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Mailing Address:

Jl. M. H. Thamrin Boulevard 1100

Department of Christian Religion Education, Teachers College, 6th Floor, Building B

Universitas Pelita Harapan, Lippo Karawaci - Tangerang 15811

Banten – Indonesia

Tlp. +6221 546 0901 Fax: -

Email: editor.diligentia@uph.edu

Website: <https://ojs.uph.edu/index.php/DIL>

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EDITORIAL

We thank God for His grace, **Diligentia: Journal of Theology and Christian Education**, the journal of Christian Religion Department of Teachers College, Universitas Pelita Harapan could be published. As we hoped in publishing this journal, our department could participate in actualizing our vision to proclaim the preeminence of Christ, as He is the truth, in Theology and Christian education.

Starting January 2025, we have migrated to OJS 3. This is certainly good news for the advancement of Diligentia. However, this process has left some issues to settle, such as requiring a re-submission stage and some other technicalities. Therefore, kindly allow us to apologize for any delay occurring in the publication schedule for this issue. Trust that we will continue to strive for the best in future issues ahead.

The name **Diligentia** contains our philosophy of education. It is both a synonym of Latin word *studium* (study) and a declension of a Latin verb *deliges* (to love), meaning diligent. As Christians we see our study as a spiritual journey, an expression of our faith in Christ to know God and His beautiful works. Creation communicates His attributes and reveals His glory. Accordingly, study (*studium*) is an exploration to know God, the truth, the source (*principium*) of all, and surely the purpose of all, to glorify God the Creator. This simple yet foundational thought conveys the essence of study, a loving act towards God. Diligent works, which are manifested in academic fields, have fruits, one of them is writing. We pray and hope the works on this journal could express our attitude and approach to the Truth: “study it diligently as our love to the Truth.” To God alone be the glory!

Karawaci, January 2025

Editors of Diligentia

Christian Faith Formation and Spiritual Insecurity in Africa

Masauso Moyo¹ and Joseph K. Pali²

^{1, 2}University of the Free State, South Africa

Correspondence email: revmoyomj@gmail.com

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Abstract

As early as 1930s Audrey Richards hinted at the irony that the spread of Christianity in Zambia, against all its good intentions, instead of diminishing fear, rather increased spiritual insecurity among its converts. There is scholarly evidence that the detected spiritual insecurity in the early 20th century persists up to now. The triggers of spiritual insecurity in Africa are attributed to the breakdown of traditional relationships and mutual obligation, the belief in the influence of the spirits on people for either good or bad. Spiritual insecurity shows that some of the Africans are in dilemma of Christian and African spiritual worldviews thereby struggling to fully trust the Christian approach to spiritually related challenges. This article validates the view that spiritual insecurity in Africa though highly ignored, should be taken seriously. It explores how the Church can use its faith formation system to address issue causing spiritual insecurity in Africa. Data collected through qualitative literature review and observations is engaged using the hermeneutical theory to argue for a faith formation which addresses the fissure between words about God in statements of faith and spiritual insecurity among African Christians by clarifying Christian confessions, identity and reflection.

Keywords: Spiritual insecurity, faith formation, African Christian, identity, confession, reflection

Introduction

Despite over a century of the church's presence in Africa, spiritual insecurity remains a matter of concern among Christians. For example, in Zambia, the influx of European missionaries from late 19th to first half of the 20th century was mostly influenced by the writings of Dr. David Livingstone the Scottish missionary who died in 1873 at Chitambo village now known as Chitambo District in Central Province of Zambia¹. As early as the first half of the 20th century Audrey Richards an anthropologist noted that Christianity had intensified spiritual insecurity instead of diminishing it². In the 21st century Ashforth suggests listing of spiritual insecurity alongside the "seven basic components of human security, namely: economic, health, food, environmental, personal, community, and political cited by 1994 UNDP report³. He further describes spiritual insecurity as real and a source of great concern causing distress, fear and doubt affecting the flourishing of humanity. Though highly

¹ Anthony B. Tambatamba, A. M. Cheyeka. and T.C. Milingo. "From White Fathers to Black Fathers in Kasama and Mpika Dioceses in Zambia," *Zambia Social Science Journal* 7, no. 2 (2021): 15.

² Bernard Udelhoven, "The Devil of the Missionary Church: The White Fathers and Catholic Evangelization in Zambia," *Journal of Global Catholicism* 2, no. 1 (December 2017): 93, <https://doi.org/10.32436/2475-6423.1022>.

³ Adam Ashforth, "Human Security and Spiritual Insecurity: Why the Fear of Evil Forces Needs to be Taken Seriously," *Journal of International Affairs* (2010): 99, 100.

ignored, spiritual insecurity should be taken seriously for it emanates from entities such as demons, evil spirits, angry ancestors, witches, or evil forces bothering Africans. Fisher and Leonard describe spiritual (in)security as a global phenomenon permeating even the so-called secular polities⁴. The intergenerational scholarly discourses clearly shows that the problem of spiritual insecurity in Africa predates the missionary era. Authors discuss how Christian faith formation system can address causes of spiritual insecurity in Africa. They argue for formation which clarifies Christian confessions, identity and reflection as a way of addressing the fissure between confession about God in statements of faith and spiritual insecurity among African Christians.

Methodology

This study used qualitative approach and hermeneutical theory. Data was collected through qualitative literature review and observation of actions, lifestyle and beliefs of African Christians during and beyond the worship services in order to understand causes of spiritual insecurities. Literature research involved collection of data from scholarly journals and books. Scholarly books and journals relevant to this study were collected, organised and reviewed. Data collected from literature and observations was analysed using systemic review. Spiritual insecurity related codes which culminated into subthemes of the article were created and identified while collecting data. Lastly, authors elaborately wrote a report on the findings from literature and observations which were subjected to peer review and dissemination.

Hermeneutical theory

According to Kim, hermeneutical theory in practical theology involves interpretive activity which attempts to understand concrete situation and discern God's will using a hermeneutical circle i.e. a back-and-forth interplay of the text and context⁵. Furthermore, hermeneutical theory helps to construct the meaning of lived religion through conversation with other human beings and traditions that model lives⁶. Van Gelder states that hermeneutical theory can facilitate the development of a church that discerns and live by God's will in context⁷. He further adds that in discerning and living God's will, the scripture, theological and historical confessions, context, community and action are essential in the interpretive process because they shape the congregation's life, choices and practices. The other important factor is the social context of the congregation or community could be clarified and analysed through social science research methods. Lastly, is believers' strategic planning for a given situation to help reflect on the normative understanding of the scripture, insight of the context and wisdom from the shared practices within their community for transformation of contexts.

⁴ Jonathan Fisher and Cherry Leonardi. "Insecurity and the Invisible: The Challenge of Spiritual (In)security," *Security Dialogue* 52, no. 5 (2021): 384, <https://doi.org/10.1177/0967010620973540>.

⁵ Stephen M. Sesi et al., *African Missiology: Contribution of Contemporary Thought* (Nairobi, Kenya: Uzima Publishing House, 2009), 430.

⁶ R. Ruud Ganzevoort, "Forks in the Road When Tracing the Sacred, Practical Theology as Hermeneutics of Lived Religion," *Presidential Address to the Ninth Conference of the International Academy of Practical Theology*, Chicago (August 2009), 5.

⁷ Craig van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit* (Grand Rapids, MI: Baker Books, 2007), 105.

In light of the above, in this study hermeneutical approach relates understanding of the scripture, traditions, confessions of the church and practical experiences of believers for developing informed theological reflection likely to transform behaviours of spiritual insecurity. Furthermore, hermeneutical approach is used to critically analyse the present spiritual insecurity, explore possibilities of identifying and adopting practices aligned to the will of God as learned from the Holy Spirit inspired interpretation of scripture.

Definition of spiritual insecurity

Spiritual insecurity in this article means the feeling of uncertainty, having as sense of insufficient or inadequate protection against possible harm from the spirit world. According to Ashforth, spiritual insecurity involves one's sense of danger, vulnerability, doubt, and fear arising from efforts to manage relations with invisible forces⁸. Additionally, Ashforth says it is "an existential condition marked by epistemic anxiety produced by ignorance of, uncertainty about, and/or disagreement among relevant authorities over the proper and effective modes of managing relations with agencies deemed capable of causing harm as well as those considered responsible for their subjects' safety and well-being." It also emerges from fear of the so-called malicious people assumed to possess power of manipulating invisible forces and spiritual beings to cause suffering or harming others.

Causes of spiritual insecurity

Spiritual security remains a matter of concern, possibly occupying the highest level in the ladder of need in Africa. Africans believe that diseases, sicknesses and atrocities causing spiritual insecurity have supernatural, natural and human causation⁹. Supernatural causes refer to the Supreme Being, ancestors or spirits. Fisher and Leonard cite fears of divine retribution, demonic possession or other evil spirits as bases of spiritual insecurity¹⁰. Ashforth says, spiritual insecurity comes from invisible forces. Meanwhile natural causation refers to natural disasters and pandemics like Covid 19 and HIV/AIDS.¹¹

Human causation refers to crises or atrocities induced by people on others. This seems to be categorised into two. The first, as denotes by Ashforth comprises of malicious people such as witches, wizards and sorcerers capable of inflicting suffering, harm, hurt and misfortunes. It is believed that they have power to communicate, consult and cast spells using evil spiritual beings such as the devil and demons to cause specified effects on the targeted spiritually unprotected individuals or object¹².

The second human causation of spiritual insecurity is discord among interpretive authorities such as pastors, traditional healers, soothsayers etc., who claim to speak the truth about how the world and human relationship with the invisible forces or powers work¹³. Due to variances in beliefs and background, interpretive authorities confuse people with varied interpretations on spiritual issues and healing. Ashforth asserts that spiritual insecurity occurs

⁸ Ashforth, "Human Security and Spiritual Insecurity," 133, 134, 136.

⁹ Vhumani Magezi and Christopher Magezi, "A Pastoral Evaluation and Responses to the Challenge of Spiritual Insecurity in African Pastoral Ministry and Christianity," *Verbum et Ecclesia* 38, no. 1 (2017): 5, <https://doi.org/10.4102/ve.v38i1.1734>.

¹⁰ Fisher and Leonardi, "Insecurity and the Invisible," 383.

¹¹ Ashforth, "Human Security and Spiritual Insecurity," 136.

¹² Ashforth, "Human Security and Spiritual Insecurity," 134.

¹³ Ashforth, "Human Security and Spiritual Insecurity," 136.

when interpretive authority seems to lose persuasiveness¹⁴. Onyii accuses some of the Christian denominations of causing spiritual insecurity for they communicate fear, horror and terror thereby affecting one's perception of God and social relations. For example, Onyii cites the spirit of capitalism stressed by Pentecostals and some Christian films particularly Nigerian insinuating the wrath of God or gods as the cause of misfortune, illness and poverty. This is likely to create confusions, fear, horror and terror among Africans. Authors also observed that some prophecies accused congregants' family members as causers of their misfortune or suffering. Such accusations, eventually breaks down family bonds and cause reluctance to help one another.

However, Ashforth further states that even interpretive authorities in the church have made many African Christians experience mounting spiritual insecurity because of the superfluity of competing claims to possess capacity to communicate and manage the invisible forces responsible for harming or protecting humanity. So, the demand for superfluity claims result to emergence of spiritual entrepreneurs who exploit the unsuspecting struggling to manage invisible forces affecting their lives. Although African believe in human and natural causation, they also uphold that both are not totally independent of spiritual influence.

Nature of spiritual insecurity

Spiritual insecurity is experienced individually and collectively, locally and globally with a wide variety of social forms¹⁵. In traditional African community an individual's illness has a communal dimension, affecting the family and community. For example, we observed that the BaSotho and BaTswana in South Africa do not slaughter an animal during burial of the deceased if one of the family members is very ill out of fear that the sick person may die as well. In the African concept of ubuntu, the whole community may suffer spiritual wrath because an individual member provoked spirits. The intertwine of individual's action to social spiritual consequences enforces communal spiritual responsibility¹⁶.

Besides, spiritual insecurity is related to, but not reducible to, other forms of insecurity such as poverty, violence, disease, oppression, to name but a few listed components of human security in UNDP 1994 report¹⁷. Fisher and Leonard bemoan the peripheral treatment of spiritual insecurity in contemporary critical security scholarship regardless of its global effects, affecting individuals, societies and state relations¹⁸. They assert that even the affluent and comfortable, developing and developed nations have their own forms of angst. Mostly, spiritual insecurity occurs in matters of life and death, where the seriously feared harm involves invisible and unknown agencies. For example, Letšosa stated that there were a lot of conspiracy theories from both African and Western countries about the cause of Covid-19, and implementation of vaccines and 5G technologies that triggered fear of both physical and spiritual harm on the people¹⁹. Moreover, authors observed that spiritual insecurity is one of

¹⁴ Ashforth, "Human Security and Spiritual Insecurity," 136.

¹⁵ Ashforth, "Human Security and Spiritual Insecurity," 136.

¹⁶ Masauso Moyo, "Christian Faith Formation and Culture: A Theological Study of the Nsenga People" (PhD thesis, University of the Free State, Bloemfontein, 2023), 208, <https://doi.org/10.38140/at.v43i2.7792>.

¹⁷ Ashforth, "Human Security and Spiritual Insecurity," 136.

¹⁸ Fisher and Leonardi, "Insecurity and the Invisible," 2.

¹⁹ Rantoa Letšosa, "What Has the Beast's Mark to Do with the COVID-19 Vaccination, and What is the Role of the Church and Answering to the Christians?" *HTS Theological Studies* 77, no. 4 (2021): 1, <https://doi.org/10.4102/hts.v77i4.6480>.

the reasons for xenophobic violence against African migrants in South Africa under the conspiracy theories associating them with use of spiritual powers to protect themselves and harm others.

Spiritual Insecurity in Africa

Health, illnesses, misfortunes or harm in traditional Africa are believed to result from spiritual, natural and human causation. They are considered to be indicators of human struggles with spiritual agencies that seek to do good or harm individuals, family or society.²⁰ According to Onyii illness, misfortunes and harm in Africa are blamed on those suspected to use mystical powers or evil spiritual agencies to harm others.²¹ Illness, more especially the incurable is dreaded in traditional Africa because there is no place for the notion of such diseases under natural causation. Incurable diseases are considered to be spiritual in nature. The view of diseases being insolvable problems because their causes are invisible to the naked eye, undetectable and untraceable through laboratory tests, frighten many Africans.

Effects of Spiritual Insecurity in Africa

Spiritual insecurity affects Africans at individual and communal level in many ways. This article highlights the following effects of spiritual insecurity:

a) Hinders personal and communal development

Among some of the Africans, spiritual insecurity hinders community development or individual prosperity due to mutual suspicion where the community fear the wealthy and the wealthy fear the community. In some African communities building a good house or acquiring wealth triggers jealous and risks of being bewitched hence the rich are compelled to seek protection against evil spiritual forces²². Meanwhile, in some cases the community suspects rich people of acquiring and maintaining wealth through witchcraft. This kind of belief suggests that both the community and the rich are afraid of exposure to spiritual harm. The fear of exposure or desire to be secured necessitates the seeking of protection against either spiritual or physical harm, even both.

b) Social cohesion of interest groups and fragments suspicion entities

Spiritual insecurity in Africa is like a double edged sword for it has potential to fragment the community into small groups clustered around people sharing common security interest. These fragmented communities intensify social cohesion in their effort to survive together against the perceived spiritual harm. Unfortunately, these fragmented entities can suspect each other thereby increasingly severing cohesion of the entire community. Mainly, suspicions of witchcraft practices or invoking evil spirits to harm others leads to lack of trust, breakdown of relationship and even physical harm on the perceived perpetrator. For example, authors noticed that those suspected of practicing witchcraft suffer stigma, discrimination, excommunication, mob justice or death in some cases. Alienation or victimisation also affects creature such snakes, cats, hyenas and owls which are suspected to be used in witchcraft.

²⁰ Ashforth, "Human Security and Spiritual Insecurity," 137.

²¹ E. Onyi Enzenweke, "Pentecostalism and the Culture of Fear in Contemporary African Communities: A Paradigm Shift," *American International Journal of Contemporary Research* 3, no. 5 (2013): 102.

²² Joseph Mutune Ndisya, "An Analysis and Response to the Fear of Evil Spiritual Forces Among Kamba Christians in the Light of Biblical and Ellen G. White Teachings," (PhD diss., Andrews University, 2015), 86, <https://dx.doi.org/10.32597/dissertations/1587>.

c) *Weakens the resolve to fight against injustice*

Spiritual insecurity affects individuals and society who think their existence is threatened²³. This triggers the instinct for survival which may be evident through avoiding confrontation with sources of insecurity by being passive or escapism. In passivity, authors observed, that the feeling of having insufficient spiritual insecurity paralyses the act against violent and oppressive individuals out of assumptions that they are too fortified with strong charms or evil powers to be challenged. In escapism, as cited by Ndisya, some of the Africans, due to fear of being bewitched or exposing families to evil powers migrate from their ancestral homes to safer environments such as cities or diaspora²⁴. In such cases, spiritual insecurity contributes to brain drain in African countries or villages.

d) *The motive behind the worship of God*

The level of spiritual security has a bearing on the reason, purpose and way God is worshipped. Epistemological crises caused by the discord of interpretive authority increases spiritual insecurity and affect the way God is worshipped. Onyii alleges that some of the Pentecostals' motive for worshipping God is ruined by the spirit of capitalism which has led to generation of fear, horror and terror amongst members of the community²⁵. This is an example how denominations cause Theo-phobia by creating an impression that God is wrathful but also too complicated to impress unless one sows a seed, fasts, prays, tithes and comes to church in a right way. Such notions reduce worship to an attempt to impress God or draw favours from him. A sense of failure of having done enough to impress or draw sufficient favour from God warranting safety intensifies spiritual insecurity. In such moments of uncertainty or lacking assurance of the warranted God's protection and fear of being harmed spiritually, some of the Africa Christians opt for syncretism by returning to African traditional powers²⁶.

Kroesbergen claims that some of the Africans offer prayers as means of involving God in almost every activity in response to world insecurity²⁷. The linkage of prayer to insecurities of the world leaves us with two 'foods for thoughts. The first is, do Africans pray out of the insecurities of the world rather than faith in God? If this is the case, then, religious enthusiasm is deemed an attempt to as access enough power to manage evil forces causing or likely to cause suffering²⁸. The second is, do they pray because their faith in God gives them courage to pray against forces causing insecurity in respective contexts? This entails that Africans' prayer to confront causes of insecurities at social and personal level are motivated by faith in God. It is difficult to rule out any of the two. Moyo claims that some of the Africans struggle to fully trust the safety of the Christian spiritual security especially when the life threat at hand is considered spiritual in nature²⁹. Although missionaries forbade all allegiance to African religious activities, Tambatamba et al. indicate that converts mixed the two for it was "a nonstarter for them to caste away their religion and fully embrace Christianity"³⁰. Up to

²³ Fisher and Leonardi, "Insecurity and the Invisible," 2.

²⁴ Ndisya, "An Analysis and Response," 86.

²⁵ Enzenweke, "Pentecostalism and the Culture of Fear," 99, 101.

²⁶ Magezi and Magezi, "A Pastoral Evaluation and Responses," 1.

²⁷ Hermen Kroesbergen, *The Language of Faith in Southern Africa Spirit World, Power, Community, Holism* (Durbanville, South Africa: AOSIS, 2019), 36, 59.

²⁸ Ashforth, "Human Security and Spiritual Insecurity," 134.

²⁹ Moyo, "Christian Faith Formation and Culture," 186.

³⁰ Tambatamba, Chiyeka, and Milingo, "From White Fathers to Black Fathers," 12.

now, due to lack of total trust in spiritual security of the Christian faith, some of the congregants still consult African religion mediums, wear emulates and fetish as an alternative source of personal and social wellbeing³¹.

Scholars' approaches to spiritual insecurity

There are various scholarly suggestions on approaches to spiritual insecurity in Africa. However, Magezi V and Magezi C cite three scholarly responses to spiritual insecurity³². The first response requires "African Christians to discontinue anything linked to traditional African spiritual worldview because Christianity entails a complete new ontological being." This implies that one must totally disconnect with the traditional African spiritual powers because African and Judeo-Christian spiritual worlds are antithetical and mixing the two is practicing syncretism. Magezi V and Magezi C critique this scholarly position of not providing alternatives solution to African Christians and depicting Christ as foreign to Africans while demonising everything linked to traditional African worldview or belief system.

The second response disapproves African Christians' reliance on their traditional powers but urges the Church to identify positives, strengths, advantages and opportunities in the African spiritual system or worldview which are useful and importable for contextualising the gospel³³. Ndisya suggests the teaching of new converts to change only cultural beliefs and practices that go against biblical principles. This encourages upholding of the identified good elements of African culture like "ubuntu", respect for environment and harmonisation of the spiritual and material world.³⁴ The bible should be allowed to shape and influence African worldviews so that all the values are aligned to its principles. The transformed worldview will help African Christians practice healing within the Biblical principles, experience spiritual protection in Christ, avoid living a dual lifestyle and grow into Christ-like life.

The third response advocates for the continued reliance on African traditional spiritual powers³⁵. It argues for identification of weaknesses and strengths in both African traditional and Christian approaches and outlining alternative theological bases for tackling causes of spiritual insecurity. It alleges that African spiritual powers and God work synergistically for the common good of the Africans. Ndisya terms this position as dual allegiances to African tradition and Christian spiritual beliefs.³⁶ It creates an impression that Africans facing spiritual battle can adopt one or mix the two depending on context and required solutions. Ndisya further states that dual allegiance breeds spiritually weak congregants and compromises Christians' spiritual protection against evil power especially amid fears of witchcraft.³⁷ The danger of this position is that some of the African Christians may not distinguish the two and continue looking to both Christ and their ancestors for spiritual security³⁸.

Spiritual Security in Jesus Christ

³¹ Moyo, "Christian Faith Formation and Culture," 186.

³² Magezi and Magezi, "A Pastoral Evaluation and Responses," 7.

³³ Magezi and Magezi, "A Pastoral Evaluation and Responses," 2.

³⁴ Ndisya, "An Analysis and Response," 65-66.

³⁵ Magezi and Magezi, "A Pastoral Evaluation and Responses," 2.

³⁶ Ndisya, "An Analysis and Response," 83.

³⁷ Ndisya, "An Analysis and Response," 85.

³⁸ Magezi and Magezi, "A Pastoral Evaluation and Responses," 9.

In Christian faith, Christ's redemptive work as an act that disarmed harmful spiritual powers is essential for spiritual security³⁹. Meanwhile Moyo and Pali opine faith as the means of figuring out how to live life in contexts, Theo-centrally. It influences perceptions and interpretations of the world.⁴⁰ If faith effects perceptions, interpretation of the world and the way life is lived then, understanding the disarming and triumphing death of Christ over powers and authorities is critical for spiritual security. This entails that in Christianity, spiritual security comes from interpreting life and the world from the perspective of Christ's supremacy. Magezi V and Magezi C base their discourse on Colossians 2:15 where the supremacy of Christ is discussed as "having disarmed the powers and authorities making them a public spectacle, triumphing over them by the cross"⁴¹. This description of the cross inverses the ancient Roman Empire's view that crucified criminals were executed painfully and shamefully. Christ's death on the cross changed the narrative for it accomplished firstly, the task of disarming oppressive powers and authorities and secondly triumphing over them.

Despite confessing with awareness of God's triumph and disarming powers and authorities in Christ's crucifixion in prayers, songs and statements of faith, some of the Christians in Africa are still spiritually insecure. Ndisya attributes the confession and spiritual insecurity fissure to missionaries' presentation of a western Christian faith deemed void of answers to Africans' spiritual challenges.⁴² Ndisya opines that some of Christians in Africa still find safety in wearing amulets and fetishes for spiritual protection because they feel spiritually naked and vulnerable without visible and tangible things to counteract destructive spiritual forces. Magezi V and Magezi C, state that the modern church has a challenge of providing alternatives or system to the forbidden African traditional spiritual care perceived to have offered healing framework and answers to why things happen⁴³.

Onyii claims that the increasing stress on fear, horror and terror type of religion affects one's perception of God and social relations among Africans. God is emphatically portrayed as an angry God who punishes at any slight provocation or act of omission⁴⁴. Again, God is described as contrast of being a powerful creator, owner of the universe and possessing all the glory on one hand but painted as a weak God who has lost all created things to satan and his agents. There is also a portrait that it is cumbersome to be secured by God. Believers have to fast, tithe, give seed, buy mediums of faith and so on, while evil spiritual forces and the devil are depicted to be ravaging people at will. This accentuates the need for responsible formation of a faith which firmly assure spiritual security in Jesus Christ.

Faith Formation as a Solution to Spiritual Insecurity in Africa

The church in Africa needs to understand its mandate of addressing contextual material, spiritual realities and deepest fears or insecurities. It has the task of forming a steadfast faith in Jesus and assurance of God's care and protection. As discussed above, spiritual insecurity

³⁹ Chandra Han, "Christ's Supremacy: Colossians 1:15-20 and Its Implication in Education," *Diligentia: Journal of Theology and Christian Education* 1, no. 1 (September 2019): 477, <https://doi.org/10.19166/dil.v1i1.1887>.

⁴⁰ Masauso Moyo, and Khamadi J. Pali, "Faith Formation in the Tension Interplay of Tools, Processes and the Course for Social Transformation," *Acta Theologica* 43, no. 2 (2023): 172.

⁴¹ Magezi and Magezi, "A Pastoral Evaluation and Responses," 1.

⁴² Ndisya, "An Analysis and Response," 17-25.

⁴³ Magezi and Magezi, "A Pastoral Evaluation and Responses," 2.

