A. Keynote Sessions

Home-Coming: Restoring a Theology of Place within Christian Education

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Abstract

To be human is to dwell within a particular place – from the moment we are, we are "implaced." Christian education, as person forming communities, should therefore seek to curate, cultivate and celebrate implacement, particularly in a contemporary age where a haunting sense of placeless-ness shapes our current generation. This chapter invites Christian educators and leaders to restore a theology of place within the academy and explores the high importance of place and how geography, location, community and neighborhoods are actually part of a grander story of God's sovereign purpose in and through creation. This chapter will review and explore a snapshot of the corpus of literature relating to the importance of place as a theological construct and will propose how an understanding and recognition of place can be used as a lens through which to curate the importance of place and implaced embodiment, within our Christian educational communities. The chapter will also explore how principles of place making within Christian education that are grounded in an incarnational posture can reflect and celebrate the significance of the incarnation of Christ whereby "The Word became flesh and blood and moved into the neighborhood" (John 1:14 MSG).

Keywords: Christian Education, Incarnation, Place Making, Community

Introduction
In an age of increasing fragmentation, disconnection and social isolation, and where an aching sense of placelessness is prevalent across society; the restoration, application and celebration of a theology of place is of pressing importance. Christian education, as intentionally placed, person forming, interdependent learning environments, need to restore and reimagine afresh the importance of a theology of place within their variegated educational communities. This chapter will review and explore a snapshot of the corpus of literature relating to the importance of place as a theological construct and will propose how an understanding and recognition of place can be used as a lens through which to cultivate and celebrate the importance of place and implaced embodiment within our Christian educational communities.

Specifically, within this chapter, the importance of restoring place within contemporary educational contexts will be articulated and justified across three key themes:

Home: Place as a theological construct
Far from Home: Placelessness in a commodified educational age
Homecoming: Christian Education as an implaced and embodied learning community

It is hoped that through a fresh investigation of and appreciation for a theology of place, Christian educators may recapture the essential role that place contributes to all meaningful learning and formation, and will inspire a fresh reimagining of our educational contexts and learning environments as dynamic landscapes "charged with the Grandeur of God" (Hopkins, 2011, p.20).

1.   Home: Place as a theological construct

Place can be somewhat of an amorphous term that can have as many meanings as it has applications. Craft (2018) defines place as "part of who we are; it is both a physical and social reality. While our bodies must physically dwell in places, our minds also structure knowledge and ideologies in relation to places (p.8)". Since creation, mankind has been placed somewhere, and the biblical story continually reinforces the importance of places to geography, relationships and human flourishing and experience. The starting point for any theology of place arises from the creation story of Genesis One which Bartholomew (2011) refers to as a "place story rather than an earth story" (p.10). The theology of place presented in Genesis is framed "within a complex, dynamic understanding of creation as ordered by God" and how humans intentionally and purposefully interact with the places they inhabit (pp.10-11). Through such a range of interactions, place can be conceptualised as location, geography and landscape, but also as an experience, a community, and a set of interrelationships, memories, and habits regarding meaning making. Such an expansive definition of place means that it is "not just a piece of ground [but]... an undeniable fact of our existence in relationship with the whole of creation" (Craft, 2018, p. 9).

Therefore, to be human is to dwell within a particular place –and these places shape us in deep, significant and at times unexpected ways. Our souls, our loves, our relationships and our calling and purpose are inextricably linked to places. Because we are embodied and implaced image bearers, we find soulful purpose and meaning in our physical settings.. Walter Brueggemann (1977) proposes that such formation in place allows human identity to be animated in:

> belonging to and referring to that locus in which the peculiar historicity of a community has been expressed and to which recourse is made for purposes of orientation, assurance, and empowerment (p. 5).

We are intricately rooted in places and the locales, communities and landscapes where we dwell and have our being that engender within us deep connections and interrelationships which form us in deep, psychic and significant ways. Learning, living and loving all share an intimate and lasting connection with these contours of our physical settings. Therefore, because we are placed,and not merely situated, our places for work, witness and worship should not be perceived as merely individualized, autonomous or isolated, but rather

interconnected and interdependent within communities, locales and neighborhoods for God's good purpose. For this reason, it is important to consider place as a more multifaceted and multidimensional construct than a merely a personal call to serve in a specific setting or location – our call is intricately and purposefully linked and enfolded into specific and interdependent communities.

God works through people and places. And significantly, God works through people *in* places. It is for this reason that a theology of place reflects and amplifies the trinitarian emphasis of being in relationship through community (Allberry, 2012, pp.79-81). Our image bearing nature means that all of humanity is created to be grounded in implaced locales - in places that are bound in relationships and never intended to be atomistic or in isolation. Daniel Kemmis (1990) links the importance of this relational interdependence when he writes:

> To inhabit a place is to dwell there in a practised way, in a way which relies upon certain regular, trusted, habits of behaviour. Our prevailing, individualistic frame of mind has led us to forget this root sense of the concept of "inhabitation". … We have largely lost the sense that our capacity to live well in a place might depend upon our ability to relate… In fact, no real public life is possible except among people who are engaged in the project of inhabiting a place (p.79).

The concept of the local church epitomises inhabitation with an implaced ecclesiology that reinforces being purposefully and divinely placed in specific locations, for specific purposes, at specific times. The New Testament speaks directly to locale and region when describing ecclesial distinctiveness and differentiation and the communities which were intricately tied to these places of worship, work and witness.

Just as the local church is "called out" from among its neighbors and divinely placed to a neighborhood and specific location, so too are Christian ministries and organisations, including Christian educational communities, to serve not merely their own personal or institutional ends, but the wider needs and neighbours within their locales. Such a perspective underscores the crucial importance of being divinely implaced within contemporary educational settings and highlights that the location where we serve and cultivate Christian education is not peripheral nor inconsequential to our calling and service, but a critical part of the grander story of God's sovereign purpose in and through creation. It is through this biblical understanding of place that the ministry of restoration and reconciliation through Christian education, in all its variegated contexts, is rooted, orientated and animated.

The importance of place as a theological construct is further underscored by the *genius loci* (spirit of place) that shapes and orientates our identities and cultural forms within our educational learning communities. The intentional alignment of rootedness within place occurs as learning communities are deliberate about the creation and maintenance of sacred places and their divinely implaced environments. One College principal highlighted this sense of placement recently when he reflected on his role as a long serving custodian at the school where he served:

> Before the foundation of the world, God has set apart this land for education at this time, in this place. In this way, God is sovereign, and this community is His instrument

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> to serving this local place. To have an impact you need to stay – stay for a long time – I'm here living 400 metres from school Monday to Friday doing community – investing in this place and being rooted – living like a local, acting like a local, celebrating like a local.[1]

Furthermore, this localized application of a theology of place facilitates the capacity for the stories, symbols and structures to reflect and showcase the importance of *this* place within Christian educational communities as they care for the community and creation where they are established. James KA Smith suggests that

> 'every "culture" or community of practice has rituals of orientation and repetition that reinforce the mission, goals, and ethos of the organisation. And the best—that is, most formative—rituals of orientation and development do so in ways that work on the imagination and *don't just inform the intellect*…. Formative framing practices invite us to *become participants in a story* and find tactile, aesthetic ways to keep reorienting us in that story. (p. 165)

A sound understanding of the theological importance of place and placemaking practices cultivates synergies between landscapes, living and learning that 'work on the imagination' and invite active and dialogical participation in a community's story. These practices can be expressed in a variety of ways and can include intentionally using architecture, building form and design, facilities, gardens, surrounds, foyers, classrooms, open areas and other physical and natural environments to express distinctive cultural meaning and significance. Collectively, and with the symbiotic interactions, conversations and engagement of the entire learning community

– a context specific genius loci is shaped and celebrated. In this way, places are not just seen or merely passed through, but felt and experienced and loved. This level of intentionality regarding the critical role of place enables such educational communities to flourish where they are planted as they are faithful in their responsibility as stewards of creation and agents of reconciliation and restoration within their implaced locales.

