

# **AN IN-DEPTH LEARNING APPROACH: A CASE STUDY IN A FACULTY OF EDUCATION IN TANGERANG, INDONESIA**

## **[PENDEKATAN PEMBELAJARAN MENDALAM: STUDI KASUS DI FAKULTAS PENDIDIKAN DI TANGERANG, INDONESIA]**

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### **Abstract**

Christian schools in Indonesia are expanding rapidly, necessitating a need for more skilled and qualified Christian teachers. Therefore, the research, which applies the qualitative approach with case study procedures, aims to offer an in-depth learning approach as a solution to provide reflective, responsive and responsible Christian teachers for Indonesia. The data gathered were course outlines, assessments, class activity photos, and student work. The result was that the in-depth learning approach was implemented by the Faculty of Education in Tangerang, Indonesia. It was shown by its teaching learning, which emphasized meaning making; challenged critical thinking, integrated faith and knowledge, as well as practiced problem solving. To make in-depth learning approach sustained in the future, the Faculty of Education must incorporate strategies such as negotiating power relations, creating a meaningful curriculum,

fostering a culture of reflection, providing opportunities to explore new ideas and concepts, challenging traditional power dynamics, and transforming digital classrooms. For further research, conducting interviews and observations with students from the Faculty of Education is recommended to assess the impact of in-depth learning implementation.

**Keywords:** Christian education; Christian teacher; in-depth learning

### **Abstrak**

Sekolah kristen di indonesia berkembang pesat, sehingga kebutuhan akan guru Kristen yang terampil dan berkualitas semakin meningkat. Oleh karena itu, penelitian ini, yang menggunakan pendekatan kualitatif dengan prosedur studi kasus, bertujuan menawarkan pendekatan pembelajaran yang mendalam sebagai solusi untuk menghasilkan guru Kristen yang reflektif, responsif, dan bertanggung jawab bagi Indonesia. Data yang dikumpulkan meliputi silabus mata kuliah, penilaian, foto aktivitas kelas, dan hasil karya mahasiswa. Hasilnya menunjukkan bahwa pendekatan pembelajaran yang mendalam telah diterapkan oleh Fakultas Pendidikan di Tangerang, Indonesia. Hal ini terlihat dari proses pembelajaran yang menekankan pada pembentukan makna, menantang kemampuan berpikir kritis, mengintegrasikan iman dan pengetahuan, serta mempraktikkan penyelesaian masalah. Untuk menjaga keberlanjutan pendekatan pembelajaran mendalam di masa depan, Fakultas Pendidikan perlu menerapkan strategi seperti: negosiasi dalam hubungan kekuasaan, menciptakan kurikulum yang bermakna, mendorong budaya refleksi, memberikan kesempatan untuk mengeksplorasi ide dan konsep baru, menantang dinamika kekuasaan tradisional, dan mentransformasi ruang kelas digital. Untuk penelitian selanjutnya, disarankan untuk melakukan wawancara dan observasi terhadap mahasiswa Fakultas Pendidikan guna menilai dampak penerapan pendekatan pembelajaran mendalam.

**Kata kunci:** Pendidikan Kristen; guru Kristen; pembelajaran mendalam

## Introduction

Indonesia is a developing country with 281.603.800 citizens (*Statistik Indonesia 2024 - Badan Pusat Statistik Indonesia*, n.d.). Based on 2010 data, Indonesia had more than 1,340 ethnic groups (*Sebaran Jumlah Suku Di Indonesia | Indonesia Baik*, n.d.). Among them, 11% of the citizens are Christians. Although the percentage is small, Christian schools grow rapidly. During this rapid progress, they certainly face various challenges, such as curriculum, multicultural education, and educational quality.

According to Prasetyawati's research in 2022, it found that the Christian curriculum is still separated in terms of curriculum, courses, learning strategies, and lifestyle. In fact, Christian education, null curriculum, and various learning strategies are unseparated, interrelated, and complementary (Prasetyawati, 2022, p. 217). Another problem is the issue of multicultural education. The multicultural education gave an impact to any education including Christian schools in Indonesia. It formed the teaching model, the concept of multicultural Christian education, and the implementation of cultural studies insights (Suardana et al., 2023, p. 3).