⁴⁴ Enzenweke, "Pentecostalism and the Culture of Fear," 102.

in Africa is mainly seen through syncretism or dual allegiance to Christianity and African tradition. Causes to spiritual insecurity are cited as the way European missionaries presented the gospel in Africa, fear of the spiritual world and portraits of God as wrathful by some of the Christian interpretive authority. The problem of spiritual insecurity predates missionary era. Audrey Richards, as early as 1930s, hinted on the increase of spiritual insecurity among Christian converts.⁴⁵

Ndisya attributes causes of spiritual insecurity to failure of western secularised and scientific Christian worldview introduced by the missionaries to answer African's quests and fears.⁴⁶ The western Christianity did not fully grasp the scope of God's mission in Africa. For example, Matthew 28:18-20 and Mark 16:15-17 are often quoted as guides for the missional role of the church but excludes healing (Mark 16:18) which resonate with African contexts. As a result, churches in Africa, particularly those established by missionaries struggle to address spiritual insecurities around incurable diseases. In other words, Christianity received from the western missionaries struggle to engage African spiritual system on life and death thus perpetuating spiritual insecurity in some of the Christians.

The continued reliance on Jesus and ancestors for spiritual assistance displays epistemological crisis and practice of syncretism. This reveals lack of knowledge that ancestors interfere with mediatory role of and draws attention away from Jesus. Besides, the continued reliance on ancestors by African Christians denies and hinders God's unique revelation. This highlights the importance of a formation which does not only clarify but also promotes congruency of Christian faith confessions, identity, reflection to Christo-centric competence in order to address the fissure between confession of God in statements of faith and spiritual insecurity among African Christians.

Formation of contextual Christian confession of faith

Confession in this article refers to accounting for the owned convictions and commitments publicly as an externalisation of faith in God in words and deeds. By convictions this article implies the state of a decisively persuaded heart and mind about the content of belief about God. By commitment this article means dedication to faith expressed in the way of life resulting from owned convictions about God. Commitment is expression of the hidden convictions or beliefs by living out the upheld faith sacrificially. Accounting for a combination of conviction and commitment reveals that confession is more than mere recitation of memorised contents of the Christian faith. Christian confession is externalising the language of the heart which has experienced the love and grace of God, in Christ under the illumination of the Holy Spirit. Therefore, Christian confession is declaration of the Church's convictions and commitments attesting about the triune God to the body of Christ itself and the community.

Barth objected the idea of one worldwide confession of faith. He argues that confessions of faith are statements formulated spontaneously and publicly by a particular Christian community at a particular time and place as a way of witnessing Jesus Christ. Confessions of faith, therefore, are linked to a church in a specific time and geographical space.⁴⁷ In this case, time does not only refer to measurable sequences as determined by the clock or era but also

⁴⁵ Udelhoven, "The Devil of the Missionary Church," 93.

⁴⁶ Ndisya, "An Analysis and Response," 25.

⁴⁷ Dirk J. Smit, "Confessing Church Today?" *Acta Theologica* 43, No. 1 (2023): 195, <https://doi.org/10.38140/at.v43i1.7393>.

situations or circumstances. The relation of confessions to time and place of the local church emphasizes the value of contextualising statements of faith bearing in mind that Christian faith has never existed as separate entity from culture but has always been translated in all culture. Therefore, the process of contextualisation cannot neglect culture. In this case confessions of faith attest Christ to the church itself and its cultural context using the Word under the illumination of the Holy Spirit in response to questions arising from particular conditions, circumstances or crises in time and place.⁴⁸

Formation of contextual Christian identity

Togarasei states that identity is very central to human existence for it shape individual self-understanding and behaviour.⁴⁹ The phrase 'central to human existence' shows that identity provides the criteria or basis for values, norms, lifestyle and survival. This suggests that the behaviour of spiritual insecurity exhibit African's self-understanding, especially in relation to their self-perceived place in Christ Jesus. Spiritual insecurity highlights the need for intensifying formation of Christian identity for enhancing congregants' understanding of their place in Christ. Christian identity concerns knowing oneself as a Christian and assimilating Christo-centric values, beliefs and lifestyle.⁵⁰

In late 20th century Bediako calls for the "Integrity of African Christian identity and selfhood" in the quest to enculturate Christianity in Africa⁵¹. Unfortunately, the formation of integrity of Christian identity and selfhood in Africa remains a challenge for the church and scholarly debate. For example, Togarasei claims that ethnicity, region, race, and other identities influence people's identity formations more than Christianity because the church in Africa has been caught in ethnocentrism.⁵² Moyo speaks of complexity of Christian identity formation as it occurs in specific African cultural contexts, with both contentious or complimenting assertions of meanings, values, concepts, relationships, norms, beliefs and lifestyles considered to be vital for the wellbeing of humanity⁵³. However, there is an emphasis that as followers of Christ, faith in Christ should define African Christianity.⁵⁴

Formation of Christian identity, in respective ethnic backgrounds requires shaping clear understanding of who is Jesus Christ to African Christians and who African Christians are to Jesus Christ. According to Bediako African Christian identity may be achieved through the process of "integration of the African pre-Christian religious experience and African Christian commitment"⁵⁵ which carefully avoids degeneration into syncretism. Mokhoati proposes the consideration of the overlooked essential proponents from both Christian and African traditional religions yet critical for contextualizing Christianity. This requires a critical and

⁴⁸ Smit, "Confessing," 195.

⁴⁹ Lovemore Togarasei, "Rethinking Christian Identity: African Reflections from Pauline Writings," *Perichoresis* 14, no. 1 (2016): 101, <https://doi.org/10.1515/perc-2016-0006>.

⁵⁰ Sondra Higgins Matthaei, "Rethinking Faith Formation," *Religious Education* 99, no. 1 (2010): 57, <https://doi.org/10.1080/00344080490269399>.

⁵¹ Kwame Bediako, "Understanding African Theology in the 20th Century," *Themelios* 20, no. 1 (1994): 14.

⁵² Togarasei, "Rethinking Christian Identity," 110.

⁵³ Moyo, "Christian Faith Formation and Culture," 46-47.

⁵⁴ Eduardus van der Borgh, "Christian Identity an Introduction," In *Studies in Reformed Theology* vol. 16, ed. Eduardus van der Borgh (Leiden, The Netherlands: BRILL, 2008), 11, <https://doi.org/10.1163/ej.9789004158061.i-514.4>.

⁵⁵ Bediako, "Understanding African Theology," 14.

conscious identification of essential proponents crucial for enforcing African Christian identity⁵⁶. He cites the pragmatic nature and methods of healing in African culture among many as examples of proponents, worthy consideration. Meanwhile, Moyo suggests the theocentric and contextual reading of Scriptures with an aim of shifting the understanding of self-identity, power and freedom from anthropocentric to theocentric⁵⁷. This implies that Africans like the Bereans (Acts 17:11-12) should by, with and for themselves, critically and consciously analyse issues of self-identity, power and freedom theocentrically in the complexity of contentious and complimenting views in their cultural contexts. In short, the quest for authentic African Christian identity that would bridge the gap between confessions of God in statements of faith and spiritual insecurity should clarify on who Africans are in Christ and who Christ is to Africans in their cultural contexts. It also calls for clarification on the significance of relating to Christ and his salvific work in respective African contexts.

Formation of Contextual Christian reflection

Reflection in this article refers to theological contemplation on what the relationship with Christ and his salvific work mean to Africans in their cultural contexts. Mostly, reflections on spiritual insecurity in Africa are power and triumphalism oriented. For example, Christ's redemptive work on the cross is referred to as an act of disarming and triumphing over spiritual powers causing insecurity⁵⁸. Texts such as Matthew 28:18, 1 Corinthians 15:24-28, 1 Peter 3:22 confirming Jesus' supremacy and dominion over all powers are used. Ndisya suggests the need for power evangelism, exorcism, healing and revivals for Christians to be aware of the working of the two powers." It is expected that power scriptures expressing the supremacy and dominion of Christ shared through power evangelism, revival, healing and exorcism would bring a sense of spiritual security and total trust in Christ.⁵⁹

The triumphalism and power approach signifying Christ's domination over malicious spiritual world has been used from the missionaries' era but some of the African Christians still feel spiritually naked and vulnerable without emulates or fetish assumed to protect them against the feared invisible powers. The continued spiritual insecurity even after a century of using triumphalism and power approach confirms that Africans need more than just knowing the supremacy of Christ. This may require Africa's own unique scriptural theological reflection on the meaning of confessing Christ, his salvific work and the implication of being identified with him in the midst of issues causing spiritual insecurities.⁶⁰ Therefore, Christian formation needs to intentionally provoke deep reflection and interpretation for deepening understanding of the significance of one's relationship with God.⁶¹ To understand the significance of their place in the triune God, Africans need critical, conscious and contextual

⁵⁶ Joel Mokhoathi, "From Contextual Theology to African Christianity: The Consideration of Adiaphora from a South African Perspective," *Religions* 8, no. 12 (2017): 1, <https://doi.org/10.3390/rel8120266>.

⁵⁷ Moyo, "Christian Faith Formation and Culture," 73.

⁵⁸ Han, "Christ's Supremacy," 477.

⁵⁹ Ndisya, "An Analysis and Response," 78.

⁶⁰ Ndisya, "An Analysis and Response," 83.

⁶¹ Masauso Moyo, "Inducting the Socratic Method of Forming Faith in African Contexts," *E-Journal of Religious and Theological Studies (ERATS)* 10, no. 10 (2024): 331, <https://doi.org/10.38159/erats.202410101>.

theological reflections on the meaning of Lordship of Jesus Christ, his mediatory role and indwelling of the Holy Spirit in their quest for spiritual securities.

Reflection on the meaning of Lordship of Jesus Christ

Even if humility on the cross counters the imperial power concept of God⁶², some of the teachings on the meaning of the Lordship of Jesus Christ picture God as imperialist demanding uttermost impressive effort from congregants in exchange for spiritual security. With such teachings congregants become insecure with God himself and worship becomes an attempt to impress God so as to attain favour and spiritual security from him.

Critical to spiritual insecurity is Africans' struggle to trust Christian teachings on spiritual powers perceived to harm humans. This highlights the importance of theological reflections on the implication of the Lordship of Jesus Christ and his salvific work, especially on the cross as God's divine self-exegesis or self-explanation revealing attributes of love, humility/vulnerability, power, wisdom, and righteousness/justice of God⁶³. Reflections should delve meditatively on the divine love revealed in the radical self-giving of Jesus Christ who is a rare combination of Lord and Saviour. African Christians should have a conviction that out of love, Jesus Christ their Lord humbled himself becoming as vulnerable as they are to purchase and save them for himself from all evil spiritual powers. The word purchase, mostly with the blood of Jesus Christ shows that Africans are God's highly treasured hence their protection is assured.

Reflecting on the meaning of the mediatory role of Jesus Christ

The message in the Hebrews epistle with its emphasis on the mediatory role of Christ, is cardinal for African Christians who share spiritual traumatic experience with its audience.⁶⁴ Both Africans and audience of the Hebrew epistles need the message of the supremacy and finality of Christ the self-sacrificed High Priest in spiritual insecurities inducing the faltering of faith. Jesus Christ is portrayed as a rare combination of the one offering the sacrifice, the High Priest and the Sacrifice for humanity. The trustworthiness of Christ for spiritual security is vivified through an imperceptible act of sacrifice on the cross manifesting his unwavering dedication to humanity. Christ's tripartite mediatory role appeases divine anger against transgressors while simultaneously turning the wrath into passion for their transformation.⁶⁵ Therefore, the emphasis is not on venting anger on sinners but their transformation.

Reflecting on the meaning of the indwelling of the Holy Spirit

Reflections on the indwelling, should stress on the Holy Spirit's role of divine guidance to the truth, affirming that Africans who believe in Christ are adopted children of God thereby eliminating Theo-phobia and fear of other spiritual powers or entities (John 16:13, Romans

⁶² Michael J. Gorman, "The Cross as God's Self-Exegesis: Some Contributions from Paul and John," *Interpretation: A Journal of Bible and Theology* 76, no. 1 (2022): 24, <https://doi.org/10.1177/00209643211051125>.

⁶³ Gorman, "The Cross as God's Self-Exegesis," 15.

⁶⁴ Khamadi J. Pali, "Christ as Once for All Sacrifice: A Cultural Reading of Hebrews," *Acta Theologica* 34, no. 1 (2014): 151, <http://dx.doi.org/10.4314/actat.v34i1.9>.

⁶⁵ Desmond T. Osei-Acheampong, "A Priestly Christology: A Biblical-Theological Investigation of Christ's Priesthood," *E-Journal of Religious and Theological Studies (ERATS)* 10, no. 5 (2024): 174, 176, . <https://doi.org/10.38159/erats.20241055>.

8:15-17). The Holy Spirit is God in the lives of African Christians enabling them to discern God's way in complexity of spiritualities and spiritual insecurities.⁶⁶

Forming congruency of identity, reflection, confession to Christo- competence

By Competences, this article refers to the practice of upholding Christian confession; identity and reflection by practically living spiritually secure lives in Christ among spirits and powers inducing dual allegiance. Congruence means the harmony or reconciliation of confession, identity and reflection. Ashforth states that the central issue for some of the African Christians is understanding faith in Christ among beliefs in ancestors and other spirits upon whom well-being seem depends on⁶⁷. This calls for a faith formation process which harmonise Christian confession, identity, reflections and competences with a view of tackling the problem of spiritual insecurities.

The harmonising of Christian identity, reflection and confession of faith is crucial in the process of handling the problem of spiritual insecurity in Africa. The term harmonisation suggests that one of the major causes of spiritual insecurity in Africa is dual allegiance and parallelism. Ndisya quoting Healey and Sybertz stress that enculturation of the gospel is necessary to "overcome and break down the dualism and parallelism of Christianity and African traditional religion."⁶⁸ Bosch (2011:384, 385) advocates that Africans and the Holy Spirit should lead the process of enculturation so that Christianity is incarnated in their cultural systems, influencing the micro, meso and macro levels of the society as well as transforming social, economic, political, religious and education sectors.

Conclusion

We affirm the supremacy of Christ. The message of power evangelism, healing and revival proclaiming Christ's dominion over witchcraft and evil spirits should empower congruency of Christian confession, identity, reflections and competence for Christian faith to permeate every sphere of African society. Enculturation and inculturation have to facilitate harmonisation of confession, identity, reflection and competent practice of Christian faith in solving the problem of spiritual insecurities. Some of the Africans struggle to harmonise their Christian faith in lived reality because they were not given an opportunity to examine and own Scriptures in dealing with their old beliefs. The article emphasizes on in-depth reflection on the meaning of Lordship and mediatory role of Jesus Christ as well as the significance of the indwelling of the Holy Spirit. Africans should examine the Scriptures themselves for authentic enculturation and inculturation of the gospel in Africa so that they own responses to spiritual insecurity⁶⁹. Solutions to spiritual security should come from indigenous' interpretation of life and the world from the perspective of the supremacy of Christ.

⁶⁶ Kees Waaijman, "Discernment - The Compass on the High Sea of Spirituality," *Acta Theologica* 17 (2013): 13, <https://doi.org/10.4314/actat.v32i2S.2>.

⁶⁷ Ashforth, "Human Security and Spiritual Insecurity," 136.

⁶⁸ Ndisya, "An Analysis and Response," 83.

⁶⁹ Ndisya, "An Analysis and Response," 92.

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Penerapan Cooperative Learning Tipe STAD, Guided Inquiry dan Problem Based Learning dalam Perspektif Kristen

Lanny Sianipar¹, Meliana Rodearni Tampubolon², Aurelia Friscilla Polak³, Selvi Esther Suwu⁴, Imanuel Adhitya⁵

1, 2, 3, 4, 5) Universitas Pelita Harapan, Indonesia

Correspondence email: selvi.suwu@uph.edu

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Abstract

School and learning are inseparable. Meaningful learning looks at several aspects in its implementation, such as the school environment, classroom management, student character to the model or lesson method used. Teachers in this case play a role as agents of reconciliation who can introduce God to their students in the classroom, this can also start from the teacher choosing a learning model. One of the learning models that can be chosen is cooperative learning which uses a model of cooperation in learning. There are various kinds of cooperative learning models, but in this study, there are three discussed. Thus, the purpose of this research is to find out the cooperative learning type STAD, Guided Inquiry and Problem based Learning in Christian perspective. With the literature review method, the results of this study are that the use of the STAD learning model has a positive impact on students, and by the philosophy of Christian education emphasizes the importance of human relations with others as the image and likeness of God. The application of the guided inquiry learning model requires the active involvement of a teacher to guide students both cognitive, social, emotional, and spiritual in learning. Project-based learning in its implementation is expected to be able to direct students to holistic growth in accordance with the role of Christian teachers in the discipleship process.

Keywords: STAD, Guided Inquiry, Project-based learning

Pendahuluan

Pendidikan formal dilaksanakan melalui pendekatan pengajaran yang intensif dan komprehensif, yang mana memadukan antara informasi, pengalaman, dan lingkungan sekitar yang memungkinkan siswa memperoleh pembelajaran yang mendalam sehingga terjadinya perkembangan pengetahuan secara holistik atau menyeluruh.¹ Dalam rangka memberikan pembelajaran yang mendalam yaitu bukan sekadar menyampaikan materi tetapi juga relasi dengan siswa dalam pembelajaran sehingga bisa membangun pengalaman pembelajaran yang berarti bagi siswa, guru harus bergerak dengan dasar pemahaman yang

¹ Muhamad Parhan Parhan, "Kontekstualisasi Materi dalam Pembelajaran," *ADI WIDYA: Jurnal Pendidikan Dasar* 3, no. 1 (2018): 7–18. <https://doi.org/10.25078/aw.v3i1.901>.

kuat akan kondisi dan kebutuhan siswa.² Sekolah sebagai institusi pendidikan harus menjalin hubungan harmonis dengan seluruh masyarakat untuk menciptakan ruang kelas yang efektif dan mewujudkan cita-cita pendidikan yang terintegrasi, termasuk tujuan pendidikan Kristen yang berfokus pada rekonsiliasi manusia dengan Allah, sesama, dan alam ciptaan.

Masyarakat di sini ialah yang berada dalam lingkungan sekitar sekolah. Berdasarkan informasi yang diperoleh, diketahui bahwa masyarakat di sekitar lingkungan sekolah sangatlah beragam. Keberagaman ini datang dari berbagai latar belakang, seperti agama yang didominasi oleh pemeluk agama Islam 76%, Kristen 10%, Budha 8% dan Katholik 6%. Selain itu juga, terdapat perbedaan kelompok etnis yang terdiri atas suku Sunda, Betawi, Jawa, Tionghoa, Minangkabau, dan Batak. Kemudian, dalam hal tingkat sosial ekonomi, diketahui bahwa masyarakat sekitar sekolah menunjukkan keragaman yang signifikan, mulai dari keluarga berpenghasilan rendah hingga yang lebih sejahtera. Kondisi ini mendorong sekolah untuk menerapkan kebijakan dan program yang inklusif, seperti menerapkan sistem skema biaya pendidikan berbasis penghasilan atau *tuition fee scaling*. Lingkungan berperan penting dalam proses belajar mengajar seperti lingkungan fisik dan sosial serta nilai-nilai dan hal intelektual.³ Hazimi dan Nur, Pratama dan Ghofur, serta Yuli Susilawati, dkk mengatakan bahwa lingkungan belajar juga mencakup semua hal di sekitar siswa yang memotivasi dan membawa perubahan tingkah laku siswa dalam pembelajaran serta capaian hasil belajar siswa.⁴⁵⁶ Pertimbangan lingkungan belajar dalam proses perencanaan pembelajaran ditujukan untuk melayani siswa guna memperoleh pengalaman pendidikan yang holistik dan bermakna. Pendidikan holistik merupakan pendekatan yang menekankan bahwa individu dapat memahami identitas, makna, serta tujuan hidupnya melalui hubungannya dengan nilai-nilai spiritual, masyarakat dan lingkungan sekitarnya.⁷ Sedangkan, pendidikan yang bermakna adalah proses aktif dan konstruktif yang melibatkan peserta didik untuk membangun pemahaman mendalam tentang konsep yang dipelajari dengan mengaitkan konsep yang dipelajari dengan kondisi nyata yang terjadi

² Aiman Faiz, Anis Pratama, and Imas Kurniawaty, "Pembelajaran Berdiferensiasi dalam Program Guru Penggerak pada Modul 2.1," *Jurnal Basicedu* 6, no. 2 (2022): 2846–53, <https://doi.org/10.31004/basicedu.v6i2.2504>.

³ Aulia Dini Hanipah et al., "Urgensi Lingkungan Belajar yang Kondusif dalam Mendorong Siswa Belajar Aktif," *Jurnal Sosial Humaniora dan Pendidikan* 2, no. 1 (2022): 41–51, <https://doi.org/10.51903/education.v2i1.148>.

⁴ Bimaruci Hazrati Havid Hazimi and Nur Mujakiah, "The Effect of Learning Environment on Student Motivation and Student Achievement (Literature Review Study)," *International Journal of Psycology and Health Science* 1, no. 1 (2023): 30–39, <https://doi.org/10.38035/ijphs.v1i1.86>.

⁵ Heru Jaka Pratama and Muhammad Abdul Ghofur, "Pengaruh Motivasi Belajar dan Lingkungan Belajar terhadap Hasil Belajar Mata Pelajaran Ekonomi Siswa saat Pembelajaran Daring," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 4 (2021): 1568–77, <https://doi.org/10.31004/edukatif.v3i4.621>.

⁶ Yuli Susilawati et al., "Pengaruh Kebiasaan Belajar, Kesiapan Belajar dan Lingkungan Belajar terhadap Prestasi Belajar Peserta Didik," *Jurnal Pendidikan Tambusai* 7, no. 2 (2023): 11390–98.

⁷ Niya Yuliana, M. Dahlan R, and Muhammad Fahri, "Model Pendidikan Holistik Berbasis Karakter di Sekolah Karakter Indonesia Heritage Foundation," *EduHumaniora: Jurnal Pendidikan Dasar Kampus Cibiru* 12, no. 1 (2020): 15–24, <https://doi.org/10.17509/eh.v12i1.15872>.

dalam kehidupan sehari-hari.⁸ Pemahaman yang komprehensif akan diperoleh berdasarkan kajian mendalam akan kondisi kehidupan masyarakat di sekitar sekolah, berbagai aspek yang berkaitan dengan budaya, lingkungan sosial yang menjadi latar belakang dari terbentuknya sekolah, serta dinamika kelas yang berkaitan dengan keunikan, keragaman, potensi, dan kebutuhan siswa.

Dalam menjalankan fungsinya sekolah dituntut untuk dapat memfasilitasi berbagai keragaman siswa, terutama dalam pembelajaran di kelas. Pada aspek sosial, kelas ini memiliki keberagaman dalam hal latar belakang suku dan agama. Peran guru adalah menjadi agen rekonsiliasi⁹ dan teladan karakter Kristus untuk membangun semangat gotong royong dalam masyarakat majemuk, sehingga tujuan pendidikan sejati tercapai sesuai mandat budaya untuk mencerminkan gambar dan rupa Allah.¹⁰ Guru ditantang untuk mampu mengelola kelas guna memberikan pendidikan yang holistik dan bermakna bagi siswa serta sejalan dengan visi misi sekolah sebagai sekolah Kristen. Pembelajaran dapat dikatakan berjalan baik salah satunya jika siswa mengerti materi pelajaran, hal ini menjadi tugas guru. Menyampaikan materi memang tidak mudah maka diperlukan metode pembelajaran yang tepat agar siswa mengerti.

Melihat pentingnya metode pembelajaran dalam proses mengajar maka rumusan masalah penelitian ini ialah bagaimana model pembelajaran *Cooperative Learning* tipe STAD, *Guided Inquiry* dan *Problem based Learning* diterapkan dalam perspektif Kristen secara holistik? Tujuannya agar dapat mengetahui penerapan *Cooperative Learning* tipe STAD, *Guided Inquiry* dan *Problem based Learning* dalam perspektif Kristen secara holistik. Metode penelitian yang digunakan adalah dengan tinjauan pustaka.

Pengertian dan Manfaat Model Pembelajaran Kooperatif

Model pembelajaran kooperatif merupakan sebuah kegiatan pembelajaran yang mempertemukan peserta didik dengan kelompok belajar tertentu untuk saling membantu dalam mencapai tujuan pembelajaran.¹¹ Selain itu, menurut Slavin pembelajaran kooperatif memungkinkan siswa terlibat secara aktif pada proses pembelajaran sehingga diharapkan dapat memberikan dampak positif terhadap kualitas interaksi dan komunikasi siswa bersama kelompoknya.¹²

Menurut Nur Ainun Lubis, terdapat empat karakteristik utama pembelajaran kooperatif yang mencakup: 1) cara siswa berkolaborasi dalam kelompok untuk menyelesaikan materi pembelajaran; 2) kelompok dibentuk dengan menggabungkan siswa yang memiliki kemampuan tinggi, sedang, dan rendah; 3) jika memungkinkan untuk

⁸ Fakultas Keguruan dan Ilmu Pendidikan Universitas Jambi and Fakultas Sains dan Teknologi Universitas Jambi, "Peran Sains, Teknologi dan Pendidikan MIPA dalam Menopang Sains Park, Teknopark, serta Geopark Berbasis Argoindustri dan Lingkungan," in *Prosiding Semirata 2017 Bidang MIPA BKS-PTN Wilayah Barat*, ed. Maison et al. (Jambi: Fakultas Keguruan dan Ilmu Pendidikan (FKIP) bekerjasama dengan Fakultas Sains dan Teknologi (FST) Universitas Jambi, 2017).

⁹ George R. Knight, *Filsafat dan Pendidikan: Sebuah Pendahuluan dari Perspektif Kristen* (Tangerang: Universitas Pelita Harapan Press, 2009).