2. Far from Home –Placelessness in commodified educational age

Christian education, as intentionally placed, person forming communities, should therefore actively seek to cultivate theological place making principles and priorities, particularly in a contemporary age where a sense of placelessness defines the cultural zeitgeist. John Inge (2001) identifies that since the Enlightenment, there has been an increasing downgrading of the importance of place within society, and this "has worked out in practice with dehumanizing effect", suggesting "that place has much more effect on humanity than has generally been recognised" (pp.4-5).

In seeking to trace the causes of this displacement within contemporary society, Brueggemann, suggests our current generation's quest to find meaning fails to realise that "it is rootlessness and not meaninglessness that characterizes the current crisis" (1977, p. 4).

Rootlessness amplifies the inevitable failure of the modern age that "human persons… could lead detached, unrooted lives of endless choice and no commitment… glamorised around the virtues of mobility and anonymity which seem so full of freedom and self-actualisation" (Brueggemann, 1977, p. 10). Such virtues cultivate a sense of isolation and self-interest that erode the capacity for relationship and human connection

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in and to our places.. Bartholomew contends that "whilst some thinkers celebrate the virtues of anonymity and mobility that are the modernity's "gifts" … their inevitable outcome is … *atopia*, or placelessness" (2011, p. 20).

The triumph of empiricism and rationalism across the 19th and 20th centuries progressively desacralized the West, including a gradual yet insidious marginalization then eradication of the construct of place within society and the academy. Bartholomew highlights this phenomenon and concludes:

> We live amidst a crisis of place. In our late modern age, we have lost that very human sense of place…Indeed… in our dromocratic [speed focused] society every person constantly "on the move" suffers from placelessness in one form or another (2011, p. 17).

This aching sense of placelessness has significant and far reaching implications for Christian educational learning communities that must confront and contest for the hearts and minds of an increasingly rootless generation who are shaped by the all-encompassing allure of unfettered freedom and unbridled autonomy within contemporary culture and society.

Our Obsession with Spaces and not Places

Whilst the concepts of place and space are interwoven, the particularity of place has, in the modern age, been superseded by space. Because our default position is now orientated towards personal space, we become active consumers in an ever-increasing quest for speed and individualised autonomy. Inge (2001) states that

> although place was of importance in Greek thought, the Western intellectual tradition has tended to downgrade it, place being eclipsed by an emphasis first upon space and second upon time. This prevailing discourse has worked itself out in the development of Western society, the process reaching a dehumanizing culmination in the twentieth century (p. 62).

Within educational communities, traditions, rituals, habits and practices were historically always *implaced* – formed and perpetuated around clearly defined places, tightly bound relationships and learning localities, each with their own distinctive cultural stories, histories, symbolic elements, norms and assumptions. Lane (1998), in citing Bourdieu's (1990) seminal work on field and habitus, states that the West has now reduced habitus to a "nonsacramental, individualistic quest for transcendent experience… We are, in short, a people without "habit", with no common custom, place, or dress to lend us a shared meaning" (p.10). This unprecedented displacement of our habitus from our habitats has contributed to the subsequent decoupling of "landscape and spirituality" (ibid) that inevitably eventuates when we seek to live transient and displaced lives that discard and devalue the importance of place in our lives and learning.

The concern to move quickly and freely from one place to another perpetuates this sense of placelessness in culture, in relationships and community, and its impact has unquestionably infiltrated our modern social institutions including schools, colleges and universities.

Placelessness and "Distanced" Education

The empty promise of such lives without constraints and individualised paths of freedom and autonomy have transferred seamlessly into contemporary educational practices. Charles Taylor (1992) warns that:

> The rise of individualism has wrenched us loose from all the settings that gave meaning to the lives of our forebears; we have been thrown back on our inner resources, but when we look inside ourselves, we find emptiness because we have been cut adrift from everything that once supplied the resources we are seeking" (p. 142).

David Brooks suggests that education communities who have succumbed to these potent forces become soul-less institutions. He adds that these institutions "are more professional and glittering than ever, but in some ways, there is emptiness deep down" (para. 3). Truth is relativized and fragmented and the consequences are soulless cynics who are characterized by what Mark Schwehn (1993) terms "a disenchantment with the world" (p. 9), without any anchor of place to circumvent nor ground their aching disconnection.

Rather than being circumspect of these seismic cultural shifts, the church and church-based institutions, including Christian educational communities, have sometimes sought to assimilate and then promulgate these consumerist and commodified modes of practice that inadvertently can alienate rather than connect people within their communities.

The **genius loci** (spirit of place) that once powerfully shaped and grounded our identities within many of our Christian education communities has been replaced by a **Libera animam** (free spirit) a license to break free from any established and connected roots or fetters to location, community and neighbourhood. The modern education lexicon is replete with terms that reflect this ontological shift away from interdependent places to autonomous and privatized spaces. Our curriculum is promulgated as individualised; we reduce student cohorts to commodified raw scores and standard distribution curves that assign value to impersonal numbers not names; we engage "mobile" self-paced, self-directed learning. These new modes and models are certainly not to be universally discredited, dismissed nor discarded. But contemporary educational communities have at times been far from discerning nor circumspect in critiquing and evaluating these compendia of new tools and techniques and the consumerist Libera animam that underpins so many of these approaches.

Rather than these communities responding as harbingers for authentic and neighbourly placemaking that evidence and showcase their distinctive localities and communal cultural elements, some Christian educational communities have succumbed to the embrace of a plethora of disconnected and displaced educational practices and principles that disassociate place from their entire educational pedagogy and practice. Whilst digital technologies have afforded exciting new ways of engaging in education, some of these approaches have not thoughtfully considered how placemaking priorities can find expression in these new learning ecosystems and digital environments. Such discordant approaches in regard to place making in a technological age has allowed utilitarian priorities to prevail which perpetuate a neo-pragmatism that elevates the promise and practice of mobility and anonymity over rootedness and meaningful connection to place to alarming levels.

