



Submit Article for PSYED

5 pesan

Dirk R. Kolibu <dirk.kolibu@uki.ac.id>

17 Oktober 2020 21.34

Kepada: editor@psychologyandeducation.net

Dear
Editor Journal Psychology and Education (PSYED)

We have read and used scientific articles published in PSYED.
The performance of the PSYED was excellent, and the published article helped us conduct research and write scientific reports.

I am Dirk R. Kolibu, representing other authors from Universitas Kristen Indonesia, Jakarta. Indonesia.
We have completed a scientific article entitled "***Strengthening the Values of Christian Education in Facing the New Normal Era.***"

We hope this article can be published in the PSYED because exciting findings in the scientific report can become new treasures in science, especially in education sciences.
We are willing to go through the review process following PSYED standards.

Best Regards,

Dirk R. Kolibu
Universitas Kristen Indonesia, Jakarta. Indonesia



PSYED_Article_Dirk R..doc
873K

Editorial Board <editor@psychologyandeducation.net>

24 Oktober 2020 12.47

Kepada: Dirk R. Kolibu <dirk.kolibu@uki.ac.id>

Dear

Dirk R. Kolibu, et al.
Universitas Kristen Indonesia, Jakarta. Indonesia

The PSYED Editorial Board has received the team article.
I appreciate the team's interest in PSYED.

The team article will be processed according to the publication standards at PSYED.
I beg you to be patient while waiting for the notification from the PSYED Editorial Board.

Always check email because the correspondence is only via email.

Best Regards,

--

Editorial Board PSYED
[Kutipan teks disembunyikan]

Dirk R. Kolibu <dirk.kolibu@uki.ac.id>

25 Oktober 2020 19.41

Kepada: Editorial Board <editor@psychologyandeducation.net>

Dear
Editor Journal Psychology and Education (PSYED)

Thank you for your response.
We are happy to wait for the next stage.

Dirk R. Kolibu
Universitas Kristen Indonesia, Jakarta. Indonesia
[Kutipan teks disembunyikan]

Editorial Board <editor@psychologyandeducation.net>

13 Desember 2020 13.43

Kepada: Dirk R. Kolibu <dirk.kolibu@uki.ac.id>

Dear

Dirk R. Kolibu, et al.
Universitas Kristen Indonesia, Jakarta. Indonesia

Thank you for submitting the manuscript to PSYED.

We have completed our evaluation, and the reviewers recommend reconsidering the manuscript following minor revisions. Please resubmit the revised manuscript by December 26th, 2020, or ask whether an alternate date would be acceptable. We invite you to send it back after addressing the comments below.

When revising the manuscript, consider carefully all issues mentioned in the reviewers' comments: outline every change made in response to their comments and provide suitable explanations for any remarks not addressed. Please also note that the revised submission may need to be reviewed.

To submit a revised manuscript, please log in as an author at this email, and navigate to the "Revision" folder. PSYED values team contribution, and I look forward to receiving the revised manuscript.

Editor and reviewer comments:

Reviewer #1:

1. The abstract introduces the need to strengthen Christian educational values in the context of the Covid-19 pandemic and the 4.0 revolution. However, it would be beneficial to explicitly state the primary goal or purpose of this study. Clarifying the specific objectives or expected outcomes will provide readers with a clearer understanding of the article's focus.
2. While the abstract mentions the impact of the 4.0 revolution, it would be valuable to delve deeper into how technology specifically influences Christian education. Addressing the challenges and opportunities technology presents, and proposing practical solutions within a Christian educational framework could enhance the relevance and applicability of the study.
3. The abstract briefly mentions the use of a qualitative method with a narrative approach for analysis. Expanding on this section to provide a concise explanation of the chosen methodology, including how data was collected and analyzed, will enhance the scholarly rigor of the study and help readers better evaluate its validity.
4. Consider integrating real-world examples or case studies that illustrate the application of Christian educational values during the Covid-19 pandemic. This would not only add practical insights but also make the article more relatable for readers, helping them visualize the implementation of the proposed solutions.
5. The abstract mentions the need for sustainable enforcement of Christian educational values but does not elaborate on what this entails. Providing a clear discussion on how the enforcement can be sustained over time and the potential challenges involved will contribute to a more comprehensive understanding of the proposed solutions and their long-term impact.