¹⁰ Knight, *Filsafat dan Pendidikan*.

¹¹ Lola Amalia et al., *Model Pembelajaran Kooperatif* (Semarang, Indonesia: Cahya Ghani Recovery, 2023).

¹² Nur Ainun Lubis, "Pembelajaran Kooperatif Tipe JIGSAW," *As-Salam* 1, no. 1 (2014): 67–84.

dilakukan, anggota kelompok terdiri dari berbagai latar belakang ras, budaya, suku, dan jenis kelamin; 4) penghargaan lebih difokuskan pada pencapaian kelompok dibandingkan dengan pencapaian individu.¹³

Pembelajaran kooperatif tipe *Student Team Achievement Division* (STAD)

Penggunaan model pembelajaran kooperatif dilatarbelakangi oleh relevansi model pembelajaran STAD dengan karakteristik siswa yang memiliki rasa solidaritas tinggi. Model pembelajaran STAD memungkinkan siswa bekerja dalam kelompok heterogen yang dirancang untuk saling mendukung sehingga diharapkan mampu menumbuhkan kerja sama dan mempererat relasi siswa. Berdasarkan penelitian yang dilakukan oleh Baslini dan Hadiwinarto, model pembelajaran STAD efektif dalam meningkatkan kerja sama dan hasil belajar siswa dalam pembelajaran Ekonomi ditingkat SMA.¹⁴ Berdasarkan penelitian tersebut, model pembelajaran STAD merupakan pilihan yang tepat untuk mengupayakan kerja sama siswa karena menekankan interaksi dan kerja sama antar siswa yang memungkinkan siswa belajar sesuai dengan tingkat kemampuan masing-masing.¹⁵ Dengan karakteristik kelas yang sebagian besar memiliki kemampuan psikomotorik dan kerja sama yang baik, namun masih membutuhkan peningkatan dalam pemahaman konsep maka penerapan model pembelajaran STAD diharapkan dapat menjawab kebutuhan tersebut melalui pendekatan kolaboratif.

Penerapan model pembelajaran STAD juga didukung oleh filosofi pendidikan Kristen yang menekankan pentingnya relasi manusia dengan sesama sebagai gambar dan rupa Allah. Sebagaimana manusia diciptakan sebagai gambar dan rupa Allah yang memiliki kebutuhan untuk berelasi dengan pribadi lainnya. Relasi manusia merupakan inisiatif dari Allah Tritunggal yang merupakan tiga pribadi Ilahi yang berada di dalam satu esensi yaitu Allah Bapa, Allah Anak, dan Allah Roh Kudus. Allah Tritunggal yang memiliki hubungan harmonis dan damai di dalam diri-Nya.¹⁶ Sebagai gambar dan rupa Allah, manusia memiliki sifat-sifat dasar yang mencerminkan Allah, salah satunya adalah kemampuan untuk berelasi. Relasi ini mencakup relasi dengan Allah, relasi dengan sesama manusia, dan relasi dengan alam.¹⁷ Pembelajaran STAD mampu memacu siswa untuk membangun interaksi positif, melatih keterampilan sosial, dan bekerja sama secara efektif.

Prinsip ini sejalan dengan pendapat Knight yang menyatakan bahwa siswa harus diperlakukan sebagai individu yang dapat bertumbuh secara holistik sehingga keseimbangan pertumbuhan kognitif, spiritual, sosial, fisik, dan mental siswa adalah yang terpenting.¹⁸ Perubahan nilai-nilai karakter seseorang dimulai dari pembinaan

¹³ Nur Ainun Lubis, "Pembelajaran Kooperatif Tipe JIGSAW".

¹⁴ Baslini and Hadiwinarto, "Evaluasi Penerapan Model Pembelajaran Kooperatif Tipe STAD untuk Meningkatkan Kerjasama dan Prestasi Belajar (Studi pada Mata Pelajaran Pendidikan Agama Islam Siswa Kelas XII di SMA Negeri 2 Lahat)," *Jurnal Pendidikan Tematik* 1, no. 3 (2020): 155–60, <https://doi.org/10.36709/jpa.v1i2.7>.

¹⁵ Innayah Wulandari, "Model Pembelajaran Kooperatif Tipe STAD (Student Teams Achievement Division) dalam Pembelajaran MI," *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar* 4, no. 1 (2022): 17–23, <https://doi.org/10.36232/jurnalpendidikdasar.v4i1.1754>.

¹⁶ R. C. Sproul, *Kebenaran-Kebenaran Dasar Iman Kristen* (Malang, Indonesia: Literatur SAAT, 2023).

¹⁷ Knight, *Filsafat dan Pendidikan*.

¹⁸ Knight, *Filsafat dan Pendidikan*.

spiritualitasnya.¹⁹ Proses belajar harus menuntun siswa kepada hubungannya dengan Tuhan, sesama, dan lingkungan.²⁰ Melalui langkah-langkah pembelajaran STAD, guru dapat menciptakan lingkungan belajar yang mempererat relasi siswa dengan latar belakang yang beragam ras, suku, agama, gender, ataupun kemampuan akademis berlandaskan pada kasih Kristus yang mendasari tujuan pendidikan Kristen²¹. Dalam pembelajaran ini, kasih Kristus adalah dasar utama yang membantu guru menciptakan hubungan siswa yang harmonis dengan sesamanya. Kasih Kristus yang tanpa syarat (*agape*) menuntun siswa untuk saling mengasihi, menghormati kebebasan dan perbedaan, memberi dukungan emosional, serta berbicara dengan kebenaran.²²

Menurut Wulandari, model pembelajaran STAD merupakan pembelajaran yang membagi siswa dalam kelompok heterogen untuk saling mendorong dan membantu sesama siswa.²³ Tak hanya itu, STAD juga akan merangsang interaksi secara aktif dan positif melalui kerja sama kelompok serta membantu siswa memperoleh hubungan pertemanan dengan beragam ras, suku, agama, gender, ataupun kemampuan akademis. Selaras dengan hal tersebut, seorang guru Kristen diharapkan mampu melatih keterampilan sosial siswa yang dapat memberikan kontribusi positif terhadap relasi antar siswa dengan berlandaskan pada kasih Kristus.²⁴ Sebagaimana Knight dalam bukunya yang berjudul *Filsafat dan Pendidikan Kristen* menyatakan bahwa siswa harus diperlakukan sebagai individu yang dapat bertumbuh secara holistik sehingga keseimbangan pertumbuhan kognitif, spiritual, sosial, fisik, dan mental siswa adalah yang terpenting.²⁵

Menurut Trianto, sintak pembelajaran STAD dapat diuraikan menjadi lima tahapan utama.²⁶

1. Penyampaian tujuan pembelajaran dan motivasi kepada siswa untuk belajar.
2. Penyajian materi pembelajaran kepada seluruh kelas.
3. Pembagian siswa ke dalam kelompok heterogen.
4. Pemberian kuis atau tes untuk mengevaluasi pemahaman siswa.
5. Penghargaan kepada kelompok berdasarkan skor yang diperoleh.

Pembelajaran inkuiri terbimbing (*Guided Inquiry*)

¹⁹ Imanuel Herman Prawiromaruto and Kalis Stevanus, "Pendidikan Karakter Kristen melalui Pengutamaan Formasi Rohani," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 7, no. 2 (2022): 543–56. <https://doi.org/10.30648/dun.v7i2.926>.

²⁰ Chindy Br Hombing and Yanti, "Kajian Natur Siswa sebagai Gambar dan Rupa Allah dalam Pendidikan Kristen yang Holistik," *Diligentia: Journal of Theology and Christian Education* 5, no. 3 (2023): 119–34, <https://doi.org/10.19166/dil.v5i3.7344>.

²¹ Harro Van Brummelen, *Berjalan Bersama Tuhan di dalam Kelas* (Gresik, Indonesia: ACSI, 2011).

²² Reni Marlince Adang and Abad Jaya Zega, "Pentingnya 'Kasih' dalam Surat 1 Yohanes: Tafsiran terhadap Kasih Agape," *Prosiding Seminar Nasional Pendidikan dan Agama* 4, no. 2 (2023): 94–102, <https://doi.org/10.55606/semnasp.v4i2.1161>.

²³ Wulandari, "Model Pembelajaran Kooperatif Tipe STAD (Student Teams Achievement Division) dalam Pembelajaran MI."

²⁴ Brummelen, *Berjalan Bersama Tuhan di dalam Kelas*.

²⁵ Knight, *Filsafat dan Pendidikan*.

²⁶ Trianto, "Model-Model Pembelajaran Inovatif Berorientasi Konstruktivistik," *Jakarta: Prestasi Pustaka*, 2007.

Model pembelajaran ini dipilih dengan mempertimbangkan kekuatan, kelemahan, serta kebutuhan siswa di dalam kelas. Misalnya siswa membutuhkan adanya variasi dalam strategi pengajaran dan aktivitas pembelajaran yang melibatkan siswa di dalam pembelajaran secara langsung untuk mengalaminya. Model pembelajaran inkuiri terbimbing adalah model pembelajaran yang membimbing siswa pada pengembangan kemampuan berpikir kritis dan bersikap ilmiah.²⁷ Sunarya, dkk memberikan definisi terhadap model pembelajaran inkuiri terbimbing sebagai model pembelajaran yang mendukung setiap siswa untuk terlibat aktif dalam pembelajaran dengan menjadikan siswa sebagai subjek dari kegiatan pembelajaran.²⁸ Sementara bagi Sumarni, dkk model pembelajaran inkuiri terbimbing merupakan model pembelajaran yang melatih siswa mengembangkan kemampuan berpikir kritis dan membangun keinginan kuat dalam diri siswa untuk belajar.²⁹ Dengan demikian dapat disimpulkan bahwa model pembelajaran inkuiri terbimbing merupakan model pembelajaran yang menjadikan siswa sebagai subjek pembelajaran untuk membangun hasrat belajar siswa sehingga dapat terlibat aktif dalam pembelajaran dan mampu untuk berpikir kritis. Penerapan model pembelajaran ini juga terbukti dapat menstimulus kemampuan berpikir kritis dan termotivasi untuk belajar sebagai akibat dari keterlibatan langsung siswa dalam pembelajaran.³⁰

Model pembelajaran yang digunakan merupakan model pembelajaran inkuiri terbimbing yang diperkenalkan Kath Murdoch dengan 6 tahapan.³¹

1. *Tuning In*

Tahap guru membangkitkan pengetahuan awal dan rasa ingin tahu siswa terhadap topik serta menetapkan tujuan. Siswa akan menuliskan pemahaman mereka tentang pasar, permintaan dan penawaran. Selanjutnya, siswa akan diberikan pertanyaan – pertanyaan esensial yang akan menuntun siswa berpikir dan menemukan jawabannya selama proses pembelajaran bahkan seumur hidupnya.

2. *Finding Out*

Siswa kemudian akan menggunakan keterampilannya untuk mengumpulkan informasi, melakukan penyelidikan dan menggali pemahaman siswa terhadap topik untuk menjawab pertanyaan – pertanyaan pada tahap petama. Siswa menonton cuplikan video tentang peristiwa terkini yang berkaitan dengan permintaan dan penawaran. Siswa bekerja

²⁷ Endang Lovisia, "Pengaruh Model Pembelajaran Inkuiri Terbimbing terhadap Hasil Belajar," *SPEJ (Science and Physics Education Journal)* 2, no. 1 (2018): 1–10, <https://doi.org/10.31539/spej.v2i1.333>.

²⁸ Lalu Sunarya Amijaya, Agus Ramdani, and I Wayan Merta, "Pengaruh Model Pembelajaran Inkuiri Terbimbing terhadap Hasil Belajar dan Kemampuan Berpikir Kritis Peserta Didik," *Pijak MIPA* 13, no. 2 (2018): 94–99, <https://doi.org/10.29303/jpm.v13i2.468>.

²⁹ Sumarni S., Bimo Budi Santoso, and Achmad Rante Suparman, "Pengaruh Model Pembelajaran Inkuiri Terbimbing terhadap Hasil Belajar Kognitif Peserta Didik SMA Negeri 01 Manikwari: Studi pada Pokok Bahasan Kelarutan dan Hasil Kali Kelarutan," *Jurnal Nalar Pendidikan* 5, no. 1 (2017): 462–71, <https://doi.org/10.26858/jnp.v5i1.3285>.

³⁰ Mochammad Bagus Prasetyo and Brilliant Rosy, "Model Pembelajaran Inkuiri sebagai Strategi Mengembangkan Kemampuan Berpikir Kritis Siswa," *Jurnal Pendidikan Administrasi Perkantoran (JPAP)* 9, no. 1 (2020): 109–20, <https://doi.org/10.26740/jpap.v9n1.p109-120>.

³¹ Bertha Natalina Silitonga and Wiyun Tangkin, "Science Teaching and Learning Through Kath Murdoch'S Inquiry Cycle: A Case Study on Preservice Primary Teachers," *Polyglot: Jurnal Ilmiah* 19, no. 2 (2023): 158, <https://doi.org/10.19166/pji.v19i2.6939>.

di dalam kelompok dengan bimbingan guru memahami permintaan/penawaran dan faktor-faktor yang mempengaruhinya dalam kehidupan nyata melalui beberapa panduan pertanyaan berkaitan dengan video yang ditonton. Pada sesi diskusi, siswa diperkenalkan untuk mengakses berbagai sumber menggunakan perangkat laptop atau tablet.

3. *Sorting Out*

Tahap selanjutnya siswa akan melakukan analisis data dengan mengkategorikan, mengurutkan, mengidentifikasi, dan membuat makna untuk pengembangan pemahaman serta wawasan yang baru. Pada tahap *shorting out* siswa akan membagikan hasil analisis kelompoknya atas informasi yang didapatkan untuk menjawab pertanyaan panduan yang diberikan oleh guru pada tahap *finding out*. Berdasarkan informasi yang didapat, siswa akan mengerjakan latihan soal tentang permintaan dan penawaran dalam berbagai pemodelan soal dengan melakukan identifikasi dan pengkategorian informasi.

4. *Going Further*

Siswa memperluas pemahamannya dengan melakukan penyelidikan, percobaan, dan kegiatan yang bertujuan memperdalam pemahamannya. Pada tahap ini siswa juga didukung untuk menyelidiki aspek-aspek yang menjadi ketertarikan kelompok dan pribadi. Tahap *going further* diimplementasikan dengan siswa melakukan penyelesaian terhadap latihan soal terkait permintaan dan penawaran baik secara berkelompok maupun individu di bawah bimbingan guru.

5. *Making Conclusion*

Tahap *making conclusion* adalah bagi siswa untuk menemukan hubungan antar ide, konteks serta menarik kesimpulan dan pendalaman pemahaman tentang topik. Pada tahap ini siswa melaksanakan sumatif yang mengkoneksikan konsep-konsep dan latihan soal yang sudah dipelajari untuk menemukan jawaban yang tepat.

6. *Taking action*

Pada tahap terakhir ini siswa akan merefleksikan pembelajarannya dan diterapkan dalam tindakan nyata. Pada tahap ini siswa dapat berbagi pengetahuan dan wawasan serta melakukan tindakan yang bermakna berdasarkan seluruh proses pembelajaran yang telah dilalui. Tahap *taking action* siswa akan melakukan refleski pembelajaran di depan kelas dengan menceritakan pengalamannya belajar topik pasar dan terbentuknya harga pasar.

Pembelajaran *Project Based Learning* (PBL)

Penerapan *Project Based Learning* dalam pembelajaran didasarkan pada analisis data keragaman dan preferensi minat, serta gaya belajar siswa. Selain itu bisa juga karena siswa menunjukkan sikap pasif selama proses pembelajaran, dikarenakan kurangnya variasi metode pengajaran. Masalah keaktifan dan keberagaman siswa di dalam kelas memberikan dampak bagi suasana dan iklim pembelajaran. Maka dari itu, untuk menciptakan suatu lingkungan pembelajaran inklusif dan kondusif, penerapan *Project Based Learning* dalam sistem pembelajaran diharapkan mampu mengakomodasi kebutuhan belajar siswa.

Project based learning pertama kali dikembangkan oleh William Heard Kilpatrick berdasarkan pemikiran progresif John Dewey, dengan menggabungkan pemikiran progresivisme dan eksperimentalisme yang menciptakan metode proyek.³² *Project based*

³² Hanita Hanita, Yoyon Suryono, and Puji Yanti Fauziah, "Manajemen Pembelajaran Berbasis Projek pada Pendidikan Anak Usia Dini," *Jurnal Warna: Pendidikan dan Pembelajaran Anak Usia Dini* 8, no. 1 (2023): 99–109, <https://doi.org/10.24903/jw.v8i1.1289>.

learning adalah strategi pembelajaran yang menggunakan proyek sebagai basisnya dengan bimbingan dalam melakukan eksplorasi, sintesis, evaluasi, interpretasi, dan pengorganisasian informasi secara berkelompok, yang dipresentasikan untuk memperkaya pengalaman pembelajaran siswa.³³ Model pembelajaran ini mengakomodasi siswa untuk berpartisipasi aktif dalam kelompok, meningkatkan kreativitasnya, dan melatih siswa untuk meningkatkan kepercayaan diri ketika mempresentasikan hasil kelompok.

Berikut ini langkah-langkah penerapan strategi PjBL dalam pembelajaran menurut George Lucas:³⁴ 1) Pertanyaan pada awal pembelajaran, 2) Perencanaan proyek 3) Penjadwalan tahap kegiatan proyek, 4) Pengawasan proyek berjalan, 5) Penilaian, 6) Evaluasi proyek. Sedangkan menurut Anggraini dan Wulandari langkah-langkah penerapan model pembelajaran *project based learning* dalam pembelajaran yakni:³⁵ 1) Penentuan proyek, 2) Perencanaan langkah-langkah penyelesaian proyek, 3) Penyusunan jadwal pelaksanaan proyek, 4) Penyelesaian proyek dengan fasilitas dan monitoring guru, 5) Penyusunan laporan dan presentasi/ publikasi hasil proyek, 6) Evaluasi proyek.

Pembahasan

Penggunaan model pembelajaran STAD memberikan dampak positif terhadap kerja sama siswa, meskipun menghadapi tantangan dalam penerapannya. Melalui tiga indikator kerja sama- tanggung jawab, saling berkontribusi, dan pengerahan kemampuan maksimal, siswa secara umum dapat menunjukkan perkembangan dalam mendukung dan membantu satu sama lain, meskipun kemungkinan ada beberapa siswa dengan kemampuan sosial yang rendah menghadapi kesulitan dalam beradaptasi. Meski demikian, pendekatan ini tetap bermanfaat untuk memotivasi siswa memahami pentingnya saling mendukung dan membangun komunikasi efektif sebagai bagian dari proses belajar bersama.

Penggunaan model pembelajaran kooperatif tipe *Student Team Achievement Division* (STAD) telah memberikan dampak yang baik untuk mengupayakan kerja sama siswa kelas XI IPS pada unit materi Pajak mata pelajaran Ekonomi. Penulis telah menerapkan seluruh sintak model pembelajaran STAD sebanyak 3 kali penerapan selama 8 pertemuan. Menurut Hatta M & Musnadi, terdapat 3 indikator yang dapat mengukur kerja sama siswa yakni:³⁶ 1) tanggung jawab, yaitu siswa secara bersama-sama menyelesaikan pekerjaan dengan pemberian tanggung jawab dapat tercipta kerja sama yang baik; 2) saling berkontribusi, yaitu saling berkontribusi baik tenaga maupun pikiran untuk menciptakan kerja sama; 3) pengerahan kemampuan secara maksimal, yaitu mengerahkan kemampuan masing-masing anggota kelompok secara maksimal untuk kerja sama yang lebih kuat dan berkualitas.

³³ Alghaniy Nurhadiyati, Rusdinal Rusdinal, and Yanti Fitria, "Pengaruh Model Project Based Learning (PjBL) terhadap Hasil Belajar Siswa di Sekolah Dasar," *Jurnal Basicedu* 5, no. 1 (2021): 327–33, <https://doi.org/10.31004/basicedu.v5i1.684>.

³⁴ Fathullah Wajdi, "Implementasi Project Based Learning (PBL) dan Penilaian Autentik dalam Pembelajaran Drama Indonesia," *Jurnal Pendidikan Bahasa dan Sastra UPI* 17, no. 1 (2017): 86–101, <https://doi.org/10.17509/bs.jpbsp.v17i1.6960>.

³⁵ Putri Dewi Anggraini and Siti Sri Wulandari, "Analisis Penggunaan Model Pembelajaran Project Based Learning dalam Peningkatan Keaktifan Siswa," *Jurnal Pendidikan Administrasi Perkantoran (JPAP)* 9, no. 2 (2021): 292–99, <https://doi.org/10.26740/jpap.v9n2.p292-299>.

³⁶ Ni Kadek Eli Meliantari, I Wayan Sujana, and Ni Nyoman Ari Novarin, "Pengaruh Komunikasi, Kerjasama Tim dan Reward terhadap Kinerja Guru pada SMK Sarawati 2 Denpasar," *Jurnal EMAS* 3, no. 9 (September, 2022): 60-72.

Sikap siswa yang diharapkan untuk mencapai indikator tanggung jawab adalah siswa mencari informasi mengenai materi yang menjadi bagian tugasnya atau siswa mendapat bagian materi yang menjadi tanggung jawabnya. Selanjutnya, untuk mencapai indikator saling berkontribusi siswa diharapkan menghormati pendapat temannya tanpa sibuk menggunakan perangkat saat siswa menjelaskan materi bagiannya kepada temannya. Kemudian, untuk mencapai indikator pengerahan kemampuan secara maksimal, siswa diharapkan bersedia menjelaskan ulang kepada temannya yang belum memahami materi atau siswa membantu teman kelompoknya yang mengalami kesulitan dalam belajar. Penulis menggunakan lembar observasi guru dan penilaian diri siswa sebagai instrumen pengumpulan data.

Pada penerapan pertama yaitu Jumat, 16 Februari 2024 terdapat partisipasi yang cukup baik dari siswa dalam hal bertanggung jawab dengan jumlah 25 dari 26 orang siswa (96%) memenuhi indikator tanggung jawab. Untuk indikator saling berkontribusi dalam kelompok, mayoritas siswa yaitu 24 dari 26 orang siswa (92%) terlibat aktif. Akan tetapi, hanya terdapat 4 dari 26 orang siswa (15%) yang mampu mengerahkan kemampuannya secara maksimal yang menunjukkan bahwa guru perlu meningkatkan aspek ini melalui pembelajaran. Pada penerapan kedua yaitu Senin, 19 Februari 2024 sebanyak 25 dari 26 orang siswa (96%) mampu bertanggung jawab bersama kelompoknya.

Sementara itu, tidak ada siswa yang berkontribusi dan mengerahkan kemampuannya secara maksimal. Hal ini dikarenakan pada pertemuan tersebut, guru tidak dapat menerapkan secara menyeluruh sintak STAD salah satunya diskusi kelompok dan pengerjaan tugas dikarenakan kurangnya waktu. Oleh sebab itu, guru tidak dapat mengukur kontribusi dan pengerahan kemampuan siswa secara maksimal. Kemudian, pada penerapan ketiga yaitu Jumat, 01 Maret 2024 jumlah siswa yang bertanggung jawab dan berkontribusi dalam kelompok meningkat menjadi 26 orang siswa (100%). Jumlah siswa yang mengerahkan kemampuannya secara maksimal juga meningkat menjadi 5 dari 26 orang siswa (19%). Peningkatan dalam ketiga indikator tersebut menunjukkan adanya kemajuan dalam pembelajaran kolaboratif dari penerapan sebelumnya.

Menurut prinsip iman Kristen, manusia sebagai gambar dan rupa Allah membutuhkan relasi dengan Allah, sesama manusia, ataupun dengan alam. Penerapan model pembelajaran STAD telah mampu menciptakan ruang bagi siswa untuk membangun relasi positif dengan sesama temannya, mencerminkan relasi Allah Tritunggal yang harmonis. Adanya peningkatan pada ketiga indikator tersebut juga menunjukkan bahwa model pembelajaran STAD mampu menjadi alat untuk mempererat relasi vertikal siswa dengan Allah dan relasi horizontal siswa dengan sesamanya. Relasi vertikal dengan Allah tercermin melalui sikap yang bertanggung jawab dan mengerahkan kemampuan siswa secara maksimal untuk mencapai hasil yang terbaik untuk kemuliaan-Nya. Sedangkan, relasi horizontal dengan sesama manusia diperkuat melalui kerja sama dalam masing-masing kelompok siswa, menghargai kontribusi teman kelompok, serta saling membantu satu sama lain untuk mengatasi kesulitan.

Selaras juga dengan pendapat Knight bahwa pendidikan Kristen menekankan perkembangan holistik siswa yang mencakup aspek kognitif, spiritual, sosial, fisik, dan mental. Dalam penerapan model STAD, selain meningkatkan kemampuan kognitif dan sosial siswa, terdapat pembinaan spiritualitas dan karakter yang penting.³⁷ Proses

³⁷ Knight, *Filsafat dan Pendidikan: Sebuah Pendahuluan dari Perspektif Kristen*.

pembelajaran STAD mendorong siswa untuk bertumbuh sebagai individu yang saling mendukung sebagai cerminan relasi yang sehat dan harmonis sesuai ajaran Kristus. Hal ini dapat dilihat dari indikator berkontribusi di mana siswa diharapkan menghormati pendapat temannya tanpa sibuk menggunakan perangkat saat siswa menjelaskan materi bagiannya kepada temannya. Perilaku ini mencerminkan kasih, sikap menghargai, dan mendukung satu sama lain dalam proses belajar yang sesuai dengan ajaran Kristus tentang pentingnya kasih dan relasi yang harmonis dengan sesama. Melalui penerapan STAD, siswa telah belajar untuk mewujudkan kasih Kristus dalam setiap interaksi mereka melalui upaya menyelesaikan tugas kelompok.