The recent Massive Open Online Course (MOOC) phenomenon revealed that whilst courses can indeed be free, autonomous and independent of location and geography – the lived experiences of an overwhelming majority of students has found that engagement and meaningful learning could not be sustained without an authentic community, a sense of rootedness and belonging and a real time personal connection to orientate the learning process. John Warner wrote in Inside Higher Education that "In 2012 Sebastian Thrun, founder of …MOOC provider Udacity told Wired magazine that in 50 years, there would be only 10 higher education institutions in the world and Udacity had a "shot" at being one of them…. However, [by October 2017], Udacity declared an intention to move away entirely from open access courses. Company Vice President Clarissa Shen said MOOCs 'are dead'" (2017, para. 1,6). She went on to add "Our mission is to bring relevant education which advances people in careers and socio-economic activities, and MOOCs aren't the way" (para. 7). Warner concludes that this was a cautionary tale of over-promise and under-delivery which saw the audacious vision to "transform all of higher education reduced to targeting niche corporate training occur within only five short years" (para. 8).

In reality, the most successful courses and learning that utilise on-campus, online and MOOC inspired platforms recognise that without developing a *genius loci* (whether digitally and/or in person), the course delivery space is void of authenticity, identity and purpose. Such creative blending of places with spaces, of habitus with habitats, provides much thoughtful reflection on the implications and opportunities of navigating this new terrain for educational practice in a commodified age. It is why place making – across whatever medium or method we seek to adopt and utilize in our tech-savvy and constantly mobile digital age is of such importance. The failure of these courses also illuminates the danger in decoupling place within a contemporary the education milieu, where the quest for autonomy, individualised space, mobility and personalised freedom has at times eclipsed other teaching and learning considerations within many educational communities.

3. Homecoming: Christian Education as an implaced and embodied learning community
Considering these commodified and displaced demands that perpetuate rather than curtail rootlessness and atopia, Christian educational communities are confronted with a compelling rationale to turn hearts towards **home**. Bouma-Prediger and Walsh (2008), thoughtfully describe the displaced landscape of our contemporary age by contending:

> Both postmodern tourists and global capitalists want to keep their options open, whether for the identities they will construct in cyberspace or the products they will buy at the mall. Both value choice over loyalty. And both remain deeply homeless because being at home is seen to be a limiting of choices and requires an acknowledgement that we are not autonomous but interdependent and interrelated homemakers (p. 263).

As part of God's restorative and redemptive plan, all of those involved within Christian education are afforded a unique and strategic opportunity to curate placemaking. The wanderers and vagabonds of a placeless age that enter Christian institutional places (including staff and students), must be afforded a hospitable welcome door by these

schools, colleges and universities that warmly invite them to come "home". It is therefore to this homemaking process of preparing the table through embodied practices of placemaking and the practical application of a theology of place that Christian educators should be focused.

In an age where personal space and freedom to merely "pass through" our educational communities are prized over rootedness and interconnected community, what should a thoughtful Christian response be? What would it look like if Christian educators were to re-orientate and re-imagine how embodied placement finds expressionin our school communities? In an age where electronic learning devices are essential, what would it look like if student learning was to equally consider the embodiment, practice and presence of the pedagogue (authentic mentor and guide) rather than defaulting to depersonalized and displaced emphases on an information disseminator or content host? In an age where unfettered freedom, mobility and spatial transience dominate both the classroom and the curriculum, what would it look like to intentionally engage in embodied placemaking principles of hospitality and invitation to transform these learning spaces? The following three foci exemplify facets of how a reorientation towards an applied theology of place can contribute to flourishing Christian learning communities.

A. Place restores embodiment and incarnational emphases within Christian education

Author and poet, Wendell Berry (2004), encapsulates the embodied pathway back towards restoring the importance of place within communities by articulating how inextricably linked love is to where we dwell: "Love in this world doesn't come out of thin air. It is not something thought up. Like ourselves, it grows out of the ground. It has a body and a place" (p. 88). If our explicit intention within Christian education is, as James KA Smith surmises, to cultivate loves, shape loves and rightly order loves, (Smith, 2009, p. 18) then it is of great importance that we are highly intentional about ensuring that such loves – for learning, for leading, and for living, are ordered well within our local communities and are both embodied and implaced.

The importance of embodied placement for Christians is exemplified in the incarnation. The Gospel of John records that "The Word became flesh and blood and moved into the neighborhood" (John 1:14 MSG). The incarnation has been described as an "absolute foundational doctrine, not just an irreducible part of the Christian confession, but the theological prism through which we view our entire missional task in the world" (Frost and Hirsch, 2004, p. 35). The incarnation highlights the importance of intentional placement – The Son of God, whilst embodying the omnipotent and omnipresent fullness of the Godhead was not named Jesus of the universe – some all-encompassing and boundaryless abstraction. He was known as Jesus of Nazareth – bound by place and politics, history and culture, story and ritual. So much of His earthly identity was tied to geography and socio-cultural mores that some people even questioned his cultural pedigree decrying "Can anything good come out of Nazareth? (John 1:46). Lane would therefore contend that:

> One necessarily reads the scriptures with a map in hand... The God of Old and New Testaments is one who "tabernacles" with God's people, always made known in particular locales. When Paul celebrates the 'scandal of the gospel', this is a reality

geographically rooted in Jesus, a crucified Jew from Nazareth, of all places. The offence, the particularity of place, becomes intrinsic to the incarnational character of Christian faith (1992, p. 5).

Through the scandal of particularity – of place, location, setting and culture, God entered our world – moved into the neighbourhood – and underscored that love really is grounded in a body *and* a place. The essence of the incarnational model for Christian educators necessitates a posture whereby the "enfleshment of commitment and knowledge must be widely evident. Teachers must be paradigms of that which we "profess" both academically and religiously… The sine qua non of an educator is the ability to communicate through embodiment" (Gill 1979, p. 1012).

To embody the paradigms which we profess, Christian educators must take seriously the importance of being placed and imitate Christ's "pitching of a tent" or "dwelling amongst" within our families, neighbourhoods and cities, but also intentionally within our classrooms and educational communities.

Christian educational leaders must therefore consider what incarnational postures and approaches best enable and promote placemaking initiatives within their communities. The push towards the decentralisation of the academy and the individualised and commodified nature of the contemporary "space orientated" workforce requires Christian leaders to be discerning and deliberate with decision making processes that may directly or inadvertently undermine embodiment and implacement within their communities and cultures.

B. *Place reinforces the importance of cultural liturgies within Christian education*

Lane proposes that because of our endemic sense of displacement and our age's obsession with mobility and anonymity, many communities, cultures and organisations have lost the capacity to form habits that are grounded in habitats. He reveals: "We are bereft of rituals of entry that allow us to participate fully in the places we inhabit … We have realised, in the end, the 'free individual' at the expense of a network of interrelated meanings" (1998, p. 10).

Restoring, reimagining and celebrating such rituals and practices therefore lies at the heart of any intentional placemaking and home coming within Christian educational communities. Smith's seminal cultural liturgies series defines these liturgies as "practices and rituals of ultimate concern" (2009, p.86). that are "the most loaded forms of ritual practice because they are after nothing less than our hearts" (p. 87). He recommends that those leading modern communities:

> will not adequately grasp what is at stake in… cultural institutions if we just look at what appears in the present or on the surface; we need to "read" these institutions and practices in order to discern the telos at which they are aimed…. In short, we will only adequately "read" our culture to the extent that we recognise… there are an array of liturgies that function as pedagogies of desire (2009, p. 73).