There is also the issue of educational quality. Some Christian institutions were carelessly managed in terms of quality (such as giving certificates to unqualified students). They had poor facilities, such as the campus was in a rented shop house and the number of classrooms was very limited. Other facilities did not yet use the information system; they were still manual (Harianto, 2023, pp. 1–2).

Seeing the above problems, it is necessary to have a good Faculty of Education in Indonesia to improve the quality of Christian education. Saderach in his research aimed to find the relationship between the role of Christian teachers and community development in the Dayak tribe in Indonesia. The findings show that there is a positive impact of the role of Christian teachers in community development. It emphasizes that good Christian teacher education is essential to improve human resources and

the success of local government programs in creating social, economic and human rights justice (Saderach, 2020, p. 305).

Another research by Naibao (2023) stated that it was important for Christian Education teachers to understand what professional competencies were and apply them in the teaching and learning process. The teacher was a role model through both words and behavior and would be imitated by the students; that is why they had to teach the students professionally. It would influence the formation of the character and morals of the students. If teachers did not have professional competence, the goal of Christian education to shape the Christ-like characters of students could not be implemented (Naibaho, 2023, p. 7).

The character of a Christ-like teacher will produce a professional Christian teacher with character and excellence. Good teachers will produce good students. The personalities of the teachers become the basis of their professional development. Personality development can be achieved through continuous training and discipleship. Professionalism is developed through skill and pedagogical training in accordance with the development of 21st century learning. However, Napitupulu said that being a teacher who was committed to God's call, building oneself in the character of Christ and continuously developing oneself with various skills was the responsibility of a teacher to build excellent and competent resources (Napitupulu, 2020, p. 25).

To provide good Christian teachers in Indonesia who are mature in Christ, who have Christ-like characters, and professional competences, and have an impact on society, it is necessary to build a Faculty of Education. This Faculty of Education should have integrity, well management, and a Christian curriculum. One of the Faculty of Education in Indonesia is a private Christian university in Tangerang.

The Faculty of Education has a full scholarship for students from all over Indonesia who want to become missionary teachers. Among those issues and needs of Christian Higher Education in Indonesia, the learning approach will be the focus of the paper's discussion. The appropriate learning approach should be able to prepare multicultural Faculty of Education students to have the international standard and competency,

as well as to be ready to teach with best practices in the digital technology environment. In-depth learning is one of the learning approaches suitable for teaching adults. According to Bland, the in-depth learning approach helps students to see the connections between the courses studied, the learning reflection, and challenges. Students become invested in their learning as they recognize its immediate relevance for their lives in their real world (Bland, 2022, p. 3). Therefore, this paper will discuss the implementation of in-depth learning in the Faculty of Education in Tangerang, Indonesia.

### **The Biblical and Theological Foundation of Learning**

The center of Christian education is the Bible, God's word. Its purpose is to help students know who they are, their Creator, and how to respond to the Creator's mandate. The commitment to the Bible as God's revelation to mankind cannot be satisfied with learning confined to the Bible. Biblical learning requires change or transformation in response to the word of God (Clark et al., 1991, p. 106).

There are five levels of learning that help Christian teachers. First, repetition is the ability to repeat without thinking or meaning. Second, recognition is the ability to recognize biblical concepts. Third, restatement is the ability to express or relate concepts to the biblical thinking system. Fourth, relation is the ability to connect the truths of the Bible to life and observe appropriate responses. Fifth, realization is an actualization to apply the truth of the Bible in everyday life (Richards & Bredfeldt, 2020, p. 75). The aim of Christian education is to bring learning to the level of realization (Clark et al., 1991, p. 107).

Christian education is unique because of its subject, the Bible, the revelation written by God; its purpose, the spiritual transformation of life; its spiritual dynamic; and the work of the Holy Spirit (Gangel & Hendricks, 1988, p. 32). The students learn about the Bible itself as a subject. Its purpose is to transform the lives of students. The Holy Spirit plays an important role in student spirituality.