Penerapan model pembelajaran inkuiri terbimbing terbukti mampu meningkatkan hasil belajar siswa meskipun tidak dapat secara langsung hasilnya maksimal. Ketidakmaksimalan dalam penerapan model pembelajaran ini dapat dipengaruhi oleh berbagai faktor baik secara langsung maupun tidak langsung. Beberapa faktor-faktor yang mungkin terjadi diantaranya; jumlah kelas yang besar dan waktu yang terbatas serta materi yang padat. Penerapan model pembelajaran ini akan lebih efektif dengan mempertimbangkan kekuatan, kelemahan, dan kebutuhan siswa guna meningkatkan hasil belajar yang lebih maksimal pula. Linear dengan peran guru Kristen sebagai pembimbing dan gembala, penerapan model pembelajaran inkuiri terbimbing ini juga menuntut keterlibatan aktif seorang guru untuk membimbing siswa secara utuh baik kognitif, sosial, emosional, dan spiritual dalam pembelajaran.

Peningkatan hasil belajar siswa melalui penerapan model pembelajaran inkuiri terbimbing menunjukkan berkembangnya kemampuan siswa untuk berpikir kritis. Berpikir kritis yang menjadi titik berat pada penerapan model pembelajaran ini pada dasarnya bersifat Alkitabiah misalnya dalam kitab Roma 12:2. Parlington Pardede menjelaskan terdapat 2 bagian penggambaran dalam ayat ini yakni;³⁸

1. Standar akal budi yang diperbaharui yang berguna menguji sesuatu
2. Pemikiran kritis yang tergambarkan melalui ketelitian untuk menguji dan memilih yang berkenan bagi Allah dan baik.

Pengembangan sikap berpikir kritis siswa melalui pengajuan sejumlah pertanyaan yang mengharuskan siswa teliti dalam memilih, mengolah, dan menguji informasi yang didapatkan untuk mendapatkan hasil yang baik dan benar merupakan perwujudan pengembangan potensi dan talenta untuk berpikir kritis yang Allah anugerahkan di dalam diri setiap individu.

Sementara itu penerapan *Project Based Learning* dalam pembelajaran berdampak cukup signifikan pada keterlibatan dan keaktifan siswa. Kolaborasi dalam proyek kelompok mengingatkan kita pada prinsip Alkitab tentang kerja sama dalam tubuh Kristus. 1 Korintus 12:12-27 menggambarkan bahwa setiap orang memiliki peran unik dalam tubuh Kristus, dan semuanya saling melengkapi. *Project Based Learning* memberikan kesempatan kepada siswa untuk mempraktikkan nilai-nilai seperti kerja sama, saling mendukung, dan menghormati peran masing-masing dalam kelompok. Evaluasi data hasil belajar siswa menunjukkan kemajuan yang baik dalam mencapai tujuan pembelajaran. Penting untuk diingat bahwa pemahaman materi merupakan aspek kunci dari pembelajaran yang tidak boleh diabaikan. Meskipun partisipasi dalam proyek kelompok penting untuk

³⁸ Parlington Pardede, "Berpikir Kritis dan Kreatif dalam Pendidikan Kristen," *Regula Fidei: Jurnal Pendidikan Agama Kristen* 1, no. 1 (2016): 14.

pengembangan keterampilan kolaboratif dan sosial, namun kemampuan siswa dalam memahami materi secara individu juga perlu diperhatikan. Sebagai langkah selanjutnya, perlu dilakukan analisis mendalam terhadap penyebab rendahnya pencapaian pada tes pemahaman oleh sebagian siswa. Analisis ini perlu dilakukan untuk mendukung perbaikan penerapan *Project based learning* pada pembelajaran selanjutnya sehingga harapannya model pembelajaran dapat mendukung perkembangan siswa secara holistik.

Kesimpulan

1. Melalui model pembelajaran STAD, siswa dapat mengembangkan keterampilan sosial dan kerja sama dalam kelompok heterogen, sekaligus membangun interaksi aktif dan positif tanpa membedakan latar belakang ras, suku, agama, ataupun gender. Sebagaimana guru Kristen memiliki tanggung jawab untuk menerapkan model pembelajaran yang tidak hanya mendukung pertumbuhan kognitif, tetapi juga melatih keterampilan sosial siswa berdasarkan kasih Kristus demi pertumbuhan siswa secara holistik.
2. Pembelajaran yang holistik, utuh, dan bermakna akan diperoleh oleh siswa ketika siswa terlibat secara langsung dalam pembelajaran sebagaimana yang ditekankan dalam model pembelajaran inkuiri terbimbing sehingga siswa dapat berpikir kritis dan bersikap ilmiah dalam setiap tahap penerapannya.
3. *Project Based Learning* memadukan teori dan praktik untuk meningkatkan pemahaman siswa. Metode ini mengembangkan keterampilan kolaborasi, komunikasi dan pemecahan masalah. Apabila diterapkan secara tepat sesuai dengan kebutuhan siswa, metode ini mampu meningkatkan hasil belajar yang berkelanjutan dan bermakna. Artinya, setiap hal yang dilakukan dalam pembelajaran bertujuan untuk mengarahkan siswa pada pertumbuhan yang holistik sesuai dengan peran guru Kristen dalam proses pemuridan.

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Revisiting Culture: Reforming Christian Cultural Identity

Yesaya Adhi Widjaya¹

¹) University of Pelita Harapan, Indonesia

Correspondence email: yesaya.widjaya@uph.edu

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Abstract

This paper discusses the impact of Christianity on today's culture, so it is written from a Christian perspective. Culture, whether we realize it or not, has a powerful impact on human life. It shapes people's worldview, thinking patterns, life habits, goals, pursuits, choices, and desires. This paper aims to recall the engagement and activeness of Christians in culture, for if not, then Christianity will not have any impact in people's lives, rather it is the world that will influence and shape Christianity. The method used is a literature review, specifically the fine and incisive literatures on the cultural engagement of Christianity. This discussion of cultural engagement will use a four-question structure: "Who Am I, Where Am I, What's Wrong, and What's the Remedy." It is intended that the results of this study will reawaken the consciousness of every reader to reflect on the urgency of Christian cultural engagement in the formation of culture today. At the end, when Christians could re-engage in culture again, Christ and His lordship will once again shine, influence and permeate all aspects of human life for the glory of God.

Keywords: culture, cultural engagement, Biblical Christian Worldview, Christian cultural identity, the lordship of Christ

Introduction

Today, South Korea is the very centre of today's POP Culture! K-Pop and Korean dramas have had a tremendous effect all over the world in these recent decades. Almost none of young people under 25 that we called Gen Z who don't know Jimin, Kim Soo Hyun, Kim Ji Won, Jennie, etc. - like the previous generations, know the Beatles, Guns N Roses, Michael Jackson, Bonjovi, etc. Then we have a phrase, "tell me an artist or song you know, and I'll tell you how old you are."

Arts – every art: like music, acting, painting, sculpture, craft, is *an artifact*, a visual form of a culture, which is formed by humans and at the same time forms humans. Culture has tremendous impact in our lives. I remember when I was a kid, I took the sheet from my bed and put it around my neck and trying to be Superman. Some girls wanted to be Barbie. And nowadays, maybe our children want to be like K-Pop stars. Many young boys around where I live, every afternoon drifting their cars on a small circuit near my house, because they feel like Dominic Toretto (Fast & Furious saga). We want to be what our culture says it's great to be like him or her, to have this and to have that, to have shape or appearance just like our idols. Most of us know a childhood game called "Simon says" – and we are playing the same game today "Culture says".

How can this happen? Why did humans created by God in His very image have become more obedient to culture than to God? This presentation will not be a rigid extensive academic

discussion. This presentation will be a gentle whisper and invitation for Christian scholars to re-listen to the invitation of our Lord, “*Follow me, and I will make you become fishers of men.*”

Pop-culture has been far more effective fishers of men nowadays than Christians and Christian scholars. Thus, this paper will invite all of us to revisiting culture matters so that we can deeply ponder about how to reform our Christian cultural identity, and finally to be a saltier salt, a brighter light of the world.

The structure of this paper was inspired from the well-known book of Richard Middleton and his co-author Brian Walsh, *The Transforming Vision: Shaping a Christian World View* (InterVarsity, 1984). The structure of this paper is: Who Am I, Where Am I, What’s Wrong, and What’s the Remedy.

Who Am I

Of course, we know who we are, an image of God – but what does it mean? James Smith explores, that *imago Dei* is not some de facto property of Homo Sapiens (whether will or reason or language or what have you), rather the image of God is a task, a mission.¹

As Richard Middleton comments, “The *imago Dei* designates the royal office or calling of human beings as God’s representatives and agents in the world, granted authorized power to share in God’s rule or administration of the earth’s resources and creatures. We are commissioned as God’s image bearers, his vice-regents, charged with the task of “ruling” and caring for creation, which includes the task of cultivating it, unfolding, and unfurling its latent possibilities through human making—in short, through *culture*.”

Culture doesn’t mean narrowly only music, movies, dramas, jewellery, fashion – Culture is everything we do, everything we make – as expression or manifestation – of who we are – of cults! What? Are you sure, I am a cult? – as Middleton continues:

For just as no pagan temple in the ancient Near East could be complete without the installation of the cult image of the deity to whom the temple was dedicated, so creation in Genesis 1 is not complete (or ‘very good’) until God creates humanity on the sixth day as *imago Dei*, to represent and mediate the divine presence on earth.

But in this case, it is creation that is the sanctuary, and humanity is commissioned to liturgical service in the cosmic sanctuary. To take up the task of being God’s image bearer is both cultural work and cultic work.² As the cult image, we must mediate and reflect God’s presence into this world. This can be a reality through our works and responsibility we are carrying. Doctors, teachers, nurses that serve others with sincere love and intentions to reflect God’s compassion and care to others function as cult image. Their works become a form of worship when they have the intention to repair this world according to God’s will.

Yes, we are the image of God, are the cult images of the One True God, the Creator and Sustainer of the Universe. But we also already know the story after, that humanity have fallen into sin, depraved, and stained by sin in every aspect of our humanity, including in our cultural works. Instead of cultivating the earth through cultural works to worship of and bringing glory to God, we made culture divine, and we submit our whole lives to it, we follow unreservedly what culture demands. Instead of being conformed to God in Christ, we are trying hard to conform ourselves perfectly to today’s culture.

¹ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, Michigan: Baker Academic, 2009), 163.

² J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids, Michigan: Baker Publishing Group, 2005), 27.

But only by the grace of God, He chose to save His people in Christ, through the regeneration works of the Holy Spirit – to renew and transform His people back to His image in Christ and to His calling to be His holy priests and priestesses. As the redeemed and holy priests and priestesses, we are commissioned to actively bringing and transforming the earth to the worship and glory of the One True God, this is our cultural identity.

Where Am I

The whole earth, the vast universe, the entire creation is our sanctuary to worship. Fujimura rightly says,

Culture is not a territory to be won or lost but a resource we are called to steward with care. Culture is a garden to be cultivated.³

Yet the garden has now fallen into sin, then every characteristic of every generation and every culture has always been marked with progression and goodness in some areas, as we know that God's common grace still there faithfully; and at the same time degression and flaws infiltrate in all areas of life.

I will mention some of the characteristics of Generation Z, the dominant culture maker and user: Digital Native, Creative, Information Independence, Borderless, Longing for Intimacy, Integrity, Authenticity, Questioning the Way of Thinking, Instant-like, Post Christian (know nothing of Christian values or stories). If these people are the soil of our garden that we should cultivate, then how should we cultivate them? If the soil has produced weeds and thorns, which are polluted cultures, how then we are to clear them and cultivate them again?

Oftentimes, it's not that we don't know what to do, but we don't have the energy to do it, we don't have a community to support us, to provide new breakthrough ideas, to pray for us, and to refresh us. Too often, Christian communities undermine one another. This brings us to the discussion of what is wrong.

What's Wrong

I must say that we should presuppose sin to be the very heart of the problem, yet sin manifests in the way we think or perceive of culture. Hunter contends that the Christian dominant ways of thinking about culture and cultural change are flawed, even they desire to "change the world", they cannot.⁴ Agree with Hunter and Moore, I argue that one of the foundational problems we have about culture is that Christians don't have a same word about culture matters.

Moore proposes six different contemporary Christian approaches to culture:⁵

- 1) **Cultural Indifference:** This is where most of Christians are. They never think about culture, or at least they don't think that culture has anything to do with their faith, and *vice versa*. And in fact, the result is they have simply absorbed the tastes, habits, manners, and cultural preferences of their environment. Their "Christian" cultural practices have become completely the same as the culture around them or the culture of this age. For

³ Makoto Fujimura, *Culture Care: Reconnecting with the Beauty for our Common Life* (Downers Grove, Illinois: InterVarsity Press, 2017).

⁴ James Davidson Hunter, *To Change the World: The Irony, Tragedy, & Possibility of Christianity in the Late Modern World* (Madison Avenue, New York: Oxford University Press, 2010), 5.

⁵ Terry Michael Moore, *Culture Matters: A Call for Consensus on Christian Cultural Engagement* (Ada, Michigan: Brazos Press, 2007), 12-14.

instance, a lot of Christians consume music, films, or TV shows without considering the relevance of the content with their faith. Most of them only follow what's popular in society without filter it through Christian values. As a result, the culture they are practiced not much different from the culture of the world around them.

- 2) **Cultural Aversion:** For some Christians, culture is evil so it should be avoided. Culture dangerously threatens their Christian beliefs, morality, institutions (family, school, church). Culture is worldly, profane, then Christians should keep away from it. Some Christians choose to not involve in social media because they think the platform can bring negative impact, such as, gossip or immoral behavior. They believe that avoiding digital culture will protect them from the world's temptation and help them to keep focus on their faith.
- 3) **Cultural Trivialization:** Some Christians want distinctively cultural expression, but limit that to only popular forms and artifacts, like music, jewelry, t-shirts, and crafts. Culture is trivialized by narrowing the range of cultural forms, and by narrowing the spiritual themes. Then "Christian culture" have no significance at all. For example, to some Christians, Bible and spirituality books are the only legitimate forms of reading, they tend to avoid some literary works or novels that can explore Christian values through broader narratives. This limits their insight into how culture can reflect faith in ways that are more creative and relevant to everyday life.
- 4) **Cultural Accommodation:** Many Christians seem to regard culture as the duty of the faithful to make room in their beliefs and lifestyles for whatever new expressions of culture may appear. These Christians espouse a pluralistic and nonjudgmental approach to culture. Cultural preference is regarded only as a matter of personal choice. Unlike the Cultural Indifference approach who think very little about culture, this approach mirrors the culture of the day like using Paul's word, *"I have become all things to all people, that by all means I might save some"* (1 Cor. 9:22). This approach is different from cultural indifference, since people who follow this approach are more likely to align themselves with the current culture. For instance, many Christians use social media platforms such as Instagram or Tik Tok to share Bible verses and positive messages, even though they are often filled with popular culture trends that are not always in line with Christian teachings.
- 5) **Cultural Separation:** Proponents of this approach hold to a broad view of culture, but they promote and construct Christian alternatives to the existing culture, they build alternatives culture for their own use, like Christian schools, hospitals, sports leagues, residences, business world, radio and television, theme parks, internet provider with a "holy" search engine, et cetera – to be a safe haven to the community of believers. They do more than the trivializers and accommodationists, but they have very little influence beyond their Christian sphere or bubble. For example, in Indonesia there are several radio stations or television channels that broadcast programs that focus on Christian values, such as sermons, spiritual music, and discussions on the life of faith. While these stations are popular among Christians, their influence is limited and accessed more by the church community than the public.
- 6) **Cultural Triumphalism:** These Christians expect too much of culture. They believe that by raising and voting for Christian political candidates, or Christian laws, or Christian economic system, and so on – they are advancing the kingdom of God. The Shalom Kingdom full of righteousness, justice and peace will be upheld through a renewed Christian culture, rather than by the work of the Holy Spirit. This approach demands more than culture can give.

Moore argues that no one sticks to any of these six models exclusively, but we tend to hold many aspects of all these approaches in our everyday practice.

What's the Remedy

This final point presupposes the saving grace of God through Jesus Christ crucified and risen, and the power, presence, and guidance of His Holy Spirit within His Church, His renewed image bearers. But in the discussion of our cultural identity, if we agree that one of the reasons for the weakness of our witness today is discrepancy of views and ignorance on the importance of culture matters, then my presentation today will come to its final end by inviting us, Christian scholars to revisiting culture matters, to reform our cultural identity and go hand in hand as the redeemed God's image bearers. Yes, this community, all Christian scholars must go hand in hand.

If Creation is the sanctuary and the body of Christ is commissioned to liturgical service in the cosmic sanctuary, then we must have the same word, the same heart, the same mind, the same spirit – as Paul wrote in his letter:

Complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Have this mind among yourselves, which is yours in Christ Jesus.

How then to educate God's people to live out Christian cultural identity faithfully? Christians can consider return to basic truths as the first steps of our cultural engagement as follows:

1. Keep abide in Christ, for without Christ, the creative-life-giving Word of God, we can do nothing.
2. Have integrity, sincerity, and purity in the cultural engagement – for this generation longs for these qualities.
3. Build strong networks in our academic or cultural fields.
4. Master our specific academic field best, as our vocation, be fishers of men there.
5. Keep both the Gospel Mandate and Cultural Mandate – as two mandates that can be distinguished but cannot be separated, because they come from the One and same God – then both mandates must be fully obeyed passionately and creatively.

Finally, much more complete, in-depth, and incisive proposal are needed on this topic. This article aims to be an initial impetus for readers to rethink the importance of Christian involvement in art and culture. Further discussions and writings are needed to continue to develop this topic and respond to the needs of Christianity and God's calling. As final encouragement, let us bring back every culture and everything to the throne and for the glory of our faithful Redeemer Lord, Jesus Christ!

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The Ethical Principles of “Abiding In” from John’s Perspective

*Cathryne Berliana Nainggolan*¹

¹) Universitas Pelita Harapan, Indonesia

Correspondence email: cathryne.nainggolan@uph.edu

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Abstract

Johannine Literature is known for its rich theological perspective. Grounding from his theological standpoints, he draws his ethical principles. One of the disputes in this book is whether John has explicit or implicit ethical implications for his teaching. The methodology used in this paper is a literature review using exegetical sources. This paper focuses on one of John’s teachings, “abiding in” and its ethical principles. The concept of “abiding in” portrays the identity and authority of Jesus related to His Father, the status and fellowship between Jesus and His disciples, as a mark of true or false disciples, and as a basis to live as Jesus lived. Deriving from this concept, abiding in Jesus is the ground of ethical principles: living in the light, loving others, and obeying the truth.

Keywords: *abiding in, Johannine, John, ethical principles.*

Introduction

Johannine literature has a distinctive emphasis on the relationship between Christ and believers throughout his writings. One of the expressions is represented by the phrase ‘abiding in’. Donald Guthrie explains that the idea of the word ‘abiding’ is frequent in the farewell discourse. Particularly in his Gospel, apostle John uses the word ‘abiding in’ when Jesus explains His intimate relationship with the Father (John 14:10, 20). The usage of the word is more intentional when John records Jesus’ prayer for His disciples (John 17) and in the Vine allegory (John 15).¹

Among the wide usage of the word ‘abide,’ scholars have varied opinions about ethics theme in Johannine literature. Guthrie claims that the Gospel of John lacks an ethical explanation unless in the farewell discourse (14-16), while the Epistle of John is rich in ethical principles without specific ethical instruction. John does not explain it specifically because the Epistle reader knows the difference between light and darkness, truth and falsehood, or love and hatred.² Rudolf Schnackenburg agrees with Guthrie that ethics is not separated from

¹ Donald Guthrie, *New Testament Theology* (Downers Grove: IVP, 1981), 642.

² Guthrie, *New Testament Theology*, 932.

Johannine mysticism of fellowship with Christ.³ Differently, a new study landscape has argued that ethics is implicitly displayed in Johannine literature.⁴

This paper conveys the theme 'abide in' in John's perspective and its ethical aspect within the Gospel of John and the first epistle of John. This research's thesis is that Johannine ethic lies inseparably as the logical consequence of abiding in Christ. Living according to ethical values is the affirmation of abiding in Christ. In order to achieve those objectives, this paper will deal with the origin meaning of 'abide in' in Johannine literature and its relationship with Johannine ethical principles.

Abiding Him – A Theological Interpretation

The word 'abiding him' or μένειν occurs 112 times in the New Testament, and 66 times of them appear in Johannine writings: 40 times in the Gospel and 23 times in 1 John and 3 times in 2 John. Due to its limitation, this paper will assess a few of John's usage of the word in the Gospel and the first epistle of John. Throughout its usage, μένειν is commonly referred to the immutability of God and the things of God which has a similar line with the Old Testament definition of the word⁵, such as His counsel, which cannot be changed (Romans 9:11), and His Word, which remains as compared with what is human and corruptible (1 Peter 1:23, 25). In its correlation to salvation, the word μένειν points out the lasting immanence between God and Christ or Christian and Christ.⁶

"ABIDE IN" in Johannine writings.

a. Identity and Authority: The Father in Jesus & Jesus in the Father (John 14:10).

John's record of Philip's request to see Father in the Gospel of John is eminent proof of the wide usage of the word 'abide in.' Jesus' response to the request is using the word μένω which discloses the intimate relation existing between Jesus and the Father. The Father who is not visible, now is seen in Jesus; whoever sees Jesus has seen the Father (v. 9).⁷

The word μένω in this text is in present, active, participle tense and has varied translations, such as dwell (ESV, NRSV, KJV, and RSV), abiding (ASV and NASB), living (TNIV and NLT). The tense itself emphasizes the person who carries out the traits or fulfils a

³ Rudolf Schnackenburg, *The Gospel According to St. John*, vol. 1 (Lexington: Crossroad, 1990), 162.

⁴ Prof. Dr. J. G. van der Watt and Ruben Zimmermann, eds., *Rethinking the Ethics of John: "Implicit Ethics" in the Johannine Writings, Contexts and Norms of New Testament Ethics III*, WUNT 291 (Tübingen: Mohr Siebeck, 2012).

⁵ Old Testament definition on meno focuses on the distinctiveness of God with everything earthly and human in His immutability. It is explained by His superior beyond false gods (Daniel 6:27), God's counsel remains while all the plans of His enemies are bound to fail and to be broken by Him (Proverbs 19:21; Isaiah 7:7), His promises to His people (Isaiah 40:8). See F. Hauck, "Menw," in *Theological Dictionary of The New Testament*, ed. Gerhard Kittel (Grand Rapids: Eerdmans, 1985) 4:575. (Henceforth: TDNT).

⁶ Hauck, "Menw," in TDNT, 4:575, 576. Raymond E. Brown considers a slight distinction as he argues that Johannine literature mostly relates the word for divine indwelling. However, in the Old Testament passages God is said "to remain forever" but is not said "to remain in" individuals. Paul also speaks the term "being in Christ", but he does not use μένειν as it is in Johannine sense. See Raymond E. Brown, *The Epistle of John: A New Translation with Introduction and Commentary by Anchor Bible* (London: Yale University Press, 1982), 261.

⁷ Leon Morris, *The Gospel According to John* (Grand Rapids: Eerdmans, 1971), 643.

condition, while the present tense indicates a duration.⁸ There are three possible ways to understand Jesus' usage of μένων: fellowship, identity, and the unity of the will of Christ and the Father.

The word μένων is closely related to Jewish tradition which identifies the sender from the messenger. Jewish believes that one sent is as he who sent him.⁹ Thus, this is the affirmation that Jesus is in the Father and the Father is in Him. Schnackenburg is quoted by Beasley-Murray, supporting this idea by describing that μένων is a linguistic way to describe the complete unity between Jesus and the Father (10:30, 37-38). The word μένων is greater than human language can express; it portrays an existing *koinonia*, a fellowship, between Jesus and the Father that describes the unity of speech and action.¹⁰ Jesus asserts His divine nature and the Father, who ἐν ἐμοὶ μένων in Him, does the work (v. 10).

Due to a lack of understanding of who Jesus is at the time, some scholars relate the concept of the word μένων to assurance¹¹ in Jesus, which is very important. Ben Witherington III argues that Philip's question is not separated from Peter's (13:36), Thomas's (14:4), and Judas's (14:22) questions. It is not only Philip who failed to understand who Jesus is.¹² In other words, Jesus is using μένων to assure His incapable disciples at the time that He is from God, The Father.

Slightly different, Robert H. Mounce explains that the word μένων in this text cannot describe the whole identity of Jesus Himself. Jesus did not speak about His identity; rather, He spoke about the unity of will between Jesus and the Father. Mounce clearly states that whatever He does and says, it is the Father living in Him who is doing His work through Him.¹³

A bigger perspective is needed to evaluate the closest meaning to what John really meant. The passage has given specific situation where the disciple's heart is troubled by His imminent departure soon (v.1). Jesus assures them that they will never be separated forever from Him, as the disciples know the way to where Jesus is going (vv. 2-4). Thomas then is asking the way to where He is going (v. 5). Jesus replied by using the "I am" statement (v. 6)

⁸ Cleon L. Rogers Jr. & Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998), 216.

⁹ Richard Bauckham has investigated that Johannine Jesus has called Himself as Son of the Father as He clearly identifies Himself as the Father's agent, to represent the Father. See Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015), 193.

¹⁰ George R. Beasley-Murray, *Word Biblical Commentary: John*, vol. 36 (Nashville, Tennessee: Thomas Nelson, 2010), 253-254.

¹¹ Leon Morris uses theophany as the term. Philip asked Jesus to reveal the manifestation of God, which frequently happens in Old Testament tradition (Ex. 24:10; 33:17; Isa 6:1). Philip may think that to see the Father would solve many difficulties about who Jesus really is. See Morris, *John*, 643.