It is through these specific pedagogies of desire and their interrelationship to our locality and physical settings that a pathway of embodied placement can be effectively articulated, communicated, promoted and practiced within our educational communities. Such an

intentional process can only be effectively achieved as Christian educational communities understand and articulate their own spirit of place, and the specific purpose, role and assignment within their particular place, at a particular time. The apostle Paul highlights this in Acts 17, revealing that God has "determined their reappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him" (Acts 17:26-27 NIV).

As these liturgies are purposively and consistently habited in real and authentic places and locales, a distinctive and tightly integrated habitus can form, enabling all those placed within the learning community to embody and enact the spirit of place which they inhabit. In this way the opportunity to be drawn into the story of a place, the beauty of a place, the telos of a place, the calling to *this* place becomes animated and celebrated. This is especially relevant in an age of flexible work and mobile learning options and individualised course pathways where decisions by Christian learning communities may not necessitate nor are concerned about how placemaking and hospitable practices can be infused into every facet of their genius loci. Embodied and implaced communities who are habited in this way also rightly order time – as place gives rhythm, routine, stability, and seasons: work and sabbath-rest, time to engage and retreat. Our embodied and implaced habits discipline our days and provide boundaries and borders in our otherwise on-call, 24/7 autonomous spaces. Bartholomew (2011) attests to these place making disciplines and reflects, "the best writers on place speak of the need for attentiveness, familiarity, silence, slowness, stability, repetition, particularity, hope, respect, love… all characteristics and the fruit of Christian spirituality, but rare in our speed-driven, consumerist Western culture" (p.320). Furthermore, Robert Benne (2001), traces the key conditions for Christian colleges to sustain their ethos and culture, and highlights the importance of these embodied cultural liturgies for learning communities:

> Living traditions…also carry many practices, habits, celebrations, and memories that make them unique and attractive communities. They are dense networks of both meaning and obligation that persist over time…. It is important that that these schools have effective ways of introducing all new members of the community… into the living tradition that is theirs (p. 196).

Embodied and implaced learning communities will reflect and celebrate these living traditions – putting flesh and bone around these networks of meaning making as a placemaking priority.

In this regard, "The genius of the Christian university (or school or college) is to create a storied community… [that] must develop and prize their own spirit of place" (Allen and Badley, 2017, p.299) through celebrating these context specific liturgies of desire that orientate and ground people within authentic place making cultures. Christian educational communities that are intentional about their people and their places, their placemaking stories, liturgies and histories and the particularity of place being seamlessly tied to their practices, enhance the potential to promote a sense of connection, community, and belonging. Through these placemaking priorities and practices, it may also compel and inspire those within such learning communities to ask: "I wonder what is *my* place in *this* place?"

C. Place provides an authentic context for celebrating the now and the not quite yet

Thirdly, Christian educational communities who desire to embody and faithfully live out the biblical story, should both recognise that place is of essential importance in this moment, whilst simultaneously affirming that all place making endeavours are but a glimpse and forestate of the ultimate place we will one day call "home". Christian educational communities need to be reminded that our schools, colleges and universities are landscapes charged with God's grandeur that are sanctified and set apart for Emmanuel, our God *with* us, in our place, our locality and our community. Christ's incarnational posture means that He has "moved into the neighborhood", and specifically *this* neighbourhood, and set up His dwelling, within our sovereignly placed educational communities. For this reason, Christian educators need to be diligent and highly intentional about restoring embodied priorities in both the classroom and the wider community in their cultural moment.

Such an orientation should seek to draw upon a well understood and well-articulated theology of place that encourages and inspires us to be welcoming placemakers, graciously and expectantly preparing the table for all those who come into our communities. The application of place making principles will seek to promote a safe, stable, secure, supportive sense of place, a distinctive spirit of place and a formative journey towards home for all. Through this recognition and celebration of the importance of place, locality can be fused seamlessly with learning and in so doing, facilitate an expectation that our geography and physical places may provide meaningful and authentic contexts for our place, pedagogy and practice to be enhanced in creative and dynamic ways.

> It is important, however, to recognise that, in all of our faithful placemaking endeavours, whilst we are unquestionably a divinely placed people, and called to be formed within our places, we are all also longing for an ultimate homeland. The biblical narrative of place both affirms and celebrates the importance of placemaking but also echoes of our ultimate home coming. Anderson (2018) identifies this reality by stating: "This is the deeper truth about place: no earthly place can fill what is ultimately a longing for a heavenly one. We can stay here because we know we'll never find our final home on this earth" (para. 34). It is within this liminal place between the now and the not quite yet, that we dwell in place, both as settlers and sojourners towards a kingdom to come.

Upon reflecting deeply about this in-between space between our two homes, Frederick Beuchner in his book, The Longing for Home, ponders: "The first home foreshadows the final home, and the final home hallows and fulfills what was most precious in the first" Buechner (1996, p. 3). Inge concludes that Beuchner:

> understands that people and place are vitally entwined. He writes of how the word longing comes from the same root as the word long in the sense of length in either time or space and also the word belong, so that in its full richness the word to long suggests to yearn for a long time for something that is a long way off and something that we feel we belong to and that belongs to us. (2001, p.235).

In a wonderful twist and delightful play on words, the concepts of time and space *and* place all draw from the same root word and will, one day, ultimately each find their fullest meaning and perfect divine order when we finally come "home".

There is an elegant welsh word, *hiraeth*, that also encapsulates this yearning. Whilst the etymology comes from the root meaning for longing – its meaning cannot be easily translated into English. It is often used to refer to a longing, but the multi-layered meaning of the word also implies a specific kind of longing – a deep soulful desire for "home" and even a homesickness, that you deeply long for and affectionately seek after (Davis, 2007, para. 1). Whilst our learning communities should work diligently and faithfully to reflect and animate His kingdom on earth, all our placemaking labours are but momentary glimpses of what one day will be a restoration and consummation of all things for His glory. Only then will we be finally "home" and our placemaking tasks and responsibilities will finally find their ultimate fullness and completion in Him.

Conclusion

This chapter has sought to remind Christian educators of the importance of a theology of place in responding to the divine calling to lovingly cultivate God's good creation through hospitable and embodied place making for all who enter Christian learning communities in a rootless and displaced age. There is much for the Christian educational community to glean from a restoration of a theology of place to the academy and the themes and foci of this chapter are but a primer for a more comprehensive and detailed exploration of the importance of place to contemporary Christian educational communities.

Whilst engaging in this creative and dynamic task, may we also rejoice with anticipation and expectation that our soulful practices of placemaking are but a foretaste for "home". May the *hiraeth* that is latent within our collective souls, our deep longing for home, be cultivated and celebrated through intentional and incarnational place-making within our Christian learning communities. For Jesus himself has promised "there are many rooms in my Father's house; if there were not, I would have told you. I am going now to prepare a *place* for you" (John 14:2). In the meantime, will you go and do likewise within your learning community?