I hope you can make improvements as soon as possible and send the revised article again via this email.

[Kutipan teks disembunyikan]

Dirk R. Kolibu <dirk.kolibu@uki.ac.id>

14 Desember 2020 14.42

Kepada: Editorial Board <editor@psychologyandeducation.net>

Dear
Editor Journal Psychology and Education (PSYED)

Thank you for the Editorial Board response to PSYED.
We have read the revised instructions from the reviewers.
We will immediately correct the article according to the reviewers.

Best Regards,

Dirk R. Kolibu
Universitas Kristen Indonesia, Jakarta. Indonesia
[Kutipan teks disembunyikan]



Revision Article for PSYED

1 pesan

Dirk R. Kolibu <dirk.kolibu@uki.ac.id>

26 Desember 2020 10.13

Kepada: Editorial Board <editor@psychologyandeducation.net>

Dear

Editor Journal Psychology and Education (PSYED)

Thank you for the patience of the PSYED Editorial Board. We were waiting for the revision of our article.

We have made improvements according to the reviewer's instructions.

We will be happy if there are still points that need to be improved again in the article.

The revised Article is Attached.

Best Regards,

Dirk R. Kolibu

Universitas Kristen Indonesia, Jakarta. Indonesia



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ACCEPTANCE LETTER

1 pesan

Editorial Board <editor@psychologyandeducation.net>

6 Januari 2021 17.20

Kepada: Dirk R. Kolibu <dirk.kolibu@uki.ac.id>

Dear Author(s)

Dirk R. Kolibu, Ramot Peter, Lamhot Naibaho, Stenly R. Paparang & Edward E. Hanock

Warm Greetings!

ACCEPTANCE LETTER

It's a great pleasure to inform you that, after the peer review process, the "***Strengthening the Values of Christian Education in Facing the New Normal Era***" team article has been accepted for publication in the PSYED Regular Issue 2021. Please make a payment publication fee.

Thank you for submitting the paper to this journal. We hope to receive it in the future too.

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Editorial Board PSYED**LoA_PSYED_Dirk R..pdf**

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FINAL REVISION 15 December 2020
This revision has been made as requested by
the reviewer on 13 December 2020.

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 in relation to 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.

Key words: strengthening, values, creed, missionary

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 in the midst of rapid change. The competition of the world is increasingly open, so that those who are not able to compete will be tempted. Social change, rapid development of IT (information technology), the rapid flow of globalization 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 (Nugroho, 2019: 74). 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, defense and security.

To face various threats, Indonesians should prepare themselves for all aspects of life in the face of various impacts of globalization. The development of Science and Technology is a trigger that is so fast and has the potential to cause the threats both from home and abroad. 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.

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. 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. Education providers need to strengthen those values.

With this action, Christian education is expected to survive and give widespread influence even though the threat is a factor in inhibition. 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 literatures 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.

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.

Research and Discussion Results

Christian educational values that include relational, humanities, creeds, and missionals 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.

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 realizing a credible and biblical Christian education. Relational, humanity, creed, and missional are biblical values eupration in public spaces, where Christian education is applied.

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. 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.

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.

Relational: Loving God, And Loving Man

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 in fact an intentional ethical practice, and hence the Torah is a command. The people of Israel were invited to reflect, in a very friendly and attentive manner, about the meaning of related to and derived from the insungable God. That is, the practice of the Torah is not a study; the practice of the Torah is worship (Brueggemann, 2009: 900). 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) (Wahyu, 2019: 194).