The Bible is taught in Christian education. The Bible is not only the information about God that is communicated in revelation, but God discloses Himself through the information about Himself (Clark et al., 1991, p. 107). Romans 1:16-32 states that when one confronts the information of God, he confronts God (Richards & Bredfeldt, 2020, p. 54). When students learn about the Bible in Christian education, they meet God.

The Bible teaching is not an end in itself, but it means an end. The purpose of Christian education is to let students know God and grow up in the likeness of Christ. This is a transformational process (Clark et al., 1991, p. 108). John 14:21 said: "He who has my commandments and keeps them is who loves Me; and he who loves Me will be loved by My father, and I will love him and reveal myself to him." John reminds Christian educators that they need to help their students love God, live in His Word, and grow in Him through teaching learning.

Christian education is not only a human effort, especially in the teaching-learning process. Teaching God's word is a supernatural task, and the Holy Spirit plays a vital role. The Holy Spirit fills, guides, and provides the teacher, illuminates the word, opens the student's heart to the word, and empowers the student to respond in obedience (Clark et al., 1991, p. 108). Christian educators cannot neglect the role of the Holy Spirit in teaching because it is His purpose to make students His disciples. Educators are only His instrument.

The nature of the learner is that the physical growth process is obvious to the individual. The Scripture uses the concept of growth to describe physical maturity (Luke 2:40), knowledge of the Lord (2 Peter 3:8), and faith (2 Corinthians 10:15). Apostle Paul acknowledges that from childhood to adulthood, his cognitive abilities have changed (Corinthians 13:11) (Clark et al., 1991, p. 113). Christian educators need to help students grow holistically as God commanded, so not only in physics but also in cognitive and affective studies. The objective of Christian education is to transform people. This goal is not limited to knowledge, emotional, and willpower, but covers three elements: knowledge, feeling, and doing (Clark et al., 1991, p. 114).

The teacher guides the students through the process of relating God's words to life by the power of the Holy Spirit. Modeling is essential to teaching and learning when students observe the Word of God demonstrated in the life of the teacher (Clark et al., 1991, p. 115). Modeling by teachers is the best way to teach the Bible to students. They can process the knowledge about the Bible by seeing real examples of living in His Word.

In summary, the core principles of Christian education emphasize the Bible as central to understanding one's identity and relationship with God. It describes Christian education's unique aim of transforming lives spiritually, facilitated by the Holy Spirit. Five levels of learning help Christian educators guide students from repetition to realization, culminating in applying biblical truth in daily life. Education is not merely informative but transformational, with the intention of cultivating a likeness to Christ and a holistic growth in knowledge, attitude, and action. Teachers play a crucial role, acting as models of living according to God's word, thereby influencing students through example and teaching. The Holy Spirit is vital in guiding, empowering and illuminating the learning process, making Christian education a process of creating disciples and not just imparting knowledge.

### **Learning Approaches**

Knowledge is what is known or how to do it. Learning is changing on what is known or can be done (Claxton, 2018, p. 17). Learning means using a meaning that is already made to guide thinking, acting, or feeling about what is currently experiencing (Mezirow, 1991, p. 11). An approach can only be easily applied to a specific teaching and learning environment because it is the result of the interaction between the student and the context (Entwistle, 2000, p. 5). Therefore, a learning approach is a way to change what is known or done based on the interaction between the student and the context.

One of the adult learning approaches is in-depth learning. In-depth learning involves critical analysis of new ideas, linking them to concepts and principles already known, and ensuring that information is

understood and maintained for a long time so that it can be used to solve problems in new contexts (Bran, 2010, p. 234). Its characteristics are the search for meaning, the focus on central arguments or concepts to solve problems, the active interaction, the distinction between arguments and evidence, the connection between modules/sections/units, the relationship between new knowledge and previous knowledge, and the connection between course content and real life.

The in-depth learning approach encourages students to have curiosity, work on tasks, be mentally engaged, have appropriate knowledge, develop interests, have good time management, and increase confidence. Teachers will engage students in active learning, using assessments that require deep thinking, to relate new material to what students already know and understand, to let students make mistakes without penalty and to reward their efforts, to assess learning outcomes consistently and fairly, and thus to establish trust (Bran, 2010, p. 238).