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B. Paralell Session

Application of Reinforcement to Improve Students' Activity during Online Learning in the Biblical Worldview

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Abstract

Online learning has not been unfamiliar to students and teachers since 2020. Technology improvement is one of the ways that online learning can run effectively. However, the reality found in Christian School in Bangka is the lack of student activity in answering, asking, activating camera features, and even doing exercises/tasks. From this problem, the purpose of writing this journal is to know the application of reinforcement to improve students' activity during online learning. Reinforcement is one of the Operant Conditioning learning theories that prioritizes stimulants such as motivation, reward, and punishment for getting the desired response. This theory is very contrary to the Bible, as it assumes that humans can be conditioned like animals, whereas from the biblical view, humans are made in the image of God. Through this journal, the author tries to explain how reinforcement theory is viewed from a biblical worldview and how it is applied in Christian education. The research was conducted using a qualitative descriptive method supported by observational evidence at a Christian school in Bangka. The results obtained show that the implementation of reinforcement can improve student learning activities during courageous learning and make students aware of their identity as Christ's disciples in the classroom.

Keywords: Student Activity, Reinforcement, Online Learning.

1. Introduction

Online learning that has been carried out since 2020 is expected to have made students adapt so that they are more independent in exploring learning (Sadikin & Hamidah, 2020). Online learning is also more student-centered, so it is easier for students to build a sense of responsibility and discipline (Firman & Rahayu, 2020). In addition, technology that is increasingly developing makes students have many opportunities to access learning materials so that during learning they are more active, creative, competitive, and innovative (Saodah, Amini, Rizkyah, Nuralviah, & Urfany, 2020).

Student learning activities are based on two sources, namely awareness from within to be actively involved and sourced from outside, such as behavior and stimulus provided by the teacher (Gunawan, 2018). The learning process will run effectively if a teacher uses methods, media, and attractive treatment for students (Wicaksana & Wibawanta, 2021).

This is because the media and methods are also external factors that affect student activity. Methods that can be used to increase student activity can consist of methods in which there is motivation, praise, reward, and punishment (Sesfao & Prijanto, 2021).

The ideal situation above can be achieved effectively, especially with the increasingly sophisticated technology including the internet. However, the reality encountered during the observation of Christian School in Bangka from July to August 2021 was that there was still a lack of student activity during the online learning process, either answering, asking questions, activating the camera, or doing assignments/practices. Seeing the lack of student activity during online learning, a method was applied to increase student activity during teaching. This activity can be in the form of respect for the teacher by responding, being responsible and honest in doing assignments, as well as being ready to activate the camera feature. Not only as a suggestion to increase student activity, but this method can also make students reflect on the character of students as disciples of Christ, namely being responsible (van Brummelen, 2009). The awareness of each student to be active in learning is also a form of student responsibility to God, to teachers, and to themselves (Sari & Bermuli, 2021). The problem regarding the low activity of students during online learning was then overcome by applying a learning method through the provision of reinforcement. Reinforcement is one of the practices of the Operant Conditioning learning theory proposed by Skinner, which discusses that a person's behavior can be conditioned based on the stimulus or treatment given, such as positive reinforcement, negative reinforcement, rewards, and consequences (Walker in Asyari, 2021).

2. Literature review
LEARNING ACTIVITY

Activeness is the action of students who show their efforts to study hard, take action and not just stand still (Sinar, 2018). Activeness is also a learning process in which students are not only recipients of material from the teacher but also participate physically and mentally in gaining experience, knowledge, and understanding. From this, it can be said that activity is a conscious act of each student to provide direct participation during the learning process.

The factors that can affect student learning activities are internal and external factors. Ratnawati & Marimin (2014) described internal factors, namely readiness to learn, interest in learning, and student motivation. In addition, external factors according to Payon et al. (2021), namely the facilities used by students, student residences, and the teacher's way of managing learning, Hariandi & Cahyani (2018) added that most student activities are influenced by the way the teacher conveys material that is still one-way (teacher-centered learning), the teacher is too monotonous in delivering the material, and the teacher pays less attention to each student during the learning process.

Based on the understanding and factors above, several indicators were found that became the benchmark for student activity. Indicators of student learning activity include processes in which students show the courage to ask questions, answer questions, share ideas, are able to solve problems, and don't just accept material (Sinar, 2018). The indicators of activity can also be divided into several aspects according to Fuadi & Muchson (in Purba & Rahmadi, 2021), namely:

1) Readiness at the time of presence
2) The initiative to ask questions, either directly or through the comments column on the platform used
3) Respond to questions from teachers and fellow students

If it is associated with online learning, the indicators that become additional indicators are the students' readiness to activate the camera and the readiness to use features in video conferencing when online learning takes place (Noviansyah & Mujiono, 2021).

APPLICATION OF REINFORCEMENT

Reinforcement is one of the practices of behavioristic theory with the Operant Conditioning approach proposed by a psychologist named Skinner, who specifically describes giving a stimulus to strengthen the desired response in someone (Wahyuni & Aryani, 2020). Sutiah (2016) also adds that this reinforcement is part of the behavioristic theory, which considers that an important part of learning is the provision of rewards and punishments. So, from this, it can be said that reinforcement is a form of stimulus given to someone with the aim of that person behaving according to expectations, which are reinforced by the existence of rewards and punishments.

Reinforcement, or reinforcement, consists of two things, namely: positive reinforcement and negative reinforcement. Isti'adah (2020) provides an explanation that positive reinforcement makes a good response repeat, while negative reinforcement causes a reduction or limitation of a bad response. In line with that, Abdurakhman & Rusli (2017) explain that positive reinforcement during learning can be in the form of praise, flattery, adding value, smiles and applause, while negative reinforcement can be in the form of delaying giving gifts, shaking hands or showing disappointed and dissatisfied faces, as well as reprimanding. Lefudin (2017) said that giving rewards is done so that students are more motivated to repeat positive behavior, but its application should not be too frequent. In addition, Lefudin added that the punishment given to students was not in the form of physical punishment but punishment such as giving additional assignments or additional lessons for students who did not do assignments that made them have to give up rest hours.

In its application, reinforcement is said to be inconsistent with the view of the Christian faith because it is contrary to human nature, which has free will in making choices (Tung, 2013). But that does not mean that reinforcement cannot be applied to learning. Boangmanalu & Putri (2021) said that teachers can still apply reinforcement in learning by remaining guided by the Bible in guiding each student through reinforcement so that students realize their identity as the image of God. Gultom & Siahaan (2017) also add that reinforcement is a tool that God allows every Christian teacher to use to guide students as disciples of Christ, where the teacher provides stimuli and the Holy Spirit works to change each student to reflect the character of Christ. If viewed based on philosophy, reinforcement is not appropriate if it is associated with Christian philosophy, but the application of reinforcement can still be used in the learning process while still being guided by the Bible, namely by believing that the teacher is only a person used by God to provide stimuli, while the one who changes every student's behavior is the Holy Spirit.