¹² Ben Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel* (Louisville: Westminster, 1995), 249. J. Ramsey Michael also holds that some disciple's questions drive Jesus to explain an assurance in Him relating to who He really is. Near to the end of His earthly ministry, Jesus strengthens His disciple that the bonding of Jesus and His disciple would continue until the eternity. The assurance is based on who Jesus really is. J. Ramsey Michaels, *The Gospel of John* (Grand Rapids: Eerdmans, 2010), 768, 771, 777.

¹³ Robert Mounce, "John," in *The Expositor's Bible Commentary: Luke-Acts* vol. 10, ed. Tremper Longman III & David E. Garland (Grand Rapids, Michigan: Zondervan, 2007), 562.

which describes His identity.¹⁴ The “I am” declaration goes on as Philip questions the relation of Jesus and the Father (v. 8), where here Jesus claims the authority in Him (v. 10). The major issue of this chapter is likely on the identity of Jesus.

Thus, the μένων in this text refers to the identity of Jesus, who is divine as the Father is divine. The Father sends Jesus as Messiah to be the only way, truth, and life that come from the Father and to the Father. Derived from this divine identity, His works are divinely authoritative works from the Father and in the Father. Therefore, believing in Him¹⁵ is the most proper way to respond to knowing Him and His works from John’s perspective.

b. Status and Fellowship: Christ in believer & the believer in Christ (John 6:56).

In this text, Jesus announces His controversial statements, “Whoever feeds on my flesh and drinks my blood abides in me, and I in him.” The story appears after Jesus did one of His unforgettable miracle, feeding 5000 men (6:5-13). The miracle is powerful because it generates enthusiasm in the people to crown Jesus as king (6:15). After that, various dialogues between Jesus and the crowd show the gap in understanding between them. While Jesus expected true faith by believing Him, the crowd wanted to use Jesus as a supplier of their needs and desires (6:25-52).¹⁶ Jesus continues by explaining the prerequisites for being His disciple: to eat His flesh and drink His blood (6:56).

The word μένει in present, indicative active, which describes an ongoing work - continual abiding,¹⁷ and translated as abides (ESV, RSV, NRSV, NKJV, and NASB), remain (NLT, TNIV, NIV, and ISV), and dwell (KJV). Some scholars relate this text to the eucharist celebration.¹⁸ However, it is unlikely that Jesus refers to simply one of the church practices in which the idea has not been in His disciple’s mind. Craig L. Bloomberg quoted Maurice Cassey’s argument against the Eucharist view in this text. He argues:

¹⁴ The I am statements describes that Jesus not only is but also the way. He is the truth and the life and He is the only way to the Father. Moreover, Herman Ridderbos also explains the I am statements points that He is the life that is from God and that imparts itself as “the light of humans (1:4) so that people can know the Father as the only true God. Herman Ridderbos, *The Gospel according to John: A Theological Commentary* (Grand Rapids: Eerdmans, 2018), 493.

¹⁵ Johannine literature deals with believe theme more than another Gospel does. And the purpose of the whole book is the readers might believe (John 20:30-31). Guthrie, *New Testament Theology*, 581.

¹⁶ Jey J. Kanagaraj said, “after Jesus feed the five thousand, the Jews tried to take Him by force to make Him King. However, they are not sure that Jesus is a King or the prophet. This is a reason why John mentions that the Jews do not believe the Jesus is the Son of God. Jey J. Kaganaraj,” *Jesus the King, Merkabah Mysticism and the Gospel of John*, *Tyndale Bulletin* 47, no. 2 (1996): 351, <https://doi.org/10.53751/001c.30362>.

¹⁷ Rogers, *Linguistic*, 198.

¹⁸ Herman C. Waetjen argues that the phrase may presuppose the tradition of Eucharist. The eucharist overtones of the passage are secondary and negative in import. See, Herman C. Waetjen, *The Gospel of the Beloved Disciple* (New York: T & T Clark International, 2005), 213. C.K. Barret also opines that John 6:53-58 alludes to the Lord’s Supper. The eucharist concept is seen as Jesus explains the importance of eating the bread of life, and then He continues not merely to eat His flesh but must be accompanied by drinking blood. The repetition of this several times refers to the sacrament. See C. K. Barret, *Essays on John* (Philadelphia: The Westminster Press, 1982), 84. Likewise, Lightfoot also sees that the continuing explanation to drink His blood after eating His flesh describes that the eucharist rite of the Church is inescapable. Then, this text is not different from 1 Cor 10:16-17, 11:23-28, which is used commonly for sacramental references. R. H. Lightfoot, *St. John’s Gospel: A Commentary* (London: Hassell Street Press, 2023), 162.

Jesus could not expect Galilean crowds a year before his death to have understood the significance of teaching not articulated until the last night of his life. But it is not at all clear that we should take this passage as John's equivalent to the Last Supper. There Christ offers his body (Greek: *soma*) and blood; here he speaks of eating his flesh (Greek: *sarx*) and drinking his blood. In chapter 13-17, while giving us more detail about Jesus' last meal with His followers than all three Synoptics combined, John assiduously avoids the words of institution of the Last Supper. ...it is more probable that John is playing down references to the sacraments, which by the end of the first century have become too institutionalized for his liking. So, we should understand Jesus' graphic language here in John 6 as vivid metaphors for identifying with him in his death, not commands to celebrate the Lord's Supper.¹⁹

Israel's ancestor experiences in dessert along with Moses gives a valuable contribution in understanding the meaning of the text. Ben Witherington III opines that Jesus is reforming the Jewish mindset about God's election. Even though they are elected as His only people among other nations, the punishment and the discipline of God would not be absent. God gives *manna* to all Israel's people, but the rebellion died in the desert and only a faithful people would see the Promise Land. Jesus introduces Himself as the bread of heaven that provides eternal life. Flesh and blood represent Jesus' life and suffering. The one who accepts the life and death of Jesus will have eternal life.²⁰

From this point of view, it is likely that Blomberg stated that Jesus was trying to say that it is not manna, Torah, or Wisdom that nourishes His people, but Jesus Himself. Although this is definitely a new thought to Jesus' hearer at the time, Jesus proclaims that His people need spiritual bread, which is His flesh more than they do for earthly bread. The spiritual bread is the only one that can give them the true life they need.²¹

Leon Morris elaborates more that the text has two important aspects: continuous and permanent.²² The word μένει is a continuous act rather than a fleeting action. Notwithstanding, it indicates continuous action, but the status is permanent. The fellowship with God is continuous action, but the believers have had a permanent status before God as His disciples.²³ Continuous fellowship with Christ is portrayed by feeding Jesus' flesh and drinking Jesus' blood. As Morris stressed literally eating Jesus' flesh and drinking Jesus'

¹⁹ Craig L. Blomberg, *The Historical Reliability of John's Gospel: Issues & Commentary* (Downers Grove: IVP, 2001), 126.

²⁰ Witherington, *John's Wisdom*, 159.

²¹ Blomberg, *The Historical Reliability*, 125-126. Eunyoung Jang has extensively investigated the word "abide" through the covenant theme. Jang argues that abiding in Christ means entering a new covenantal relationship with God through Christ. See Eunyoung Jang, "Abiding in Jesus and Bearing Much Fruit: Reading John 15:1-17 Through the Covenant Theme," (PhD diss., Torch Trinity Graduate University, 2021).

²² F. F. Bruce also holds a continuous act in permanent status. He reckons that believing in Christ and keeping His commandments are two things that cannot be separated. There is no true faith without obedience, and no true obedience without faith. And further, there can be neither true faith nor true obedience without true love. See F. F. Bruce, *The Gospel of John: Introduction, Exposition, and Notes* (Grand Rapids: Eerdmans, 2018), 160.

²³ Morris, *John*, 380.

blood, he explains that believers are continuously receiving Christ in a continuous relationship between believer and Christ.²⁴

Thus, μένει in the relation between Christ and believers is about the identity (who) and fellowship (how) of the believer. Every believer has gained a permanent identity of who they are in Christ. Yet, fellowship with Christ is how every believer remains in Jesus, and Jesus remains in the believer. The two go together hand in hand.

c. True or False disciple: growing branch or dead branch (John 15:1-6)

The word μέινετε in v. 4 is translated to abide (NASB, NKJV, NRSV, RSV, ASV and ESV) or remain (TNIV and NLT). The tense itself, aorist, imperative, active has a significant meaning. The aorist imperative tense indicates a strong instruction to do something without further considering whether it should be done continually. Beasley-Murray translated this text to, “step into union with me” as an injunction.²⁵

Moreover, μένη and μένητε (v. 4), which both are present, active, and subjunctive, describe a conditional case. Beasley-Murray clarifies that in this conditional case, the emphasis is on Jesus who encouraged the reader that “I will remain in union with you”.²⁶ In other words, Jesus takes the major roles here in order to bear fruit, not the branch. Thus, the dwelling of the Vine in the branch is the only requirement for the branch to bear fruits.

F. F. Bruce relates the discourse to the Old Testament verse in Ezekiel 15:18²⁷ when Israel was described as a useless vine. Producing grapes is the only purpose of the vine branch. The wood of the branch is useless unless fulfilling the vine’s proper function, that is, the production of grapes. The wood of the dead vine branch cannot be used to make a piece of furniture or a utensil of any kind except good only for fuel.²⁸

The most debatable on this passage is in John 15:6 that the unfruitful branches will be thrown away and burned. This text is not related to assurance of salvation, while Armenians would suggest this to be their basic argument of salvation. They would explain that the fruitless branches should be Christians who lose their salvation. Adam Clarke, as quoted by Carl Laney states, “as the vinedresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body, even those that have been in me by true faith (for only such are branches).”²⁹ This view is unlikely as the Jesus has opened clear context that the unfruitful branch does not abide in the Vine at the first place, “if anyone does not abide in Me... .” The unfruitful branch is not in the Vine and the Vine is not in the branch. Hence, this text is not related to the assurance of salvation concept.

Carl Laney has used Johannine theology of progress of belief to understand this text better. In Johannine writings, belief begins, continues, is strengthened, and finally is

²⁴ Morris, *John*, 380. Karen H. Jobes agrees that “abide” has a covenantal language. As she suggests, it could also be understood in salvific work of Christ. See Karen H. Jobes, *John through Old Testament Eyes: A Background and Application Commentary* (Grand Rapids: Kregel, 2021), 240.

²⁵ Beasley-Murray, *John*, 272.

²⁶ Beasley-Murray, *John*, 272. Ridderbos uses a reciprocal formula of immanence as a propulsive effect to explain this conditional tense. See Ridderbos, *The Gospel according to John*, 517.

²⁷ Other Old Testament evidence comes from Jer 2:21; 12:10ff.; Isa 5:1-7; 27:22ff; Ezek. 17:5ff.; 19:10-14; Ps. 80:9-16. See Witherington III, *John’s Wisdom*, 255.

²⁸ F. F. Bruce, *The Gospel of John*, 309.

²⁹ Furthermore, Carl Laney debates that Armenian interpretation on this text would be inconsistent with Jesus’ word (John 10:28-29). In the verses, the assurance of believers has declared by God that no other power can snatch His disciple out of the God’s hand. See J. Carl Laney, “Abiding is Believing: The Analogy of the Vine in John 15:1-6,” *Bibliotheca Sacra* 146, no. 581 (1989): 61.

consummated in an abiding faith.³⁰ Therefore, abiding in Christ is not a stagnant faith, but a continuing growth of faith in Christ. Then, ‘in Me’ (vv. 2,4-6) does not emphasize the place of the branch but the process of fruit-bearing.³¹ Based on this perspective, the unfruitful branch does not believe in Jesus, making bearing fruit impossible.

To conclude, the words μένη and μένητε in the analogy of the Vine portrays that Jesus’ election on every and each branch is the starting point of the abiding which prior to bearing-fruit ability. A true disciple is described as those who already abide in Jesus and Jesus in them and bearing fruit becomes the consequence. While false disciple is not in Jesus from the beginning, thus bearing fruit is certainly impossible. In other words, bearing fruit is an instrument to evaluate whether someone is genuinely a true disciple of Jesus.

d. *Live as Jesus lived (1 John 2:6).*

The phrase ἐν αὐτῷ μένειν (2:6) is used in a climactic development. Stephen Smalley argues the argument has started in v. 4, the writer has explained of “knowing” God in Christ; he continues in v. 5b that whoever keep His word means God exists in him; and v. 6 is the climax that “abiding” in God through Jesus the Christ means walking as Jesus walks. The usage of μένειν here requires an intensely personal knowledge of God. It demands an intimate and committed relationship with God through Jesus, which is both a permanent and continuous relationship. Thus, Smalley adds that the concept of “abide in Jesus” consists of a relationship with God through Jesus, the guarantee of having everlasting life, and the ability to live ethically as a believer.³²

Specifically on ethical life, Robert Yarbrough points out the term imitation of Christ as an ethical responsibility as an affirmation of living “abide” in Christ. Imitation of Christ is not merely duplicating the deeds of Jesus or obeying Christ’s will in a formal way but living the whole of life as in the presence of God.³³ I. Howard Marshal supports the view and explains that being in Him and living in Him are to be regarded as synonyms. The phrases emphasize the permanence of the relationship and the need for perseverance on the part of men. When a

³⁰ Laney gives an example of progress of believe in the Gospel of John. Nathanael “believed” in Jesus as Son of God and King of Israel when Christ revealed His omniscience before Him (John 1:50). The disciple is said to have “believed” in Christ after they saw the miracle at Cana (2:11). After Jesus’ resurrection the disciple believed the Scriptures and His teaching about His death (2:22). Their belief, conditioned on particular circumstances, is seen in John 6:69, 16:30 and 17:8. Christ allowed Lazarus to die so that the disciples might “believe” (11:15). After the resurrection, John saw the empty tomb and “believed” (20:8). Belief among the disciples was confirmed as they saw the miracle-the insignia of His deity (2:11; 6:69). Their belief was consummated by Jesus’ resurrection and His resurrection appearances (2:22; 20:8; 25-29). See Laney, “Abiding is Believing,” 62.

³¹ Laney, “Abiding is Believing,” 62, 64. William Whitmore interprets the fruit-bearing of the branch is picturing the nature of Christian life that connects continuously to Jesus. In this sense, producing fruit is the collective work of Jesus and disciples. See William Whitmore, “The Branch is Linked to the Vine: Personal Discipleship and the *Missio Dei*,” *International Review of Mission* 107, no. 2 (2018): 478, <https://doi.org/10.1111/irrom.12244>.

³² Stephen S. Smalley, *Word Biblical Commentary: 1, 2, 3 John* (Grand Rapids, Michigan: Zondervan, 2020), 52. Similarly, Thompson portrays abiding in Christ as openness and responsibility in responding to the life of Jesus. The life abiding in Christ is never motionless and isolated, yet it’s an ongoing and dynamic activity. See Marianne Thompson, *John: A Commentary* (Louisville, Kentucky: Westminster John Knox Press, 2015) 325.

³³ Robert W. Yarbrough, *Baker Exegetical Commentary on the New Testament: 1-3 John* (Grand Rapids, MI: Baker Academic, 2008), 88.

person claims that he is in Christ, the test of the claim is whether the person really lives as Jesus has lived in daily life.³⁴ John uses the earthly life of Jesus as an example to Christians (John 13:15). The way that John did not give a concrete description of how Jesus lived assumes that his reader is familiar with the earthly life of Jesus. Abiding in Christ is in accordance with our daily life, living as Jesus has lived. The test of our religious experience is whether it produces a reflection of the life of Jesus in our daily life; if it fails this elementary test, it is actually false.³⁵ *Meno* concept arrives to its real application. The status of “abide in” Christ requires empirical proof. John here argues that the only proof is the one who abides in Christ should live in his daily walk as Jesus lived.

To sum up, the “abide in” concept lies in the theological belief that Jesus declares His identity and authority as He is in the Father and the Father is in Him. This is the ground of the relationship between Jesus and the believer, where every believer is involved in an ongoing relationship and permanent status in Jesus. In fact, Jesus takes a vital role in abiding in the ongoing relationship and permanent status of Jesus and the believer. He is the dominant factor in the ability of His disciples to bear fruit. Thus, bearing fruit becomes proof of whether one is a true believer. John continues by saying that abiding in Jesus simply means walking and living like Jesus walked and lived. This imitating Jesus concept continues to its ethical principles, whereas the first epistle of John has displayed more.

“ABIDE IN” and John’s Ethical Principles

Dualism images are one of Johanne’s characteristics. His dualism denotes apparent differences between God and the world. Johannine ethical dualism is linked to “abide in Christ’s” concept. This section of the paper will focus on John’s ethical principles, which he draws from “abide in” concepts and portrays in dualist language.

a. *Living in light and no longer in darkness.*

Johanne frequently sees light and darkness as contradictory (1:5; 8:12; 9:5; 11:9; 12:35, 46). Jesus is the light, but he has come to the people who lived in the darkness so that His light enlightens the people as believers. Those who receive His light is called children of light (12:36).³⁶ Darkness always represents evil in Johannine (John 3:19). The person in darkness is described by the evil deeds he or she did. And Jesus determined that whoever is in Him should not walk in the darkness again (John 8:12), which means turn away from evil deeds.³⁷

In addition, Leon Morris points out essential understanding. He describes that abiding in Christ demands belief in who Jesus is. This belief is grounded on the truth that Jesus is God, and God revealed Himself in Jesus. God is the light, and God’s light has been displayed perfectly in the person of Jesus. As a person comes to this understanding and trusts God, the person is no longer in darkness but is in the light of God through Jesus.³⁸

John explicitly declares the ethical principle of being “abide in Christ”: that is, living in light and no longer in darkness. Believing in Jesus, which comes from understanding who Jesus is, becomes the fundamental aspect that ensures that the person has been separated from

³⁴ I. Howard Marshall, *The Epistle of John* (Grand Rapids, Michigan: Eerdmans, 1978), 127.

³⁵ Marshall, *The Epistle of John*, 128.

³⁶ George Eldon Ladd, *A Theology of the New Testament*, 2nd edition (Grand Rapids, Michigan: Eerdmans, 1993), 260.

³⁷ Guthrie, *New Testament Theology*, 908.

³⁸ Leon Morris, *Expository Reflections on the Gospel of John* (Grand Rapids, Michigan: Baker Book House, 1990), 499.

the darkness of the below world. By positioning light and darkness as two sides against to each other, Jesus emphasizes a transformational life in His disciples if they genuinely abide in Him. The urge is as solid as impossible to a person who claims to be in Jesus yet lives out evil deeds. In this sense, Christian goodness action is not merely about social ethics or morality but rather an affirmation of being abiding in Christ. Christian morality derives from the separation from darkness to the light of Christ.

b. Loving others and not holding hatred (John 15:12-25 & 1 John 2:9; 3:15; 4:20).

The vine allegory is followed by Jesus' word of commandment (v.12). It shows that the concept of abiding, which occurs in the vine allegory, and the commandment to love one another are linked. As has been explained in the previous part, the vine allegory emphasizes bearing fruit as one of the instruments to evaluate whether a person is a true or false disciple of Jesus. Subsequently, Jesus urges to abide in His love (vv. 9-11), followed by the commandment to love one another (vv. 12-17).³⁹

Leon Morris explains that love from a Christian perspective is not sentimentality; it is not a gushing, emotional indulgence of some loved one. Love is what we see in the cross. It is what Christ showed when he laid down his perfect life for sinners. Moreover, a redeemed sinner loves because it is his nature to love. This is what takes place when divine transformation controls.⁴⁰

In addition, hatred is the opposite of love itself in John's writings. What is not love is hatred. The absence of love is hatred (1 John 2:9; 3:15; 4:20). Since it is opposite, there is no compromise in between, there is no possibility of love and hatred co-existing.⁴¹ This is also pictured in John 15:18-25. While love is the new attitude of a transformed disciple, hatred is what they receive from the unredeemed world.

Abiding in Jesus demands an ongoing relationship between believers and Jesus. This is the only way each believer is able to bear fruit as they attach to the vine. As Jesus is in a believer and so believer is in Jesus, so also love. The love of Father to Jesus is also the love of Jesus to the believer. It overflows the believer's life, producing good fruit that the believer will also love one another. Thus, explicitly explained, loving one another is John's ethical principle, which is the consequence of a believer abides in Jesus continuously.

c. Obeying the truth and not being a liar (1 John 1:6,10; 2:4, 22; 4:20; 5:10).

Interestingly, John addresses a liar in several places in his first epistle. Instead of explaining an honest life, he exposes the negative nuance to instruct his audience not to have such a life. He uses the word 'liar' (*pseustes*) when he explains those who claim to be without sin is a liar (1:6) and make God a liar (1:10); those who claim to know God and do not obey him are liars (2:4); those who deny the truth of the incarnation are liars (2:22); those who hate their brothers are liars (4:20); those who do not believe God make him a liar (5:10). It concludes that liar in John perspective is all habitually deviating from God's truth and acting hypocritically.⁴² Here, John portrays lying far beyond simple deed such as saying false facts. For John, lying is a theological problem. In other words, abiding in Jesus enables believers to have an honest life,

³⁹ Van der Merwe writes that abiding in Jesus puts Jesus' love at the center and enables His children to love as He loves His children. See Dirk G. van der Merwe, "The Christian spirituality of the love of God: Conceptual and experiential perspectives emanating from the Gospel of John," *Verbum et Ecclesia* 41, no. 1 (2020), <https://doi.org/10.4102/ve.v41i1.2130>.

⁴⁰ Morris, *Expository Reflections*, 523.

⁴¹ Guthrie, *New Testament Theology*, 932.

⁴² Guthrie, *New Testament Theology*, 933.

a life that can be evaluated: self-acknowledgment as a sinner, obedience to Jesus' commandments, and loving others. Those who fail to show those evidence are liars.

John's exposure to the word lie is critical to his ethics. Each context where the word liar occurs is highly important to consider. The word liar appears first in 1 John 1:6 and 10, which are closely connected. It is after John repeats what he has explained in his Gospel that God is light and whoever has a relationship with God is supposedly to live and walk in light (vv. 5-7).⁴³ Then, someone who claims to be in the light of Jesus yet says that he has no sin and has not sinned is actually the person is a liar (v. 6) and makes God a liar (v.10, 5:10). The reason behind John's statements is very obvious. The gospel of John portrays Jesus, the Son, as having come to the world to redeem the world from its sins. The reconciliation between God and man can be fulfilled in His ultimate redemption. If someone declares proudly that he has no sin or has not sinned, which is contrary to the fact that Jesus has come to redeem our sin and the redemption on the Cross has been done, only two possible scenarios are left: the person is lying, or God is lying.⁴⁴ While the latter is contradicted by the attribute of God himself,⁴⁵ then the former is the most likely. Lying here becomes a theological problem.⁴⁶ Spiritual pride that claims that he has no sin or has not sinned is lying theologically. The person is not abiding in Jesus and is not walking in light.

The next occurrence of the word liar in 1 John 2:4 relates to obedience toward Jesus' commandments (v. 3). John argues that understanding who Jesus is, will be followed by obeying His word. So, if it is not followed by obedience, then the understanding is actually a lie; the person does not know Jesus yet.⁴⁷ Here again, John stresses that knowledge and obedience are not separated.⁴⁸ They go together. John's warning escalates as he strongly identifies that the liar, who claims to know Jesus but actually does not, is the antichrist, who denies the Father and the Son (v. 22).⁴⁹ Afterwards, he reminds his readers to abide in his gospel of Jesus, so that they remain abiding in the Son, and so in the Father (v. 24). Here lying becomes the problem of integrity theologically. Knowing God means obeying God. Obeying

⁴³ Ben Witherington III, *Letters and Homilies for Hellenized Christians Volume I: A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John* (England: Apollos Nottingham, 2010), 448.

⁴⁴ Brown explains clearly that making God a liar means equating Him with Satan. See Raymond E. Brown, *The Gospel and Epistles of John: A Concise Commentary* (Minnesota: The Liturgical Press, 1988), 110.

⁴⁵ Witherington stated that one of God's characters is true and synonymous with the truth. See Witherington III, *Letters and Homilies for Hellenized Christians*, 458.

⁴⁶ Witherington parallels "lying" to "saying and doing" which also parallels to "walking." It displays the connection between belief and behavior. See Witherington III, *Letters and Homilies for Hellenized Christians*, 451.

⁴⁷ Belief and behavior inconsistency means there is no truth or real knowing of God. See Witherington III, *Letters and Homilies for Hellenized Christians*, 467. Daniel K. Eng has made an interesting study as he investigates Jesus' call for obedience to His disciples, which is similar to the loyalty Caesar expected from Pilate. See Daniel K. Eng, "I Call You Friends: Jesus as Patron in John 15," *Themelios* 46, no. 1 (2021): 57.

⁴⁸ I. Howard Marshall, *The New International Commentary on the New Testament: The Epistle of John*, ed. Ned B. Stonehouse, F. F. Bruce & Gordon D. Fee (Grand Rapids, Michigan: Eerdmans, 1995).

⁴⁹ Smalley connects liar as antichrist – the archetypal liar. Smalley interprets such liar as to Corinthians who are influenced by Gnosticism. They are not only liar as they know Christ yet disobey His word, but also, they hold Christological error in their understanding. See Smalley *1, 2, 3 John*, 110-111.

God's commandment means abiding in God (3:24a). If it does not come that way, John declares explicitly that the person is lying. The person's integrity theologically is at risk.