The basis of the calling was to love the Lord as the primary duty of carrying out the Lord's will in 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. 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's calling? The Lord who calls His people to serve Him. The hebrew word "call" has the meaning of "worship" and "work" is the same word עבדה - '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 service as a natural activity for man since it was called by Him to seek and choose

Rick Warrent says a servant must understand how God shaped himself for service. 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 that the waiter itself is a combination of many different factors. A special combination of these abilities is called SHAPE (Spiritual Gift, Heart, Abilities, Personality).

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. 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 baptize 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. And 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.

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 optimizing "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 behavior and the end result is maturity (Taylor, 2017: 153-54). That is, loving God tampa maturity of faith and true knowledge then all is a form of pretense.

Thomas H. Groome said, "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." (Groome, 2010: 37-38). 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 neighbor. Therefore, Christian education strongly proposes a political Christian spirituality, i.e. intervening in people's lives to influence them in the way they spend their equality in social relationships.

Nicholas P. Wolterstorff says there are three crises in Christian Education. 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, 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. In the third crisis, many students have bitterness that has been caused by Christian education. Wolterstorff explained that they saw not the love of God in their teachers or their institutions but rather the iron fist of conformity (Wolterstorff, 2010: 190). 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, there are three important aspects that must be realized 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.

Motivational Services

Luthans asserts that the motivational process begins with physical or psychological needs that activate behavior or encouragement aimed at the target (Luthans, 1995: 141). 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 (Hodgetts and Kuratko, 1988: 284).

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. But 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. This 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 how the motivation of the ministry affects the success of the service. Division is based on Content Theory, Process Theory, and Reinforcement Theory (Stoner and Freeman, 1989: 428-30).

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 behavior. 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 behavior of the church. This theory pays attention to the question of how the behavior of a church is given energy (spirit and Spirit), directed, maintained, and ended.

Reinforcement Theory is also often called behavior 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 behaviors are associated with pleasant or unpleasant outcomes.

Emosionale Intelligensie

Daniel Goleman mentions, all emotions are basically the urge to act, an instantaneous plan to overcome problems that have been gradually instilled by evolution. Meanwhile Carlson and Buskist conclude that, emotions refer to behaviors, physiological responses, and feelings returned by appetitive or aversive stimuli. Emotional response patterns consist of behaviors that handle certain situations and physiological responses (both autonomous and hormonal) that support behavior. The amygdala regulates behavioral, 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 (Carlson and Buskist, 1997: 437).

From the above quotation it can be explained that the emotion refers to behavior, physical responses, and feelings arising from the acceptance or rejection of stimuli. Patterns of emotional responses include behaviors related to specific situations and physical (autonomic and hormonal) responses that support behavior. Cooper and Sawaf list some of the principles of emotion and the importance of emotions as follows (Cooper and Sawaf, <http://eqi.org/busi.html>) :

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 unputed.
- h. Impeachment undermines self esteem.
- i. High self esteem is needed for productivity, job satisfaction, and customer service.
- 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.
- f. Emotions are essential for good 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 behavioral 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 so as 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 in relation to others is called interpersonal skills, including the ability to help others.

Service Satisfaction

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 (Luthans, 1995: 126).

If viewed from the psychological aspect, it can be said that appreciation of economic and social norms will be able to increase satisfaction of services or rational behavior. This was confirmed by Assar Lindbeck that economic incentives imply material gifts, or favors 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. That 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 (Luthans, 1995: 126).

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 good attitude in service. When borrowing the terms put forward by Newstrom and Keith, it states that attitudes towards the object of service are a predictor of servant behavior. It is

clear that, a positive work attitude helps predict constructive behavior; Negative work attitudes help predict unwanted behavior. When employees are dissatisfied with their work, lack of job engagement, and low commitment to the organization, various conclusions may occur (Newstrom and Davis, 1997: 260).