Christian schools use various teaching learning approaches that integrate faith with learning and emphasize holistic development and character education. An excellent approach for this is to incorporate faith into the curriculum, which is often reflected in the teacher's teaching methods. Research shows that teachers in Christian schools can teach in a way that reflects their Christian identity and consciously integrate religion into educational methods and interactions with students (Witwer, 2024, p. 22). This integration is not only an add-on but is the fundamental aspect of the educational experience that shapes the content and teachings of the classroom. Integration involves the development of the interconnection, relationship, and mutual understanding between Christian truth and academic content and 'the construction of a worldview' (Harris, 2004, p. 227). Integration of faith and learning seeks to create an integrated relationship between Christian faith and human knowledge (Hasker, n.d., pp. 234–235).

In conclusion, this discussion explores the concepts of knowledge and learning, emphasizing that learning involves altering what is known through the interaction between students and their environments. It



discusses in-depth learning as an adult learning approach that involves critical analysis, linking new ideas to existing knowledge, and applying this understanding to new contexts. The characteristics of in-depth learning include searching for meaning, emphasizing core concepts, and connecting new and previous knowledge to real life. Teachers can foster in-depth learning by engaging students in active learning and fair assessments. Additionally, in Christian schools, the integration of faith with learning is highlighted, focusing on holistic development and character building. This involves incorporating faith into the curriculum and teaching methods, enabling the integration of Christian truths with academic content to form a biblical Christian worldview.

## **Research Methods**

This study employs qualitative research to explore and interpret phenomena, events, and social activities. It uses a descriptive methodology. Following Haki, the findings are articulated through words and language to enhance comprehension of the context and significance of the analyzed phenomena (Haki et al., 2024, p. 6).

Qualitative research encompasses various types, and this paper uses case study research. Johnson & Christensen suggest that a case study is a type of qualitative research aimed at offering a comprehensive account of one or more instances (Johnson & Christensen, 2016, p. 580). The stake identifies three types of case study. The paper employs an intrinsic case study in which the researcher's main focus is to comprehend a specific case. The objective is to describe a program and assess its operational effectiveness. The researcher seeks to explore an unfamiliar phenomenon through an in-depth analysis of a single case (Stake, 1995, p. 3).

According to Haki, the data collection process begins with 1) developing research questions; 2) gathering documents; 3) analyzing these documents; and 4) drawing a conclusion from the document analysis (Haki et al., 2024, pp. 14–15). The research question is focused on how the Faculty of Education implements the in-depth learning approach in their teaching learning process. The documents reviewed

and analyzed include the semester course outline, course assessments, photos of class activities, and students' work as learning outcomes. Finally, the conclusion drawn from the document analysis highlighted the implementation of in-depth learning as one of the adult learning approaches employed by the Faculty of Education.

### **Faculty of Education Teaching and Learning**

The Faculty of Education was built in Tangerang, Indonesia, in 2006. It is part of a private Christian university, one of the largest Christian universities in Indonesia. It has served Christian education in Indonesia for 19 years. Provides a Christ-centered education, developing excellent, holistic and transformative learning based on Reformed Theology in order to produce reflective, responsive and responsible Christian teachers for Indonesia with international standard, capable of teaching in the context of Indonesian culture (UPH & Harapan, n.d.).

The students at the Faculty of Education come from different areas of Indonesia. They bring their own unique cultures. Culture can encourage or discourage transformative thought (Mezirow, 1991, p. 3). So, it becomes a challenge for Faculty of Education professors to teach them about the Bible through education and prepare them to be missionary teachers who will serve education in Indonesia.

Based on the learning approach theories explained in the previous part, the implementation of the Faculty of Education in-depth learning approach will be evaluated. In-depth learning is one of the adult learning approaches. It is a learning approach that guides students to understand the meaning of life, develop their critical thinking, integrate faith and knowledge, and be able to solve the problem. Below is evidence that in-depth learning has been applied in teaching and learning at the Faculty of Education.