In 1 John 4:20, the word liar is connected to the attitude of love. John says that whoever says loving God yet hates his brother, then he is lying. Colin G. Kruse argues that John uses a *fortiori* statement, reasoning from the lesser to the greater. If someone cannot fulfil the lesser (loving his brother he can see), it is impossible to do the greater (loving the unseen God). Then, loving God is affirmed by a willingness to love brothers.⁵⁰ In fact, as quoted by Witherington, B. F. Westcott states, "The claim to the knowledge of God without obedience, and the claim to the love of God without action, involves not only denial of what is known to be true but the falseness of character."⁵¹ Based on John's perspective, love and hatred are opposite. Loving God results from abiding in Jesus (4:7-12); hatred of others results from abiding in death (vv. 14b-15). Those who admit to love God but hate his brothers are actually lying.

To conclude, abiding in Jesus requires a decision to act ethically. An ethical decision must be made between light or darkness, love or hatred, obeying the truth, or being a liar. John's argument is clear and explicit that abiding in Jesus will always generate living in light and not in darkness, loving others and not holding hatred, and obeying the truth and not being a liar. On the contrary, living in darkness, holding hatred, and lying ethically are confirmation that one's life is actually apart from Jesus.

Conclusion

Apostle John displays that the concept of abiding in is grounded on the divine relationship between Jesus and the Father. It pictures a permanent and ongoing relationship. John continues building the argument by teaching that every believer finds their new status in Christ. Thus, every believer partakes in a permanent and ongoing spiritual relationship with Jesus, in which the process of knowing Jesus is essentially involved.

Apostle John emphasizes that every believer should walk and live as Jesus walked and lived. This is how a believer is enabled to bear fruit in his life. Bearing fruit is the result of Jesus abiding in the believer, and the believer abides in Jesus.

John has a strong and vivid urge that abiding in Jesus requires walking and living as Jesus did and has ethical principles. For those who abide in Christ, apostle John admonishes them to consider every decision they make according to who they are in Christ. Ethical principles that guide believers are light, love, and obeying the truth. For John, a life that abides in Christ should be living in light, loving others, and obeying the truth. The ability to choose a decision representing the light of Jesus, the love of Jesus, and obeying the truth proves that Jesus abides.

⁵⁰ Colin G. Kruse, *The Letters of John*, PNTC (Grand Rapids, MI: Eerdmans, 2020).

⁵¹ Witherington III, *Letters and Homilies for Hellenized Christians*, 537.

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Inovasi Pembelajaran Berbasis Teknologi *Artificial Intelligence* (AI) dalam Perspektif Wawasan Kristen Alkitabiah

Anandha Glorrys Graceia Nawa¹ and Yohanes Edi Gunanto²

¹ SDH Holland Village, Manado, Indonesia

² Universitas Pelita Harapan, Indonesia

Correspondence email: anandha.nawa@sdh.or.id

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Abstract

Modern developments have had a significant influence on the world of education, for example technology-based learning innovations. However, technological developments have both positive and negative impacts. An examination based on a Biblical perspective is sufficient to answer the problems that arise because it is important to view the presence of technology as God's providence that must be used wisely. If not reviewed biblically, the presence of technology becomes a big problem in learning. The purpose of writing this paper is to present a study of Christian philosophy and theology regarding learning innovations based on Artificial Intelligence (AI) technology. Educational innovation based on AI technology in the perspective of Biblical Christian insights using the research method of literature review. Hopefully God's providence will be manifested in learning practice that glorify God and the world's philosophical views will not shake Christian faith. The results of the discussion show the philosophical views and Christian theology that students will get from teachers who invite students to properly examine AI technology-based learning innovations. The conclusion is that technology-based learning innovations are designed by Christian teachers in accordance with God's will. Suggestions that Christian teachers can make in learning are to deepen their mastery of knowledge, skills and correct attitudes regarding technological developments.

Keywords: *Innovation, Learning, Technology, Artificial Intelligence, Biblical*

Pendahuluan

Dunia yang kita pijak selalu mengalami perkembangan dinamis seiring berkembangnya zaman yang membawa pembaruan. Perkembangan ini terjadi karena adanya perubahan kebutuhan manusia¹. Perkembangan zaman sangat terlihat pada perkembangan teknologi yang mampu menguasai kehidupan manusia karena teknologi dinilai dapat menjawab kebutuhan, bahkan memudahkan pekerjaan manusia². Dewasa ini,

¹ Martinus Tekege, "Pemanfaatan Teknologi Informasi dan Komunikasi dalam Pembelajaran SMA YPPGI Nabire," *Jurnal Fateksa: Jurnal Teknologi dan Rekayasa* 2, no. 1 (Juli 2017): 40-52, <https://uswim.e-journal.id/fateksa/article/view/38>.

² Unik Hanifah Salsabila et al., "Peran Teknologi Pendidikan dalam Meningkatkan Kualitas Pendidikan di Era Disrupsi," *Journal on Education* 3, no. 1 (January 2021): 104-12, <https://doi.org/10.31004/joe.v3i01.348>.

teknologi digital digemparkan dengan istilah *Artificial Intelligence* atau biasa disingkat AI, yang sering disebut teknologi kecerdasan buatan. Hasil penelitian dalam menyelesaikan tugas akhir karya tulis di salah satu universitas menunjukkan bahwa ada 51.4% mahasiswa yang setuju jika AI membantu mereka dalam menyelesaikan, sedangkan sisanya 45.7% mahasiswa menyatakan mereka menggunakan AI dalam bagian tertentu.³

Perkembangan teknologi adalah suatu solusi sekaligus problematika dari perkembangan ilmu pengetahuan yang tidak dapat kita pungkiri keberadaannya⁴. Munculnya dampak negatif teknologi menjadi problematika tersendiri. Jika hal ini dibiarkan, dampaknya akan merambah dalam cakupan yang luas secara signifikan.

Filosofi pendidikan yang berfokus pada metodologi eksperiensial menekankan pentingnya pengalaman pribadi dalam pembelajaran. Dalam *experiential learning theory*, pembelajaran terjadi melalui siklus yang melibatkan pengalaman konkret, refleksi, pemahaman konsep, dan penerapan pengetahuan. Meskipun teknologi, seperti dalam transfer pengetahuan, dapat memenuhi sebagian kebutuhan pembelajaran, teknologi sendiri belum sepenuhnya mendukung proses yang berbasis pengalaman. Oleh karena itu, *experiential learning* menawarkan pendekatan yang lebih interaktif, memungkinkan siswa belajar lebih dalam melalui refleksi pribadi dan penerapan praktis sehingga menciptakan pemahaman yang lebih mendalam dan bermakna. Pendidikan Kristen mengharapkan guru dapat menunjukkan hal yang tidak hanya sekadar teknik kecakapan pengetahuan dan keterampilan, tetapi juga dapat merekonsiliasi akibat kerusakan total, yang hanya dapat dilakukan oleh guru Kristen bukan teknologi. Dalam era globalisasi dan kompleksitas yang semakin meningkat, rekonsiliasi akibat kerusakan total dapat dilakukan dengan pendidikan karakter memiliki peran yang sangat penting dalam membentuk integritas diri dan sikap yang siap dalam tantangan dengan bijaksana⁵.

Meninjau kesenjangan harapan dan kenyataan dalam dunia pendidikan yang berkaitan dengan kehadiran teknologi, perlu adanya peninjauan dari kajian filosofis dan teologi Kristen. Penting bagi seorang guru Kristen untuk membawa pendidikan yang bukan hanya sekadar transfer ilmu pengetahuan kognitif, tetapi juga harus menghadirkan aspek hidup Kristen, yaitu merekonsiliasi pribadi yang telah jatuh ke dalam dosa. Inovasi yang guru Kristen rancang harus menyadarkan bahwa manusia telah mengalami kerusakan total. Kerusakan total bukan berarti sejahat-jahatnya menjalani hidup, tetapi dalam artian segala hal yang dilakukan manusia cenderung keberdosaan⁶.

Berdasarkan identifikasi masalah di atas, dengan rumusan masalah bagaimana kajian filosofi dan teologi Kristen mengenai inovasi pembelajaran berbasis teknologi AI? Maka tujuan dari penulisan artikel ini adalah memaparkan kajian filosofi dan teologi Kristen

³ Aswin Abbas, "Analisis Survey Penggunaan Artificial Intelligence (AI) dalam Penulisan Tugas Akhir Karya Tulis Ilmiah (TA-KTI) di Kampus Akademi Ilmu Komputer (AIKOM) Ternate, Maluku Utara, Indonesia," *Prosiding Seminar Nasional* 1, no. 1 (December 2023): 93-96.

⁴ Yohannes Marryono Jamun, "Dampak Teknologi terhadap Pendidikan," *Jurnal Pendidikan dan Kebudayaan Missio* 10, no. 1 (January 2018): 48-52, <https://doi.org/10.36928/jpkm.v10i1.54>.

⁵ Agus Wibowo, *Pendidikan Karakter (Character Building)* (Semarang, Indonesia: Penerbit Yayasan Prima Agus Teknik, 2024), <https://penerbit.stekom.ac.id/index.php/yayasanpat/article/view/514>.

⁶ Hery Harjanto and Hery Fitriyanto, "Menangkal Kritikus Alkitab Bahwa Manusia Bukan Ciptaan Tuhan yang Sempurna dan Tidak Lebih Baik dari Binatang," *Jurnal Gamaliel: Teologi Praktika* 3, no. 1 (2021): 60-71, <https://doi.org/10.38052/gamaliel.v3i1.66>.

mengenai inovasi pembelajaran berbasis teknologi AI. Untuk mendukung tujuan tersebut, metode yang digunakan dalam mendukung penulisan adalah kualitatif deskriptif.

Pembelajaran

Pembelajaran berasal dari kata “ajar”, yang memiliki arti pemberian petunjuk agar diketahui orang lain. Kata dasar “ajar” ini membentuk kata kerja “belajar” dan kemudian juga membentuk kata benda “pembelajaran” yang memiliki arti proses belajar⁷.

Pembelajaran adalah proses interaksi dengan memberikan bahan pengajaran untuk mencapai tujuan pembelajaran⁸. Pembelajaran adalah sebuah proses perubahan aspek kehidupan yang lebih baik⁹. Kualitas pembelajaran ditentukan oleh rancangan dan tindakan pembelajaran¹⁰. Pembelajaran merupakan interaksi penyampaian informasi melalui proses belajar yang disusun dengan merencanakan ilmu pengetahuan, keterampilan, dan sikap demi terciptanya tujuan pembelajaran. Dengan memperhatikan perencanaan, pembelajaran berguna untuk meningkatkan kualitas kehidupan yang lebih baik dan sesuai dengan kebenaran Firman Tuhan untuk mengembalikan rusaknya gambar dan rupa Allah dalam diri siswa sehingga pendidikan dapat dipandang sebagai tindakan penebusan.

Pembelajaran adalah bagian dari pendidikan yang selalu mengupayakan perencanaan untuk memperoleh kualitas terbaik. Kementerian Pendidikan dan Kebudayaan tahun 2019 menyatakan bahwa Merdeka Belajar yang sebenarnya sudah ada sejak tahun 1922 oleh Ki Hajar Dewantara¹¹. Pemikirannya saat itu masih sangat relevan dengan istilah Merdeka Belajar sekarang. Ki Hajar Dewantara mengungkapkan bahwa pendidikan akan memerdekakan manusia dan menekankan aspek cipta, rasa, dan karsa dari siswa untuk menghidupkan nilai-nilai Pancasila¹². Hakikat kurikulum merdeka adalah kurikulum yang memberikan pengalaman belajar yang menyenangkan bagi siswa serta menekankan pada pengembangan kompetensi, karakter, dan kemampuan berpikir siswa.

Pembelajaran berdiferensiasi, yang menginisiasi merdeka belajar, merupakan gebrakan menciptakan filosofi pembelajaran efektif karena guru bebas menghadirkan

⁷ Tatta Herawati Daulae, “Langkah-Langkah Pengembangan Media Pembelajaran Menuju Peningkatan Kualitas Pembelajaran,” *Forum Paedagogik* 11, no. 1 (2019): 52–63, <https://doi.org/10.24952/paedagogik.v11i1.1778>.

⁸ Gina Dewi Lestari Nur, “Pembelajaran Vokal Grup dalam Kegiatan Pengembangan Diri di SMP Negeri 1 Panumbangan Ciamis,” S1 Thesis, Universitas Pendidikan Indonesia, 2014. <https://repository.upi.edu/7374/>

⁹ Mohamad Syarif Sumantri, *Model Pembelajaran Terpadu di Sekolah Dasar* (Jakarta: PT Raja Grafindo Persada, 2016), 26–29.

¹⁰ Punaji Setyosari, “Menciptakan Pembelajaran yang Efektif dan Berkualitas,” *JINOTEP: Jurnal Inovasi dan Teknologi Pembelajaran* 1, no. 1 (October 2014): 20–30. <https://doi.org/10.17977/um031v1i12014p020>.

¹¹ Unu Nurahman, “Merdeka Belajar dan Pembelajaran Berdiferensiasi (Differentiated Instructions).” <https://www.scribd.com/document/616230040/Merdeka-Belajar-dan-Pembelajaran-Berdiferensiasi>.

¹² Nora Susilawati, “Merdeka Belajar dan Kampus Merdeka dalam Pandangan Filsafat Pendidikan Humanisme,” *Jurnal Sikola: Jurnal Kajian Pendidikan dan Pembelajaran* 2, no. 3 (March 2021): 203–19, <https://doi.org/10.24036/sikola.v2i3.108>.

ekspresi pembelajaran¹³. Knight, dalam bukunya mengatakan bahwa pembelajaran eksistensialisme berorientasi pada keunikan siswa. Pembelajaran yang benar dalam pendidikan Kristen akan selalu berfokus pada eksistensi Allah dengan kata lain adalah tentang *God centered*, bukan *human centered*¹⁴.

Pembelajaran *God centered* membawa pemahaman kita bersumber pada kebenaran Firman Allah, sebagai wahyu khusus yang Allah berikan dengan inspirasi dari Roh Kudus kepada para penulisnya. Berdasarkan pernyataan beberapa pendapat ahli di atas, dapat dikatakan bahwa gebrakan pembelajaran berdiferensiasi mengakomodasi kebutuhan belajar dan hasil eksistensialisme pembelajaran yang orientasinya pada siswa. Namun, pendidikan Kristen harus *God centered* di atas filosofi dunia yang *human centered*. Guru Kristen harus mampu menyampaikan kebenaran Firman Allah sehingga pembelajaran semakin memuliakan Allah.

Inovasi Pembelajaran

Secara etimologi, kata inovasi berasal dari terjemahan kata dalam bahasa Latin, yaitu "*innovaation*" dengan kata dasar "*innovo*" yang memiliki arti mengubah atau memperbarui¹⁵. Dalam tulisan Susanty, menurut KBBI, arti kata inovasi adalah sebuah penemuan baru dan berbeda dari sebelumnya¹⁶. Inovasi adalah tindakan untuk memperbarui pemikiran dan pelaksanaan yang dapat meningkatkan kualitas¹⁷. Inovasi dalam pembelajaran adalah sebuah pembaruan pemikiran dan tindakan untuk meningkatkan kualitas pendidikan¹⁸. Berdasarkan penjelasan beberapa sumber di atas, dapat diartikan bahwa inovasi pembelajaran adalah tentang perubahan pembelajaran menjadi faktor yang memengaruhi kualitas, khususnya pendidikan Kristen yang secara eksplisit seharusnya didasarkan pada Alkitab.

Sebagai bagian dari upaya meningkatkan kualitas pembelajaran, Knight dalam bukunya mengutip pendapat Alvin Toffler yang menekankan pentingnya pembelajar untuk fokus pada kegiatan pembelajaran yang berlangsung, dengan menciptakan suasana yang alternatif dan suksesif¹⁹. Oleh karena itu, alternatif dan suksesif dapat dilakukan dengan

¹³ Nanda Safarati and Fatma Zuhra, "Literature Review: Pembelajaran Berdiferensiasi di Sekolah Menengah," *Genta Mulia: Jurnal Ilmiah Pendidikan* 14, no. 1 (Januari 2023): 15-26, <https://doi.org/10.61290/gm.v14i1.17>.

¹⁴ George R. Knight, *Filsafat dan Pendidikan: Sebuah Pendahuluan dari Perspektif Kristen* (Tangerang: Universitas Pelita Harapan, 2009).

¹⁵ Rabiatul Adawiyah, "Konsep Dasar Inovasi Pendidikan," *OSF Preprints* (April 2022): 1-6, <https://doi.org/10.31219/osf.io/skz9m>.

¹⁶ Sri Susanty, "Inovasi Pembelajaran Daring dalam Merdeka Belajar," *Jurnal Ilmiah Hospitality* 9, no. 2 (2020): 157-66, <https://doi.org/10.47492/jih.v9i2.289>.

¹⁷ Ading Sunarto, "Pengembangan Sumber Daya Manusia dengan Berbasis Inovasi untuk Menghadapi Revolusi Industri 4.0," *Jurnal Ilmiah MEA (Manajemen, Ekonomi, & Akuntansi)* 4, no. 2 (2020): 397-407, <https://doi.org/10.31955/mea.v4i2.504>.

¹⁸ Widyana Kartika Putri, "Inovasi Pendidikan Di Era Teknologi Informasi," *OSF Preprints* (April 2022): 1-4, <https://doi.org/10.31219/osf.io/6pqhx>.

¹⁹ Knight, *Filsafat dan Pendidikan*.

inovasi yang semestinya dihadirkan oleh guru karena pembelajaran memang sebaiknya diimplementasikan pada inovasi untuk menguasai kelas²⁰.

Inovasi dalam pembelajaran sangat penting untuk menghindari kebosanan dan menciptakan suasana yang dinamis. Inovasi ini berfungsi untuk meningkatkan efektivitas dan efisiensi pembelajaran, sejalan dengan perkembangan ilmu pengetahuan dan teknologi (IPTEK)²¹. Pendekatan konstruktivisme mendukung hal ini dengan menekankan bahwa pembelajaran bersifat generatif, yaitu proses aktif dalam membangun pengetahuan yang terus berkembang seiring kemajuan IPTEK. Dengan demikian, inovasi dalam pembelajaran bukan hanya sekadar perubahan metode, tetapi juga bagian dari upaya membentuk pengalaman belajar yang relevan dengan kemajuan zaman²². Inovasi pembelajaran dalam pendidikan Kristen hendaknya didasari dengan filosofi etika Kristen yang benar, yaitu berbicara tentang etika pelayanan kasih. Hal ini berlandaskan pada hukum kasih yang terutama.

Sekalipun terjadi inovasi-inovasi dalam dunia pendidikan, pembelajaran dalam pendidikan harus selalu memperhatikan indikasi yang sesuai dengan membawa perubahan, pengembangan karakter, dan perolehan pola pikir Kristen yang dewasa²³. Faktanya inovasi pendidikan menjadi kebutuhan mendesak dalam menghadapi tantangan globalisasi dan perubahan sosial yang pesat²⁴. Dapat dikatakan bahwa guru dapat menghidupkan pembelajaran, yang dapat mengefektivaskan pembelajaran yang memperhatikan aspek perolehan pola pikir Kristen yang dewasa. Kesadaran akan aspek yang sesuai dengan kehidupan Kristen ini akan memotivasi dan menyadarkan siswa untuk mendeosikan hidup mereka menuju hidup yang lebih baik. Oleh sebab itu, guru Kristen tidak hanya dituntut menciptakan inovasi untuk kegunaan pengetahuan, tetapi melaksanakan tugas dalam konteks gereja Tuhan di bumi.

Teknologi Pembelajaran

Teknologi telah ada sejak zaman prasejarah, kuno, pertengahan, era revolusi industri, dan perkembangannya sampai abad ini²⁵. Perkembangan teknologi memang begitu pesat dari zaman ke zaman sehingga dampaknya juga terasa pada segala aspek kehidupan. Sebagai contoh dalam konteks suatu negara, Ngafifi memaparkan bahwa teknologi dapat

²⁰ Nurul Istiq'faroh, "Relevansi Filosofi Ki Hajar Dewantara Sebagai Dasar Kebijakan Pendidikan Nasional Merdeka Belajar di Indonesia," *Lintang Songo: Jurnal Pendidikan* 3, no. 2 (August 2020): 1–10.

²¹ Norhikmah Norhikmah, et al., "Inovasi Pembelajaran di Masa Pandemi: Implementasi Pembelajaran Berbasis Proyek Pendekatan Destinasi Imajinasi," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 5 (2022): 3901–10, <https://doi.org/10.31004/obsesi.v6i5.1886>.

²² Abdi Pratama, et al., "Aliran Filsafat Progresivisme, Konstruktivisme, Humanisme (November 2020).

²³ Knight, *Filsafat dan Pendidikan*.

²⁴ Arna Purtina, et al., "Inovasi Pendidikan Melalui P5: Memperkuat Karakter Siswa dalam Kurikulum Merdeka," *Pedagogik: Jurnal Pendidikan* 19, no. 2 (September 2024): 147–52, <https://doi.org/10.33084/pedagogik.v19i2.7947>.

²⁵ Citra Melati Khairunnisa, "Pemasaran Digital Sebagai Strategi Pemasaran: Conceptual Paper," *Jamin: Jurnal Aplikasi Manajemen dan Inovasi Bisnis* 5, no. 1 (2022): 98–102, <https://doi.org/10.47201/jamin.v5i1.109>.

dikatakan sebagai alat dan modal yang dapat memberikan pengaruh besar pada negara²⁶. Teknologi dalam bidang pendidikan juga memberikan kemudahan dan menjawab kebutuhan pembelajar untuk mencapai tujuan instruksional pendidikan²⁷. Teknologi dapat menjembatani pembelajaran di tengah arus globalisasi yang terus berkembang²⁸. Dapat diartikan bahwa teknologi yang telah ada sejak zaman dahulu mengalami perkembangan yang dampaknya terlihat pada aspek kehidupan. Sebagai alat pengetahuan dan keterampilan yang dapat menjawab kebutuhan manusia dalam bidang pendidikan, teknologi dirasa dapat menjembatani pembelajaran di tengah arus global yang tidak dapat dipungkiri memicu lunturnya metanarasi biblikal iman Kristen oleh modernisasi dunia.

Alister McGrath dalam buku Knight mengemukakan bahwa postmodernisme tidak meninggalkan jejak nilai-nilai, seperti keindahan dan kebaikan bagi dunia sains karena sebenarnya nilai-nilai tersebut telah ditemukan sebelum modernisasi. Pada dasarnya, metodologi pembelajaran harus dapat memfokuskan pada tujuan restoratif seiring dengan perkembangan dunia teknologi. Dengan mengarah pada tujuan restoratif, filsafat pendidikan Kristen memiliki fungsi konservatif untuk menyediakan perlindungan dalam rangka menumbuhkan kedewasaan iman Kristen²⁹.

Kebenaran Firman Tuhan akan membukakan pemikiran manusia yang futuristik tentang teknologi. Maksudnya adalah karena dalam ajaran Kristen, Firman Tuhan memberikan pedoman dan hikmat yang bisa membantu umat untuk melihat perkembangan teknologi bukan hanya sebagai alat untuk kemajuan material, tetapi juga sebagai sarana untuk kebaikan umat manusia dan pemeliharaan ciptaan Tuhan. Dengan demikian, teknologi harus diterapkan dengan tujuan yang lebih tinggi, yaitu untuk menciptakan dampak positif sesuai dengan nilai-nilai Kristen, seperti kasih, keadilan, dan pelayanan kepada sesama. Pemikiran itu didasarkan pada kehidupan manusia yang secara berangsur akan tergantikan oleh teknologi. Filsafat transhumanisme menyatakan bahwa manusia biologis dapat pudar dan tergantikan dengan teknologi yang tidak dapat pudar³⁰.

Teknologi sebenarnya dapat menolong guru dalam pembelajaran untuk mengarahkan siswa melihat tujuan restoratif dalam menumbuhkan kedewasaan iman Kristen sesuai dengan kebenaran Firman Tuhan, di tengah keberadaan teknologi yang mengancam eksistensi manusia. Jangan sampai teknologi buatan manusia itu merugikan manusia sendiri dengan cara menghilangkan eksistensi manusia.

²⁶ Muhamad Ngafifi, "Kemajuan Teknologi dan Pola Hidup Manusia dalam Perspektif Sosial Budaya," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 2, no. 1 (2014): 33–47, <https://doi.org/10.21831/jppfa.v2i1.2616>.

²⁷ Akhmad Zamhari, "Orientasi Teknologi Pendidikan dalam Perspektif Peningkatan Kreativitas Guru pada Proses Pembelajaran," S1 Thesis, UIN Syarif Hidayatullah, 2004.

²⁸ Rina Rahmi, "Inovasi Pembelajaran di Masa Pandemi Covid-19," *AL-TARBIYAH: Jurnal Pendidikan (The Educational Journal)* 30, no. 2 (2020): 111–23, <https://doi.org/10.31004/obsesi.v6i5.1886>.

²⁹ Knight, *Filsafat dan Pendidikan*.

³⁰ Tjendanawangi Saputra and Serdianus Serdianus, "Peran Pendidikan Agama Kristen dalam Menjawab Tantangan Perkembangan Teknologi di Era Posthuman," *Jurnal Gamaliel: Teologi Praktika* 4, no. 1 (2022): 44–61, <https://doi.org/10.38052/gamaliel.v4i1.91>.

Artificial Intelligence (AI)

Terobosan dari perkembangan teknologi digital di abad ini yang banyak bermunculan adalah *Artificial Intelligence* (AI). *Artificial Intelligence* atau yang disingkat AI ini adalah sistem kecerdasan buatan yang memiliki kemampuan untuk menerjemahkan data-data dengan *training algorithm* yang dapat beradaptasi secara fleksibel³¹. AI menggunakan *training algorithm* dari data yang di-input, kemudian sistem akan membuat output dari apa yang telah dipelajari. Algoritma dalam AI membutuhkan beberapa hal, yakni data, kekuatan komputasi, dan teknis³². Tujuan pembuatan teknologi AI ini adalah agar sistem dapat memprogram pekerjaan yang dilakukan oleh manusia.