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3. Research Method

The study was conducted using a descriptive qualitative method supported by observational evidence at a Christian school in Bangka, Indonesia. The first step is to observe the class and determine the problems that arise during the learning process. After that, determine the method of solving the problem and then apply it while the writer teaches.

The learning process was carried out in class VII, which consisted of 26 students in three meetings with a duration of 80 minutes for each meeting. The learning methods used during the learning process are lectures, questions and answers, and practice questions. The learning media used are ppt, Ms. Teams, Kahoot!, Class Notebook, and short videos. During the learning process, the application of reinforcement is divided into 4 forms, as follows:

Table 1. Form of Stimulus

Form of Stimulus	Description
Reward	Giving stars to students who show activity; 1 star for taking the initiative to answer, 1 star for asking, 1 star for students activating the camera feature from start to finish, and 1 star for students doing all the practice questions correctly during the lesson. (The accumulated number of stars will be converted into additional scores on the formative test.)
Punishment	Deducting points when a student is found to have committed a violation, students are expelled from the meeting room when they do not respond when called three times, are given a negligent statement if the student who is expelled from the meeting room does not rejoin and does not provide confirmation.
Positive Reinforcement	1. Give direct motivation and praise: "Come on, who wants to answer Miss's question?" "The one who can answer the reward is 1 star", "Good Job, X! Keep your spirits up", "Good question!", "Let's give a reaction to X!", "Good, thank you for the answer," "Those who get the first position in the quiz review will get 3 stars. Let's focus first". 2. Indirect motivation and praise: when correcting the answers to student exercises, the author always writes down the motivation and praises "good" or "very good. Keep the spirit", "You did well" and "Thank you for trying." Let's be more active in the future 😊 "
Negative Reinforcement	Direct reprimand when students are caught breaking the rules or not responding when called upon. Warnings such as giving additional assignments or concluding learning at the end of the session if students do not complete practice questions and do not activate the camera feature if the device and network are not problematic

The forms of stimulus in Table 1 are applied by the author in an effort to increase the activity of class VII students and obtain activity data by paying attention to the indicators as follows:

Table 2. Student Activities Data

Date	Indicators		
	Turn on the camera	**Answer & Ask**	**Completing Exercises/Tasks during the session**
28 July 2021	8 students	11 students	12 students
5 August 2021	11 students	18 students	19 students
12 August 2021	14 students	20 students	20 students

Based on the data obtained, the activity of class VII students seems to have increased when compared to the activity during the observation process. Students are increasingly taking the initiative to ask and answer questions without having to be appointed, and the waiting time for student responses is no more than 10 seconds. With the reward system as well, students are more motivated to answer and do the exercises. In addition, through praise and motivation, students are more enthusiastic about participating in the learning process and are more active in doing practice questions during the learning process. Based on the indicator of activating the camera feature, the results obtained have not been maximized because for three meetings, only half of the students who activated the camera feature were However, the data in the table shows a good improvement when compared to the results of observations, so that the authors can see that the application of reinforcement during teaching has a positive effect on increasing student learning activity during online learning.

4. Results and Discussion

Humans are God's most special creation because they have the attributes and glory of God (1 Corinthians 11:7) and are the embodiment of God's thoughts. Sari & Bermuli (2021) also added that as an image of God, humans, in this case students, have the mind to decide what is good and right and to be ethical according to what Christ has commanded in the Bible. So, through this, it can be said that the identity of a student is not only the image and likeness of God who is intellectual but also has the character of Christ where students are able to decide and demonstrate Christian ethics during learning, namely being responsible, disciplined in doing assignments, respecting and loving others, and being honest. In this online learning environment, of course, there are so many challenges faced by students that make it difficult for students to consistently reflect Christian ethics in the classroom. The existence of a sinful nature due to the fall of man into sin (Gen. 3) makes students more inclined to follow things that are against their identity as the image of God and do not reflect the character of Christ in their lives.

In accordance with the results of observations and teaching experiences, the

authors found that the challenges during online learning made students lazy to carry out their responsibilities, disrespect the teacher, not disciplined, and even lied because they did not want to participate during the learning process. Through this, Nuhamara (2018) emphasizes that students need to realize their identity as the image of God who has been redeemed from sin (1 Corinthians 6:20) and that students also need guidance to keep reflecting the character of Christ in the midst of the challenges of the world. Seeing the problems of students' character during this online learning, of course, it is important for a teacher to again lead each student to realize his identity as the image of God. Even though it has been said that students have a sinful nature, that nature will never erase the character and image of God in each student, one of which is intelligent enough to determine which one is good from each available choice (Grudem, 2009). If in Acts. 26:17-18 it is written that Paul is responsible for leading every congregation to repentance, then the teacher also has a similar responsibility, namely leading every student to repentance so that students can turn to God and carry out their duties and responsibilities as disciples. Christ in the classroom and outside the classroom. In other words, a teacher is like a leader on a journey who is responsible for the smooth journey of each student.

The teacher is one person who was sent by God to lead each of His children to the desired path. Therefore, Matthew 28:19-20 writes, "Therefore go and make disciples of all nations..." "...teach them to do everything that I have commanded you..." and emphasizes that the Lord Jesus gave the Great Commission to each of His people, including teachers, to make all nations His disciples. Through teaching, the teacher can lead each student to realize his identity as a disciple of Christ in reflecting the character of Christ, namely integrity, courtesy, responsibility for assignments, discipline, respect for every teacher who teaches by responding, active during learning, and diligence. According to the teaching experience in class VII, one of the authors' efforts to lead students back to reflecting the character of Christ in the classroom is by applying reinforcement. Through this theory, the author provides positive reinforcement, negative reinforcement, reward, and punishment.

The reinforcement theories put forward by Skinner are indeed contrary to Christianity, which says that humans are "a reflection of God" and very different from animals, but the practice of reinforcement, namely motivation, reprimand, reward, and punishment, can have a positive impact on students' active behavior (Boangmanalu & Putri, 2021). By providing stimuli such as motivation and rewards, students will increasingly believe in the abilities that God has given to them so that in the future they will be more motivated to reflect Christian character in daily life. Even when students make mistakes, reprimand and punishment can make students aware of their identity as the image of God so that they can correct their mistakes and use their free will wisely. Erickson (2013) says that humans have indeed fallen into sin, but there is no denying that humans also come from God and have been redeemed in Christ, so that humans have the opportunity to obey God and reflect the character of Christ in their lives (Ephesians 4:20-25).

Based on the activity indicator data in the table and attachments for teaching reflections, it can be seen that after the application of this reinforcement, students can reflect on good character in the learning process. This is not solely because the teacher provides stimuli to students, but because all students are creatures with free will, such that students cannot be conditioned like robots. Through this reinforcement, the teacher can emphasize the knowledge of God in every lesson, and it is God the Holy Spirit who will change the hearts of each student to reflect his responsibilities, such as being active in

learning.