Disgruntled servants, in him will grow "psychological withdrawal", for example: lackluster in serving, and "physycal withdrawal", for example: often mangkir 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 servicemates. This resistance should be controlled by the 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 have a tendency to perform not always proportional to their level of satisfaction. Therefore the relationship between service satisfaction and performance is complex. Newstrom and Davis further stated that high performance forms high service satisfaction, as pictured below.

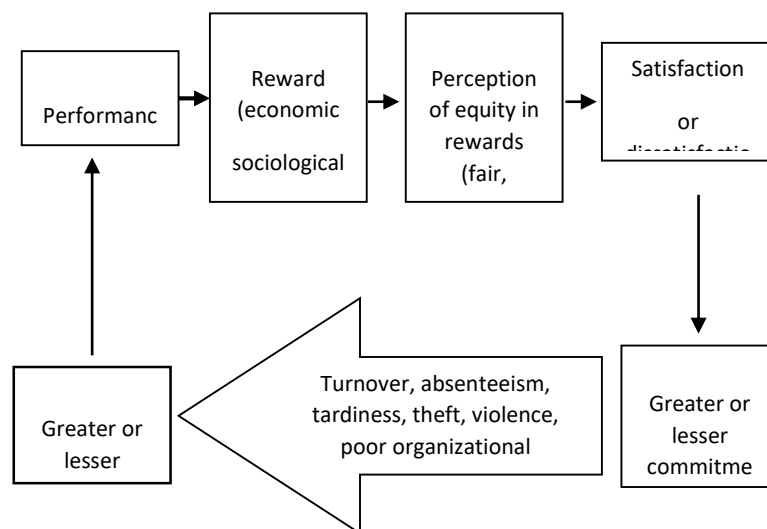


Figure 1. Relationship Performance and Service Satisfaction
(Newstrom and Davis, 1997: 261)

The picture above, shows that good service performance will result in appreciation to high servants. But 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. Dietrich Bonhoeffer said, "when we are called to follow Jesus, then we are joined into a close attachment to His person" (Gruchy, 2003: 207).

Humanity

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 realization 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

Creed (Lat. Credo) generally means a religious belief system or a formulation of faith (belief). In addition, creed is also synonymous with doctrine, dogma, or articles on the points of faith. When drawn exclusively into the ecclesiastical context, it is an official statement of beliefs such as the 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 become 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 closely the school in question (For example STT SAAT Malang which clearly lists the Imam's Confession). 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.

But 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 a 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 strong 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 emphasizes 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 clearly evident in the pattern of upbringing in the Old Testament.

There are two basic points of rejecting the formulation of creeds in the context of Christian education. First, the book of Deuteronomy. An important 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 in 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-centered 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 in the midst of society and educational institutions.

In the midst of 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 important 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 internalization 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.

Misional

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 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 (Schnabel, 2014: 2). 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. In fact, the missional christian education realizes the principles of the Bible. That is, subs substantially, missionally closely related to the responsibility of the faith. Faith is inseparable from its realisation in real life. During the Covid-19 Pandemic, the realization of faith is still important and even needs to be pursued as best as possible. Missional values are the face of strong 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. There are many things that are affected by the 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 growing rapidly, so the pattern of missional application can be easily done 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. The passage affirms 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 discusses 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* (Flemming, 2015: xx); dan (2) the New Testament as an instrument of God's mission (Flemming, 2015: xix). The emphasis is on the news and tools of God's mission. Thus, 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 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, but 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 this it appears that the mission becomes very relevant, because the man who directs himself to God can direct himself to his neighbor in relation and in an environment of humanity, where 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's why breakthroughs are so needed. Breakthroughs are made in accordance with 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 revitalizing and realizing the civilization of the Indonesian nation with dignity. It is time for concrete 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 is education, 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"* (Lanning, 2004: 26). 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 missionals become a joint task.

Christian education becomes an important 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 instill Christian values and national values to prepare students for entry into the workforce in the 4.0 technology era.

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