First, teaching makes life meaningful (Bran, 2010). Meaning is making sense of or giving coherence to our experiences. Meaning is an interpretation. In transformative learning, an old experience (or a new

one) from a new set of expectations is reinterpreted, thus giving a new meaning and perspective to the old experience (Mezirow, 1991, p. 11).

**Table 1: A Case Study Assessment Cross-cultural Understanding**

Hometown/origin: Central Kalimantan, Tamiang Layang.

No	Cross Cultural Problems (read page 2.2-2.5)	Causes of Cultural Conflicts (read page 2.5-2.8)	Possible solutions from biblical perspective
1	Some of Muslim people from Java didn't want to accept the cuisine that have been given to them.	Hesitate to accept the food that has been given because of their beliefs. They thought there were processed pork when actually it isn't.	Based on Mark 7:15, it stated that something that we eat not going to make us defiled it's rather something that come out of our mouth (our own words) that going to make us impure. However, we still shouldn't force other people with other beliefs to have the same understanding. Rather than give them processes food, it's probably better to give them fresh fruits or vegetables instead. It's even better to explain to them the ingredients and the way food is made so they don't need to worry.
2	Some new comers afraid of the native people (Dayakness).	There are some stereotype that says Dayakness people do black magic, practice cannibalism, and the practice of Ngayau tradition.	Trying to approach and welcome them nicely is a good way to convince them. Other than that, it's a good idea to explain them that not all the Dayakness people still practice the old beliefs. Most of them even has repent and convert to Christianity. This story also pretty similar with the story of the Samaritan. the Jews did not want to associate with the

In-depth learning is the connection of new knowledge and previous knowledge. It connects course content with real life. In the context of Faculty of Education, it can be seen from assessment projects, such as case studies, research-based, or project-based learning. The assessment is given to guide students to find meaning in life. Figure 1 gives an example of a student who comes from a certain tribe in Indonesia. She found cultural problems in her hometown. She realized that they became problems when she learned about Christian culture from a biblical perspective. Her paradigm shifted from common culture to a cultural problem.

Second, in-depth learning challenges critical thinking. It applies higher-order thinking skills. Students are expected to improve their critical thinking skills. The teaching method applied in the classroom is discussion, debating, presenting the research results, essay writing, etc. Figure 2 describes a group who presented their research on cultural problems in education. They obtained the data from interviewing a schoolteacher. They analyzed the educational problems in the interview

data. Analyzing requires critical thinking. Thinking becomes more critical through the process of question-and-answer sessions.



**Figure 1: Class Presentation of Intercultural Communication and Teaching**

Third, making life meaningful as a Christian requires the integration of faith and knowledge. All students at the Faculty of Education should study 26 credits of systematic theologies. In addition, all professors apply the theological foundation to design the courses. It can be seen from the course description of each course. Figure 3 describes the biblical theological narration and the description of the Introduction to Christian Education course. It informs the readers that the source of content knowledge learned by the student is the Bible itself.

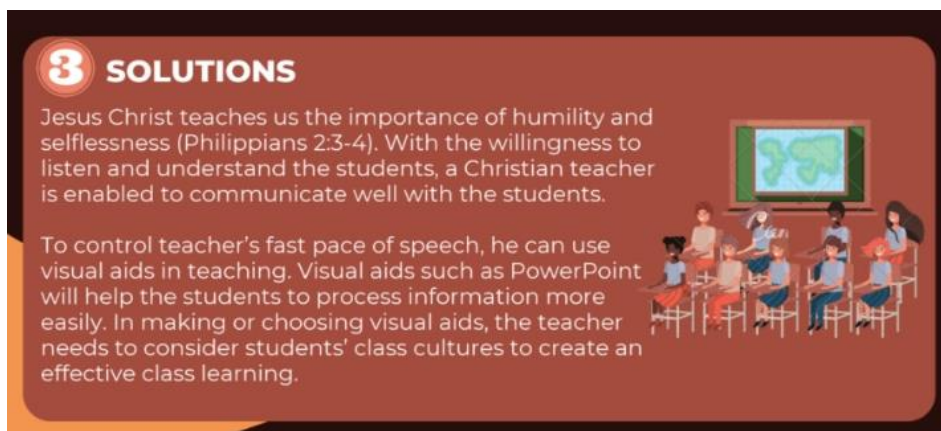
## 2. Biblical Theological Narration and Course Description