The activity shown by students, both those who activate the camera and those who do not activate it, proves that students remain obedient, disciplined, and responsible even though the teacher does not monitor directly. By providing positive and negative reinforcement, it also shows that the teacher has tried to guide each student to truly realize his existence as a disciple of Christ and still reflect the character of Christ even though students are faced with various choices and challenges. However, what needs to be emphasized is that the provision of negative reinforcements in the form of reprimand or punishment must be based on love (1 Timothy 5:1-2; Matthew 18:15) so that students feel that behind the reprimand and punishment given, the teacher still reflects the same love as Christ, who forgives and loves every one of His disciples who has sinned.

5. Conclusion

The application of reinforcement can increase student activity during online learning. Although during this online learning students encounter various obstacles, both networks, devices, and environmental conditions, through its application students can still show their activeness and responsible behavior. Through giving motivation and praise such as, "Good, Job!", "Keep the spirit!", "Let's give a reaction to X!", students can be excited and motivated to show their activeness during learning. Giving rewards can also make passive students more active, especially in asking questions, answering teacher questions, and activating the camera feature. With the warning and punishment, namely the reduction of points and the provision of additional assignments, students who were initially passive, such as not responding and not doing assignments, can then show their activeness by responding, doing and submitting assignments on time.

From this study, student activity in the classroom cannot be separated from the role of a teacher as a guide, as mandated by Jesus in Matthew 28:19-20. Not only that, but through the application of reinforcement, the teacher can make students aware of their identity as the Image of God so that students are aware of their responsibilities as disciples of Christ and with the transforming role of the Holy Spirit, each student will be aware to continue to reflect His character wherever students are and whatever challenges they face.

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University Students' Responses toward Lecturers' Usage of Speech Acts on Planning Assessment for Learning Course

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Abstract

This study mainly discusses the realization of the illocutionary speech act in the teaching and learning activities of the Planning Assessment for Learning Course in higher education. The study aims to explain: (1) the investigation of lecturers' illocutionary speech acts in delivering the Planning Assessment for Learning course; (2) students' responses to lecturers' illocutionary speech acts in the learning process; and (3) students' expectations of lecturers' illocutionary speech acts to better understand the course. This research is a qualitative descriptive study, and the primary data source was field notes data from students' experiences. Field note data includes descriptive and reflective notes that were obtained through interviews. The study's findings indicate considerable confusion and misunderstanding in the Planning Assessment for Learning course due to lecturers' use of various illocutionary speech acts. Students are required to inquire numerous times regarding the assignment. Instructions are given in multiple ways, and students frequently struggle to comprehend them. It is recommended that lecturers take the course seriously by paying close attention to the illocutionary speech acts they use when instructing students. This recommendation is expected to benefit their comprehension, motivation, and relationship with them.

Keywords: *Speech Act, Lecturers, Learning, Student Experience*

1. **Introduction**

Language is a means of communication for students, and the success of teaching and learning activities is strongly influenced by language. Language is an excellent means of expressing and communicating conceptual thoughts as a representation of facts. It provides awareness about situations, events, and actions in society. In teaching a course, lecturers not only focus on the subject's content. They need to prepare how to deliver content and assignment instruction consciously using speech acts to help students understand and make them feel motivated. The learning context that higher education might face, such as the full online lesson with the video recording and online submission, There are many challenges to implementing teaching strategy. In the Planning Assessment and Learning Course at University XYZ, the strategy to show the microteaching will be delivered in synchronous session and recording mode. There are a variety of activities for microteaching delivery. There is also a difference in the meeting platform for the interaction, such as Zoom or Teams, with different bandwidth systems as the outcome. The lecturer's activities during the day will be another variable that can affect his or her response to the student's question. There is a finding that students felt confusion and misunderstanding about lecturers' instruction and that the lecturer was delayed in replying to the student's question. In the same context of the course but different content or

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subject, the lecturer could have a different way of delivering the instruction or lesson design in order to achieve the learning outcome.

Four lecturers taught a Planning Assessment for Learning course at XYZ University in four specific subjects (Children's Literature; Science and Technology; Art and Craft; and Physical Education). Students in semester 6th took this Planning Assessment for Learning course. The last summative assessment is a big project to plan one inquiry unit plan for all four subjects. Lecturers need to consider that speakers and listeners can understand communication. Students in the same classroom also have many different academic, personal, and interactional needs because of their background context. Using speech acts makes it easier for people to understand the speaker's intention. At this point, lecturers use speech acts (illocutionary acts) to make students understand the content and the assignment in that course. Students eventually understand the meaning of the speech, seen as an act of students' perlocutionary acts. To produce perlocutionary acts, students should understand the meaning of their lecturers' illocutionary acts.

Therefore, this research intends to investigate the following question:

1) How is the lecturers' illocutionary speech act in delivering the Planning Assessment for Learning course?
2) How do students respond to their perlocutionary acts in their interactions with lecturers?
3) What are students' expectations of lecturers' illocutionary acts in the Planning Assessment for Learning course?

2. Literature Review

An amount of meaning in language can be found in how the language system works or how language is used by its speakers (Jaszczolt, 2016, p.17). Searle (1979) stated that linguistics deals with the empirical fact of human language, and the philosophy of language deals with the conceptual truth or system of communication. Collaboration is equally helpful for contributing to the study of speech act theory (Searle, 1979, p.162). By discussing the speech act, the lecturer is able to produce speech acts in classroom communication. This can be done consciously or unconsciously to produce explicit and implicit meaning that can be understood and expected to respond appropriately (Zulianti, 2018, p.94). Moreover, speech acts conveyed in learning activities have a significant meaning in shaping students' understanding.

SPEECH ACT

Speech act theory is a pragmatics topic that investigates how words are used to give information and to carry out actions (Vuori, 2013, p. 1). The assumption was made at the outset that the phrase as a syntactic unit is not the smallest unit of human communication. Another way of putting it is that it argues that the most fundamental communicative units include making assertions and asking questions, providing directions and descriptions, and so on (Drid, 2018, p. 2). The theory of speech acts determines how the process of teaching and learning will take place. The language used by the teacher (speech acts) is important in

supporting and improving learning. Proper speech acts will result in a successful teaching and learning process (Indah Sari, 2019, p. 16).

Speech acts are basically what we say when we talk. For example, if we say, "Good morning," that could be seen as a greeting, "You're smart!" could be seen as a speech act of giving a compliment; or we are being sarcastic (Ali, 2021, p. 64). Speech acts are one of the most important parts of communication, and they require language users to be both linguistically and socially competent (Azhari, Priono, & Nuriadi, 2018, p. 25). Speech acts are a component of communicative competence. Communicative competence is the ability to understand cultural, social, and discourse norms in different situations (Hairan, Momand, & Hairan, 2019, p. 129). Austin (1962) stated that it takes into account the extent to which utterances are declared to conduct (1) locutionary acts refer to the actual words spoken, (2) illocutionary acts are the power or purpose behind the words, and (3) perlocutionary acts refer to the impact of an illocution on the hearer.

In the teaching and learning process, lecturers produce some speech acts in their communication that have functions and meanings depending on the context. Lecturers must consider that all the instructional processes in the classroom are to benefit the students. Lecturers' directive speech acts are beneficial to check students' understanding of certain information, ask students to do something, warn students, instruct students to do the assignment, and give suggestions in the right way.