Teknologi AI memprogram sistem penerjemahan data dengan algoritma komponen data-data, kekuatan komputasi, dan teknis. Sebagai contoh, beberapa aplikasi AI yang dapat digunakan dalam kelas dapat memudahkan proses pembelajaran. Pembelajaran dalam filsafat pendidikan harus berakar dari formatif, yang menekankan nilai-nilai yang bersumber dari kebenaran, bukan hanya tentang metodologi tanpa value. Kaum esensialisme menganggap pusat pembelajaran ada di dalam pengetahuan dasar apa yang dipelajari, tanpa memikirkan sesuai dengan kebenaran Firman Tuhan atau tidak³³. Meninjau hal tersebut, maraknya virus teknologi AI menjadi suatu bumerang bagi masyarakat secara luas, bahkan seperti pedang bermata dua. Pendidikan Kristen harus mampu menjadikan pemahaman guru dan siswa benar dalam memandang pembelajaran yang telah dikuasai oleh virus teknologi AI.

Pembahasan

Pembelajaran dalam pendidikan Kristen merancang aspek ilmu pengetahuan, keterampilan, dan sikap yang sesuai dengan kebenaran Firman Tuhan untuk mengembalikan rusaknya gambar dan rupa Allah dalam diri siswa sehingga pendidikan dipandang sebagai tindakan penebusan. Tindakan penebusan ini dilakukan oleh kasih Allah Bapa yang mendahului perdamaian kita dengan-Nya. Allah terlebih dahulu mengasihi kita³⁴. Rasul Paulus juga memberikan ajaran bahwa Allah mengasihi kita bukan karena perbuatan baik kita, melainkan pembaruan karya Roh Kudus melalui Kristus³⁵. Pendidikan Kristen hendaknya berpusat pada Kristus, berlandaskan Alkitab, berorientasi pada siswa, dengan diarahkan oleh guru, dan dimampukan oleh Roh Kudus³⁶. Kebanyakan filsafat dunia meletakkan pusat pendidikannya pada siswa. Namun, guru Kristen harus

³¹ Mangapul Siahaan, et al., "Penerapan Artificial Intelligence (Ai) Terhadap Seorang Penyandang Disabilitas Tunanetra," *JOINT: Information System and Technology*, no. (November 2020): 186–93, <https://doi.org/10.37253/joint.v1i2.4322>.

³² Arief Bakhtiar Darmawan, "Kekuatan Artificial Intelligence Tiongkok dan Kekhawatiran Masyarakat Global: Resensi Buku," *Indonesian Perspective* 5, no. 2 (2020): 216–20, <https://doi.org/10.14710/ip.v5i2.34135>.

³³ Knight, *Filsafat dan Pendidikan*.

³⁴ John Calvin, *Pengajaran Agama Kristen* (Jakarta: BPK Gunung Mulia,), 122.

³⁵ Anthony A. Hoekema, *Saved by Grace* (Michigan: Eerdmans Publishing, 1994), 133.

³⁶ Melda Jaya Saragih, et al., "Implikasi Pendidikan yang Berpusat pada Kristus dalam Kelas Matematika," *JOHME: Journal of Holistic Mathematics Education* 2, no. 2 (June 2019): 97–107, <https://doi.org/10.19166/johme.v2i2.1695>.

meletakkan nilai-nilai Kristiani di atasnya dan menjadikan Kristus sebagai pusat pembelajaran dalam pendidikan Kristen.

Inovasi terus bermunculan untuk meningkatkan kualitas pendidikan terbaik bagi masa depan bangsa. Inovasi pembelajaran yang diharapkan pendidikan Kristen harus tetap bersumber pada Alkitab dan tidak melupakan pusat pembelajaran karena kebutuhan terbesar individu adalah mengenal Yesus Kristus. Inovasi pembelajaran bukan sekadar alternatif memodifikasi pembelajaran, tetapi juga melihat efektivitas dan efisiensi pembelajaran dalam pendidikan Kristen yang berlandaskan pada pola pikir Kristen yang dewasa.

Guru Kristen harus mampu memandang kehadiran teknologi sebagai anugerah atas providensi Tuhan dalam pendidikan. Providensi adalah melihat sesuatu terlebih dahulu atau menyediakan³⁷. Providensi tidak dapat dipisahkan dari karya penciptaan Allah yang tidak dapat berdiri tanpa adanya Allah, sebagai pencipta³⁸. Sama halnya dengan ciptaan, pemeliharaan adalah kelanjutan ciptaan Tuhan yang tidak akan pernah ditinggalkan³⁹. Guru Kristen harus berhati-hati dalam membawakan pembelajaran yang berbasis teknologi untuk mengantisipasi penyalahgunaannya. Alkitab akan membawa kita untuk menjawab tantangan dalam memahami providensi Allah⁴⁰. Relevansi pembelajaran berbasis teknologi dengan providensi Allah terletak pada pemahaman bahwa teknologi, termasuk dalam dunia pendidikan, merupakan bagian dari anugerah Tuhan yang diberikan kepada umat manusia untuk mendukung pencapaian tujuan hidup yang lebih baik. Providensi Allah dalam konteks ini mencakup pemeliharaan dan penyediaan sumber daya yang dibutuhkan manusia, salah satunya melalui perkembangan teknologi yang memungkinkan kemajuan dalam berbagai aspek, termasuk pendidikan. Namun, sebagai ciptaan yang terus-menerus dipelihara oleh Tuhan, penggunaan teknologi dalam pembelajaran harus disertai dengan kebijaksanaan dan pengawasan, agar tidak disalahgunakan untuk tujuan yang tidak sesuai dengan kehendak Allah. Guru Kristen, dengan pandangan iman, harus bijaksana dalam memanfaatkan teknologi dalam pembelajaran, menyadari bahwa teknologi adalah alat yang dapat meningkatkan kualitas pendidikan, tetapi tetap harus selaras dengan prinsip-prinsip moral dan etika Kristen, serta bertujuan memuliakan Tuhan dalam setiap proses pembelajaran.

Teknologi AI, yang dirasa mampu menjawab kebutuhan manusia juga terus mengalami perkembangan di tengah dunia serba instan. Teknologi AI dirancang dengan konsep robot digital seperti cara manusia berpikir dan bertindak. Menuju tahun 2023 silam, jagat raya digegerkan dengan *tools* canggih ChatGPT (*Chat Generative Pre-Trained Transformer*), buatan perusahaan OpenAI yang didirikan tahun 2015 di San Fransisco oleh Elon Musk.

Teknologi AI menjadi dampak positif sekaligus dampak negatif bagi sistem pendidikan. Meninjau perkembangan teknologi AI yang semakin memuncak, satu per satu

³⁷ R. C. Sproul, *Kebenaran-Kebenaran Dasar Iman Kristen* (Malang, Indonesia: Literatur SAAT, 2020).

³⁸ John M. Frame, *The Doctrine of God* (Phillipsburg, NJ: P&R Publishing Company, 2002).

³⁹ Charles Hodge, *Systematic Theology - Volume I* (Grand Rapids, MI: Christian Classics Ethereal Library, 2005).

⁴⁰ Vern S. Poythress, *Menebus Sains: Pendekatan Berpusat Kepada Allah*, ed. Stevy Tilaar (Surabaya: Penerbit Momentum, 2013), 200.

elemen dalam sistem pendidikan tidak terluput dari pengaruh teknologi AI. Lambat laun elemen lain pun akan ikut terpengaruh teknologi AI dan membahayakan system pendidikan. Jika pendidik yang tergantikan oleh teknologi AI, artinya pendidikan tidak membutuhkan seorang guru. Guru memiliki peran yang esensial, yaitu sebagai “*kurikulum yang hidup*”. Jika ditinjau dari aspek dalam kompetensi inti pada pembelajaran untuk *transfer of knowledge* dari ilmu kognitif dan sebagian psikomotorik, teknologi AI dapat menjadi guru bagi siswa, akan tetapi tidak secara afektif. Oleh karena itu, teknologi AI tidak akan dapat menggantikan kehadiran guru secara utuh dalam pembelajaran.

Sekilas memang sepertinya keberadaan robot dalam bentuk teknologi AI menggantikan manusia secara rasio berpikir dan tindakan, akan tetapi ada banyak aspek dalam diri manusia yang secara utuh tidak akan pernah tergantikan. Keseluruhan keberadaan manusia adalah gambar dan rupa Allah, dalam kesatuan tubuh, jiwa, dan roh⁴¹. Oleh karena itu, AI, meskipun dapat memberikan manfaat besar dalam aspek-aspek tertentu, tidak akan pernah mampu sepenuhnya menggantikan atau mereplikasi kesatuan tubuh, jiwa, dan roh manusia.

Filsafat pendidikan dan teologi sepakat bahwa teknologi AI tidak dapat menggantikan kehadiran guru dalam pembelajaran, yang artinya secara otomatis teknologi AI tidak dapat mengubah sistem pendidikan menjadi bergantung pada teknologi AI secara penuh. Pendidikan harus memperhatikan aspek keahlian bagi siswa, antara lain: *critical thinking, creative, communicative, dan collaborative*⁴². Hal ini bukan berarti kita harus menarik diri dari perkembangan teknologi, melainkan harus melek teknologi karena teknologi menjadi jembatan di tengah arus globalisasi.

Blended learning menjadi solusi yang tepat karena pendidikan tidak dapat sepenuhnya tergantikan oleh teknologi AI. *Blended learning* adalah pembelajaran yang berbasis gabungan antara literasi manusia dengan literasi teknologi dan data⁴³. Di tengah *blended learning*, guru Kristen harus mampu menciptakan inovasi pembelajaran yang benar dan sesuai dengan kebenaran Alkitab. Inovasi pembelajaran yang dihadirkan dalam pendidikan Kristen mengarah pada pelaksanaan tugas gereja di bumi. Gereja memiliki tugas sebagai *worship (ministry of God)*, *word (ministry of believers)*, dan *world (ministry of evangelism and mercy)*⁴⁴. Tugas gereja tersebut dapat diterapkan dalam visi pendidikan Kristen pada *worship* untuk mewujudkan *Godly Character*, *word* untuk mewujudkan *Faith in Christ*, dan *world* untuk mewujudkan *True Knowledge*.

Kesimpulan

Kesimpulannya, meskipun teknologi AI memberikan inovasi dalam pembelajaran, pendidikan tidak dapat sepenuhnya digantikan olehnya karena pendidikan melibatkan

⁴¹ Herman Bavinck, *Reformed Dogmatics: Abridged in One Volume*, ed. John Bolt (Grand Rapids, MI: Baker Academic, 2011).

⁴² Metha Lubis, “Peran Guru pada Era Pendidikan 4.0,” *EDUKA : Jurnal Pendidikan, Hukum, Bisnis* 4, no. 2 (2019): 68-73, <https://doi.org/10.32493/eduka.v4i2.4264>.

⁴³ Eko Risdianto, “Analisis Pendidikan Indonesia di Era Revolusi Industri 4.0,” *Research Gate* (April 2019): 1–16.

⁴⁴ Jefri Hina Remikatu, “Teologi Ekologi: Suatu Isu Etika Menuju Eskatologi Kristen,” *CARAKA: Jurnal Teologi Biblika dan Praktika* 1, no. 1 (May 2020): 65–85, <https://doi.org/10.46348/car.v1i1.12>.

aspek-aspek yang lebih mendalam, seperti pembentukan karakter, nilai, dan hubungan interpersonal yang tidak dapat dihadirkan oleh teknologi. Dalam perspektif Alkitabiah, teknologi AI merupakan bentuk pemeliharaan dan kasih setia Tuhan, tetapi peran guru Kristen sangat penting dalam mengarahkan dan menerapkan teknologi tersebut dengan cara yang memuliakan Tuhan. Oleh karena itu, guru Kristen diharapkan untuk terus mengembangkan pengetahuan dan keterampilan tentang teknologi, serta mengintegrasikan inovasi pembelajaran berbasis AI dalam konteks pelayanan gereja, agar dapat menciptakan pembelajaran yang bermakna dan sesuai dengan kehendak Tuhan.

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Model Pembelajaran Inkuiri Yurisprudensi untuk Mengembangkan Kemampuan Berpikir Kritis Siswa SD pada Pelajaran Pendidikan Agama Kristen

Kireina Gabriela Tumilantouw¹ and Lindawati²

¹ Sekolah Dian Harapan Cikarang, Cikarang

² Universitas Pelita Harapan Tangerang

Correspondence email: lindawati.fip@uph.edu

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Abstract

Christian education views critical thinking skills as an important aspect because, through critical thinking skills, students are encouraged to differentiate between correct and incorrect information. Critical thinking skills can also guide students to correct knowledge and be able to prove these truths in the classroom. Critical thinking skills in Indonesia are still very low. This is proven by the low PISA results achieved by Indonesia in 2018. Therefore, one way to develop critical thinking skills is to apply the Jurisprudential Inquiry learning model. The Jurisprudential Inquiry learning model can encourage students' critical thinking skills because students are continuously involved in learning to analyze and solve problems. This learning model can also stimulate students' curiosity about something so that students will take the initiative to look for facts and data related to the problem being discussed. This learning model is still relatively new and has been implemented in several middle and upper secondary schools. However, it is still not widely implemented, especially at the elementary school level because it is relatively new. This research aims to examine the importance of the Inquiry Learning Model in developing elementary students' critical thinking skills. The author uses a qualitative descriptive research method.

Keywords: *Critical Thinking, Jurisprudential Inquiry Learning Model.*

Pendahuluan

Peningkatan kualitas pendidikan Indonesia merupakan hal penting karena sejalan dengan tujuan pendidikan nasional yang tercantum dalam Undang-Undang Dasar 1945 yaitu untuk mencerdaskan kehidupan bangsa. Salah satu cara untuk mencerdaskan kehidupan bangsa adalah melalui berpikir kritis. Danurahman dan Arif dalam penelitiannya mengatakan bahwa berpikir kritis membuat siswa dapat menganalisis dan memecahkan masalah dalam proses pembelajaran dan kehidupan bermasyarakat.¹ Tidak hanya itu, berpikir kritis juga menjadi salah satu upaya dalam mempersiapkan sumber daya manusia yang bisa bersaing di era 4.0. Berpikir kritis merupakan salah satu kemampuan yang sangat dibutuhkan dalam dunia pendidikan. Berpikir kritis menolong seseorang untuk mencari tahu

¹ Jeni Danurahman and Baehaqi Dikdik Arif, "Kajian Kegunaan Google Classroom dalam Meningkatkan Kemampuan Berpikir Kritis Peserta Didik," *Edcomtech: Jurnal Kajian Teknologi Pendidikan* 6, no. 2 (2021): 254–63, <https://doi.org/10.17977/um039v6i22021p254>.

tentang sebuah permasalahan dan menyelidikinya sampai pada tahap hipotesis.² Di sekolah, para siswa dilatih untuk berpikir kritis supaya mampu membedakan mana informasi yang benar dan yang tidak benar. Pada saat berpikir kritis, siswa mulai memikirkan sesuatu dengan logis atau penuh kebijaksanaan dalam membuat keputusan dengan alasan yang tepat sehingga siswa mampu memilah informasi yang bernilai benar.³

Faktanya, kemampuan berpikir kritis siswa di Indonesia masih tergolong rendah. Berdasarkan hasil survei *Programme for International Student Assessment (PISA)* tahun 2022, Indonesia menduduki posisi 12 terendah yaitu berada pada peringkat 69 dari 81 negara yang ikut serta dalam survei PISA 2022.⁴ Jika dibandingkan dengan hasil survei PISA di tahun 2018, hasil PISA Indonesia di tahun 2022 mengalami penurunan, khususnya di bidang literasi membaca. Skor literasi membaca PISA Indonesia tahun 2022 menurun hingga 12 poin dari skor sebelumnya yaitu 371 poin menjadi 359 poin. Pada saat Indonesia mengikuti PISA di empat putaran pertama, skor rata-rata mulai meningkat. Hal ini ditunjukkan oleh hasil skor rata-rata membaca PISA tahun 2000 adalah 371 dan meningkat menjadi 402 pada tahun 2009.⁵ Akan tetapi, pada tahun 2022 skor rata-rata membaca siswa Indonesia menurun lagi bahkan mencapai angka terendah di sepanjang sejarah PISA Indonesia. Hasil menunjukkan bahwa minat membaca siswa di Indonesia rendah sehingga berpengaruh pada kemampuan berpikir kritis siswa.

Dalam pendidikan Kristen, kemampuan berpikir kritis dipandang sebagai aspek penting karena siswa dapat mengaitkan pengalaman sosial, emosional dan moral dalam kehidupan sehari-hari. Berpikir kritis juga berkontribusi dalam membentuk spiritualitas siswa dan menggerakkan siswa untuk berkontribusi memecahkan permasalahan yang ada di sekitarnya.⁶ Kemampuan berpikir mendorong siswa untuk membedakan mana informasi yang benar dan mana informasi yang tidak benar. Restuningsih, Dantes, dan Sudiana mengemukakan pendapat bahwa kemampuan berpikir kritis membentuk pola pikir siswa yang reflektif dan produktif karena siswa dilatih untuk memberikan evaluasi dan juga bukti-bukti terhadap suatu hal.⁷ Dalam hal ini, siswa tidak hanya berpikir imajinatif, tetapi mampu memberikan bukti-bukti nyata dan logis. Sejalan dengan pendapat tersebut, Pardede juga mengatakan bahwa kemampuan berpikir kritis itu sangat Alkitabiah karena memungkinkan

² Edward Inch and Barbara Warnick, *Critical Thinking and Communication: The Use of Reason in Argument: International Edition* (Boston, MA: Pearson Education, 2010).

³ Vera Anggitasari, Triani Widyaningrum, and Sri Utari, "Pengembangan Berpikir Kritis melalui Analisis Jurnal," *Prosiding Seminar Nasional Pendidikan Profesi Guru FKIP Universitas Ahmad Dahlan* 1, no. 1 (Desember 2021): 1954–60.

⁴ "Euforia di balik Peringkat Indonesia Naik di PISA 2022? Jangan Senang Dulu!" SMAN 3 Mataram, December 6, 2023, <https://sman3mtr.sch.id/berita/indonesia-naik-5-dan-6-peringkat-di-pisa-2022>.

⁵ Totok Suprayitno, *Pendidikan di Indonesia: Belajar dari Hasil PISA 2018* (Jakarta: Badan Penelitian dan Pengembangan, 2019).

⁶ Justice Zeni Zari Panggabean, "Pendidikan Kristiani Berbasis Berpikir Kritis: Sebuah Tawaran Model Pembelajaran Demokratis Berdasarkan Pemikiran Pendidikan Membebaskan menurut Paulo Freire," *Harati: Jurnal Pendidikan Kristen* 2, no. 2 (2022): 127–45, <https://doi.org/10.54170/harati.v2i2.101>.

⁷ Made Anita Restuningsih, Dantes Nyoman, and Nyoman Sudiana, "Kemampuan Membaca Kritis Ditinjau dari Kemampuan Berpikir Kritis dan Minat Membaca pada Siswa Kelas V SD Kristen Harapan Denpasar," *PENDASI: Jurnal Pendidikan Dasar Indonesia* 1, no. 1 (2017): 45–54, <https://doi.org/10.23887/jpdi.v1i1.2680>.

seseorang menentukan keputusan untuk mengikuti kehendak Tuhan, menguji segala sesuatu yang berkenan kepada Allah dan mampu membuktikan kebenaran.⁸ Jadi, kemampuan berpikir kritis menuntun siswa untuk memiliki pengetahuan yang benar sesuai dengan kehendak Tuhan dan mampu membuktikan kebenaran-kebenaran tersebut di dalam kelas.

Salah satu upaya yang dapat digunakan dalam mengasah kemampuan berpikir kritis siswa di dalam kelas adalah dengan menggunakan model pembelajaran yang kreatif dan tepat. Seifert & Hoffnung mengemukakan pendapatnya bahwa salah satu komponen berpikir kritis dipengaruhi oleh kemampuan dan pengetahuan guru dalam merancang kelas yang kreatif.⁹ Berdasarkan pandangan tersebut dapat dikatakan bahwa model pembelajaran yang kreatif dapat mendorong siswa berpikir kritis. Seiring dengan berkembangnya teknologi, model pembelajaran didesain sekreatif mungkin untuk menarik perhatian siswa. Ada model pembelajaran yang didesain untuk fokus pada pemecahan masalah, ada yang pembelajaran kontekstual, berbasis proyek dan yang lain. Salah satu model pembelajaran yang tepat untuk diterapkan di dalam kelas adalah model pembelajaran Inkuiri Yurisprudensi.

Menurut Syafawati, Murdiono, & Suyato model pembelajaran Inkuiri Yurisprudensi adalah model pembelajaran yang dirancang untuk mendorong siswa berpikir kritis dan juga sistematis dalam menghadapi isu-isu sosial di lingkungan sekitar.¹⁰ Nahdiana, Harjawati dan Nisa juga menyampaikan bahwa model pembelajaran ini dapat menumbuhkan kepekaan siswa terhadap isu-isu sosial dan menghargai setiap pendapat yang ada. Model pembelajaran ini juga memiliki keunikan seperti dapat melatih siswa untuk peka terhadap isu sosial, berani mengambil sikap atas isu tersebut, serta mempertahankan argumentasi yang relevan dan juga valid.¹¹ Jadi, melalui model Inkuiri Yurisprudensi, siswa dilatih untuk mampu berpikir kritis, dimulai dari menganalisis permasalahan yang ada di lingkungan sekitar sampai menghargai pendapat orang lain terhadap isu tersebut.

Model Inkuiri Yurisprudensi ini cocok untuk diterapkan di dalam jenjang menengah sampai perguruan tinggi karena dapat mempertajam kemampuan berpikir kritis siswa. Hal ini dibuktikan dengan penelitian yang dilakukan oleh Sylvi Yuliawati pada tahun 2017 di salah satu SMK Swasta Bandung tentang meningkatkan disposisi matematis dan kemampuan berpikir kritis melalui Inkuiri Yurisprudensi. Hasilnya menunjukkan bahwa model pembelajaran Inkuiri Yurisprudensi berhasil meningkatkan kemampuan berpikir kritis dengan presentasi keberhasilan 86,67% pada siklus ketiga.¹² Selain itu, Syafawati, Murdiono, dan Suyato dalam penelitiannya pada tahun 2022 di salah satu perguruan tinggi juga

⁸ Parlindungan Pardede, "Berpikir Kritis dan Kreatif dalam Pendidikan Kristen," *Regula Fidei: Jurnal Pendidikan Agama Kristen* 1, no. 1 (2016): 1–32.

⁹ Amaliya Suci Fradinata, Jamaris, and Solfema, "Berpikir Kritis dalam Kajian Pendekatan Bimbingan dan Konseling," *Jurnal Nusantara of Research* 9, no. 1a (2022): 43–53, <https://doi.org/10.29407/nor.v9i1.19402>.

¹⁰ Zulfah Lis Syafawati, Mukhamad Murdiono, and Suyato, "Jurisprudential Inquiry Based on Edmodo to Improving Students Critical Thinking in Citizenship Education Courses," *JET: Journal of Education Technology* 6, no. 2 (May 2022): 266–76, <https://doi.org/10.23887/jet.v6i2.43295>.

¹¹ Hana Nahdiana, Tri Harjawati, and Jakiatin Nisa, "Pengaruh Model Pembelajaran Jurisprudential Inquiry terhadap Kemampuan Berargumentasi Peserta Didik," *Sosio Didaktika* 6, no. 2 (2019): 110–20, <https://doi.org/10.15408/sd.v6i2.14487>.

¹² Sylvi Yuliawati, "Upaya Meningkatkan Disposisi Matematis dan Kemampuan Berpikir Kritis Peserta Didik melalui Strategi Pembelajaran Inkuiri Jurisprudensial," *UJMES: Uninus Journal of Mathematics Education and Science* 2, no. 2 (July 2017): 157–63, <https://doi.org/10.30999/ujmes.v2i2.263>.

membuktikan bahwa model Inkuiri Yurisprudensi dapat meningkatkan kemampuan berpikir kritis dengan hasil tes >80.¹³ Di jenjang SD, model pembelajaran ini belum pernah diterapkan, khususnya dalam mata pelajaran Pendidikan Agama Kristen. Sebenarnya model pembelajaran ini dapat meningkatkan kemampuan berpikir kritis siswa SD dengan cara melatih siswa untuk mengidentifikasi masalah yang ada di sekitar mereka bahkan siswa juga belajar untuk menyampaikan pendapatnya. Dalam Taksonomi Bloom, kemampuan kognitif siswa SD berada dalam ranah mengingat, memahami dan menerapkan sehingga model pembelajaran ini baik diterapkan di jenjang SD karena siswa dilatih untuk berpikir aktif berdasarkan fakta-fakta yang dilihatnya. Oleh karena itu, rumusan masalah dalam penelitian ini adalah “Bagaimana model pembelajaran Inkuiri Yurisprudensi dalam mengembangkan kemampuan berpikir kritis siswa SD dalam pelajaran Pendidikan Agama Kristen?” Metode penelitian yang digunakan adalah deskriptif kualitatif dan tujuan penulisannya adalah mengkaji model pembelajaran Inkuiri Yurisprudensi dalam mengembangkan kemampuan berpikir kritis siswa SD pada pelajaran Pendidikan Agama Kristen.