God reveals Himself through His creation, the world, and all that is in it to reveal His glory. God created man as God's image and map to enjoy His creation and manage all its potential wisely (Genesis 1). All of God's creation is open to be known, learned, and managed so that man can commune and worship God in His glory. Christian education is an effort to bring learners to know God and His world. The disciples needed to see the world in terms of how God wanted them to see and understand it. However, the fall in sin makes man and the whole purpose of creation no longer in accordance with God's will. Man and the universe no longer glorify God and instead of becoming rebellious and glorifying himself. The effects of a sinful world and educational purpose often fall on the glory of man, rather than the glory of God. The sin of educational practice is affected by a variety of secular views and philosophies that do not involve God in His story. Christ was sent down into the world to free man from the bondage of sin and bring restoration to His created world. Therefore, Christian education aims to restore the direction, purpose, and process of education based on the Word of God. Christian education direction must return to line with what God does in His created world. Christian education facilitates His likeness to disciple who have fallen into sin, who need the work of Christ's redemption and sanctification, to be more Christlike. In its implementation, the ultimate goal of Christian education is the glory of God by creating not only a shalom community, but also a healing community that can be felt by students through various activities in the classroom.

This course is designed to introduce Christian Education and exploration of teaching as a profession and vocation. A Christian philosophical framework was developed to help students critically examine relevant educational issues and evaluate classroom practice. The course also provides practice of basic pedagogical concepts to help students develop and assess their talents and interests as a teacher. Students will learn to articulate and practice a gospel-centered holistic worldview of Christian education.

### Figure 2: Biblical Theological Narration and Course Description of Introduction of Christian Education

Fourth, in-depth learning will lead students to practice problem solving. The students do not only learn theories, but they need to be able to use the theories to solve the problems in the world around them. Figure 4 explains that a student's work. It is the result of a research on a classroom topic. It is about the ideal world from a biblical perspective, issues (fallen world) and the redemption (the problem solution). The problems are analyzed based on the theories studied.



### Figure 3. Infographic of Cross-Cultural Understanding

The above evidence shows that in-depth learning has been done. Activities in the classroom and written documents are not enough. Relationships between professors and students in higher education play

an important role. The thing to improve is the power distance between professors and students. Some students experience what is called Siberian syndrome. It is the habit of students to fill the distant corners first. They construct themselves as an intellectual exile (Shor, 1996, p. 12). It is the reactive desire of a student to respond to unequal power and institutional discipline. It is a metaphor representing cultural conflict in undemocratic classrooms (Shor, 1996, p. 14).

Indonesia, as one of the collectivist societies identified with Asian nations, has a large power distance. Most people expect and desire inequality in power. The relationship between students and teachers in such contexts tends to be more formal in nature, with educators predominantly initiating and steering class communication. It indicates a strong teacher-centered approach. Students may hesitate to participate and avoid confrontations or debates (Sofyan et al., 2021, p. 3). Teachers cannot be authentic in teaching. They tend to look good in front of the students, with no mistakes. Making mistakes will be a shame.

In summary, the Faculty of Education aims to develop responsive, reflective, and responsible Christian teachers by leveraging the in-depth learning approach. This approach connects new and previous knowledge, facilitates critical thinking, and encourages the integration of faith with education. Through case studies and interactive methods such as discussions and debates, students are taught to analyze cultural problems using biblical perspectives. However, challenges remain due to cultural dynamics and power distance in the classroom, which can impede open communication and authentic interactions between students and professors.

### **Making In-Depth Learning Approach Sustained**

Based on the evaluation, there are cultural dynamics and power distance in the classroom. Therefore, the Faculty of Education needs to better apply the in-depth learning approach and make it sustained so that students can experience transformation. The students are not only good in attitude, but also competent at teaching and skillful in applying digital

technology. Shor and Mezirow have contributed the following ideas to be applied by the Faculty of Education professors.

The first step is to negotiate power relationships to foster a collaborative learning environment. Creating relationships of mutual interdependence, obtaining legitimacy from mutually recognized sources, and communicating about problems rather than people present potential frameworks for negotiating power in teacher education. This knowledge is essential to inform efforts to promote democratic teacher education practices and prepare future teachers to teach reflectively (Brubaker, 2012, p. 240).

The second is to create a meaningful and relevant curriculum. Co-creation throughout the curriculum is expected to be a more inclusive approach to co-creation and to support the establishment of positive relationships, thereby contributing to the building of a more effective learning environment and a stronger sense of community and belonging in the departments and institutions. Academic staff may need to adapt to current teaching practices and learn to adopt more open, collaborative, dialogic, and democratic teaching methods. They may need to learn how to facilitate the decision-making process together with the entire class to ensure that the inclusion is maximized (Bovill, 2020, p. 1034).

The third is to involve students actively in shaping the course, creating an environment that encourages self-examination, and a culture of reflection and continuous learning. Reflective work should not be separated from discipline knowledge, but is an essential component of discipline work, providing a bridge between experience, generalization, and best practices (Ryan, 2013, p. 20).

The fourth is giving opportunities to students to collaboratively explore new ideas and concepts and to engage in community on an individual level. Co-creation of a collective transformational curriculum has often helped participants achieve their goals of higher education, including the transformation of students and the expansion of future opportunities they have (Lubicz-Nawrocka & Bovill, 2021, p. 1757).. The transformation of students in the co-creation of the curriculum: the development of positive relationships and communities, engagement

and enjoyment, taking risks and overcoming challenges, and academic achievements and retention. The risks and challenges inherent in curriculum co-creation can in fact be exactly the conditions for the transformation of students (Lubicz-Nawrocka & Bovill, 2021, p. 1744).

The fifth is challenging students to the traditional power dynamics while also setting high expectations for themselves and their learning outcomes and providing the need for a support system and institutional commitment to overcome these challenges. To promote collaboration in teaching dynamics, it is essential to understand the formation and maintenance of traditional power relationships. When traditional power relationships still prevail, power relations formed by shared authority and shared powers cannot be effectively implemented, as the powers granted to the roles that form dynamic functions are incompatible (Symonds, 2021, p. 1082).

The sixth is to transform the classroom from a space of alienation into one of critical engagement and how digital tools can facilitate reflection and collaboration among learners, enhancing the transformative process. To conduct effective learning in a digital environment, learners need to develop skills called digital literacy (Blau et al., 2020, p. 1). Adequate development of digital literacy in the academic world develops a deeper understanding of learners' digital environments, enabling them to create content jointly with others and intuitively adapt these competences to new contexts (Blau et al., 2020, p. 2).

Finally, this part outlines the effort of Faculty of Education to better implement in-depth learning approach and make it sustained to produce Christ-centered, competent, and reflective Christian teachers suited for both Indonesian culture and international standards. Key insights for achieving this include addressing cultural and power dynamics in the classroom, fostering collaborative learning, and creating meaningful, inclusive curricula. Professors are encouraged to adopt democratic and dialogic teaching methods, engage actively with students in the formation of courses, and utilize digital technologies for enhanced reflection and collaboration. This approach aims to transform the classroom environment, challenge traditional power dynamics, and



support student development, ultimately contributing to their transformation and expanded future opportunities.

## Conclusions

The purpose of Christian education is to teach students about God through the Bible. The in-depth learning approach can facilitate the Faculty of Education in providing reflective, responsive and responsible Christian teachers for Indonesia. It has been implemented and shown through the semester course outline, course assessments, photos of class activities, and students' work. However, in the implementation, the challenge is a power distance between faculties and students.

As the solution, some efforts can be afforded such as negotiating power relations, creating meaningful curriculum, building a reflection culture, providing opportunities to explore new ideas and concepts, challenging traditional power dynamics, and transforming digital classrooms. It will help prepare students to be Christian teachers. For further research, other researchers can conduct interviews and observations with students at the Faculty of Education to see the impact of in-depth learning implementation.

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