Model Pembelajaran Inkuiri Yurisprudensi

Model pembelajaran Inkuiri Yurisprudensi merupakan salah satu model pembelajaran yang dirancang khusus untuk membantu siswa memecahkan suatu masalah. Model pembelajaran ini dipelopori oleh dua tokoh yaitu Donald Oliver dan James P. Shaver. Menurut Tandon & Mir model ini dikembangkan untuk membantu siswa menganalisis masalah yang ada di sekitar mereka.¹⁴ Sejalan dengan pendapat tersebut, Tampubolon juga berpendapat bahwa model pembelajaran ini menolong siswa memiliki kerangka berpikir dalam memecahkan suatu masalah sehingga nantinya akan menumbuhkan rasa kepekaan sosial.¹⁵ Dengan model pembelajaran ini, siswa akan belajar untuk menganalisis dan memecahkan masalah mengenai isu-isu sosial sehingga hal ini menumbuhkan rasa kepekaan siswa terhadap lingkungan sekitarnya.

Model pembelajaran Inkuiri Yurisprudensi merupakan salah satu jenis dari model pembelajaran Inkuiri. Sama seperti model Inkuiri, model ini juga menempatkan siswa sebagai subyek pembelajaran. Yuliana, Sapri, dan Turdjai menyatakan bahwa melalui model pembelajaran Inkuiri Yurisprudensi siswa terlibat secara aktif karena dilibatkan dalam menganalisis dan menyelesaikan kasus sederhana sampai yang kompleks sehingga membuat pembelajaran menjadi pembelajaran yang bermakna.¹⁶ Ia juga menambahkan bahwa dalam mengkaji permasalahan, pasti selalu ada perbedaan pendapat. Itu sebabnya siswa juga dilatih untuk menyampaikan pendapat yang logis dan bisa menghargai pendapat yang lain. Hal ini

¹³ Syafawati, Murdiono, and Suyato, “Jurisprudential Inquiry Based,” 266–76.

¹⁴ Jasmeet Kaur Tandon and Tariq Hider Mir, “Jurisprudential Inquiry Model of Teaching: A Steam of Education for Enhancing Social Maturity among High School Students,” *The International Journal of Indian Psychology* 9, no. 4 (November 2021): 1431–37, <http://dx.doi.org/10.25215/0904.135>.

¹⁵ Lamtiur Tampubolon, “The Application of Jurisprudential Inquiry Learning Model to Improve Students’ Social Sensitivity and Learning Achievement,” *FINGER: Jurnal Ilmiah Teknologi Pendidikan* 1, no. 2 (2022): 53–59, <https://doi.org/10.58723/finger.v1i2.78>.

¹⁶ Eva Yuliana, Johanes Sapri, and Turdjai, “Penerapan Model Pembelajaran Yurisprudential Inquiry untuk Meningkatkan Kecakapan Sosial dan Prestasi Belajar,” *DIADIK: Jurnal Ilmiah Teknologi Pendidikan* 7, no. 2 (2017): 111–19, <https://doi.org/10.33369/diadi.v7i2.3689>.

menunjukkan bahwa model pembelajaran Inkuiri Yurisprudensi berfokus pada siswa (*student centered*).

Model pembelajaran ini juga memiliki beberapa tahapan. Wena memaparkan ada enam tahap dalam menerapkan model pembelajaran Inkuiri Yurisprudensi yaitu, 1) Tahap orientasi kasus/masalah, yaitu guru memberikan kasus sederhana yang sedang terjadi di masyarakat atau di sekolah untuk didiskusikan. 2) Tahap identifikasi isu, yaitu siswa mulai membahas fakta-fakta berkaitan dengan kasus yang dibahas. 3) Tahap penetapan posisi/pendapat, yaitu siswa menyampaikan pendapat menurut pandangannya. 4) Tahap menyelidiki, yaitu siswa mencari bukti-bukti yang mendukung pendapatnya serta melihat kelebihan dan kekurangan dari pendapatnya. 5) Tahap memperbaiki, siswa memberikan pendapatnya berdasarkan bukti-bukti yang sudah diselidiki. 6) Tahap pengujian pendapat/asumsi guru memberikan pernyataan-pernyataan faktual sehingga siswa mampu mengidentifikasi masalah dengan tepat.¹⁷ Penerapan langkah-langkah ini juga perlu disederhanakan seperti memberikan contoh kasus yang sederhana karena kemampuan berpikir siswa SD masih dalam tahap berkembang. Dapat dilihat bahwa sebenarnya langkah-langkah tersebut memberikan ruang yang cukup untuk melatih kemampuan berpikir kritis siswa SD, serta melatih kemampuan berargumen secara sederhana.

Secara epistemologi, pedagogi kritis yang dikembangkan oleh Paulo Freire didasarkan pada pandangan bahwa semua orang memiliki hak dan kebebasan untuk berpikir dan menyampaikan pendapatnya.¹⁸ Model pembelajaran Inkuiri Yurisprudensi juga menekankan konsep yang hampir sama, yaitu model ini dirancang supaya siswa mampu menyuarakan pendapatnya selama proses pembelajaran. Dalam model ini, pertama-tama siswa harus mengkaji permasalahan-permasalahan yang ada di sekitarnya kemudian siswa akan berdiskusi di dalam kelas bersama guru dan teman sebaya. Siswa dilatih untuk mampu mengembangkan pengetahuannya secara logis dan menyampaikan argumennya. Jadi selama proses pembelajaran, siswa ikut berkontribusi menyampaikan pendapatnya dengan bebas tetapi bertanggung jawab. Model pembelajaran Inkuiri Yurisprudensi juga berfokus pada siswa karena dalam tahap pelaksanaan mulai dari tahap orientasi sampai tahap pengujian, siswa terus-menerus dilibatkan dalam memecahkan masalah. Dalam tahapan pelaksanaan model Inkuiri Yurisprudensi, guru menjadi pembimbing yang bertugas mengarahkan siswa.¹⁹ Guru berperan sebagai fasilitator yang menolong dan mengarahkan siswa untuk berkembang dan menuju pada kemajuan. Dalam hal ini, guru dituntut secara serius agar dapat menggunakan model pembelajaran Inkuiri Yurisprudensi untuk meningkatkan kemajuan siswa.

Kemampuan Berpikir Kritis Siswa SD

Setiap manusia, tanpa terkecuali dianugerahkan kemampuan untuk berpikir oleh Allah. Allah menciptakan otak sebagai organ tubuh manusia yang digunakan untuk berpikir. Dalam konsep penciptaan manusia memiliki rasio untuk berpikir karena manusia diciptakan oleh Allah sesuai dengan gambar dan rupa-Nya (Kejadian 1:26). Hoekema memaparkan

¹⁷ Wena Made, *Strategi Pembelajaran Inovatif Kontemporer* (Jakarta: Bumi Aksara, 2014).

¹⁸ Rizky Very Fadli, "Tinjauan Filsafat Humanisme: Studi Pemikiran Paulo Freire dalam Pendidikan," *Reforma: Jurnal Pendidikan dan Pembelajaran* 9, no. 2 (2020): 96–103, <https://doi.org/https://doi.org/10.30736/rf.v9i2.317>.

¹⁹ Made, *Strategi Pembelajaran*.

bahwa kata “gambar” yang digunakan dalam Kejadian 1 adalah “*tselem*” yang berarti “mengukir” atau “memotong”. Kata “rupa” yang digunakan adalah “*demuth*” yang berarti “menyerupai”. Kedua kata ini merujuk pada makna menyerupai Allah atau merepresentasikan Allah.²⁰ Begitu juga dengan siswa SD yang telah dianugerahkan kemampuan untuk berpikir kritis. Mereka sebenarnya memiliki rasa ingin tahu yang sangat tinggi. Oleh karena itu, dalam masa perkembangan kognitif siswa SD, kemampuan berpikir kritis perlu dilatih karena berpikir kritis akan membantu siswa mengembangkan kemampuan berpikir mengenai hal-hal yang dapat dipercaya atau yang tidak dapat dipercaya.²¹ Dengan demikian, tingkat berpikir kritis siswa SD akan mengalami perkembangan.

Sebagai ciptaan yang menyerupai Allah, ada beberapa komponen yang dimiliki oleh manusia tetapi tidak dimiliki oleh ciptaan yang lain seperti rasio dan kehendak. Lo menyatakan bahwa manusia diciptakan dengan struktur rasionalitas oleh Allah sebagai cerminan dari pikiran Ilahi, tetapi rasio manusia tetap memiliki perbedaan kualitatif dan kuantitatif dengan rasio Allah.²² Ia juga menambahkan bahwa tujuan Allah menciptakan manusia dengan rasio adalah supaya manusia dapat memahami pikiran Ilahi dan mampu berpikir menurut pikiran Allah. Sejalan dengan pendapat Lo, Hutahaeen juga menyampaikan bahwa manusia sebagai gambar dan rupa Allah memiliki rasio, tetapi rasio manusia terbatas karena hanya Allah Pencipta yang tidak terbatas.²³ Hal ini menunjukkan bahwa manusia sebagai representasi Allah adalah pribadi yang memiliki rasio. Oleh karena itu, manusia memiliki kapasitas untuk berpikir.

Rasio yang telah dianugerahkan kepada manusia harus dipertanggungjawabkan kepada Allah. Ini berarti manusia tidak boleh sembarang dalam menggunakan rasio. Dalam hukum yang terutama, Yesus memberikan sebuah perintah untuk mengasihi Allah dengan segenap hati, segenap jiwa dan akal budi (Matius 22:37). Alkitab memberikan petunjuk bagi manusia tentang bagaimana mempertanggungjawabkan rasio kepada Tuhan. Manusia pertama-tama harus mempertanggungjawabkan rasionya kepada Tuhan dengan cara mengasihi-Nya. Manusia tidak akan mampu mempertanggungjawabkan rasionya kepada hal lain jikalau ia tidak terlebih dahulu mempertanggungjawabkan itu kepada Tuhan.

Rasio tidak hanya hadir dalam konsep penciptaan, tetapi juga dalam konsep kejatuhan. Setelah Adam dan Hawa jatuh ke dalam dosa, rasio manusia juga ikut tercemar oleh dosa.²⁴ Akibatnya manusia yang seharusnya mengasihi Allah dengan segenap akal budinya menyalahgunakan akal budi tersebut dengan cara mengasihi sesuatu yang bukan Allah. Alkitab mencatat bahwa setelah kejatuhan pengertian manusia menjadi gelap, hidup

²⁰ Anthony A. Hoekema, *Manusia: Ciptaan Menurut Gambar Allah* (Surabaya, Indonesia: Momentum, 2012).

²¹ Tri Ilham Mulyanto, Feny Rita Fiantika, and Reza Rachmadtullah, “Kemampuan Berpikir Kritis Siswa SD pada Penerapan Model Discovery Learning,” *Nautical: Jurnal Ilmiah Multidisiplin Indonesia* 1, no. 1 (2022): 37–40, <https://doi.org/10.55904/nautical.v1i1.155>.

²² Yonathan Wijaya Lo, “Natur dan Peran Rasio dalam Apologetika Kristen,” *Jurnal Amanat Agung* 10, no. 1 (August 2014): 73–102.

²³ Tumpal Hutahaeen, “Tinjauan Konsep Imago Dei Irenaeus dan Thomas dari Perspektif Yohanes Calvin serta Dampaknya bagi Zaman Pasca Millenial,” *Verbum Christi: Jurnal Teologi Reformed Injili* 5, no. 2 (October 2018): 159–82, <https://doi.org/10.51688/vc5.2.2018.art2>.

²⁴ Kalis Stevanus, “Relasi Akal Budi dan Iman dalam Apologetika dan Pewartaan Injil,” *Dunamis: Jurnal Teologi dan Pendidikan Kristiani* 6, no. 1 (October 2021): 87–105, <https://doi.org/10.30648/dun.v6i1.442>.

jauh dari Allah dan hatinya menjadi degil (Efesus 4:18). Kapasitas manusia dalam menggunakan rasio benar-benar dirusak oleh dosa. Oleh karena itu, rasio manusia memerlukan pembaharuan di dalam Kristus.

Di dalam pendidikan Kristen, rasio dibutuhkan baik oleh siswa maupun guru. Bernard Ramm dalam menyebutkan bahwa di dalam pendidikan Kristen, rasio merupakan salah satu cara untuk mengerti kebenaran.²⁵ Akan tetapi, rasio tersebut bukanlah sumber dari kebenaran itu sendiri. Sejalan dengan pendapat tersebut, Santoso mengemukakan pendapatnya bahwa rasio sebagai anugerah Allah juga dapat digunakan untuk memperoleh pengetahuan. Ia juga menambahkan bahwa rasio manusia perlu dipimpin oleh Allah sehingga manusia dapat memperoleh pengetahuan yang benar.²⁶ Jadi, dapat disimpulkan bahwa rasio juga dibutuhkan di dalam pendidikan Kristen untuk menyelidiki kebenaran dan memperoleh pengetahuan. Penggunaan rasio dalam pendidikan Kristen harus dipimpin oleh Allah karena tanpa pimpinan Allah, manusia tidak mampu memperoleh kebenaran dan pengetahuan yang sejati.

Metode

Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Metode deskriptif kualitatif merupakan metode penelitian yang berfokus pada menjawab pertanyaan penelitian yang berkaitan dengan siapa, apa, di mana dan bagaimana suatu peristiwa terjadi secara mendalam.²⁷ Penulis melakukan penelitian di salah satu Sekolah Dasar yang berlokasi di daerah Tangerang dengan menjadikan siswa jenjang kelas II SD sebagai subjek penelitian. Kemudian peneliti menganalisis, mendeskripsikan hasil penelitian serta membuat kesimpulan berdasarkan data dan teori yang relevan.

Hasil dan Pembahasan

Model pembelajaran Inkuiri Yurisprudensi merupakan model pembelajaran yang dikembangkan oleh Donald Oliver dan James P. Shaver. Model pembelajaran Inkuiri Yurisprudensi adalah model pembelajaran yang mengajarkan bagaimana siswa dapat berpikir kritis dalam menghadapi berbagai isu sosial yang sedang terjadi.²⁸ Model pembelajaran Inkuiri Yurisprudensi juga merupakan model pembelajaran yang melatih siswa untuk memiliki kepekaan terhadap masalah sosial, menyikapi permasalahan tersebut, dan mempertahankan argumentasi yang relevan dan valid.²⁹ Berdasarkan kedua pandangan di atas, dapat didefinisikan bahwa model Inkuiri Yurisprudensi adalah model pembelajaran yang dapat melatih kemampuan berpikir kritis, kepekaan terhadap lingkungan sosial, bagaimana menyikapi suatu masalah dan mempertahankan argumen yang relevan dan valid.

²⁵ George R. Knight, *Filsafat & Pendidikan: Sebuah Pendahuluan dari Perspektif Kristen* (Tangerang, Indonesia: UPH Press, 2009).

²⁶ Magdalena Pranata Santoso, "Karakteristik Pendidikan Kristen," *Veritas: Jurnal Teologi dan Pelayanan* 6, no. 2 (October 2005): 291–306, <https://doi.org/10.36421/veritas.v6i2.153>.

²⁷ Wiwin Yuliani, "Metode Penelitian Deskriptif Kualitatif dalam Perspektif Bimbingan dan Konseling," *Quanta* 2, no. 2 (2018): 83–91, <https://doi.org/10.22460/q.v2i2p83-91.1641>.

²⁸ Hendrizal, "Urgensi Model Pembelajaran Jurisprudential Inquiry dalam Keberagaman Bangsa Indonesia," *Jurnal PPKn & Hukum* 12, no. 2 (2017): 66–82.

²⁹ Hendrizal, "Urgensi Model Pembelajaran Jurisprudential," 66-82.

Model pembelajaran Inkuiri Yurisprudensi dirancang khusus untuk meningkatkan pola pikir kritis dan kepekaan siswa terhadap isu-isu sosial yang ada di lingkungan sekitarnya. Model pembelajaran Inkuiri Yurisprudensi memang belum banyak diketahui oleh para guru sehingga tidak banyak yang menerapkannya. Padahal, model pembelajaran ini memiliki beberapa kelebihan yang sangat bermanfaat jika diterapkan di dalam kelas. Menurut Hendrizal model pembelajaran Inkuiri Yurisprudensi memiliki kelebihan dalam memberikan motivasi bagi siswa supaya mereka dapat berdebat secara aktif dengan memberikan argumen yang logis dan rasional, memberikan motivasi kepada siswa untuk terlibat aktif dalam menganalisis kasus sehingga bisa memberikan kesimpulan yang jelas, memperluas pengetahuan siswa, terbuka serta menghargai pendapat orang lain, dan lainnya. Selain kelebihan, model Inkuiri Yurisprudensi juga memiliki kekurangan.³⁰ Nadia, Ikawati dan Kurniawati menyampaikan bahwa kekurangan dari model ini adalah membutuhkan durasi waktu yang cukup lama dalam pelaksanaannya dan juga guru mengalami kesulitan dalam mengarahkan pendapat siswa karena pengetahuan siswa belum merata sehingga cenderung berujung pada debat kusir.³¹ Hendrizal menambahkan bahwa proses perencanaan model pembelajaran ini cukup sulit karena terbentur dengan kebiasaan belajar siswa sebelumnya dan sulit dioperasionalkan jika kriteria keberhasilan ditentukan oleh kemampuan siswa dalam menguasai materi.³² Sebelum menerapkannya, guru perlu memastikan terlebih dahulu pemahaman siswa supaya penerapan model pembelajaran ini dapat berjalan dengan lancar. Jadi, model pembelajaran Inkuiri Yurisprudensi juga memiliki kelebihan dan kekurangan seperti model pembelajaran yang lain.

Model pembelajaran Inkuiri Yurisprudensi dapat diterapkan di dalam pendidikan Kristen karena model pembelajaran Inkuiri Yurisprudensi juga merupakan pemberian Allah yang dapat dimanfaatkan untuk mengembangkan kemampuan berpikir kritis siswa sebagai pertanggungjawaban kepada Allah. Akan tetapi, guru Kristen harus mengkaji kembali model pembelajaran Inkuiri Yurisprudensi yang akan digunakan di dalam kelas sesuai dengan prinsip Alkitabiah. Dalam hal ini guru Kristen memerlukan pertolongan Roh Kudus supaya dapat menggunakan model tersebut dengan bijak. Oleh karena itu, tidaklah salah jika menerapkan model pembelajaran Inkuiri Yurisprudensi ke dalam kelas karena model pembelajaran ini dapat membantu siswa dalam mengembangkan kemampuan berpikir kritisnya.

Selama menjalankan Program Praktik Lapangan 2, penulis mengajar kelas II SD sebanyak 6 kali di 3 kelas yang berbeda. Penerapan model pembelajaran Inkuiri Yurisprudensi dilakukan oleh penulis pada pertemuan kedua di setiap kelas. Sebelum menerapkan model pembelajaran ini, penulis melakukan modifikasi atau penyederhanaan terlebih dahulu untuk menyesuaikan dengan kondisi dan kebutuhan siswa di dalam kelas seperti memberikan contoh kasus dalam bentuk cerita Alkitab yang lebih sederhana sehingga lebih mudah dipahami oleh siswa. Modifikasi yang dilakukan oleh penulis sejalan dengan penelitian terdahulu yang dilakukan oleh Japar yaitu memodifikasi penerapan model pembelajaran Inkuiri Yurisprudensi dengan seperlunya di dalam mata pelajaran Pendidikan

³⁰ Hendrizal, "Urgensi Model Pembelajaran Jurisprudential," 66-82.

³¹ H. Ikawati Nadia, and W. Kurniawati, "Efektivitas Model Pembelajaran Telaah Yurisprudensi Inquiry terhadap Hasil Belajar Siswa Kelas VIII Mata Pelajaran PKN Di SMP Negeri 8 Mataram," *Lentera Pendidikan Indonesia* 3, no. 3 (2022): 277-82, <https://doi.org/10.36312/lpi.v3i3.90>.

³² Hendrizal, "Urgensi Model Pembelajaran Jurisprudential," 66-82.

Agama Kristen.³³ Penulis memulai penerapan model pembelajaran Inkuiri Yurisprudensi dengan mengecek pemahaman siswa tentang apa yang telah dipelajari pada pertemuan sebelumnya. Penulis melihat bahwa di setiap kelas sebagian besar siswa aktif menjawab, namun hanya ada beberapa siswa yang mampu menjawab dengan tepat apa yang telah dipelajari pada pembelajaran sebelumnya.

Penulis kemudian menayangkan sebuah video animasi tentang kisah Nuh dan Air Bah. Berdasarkan pengajaran sebelumnya, penulis melihat bahwa seluruh siswa di kelas sangat tertarik dengan video animasi. Hal yang sama dikemukakan oleh Kurniati, et. al dalam penelitiannya yang menunjukkan bahwa sebagian besar siswa memiliki gaya belajar visual karena memiliki ketertarikan pada penjelasan guru yang disertai dengan gambar atau video.³⁴ Sejalan dengan pendapat tersebut, Sumantri mengatakan bahwa bahwa anak usia 6-12 tahun sedang berada dalam tahap perkembangan berpikir konkret, yaitu anak lebih mudah dan tertarik menyelesaikan masalah dalam bentuk visual.³⁵ Maka dari itu, penulis menayangkan video pembelajaran untuk memperkenalkan materi yang akan dipelajari. Setelah menayangkan video animasi, penulis memberikan pertanyaan-pertanyaan seputar materi untuk mengetahui apakah siswa sudah memiliki pengetahuan dasar tentang materi yang akan dipelajari. Selanjutnya penulis juga memberikan instruksi mengerjakan *activity* yang terdapat pada *Hand Out*. Setelah itu, penulis berdiskusi dengan siswa mengenai apa yang sudah dipelajari untuk memperdalam materi.

Hasil penelitian menunjukkan bahwa model pembelajaran Inkuiri Yurisprudensi berhasil melatih kemampuan berpikir kritis siswa. Hal itu dibuktikan melalui hasil *formative test* yang telah dilakukan. Total keseluruhan siswa yang mengikuti *formative test* adalah 75 siswa. Kelas pertama dengan jumlah siswa 26 orang menunjukkan hasil bahwa ada 25 siswa yang menjawab soal dengan tepat. Kelas kedua dengan jumlah siswa 25 orang menunjukkan hasil bahwa ada 21 siswa yang menjawab soal dengan tepat dan 1 orang belum mengikuti *formative test*. Kelas ketiga dengan jumlah siswa 26 orang menunjukkan hasil bahwa ada 21 siswa yang menjawab soal dengan tepat dan 1 orang belum mengikuti *formative test*. Jika dilihat secara keseluruhan, dapat dikatakan bahwa jumlah siswa yang menjawab soal *formative* dengan tepat lebih banyak dibandingkan dengan siswa yang belum menjawab soal dengan tepat. Terdapat kurang dari 10 siswa yang belum menjawab soal dengan tepat. Itu berarti ada sekitar 12% siswa yang belum menjawab soal dengan tepat dan 88% siswa yang menjawab soal dengan tepat.

Jadi, penerapan model pembelajaran Inkuiri Yurisprudensi dapat menjadi solusi yang baik dalam melatih kemampuan berpikir kritis siswa. Hal tersebut dikarenakan model pembelajaran ini melibatkan siswa secara aktif selama proses pembelajaran untuk menganalisis, mengevaluasi, dan menyelidiki suatu pernyataan untuk menghasilkan gagasan

³³ Muhammad Japar, "Jurisprudential Inquiry sebagai Model Pembelajaran Alternatif untuk Mata Pelajaran Pendidikan Kewarganegaraan di Sekolah Menengah Atas," *Jurnal Pendidikan Ilmu Sosial* 27, no. 1 (2017): 49–59, <https://doi.org/10.2317/jpis.v27i1.5119>.

³⁴ Agusta Kurniati, Fransiska, and Anjella Sari, "Analisis Gaya Belajar Siswa pada Mata Pelajaran Bahasa Indonesia Kelas V Sekolah Dasar Negeri 14 Manis Raya Kecamatan Sepauk Tahun Pelajaran 2018/2019," *Jurnal Pendidikan Dasar Perkhasa* 5, no. 2 (2019): 87–103, <https://doi.org/10.31932/jpdp.v5i1.362>.

³⁵ Mohammad Syarif Sumantri, *Model Pembelajaran Terpadu di Sekolah Dasar* (Jakarta: Rajawali Press, 2016).

yang valid dan relevan. Tidak hanya itu, model pembelajaran ini juga mendorong siswa untuk peka terhadap masalah di sekitar dan memikirkan tindakan yang paling tepat untuk menghadapinya.

KESIMPULAN

Berdasarkan pembahasan di atas, dapat disimpulkan bahwa model pembelajaran Inkuiri Yurisprudensi berhasil melatih kemampuan berpikir kritis siswa SD. Penulis menggunakan 6 tahapan yang telah dimodifikasi, yaitu tahap orientasi kasus, tahap identifikasi isu, tahap penetapan posisi, tahap menyelidiki cara berpendirian, tahap memperbaiki & mengkualifikasi posisi, dan tahap menguji asumsi terhadap posisi. Selain itu, penulis juga menayangkan video animasi untuk memperkenalkan materi yang akan dipelajari. Keberhasilan model pembelajaran Inkuiri Yurisprudensi dapat dilihat dari hasil *formative test* yang telah dilakukan. Ada 75 siswa di 3 kelas yang berbeda yang mengikuti *formative test*. Dari keseluruhan siswa yang mengikuti *formative test*, sekitar 88% siswa yang berhasil menjawab soal dengan tepat dan sekitar 12% siswa belum menjawab soal dengan tepat. Dalam menerapkan model ini, penulis melakukan penyesuaian dalam tahap pertama yaitu tahap orientasi kasus terlebih dahulu dengan cara menggabungkan tahap ketiga dan keempat dalam bentuk pertanyaan panduan untuk disesuaikan dengan kebutuhan dan kondisi siswa kelas sehingga dapat berjalan dengan efektif. Penulis menyarankan lebih lanjut kepada guru yang tertarik untuk menerapkan model pembelajaran ini, agar melakukan persiapan yang matang dan juga melakukan penyesuaian sesuai jenjang kelas yang diajar supaya dapat memperoleh hasil pembelajaran yang maksimal.

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