LOCUTIONARY ACTS

Locutionary acts are the fundamental means of producing meaningful utterances. This act is closely tied to the listener; if the listener does not comprehend what the speaker is saying, the speaker has failed to perform a locutionary act (Austin, 1962, p. 108). A Locutionary act is about saying something that the hearer understands or the process of making a meaningful statement for the hearer. It is about the actual meaning of the word.

ILLOCUTIONARY ACTS

Illocutionary activities are carried out through speaking with a communicative goal. For example, to make a promise, offer, or explain something, the speaker might use an illocutionary act to make this statement (Austin, 1962, p. 108). According to Yule, an illocutionary act is the basic act to accomplish some communication purposes, and the hearer can do an action that causes a certain effect on the hearer (Silalahi, 2019, p. 2).

Searle created the Illocutionary Force Indicating Device (IFID) to indicate illocutionary actions. There are two types of IFIDs. The first type consists of explicit performative formulas like "I promise you to" or "I request that" on appropriate utterances. The second category is principally represented by grammatical moods, which characterize sentence patterns like imperatives and interrogatives (Searle, Keifer, & Bierwisch, 1980, p. 1).

There are personal views or intentions in the declaration of illocutionary acts. Lecturers usually use illocutionary acts in teaching and learning to inform and say something on purpose. In the learning process, illocutionary speech acts are used to give advice, issue an order or instruction, make a request, state an opinion, and deny something.

The speaker's utterances convey a meaning and make the listener do specific things.

PERLOCUTION ACTS

In speech-act theory, a perlocutionary act is an activity or mental state caused by or resulting from speaking something. The perlocutionary act is concerned with generating the effect of a meaningful, purposeful statement. Perlocutionary activities have a purpose, a purpose aimed at another individual. Persuading someone to do something, convincing them to believe something, frightening them so they are terrified, insulting them, offending, or entertaining them, so they laugh are all examples of perlocutionary acts (Austin, 1962, p. 108).

There are two ways in which knowing how to use language is essential for performing a perlocutionary act. First, the person speaking uses his knowledge to say what he does. Second, the person listening uses his knowledge to affect him. Perlocutionary effects are produced as a matter of the influence of one person on another. One way that people try to affect or change each other is through what they say. And when this is done, it is usually because the person being influenced uses his language skills to understand what is being said (Searle et al., 1980, pp. 42–43).

It's harder to tell between perlocutionary and illocutionary. For example, "Shoot her" had the illocutionary act of commanding, asking, recommending the addressee to shoot her, and the perlocutionary outcome of, for example, pushing or convincing the other person. A perlocutionary act is a non-conventional non-linguistic act. The first is in the speaker's hands, whereas the second is not (Abdulla, 2019, p. 8).

Every student is unique. They learn at their own pace and develop at different rates. Students need guidance from the lecturer to develop their perlocutionary acts through discussion, asking questions, suggestions, and clarification. Furthermore, lecturers could use speech acts to enhance teaching efficiency and promote active learning by motivating students and discussing critical questions.

3. Research Method

This research was designed as qualitative research since the data source is field notes data from students' experiences in teaching and learning activities of the Planning Assessment for Learning course at XYZ University. The research sample consisted of seven students who took the Planning Assessment of Learning course. A qualitative method is employed as the researchers are interested in exploring deeply, not testing any hypothesis nor improving by giving treatments. Data were collected through interviews, literature study, and class observation. Creswell stated that a qualitative interview occurs when researchers ask one or more participants general, open-ended questions and record their answers (Creswell, 2015). In this qualitative research, open-ended questions are used so that the participants can best voice their experiences unconstrained by any perspectives of the researcher or past research findings. The researcher then transcribes and types the data into a computer file for analysis. Then, data were analyzed using Miles and Huberman's (1994) model

through three cycles, namely data reduction, data display, and conclusion. Each of the selected data from the reduction process was entered into a specified profile. Data were classified and categorized based on specified themes.

4. Results and Discussion

Teaching involves imparting knowledge that involves illocution. Lecturers play an important role in classroom interaction because they carry out some communication acts, such as asking questions, giving instruction, and explaining materials. The speech act in lecturers' teaching is a tool for implementing the plan and achieving learning goals. It becomes crucial because, through communication, lecturers either succeed or fail in implementing their lesson plans. In this digital learning context, lecturers faced more challenges in delivering the true meaning of their speech. All course content must be delivered through video conference meetings, which limits the lecture to simply using words with limited body language to give instructions and guidance. There are 60 students in this class who have different learning needs and different paces in understanding the course. The research findings indicate considerable confusion and misunderstanding in the Planning Assessment for Learning course. The results will be explained in the following discussion:

a. Students' Impression of Lecturers' Teaching

Four different lecturers taught the Planning Assessment for Learning course at University XYZ in four specific subjects (Children and Literature; Science and Technology; Art and Craft; and Physical Education), but they had one big project for the final. At the beginning of the course, lecturers explained all the assignments and their expectations, which differed from the previous year. This year, there is collaboration for the final project in four subjects of planning assessment for learning. Every lecturer has a different way of using speech acts. Students need to understand the meaning of the lecturer's speech act.

> IN-1: I feel confused in this course. I don't understand the instructions. I don't know who I have to ask.
> IN-2: It was different from the past semester.
> IN-3: I got some misunderstanding about the assignment instruction. There was chaos because we had a communication problem with the lecturer. The lecturer apologized for giving the wrong instruction. We rarely got an immediate response from the lecturer when asking questions.
> IN-4: This course is the hardest for this semester because four lecturers give different instructions and use different technologies and media.
> IN-5: Students misunderstood the assignment instructions about how many articles they should create.
> IN-6: A new format has been set for this course; we have got many instructions. We also had so many questions about the instructions. There are four lecturers with different intentions. Teachers also have high expectations of the students, but they are late in responding to students' questions.

Based on the data above, there is considerable confusion and misunderstanding

about the lecturers' speech acts in giving instruction. The lecturer created a directive speech act such as commands and orders, asking, suggesting, and giving advice depending on the context. According to Austin terminology, a speaker performs illocutionary acts with particular force, such as assertions, orders, declarations, and apologies (Vanderveken & Kubo, 2001, p.3). Teaching can involve illocutionary speech acts because teaching is not only to teach but also to declare or assert (Fisher, 2010, p. 507). When the lecturer is instructing about the assignment of the course, they use the illocutionary act. Speakers can perform illocutionary acts without declaring that they are doing so. But an illocutionary is defective when the speaker is not sincere or speaks in the wrong context (Vanderveken & Kubo, 2001, p.6-8). Speech acts in the teaching and learning context are usually used to accomplish the goal of learning (Curtis & O'Hagan, 2005, p.48). In order to achieve the purpose of learning, lecturers and students should have good communication competence.

In this digital learning context, the instruction should be student-centered (Motschnig-Pitrik & Holzinger, 2002, p.160). If student-centered instruction is inhibited, students perceive themselves as unable to manage their learning. As a result, there is no reciprocity or potential uptake for learning conventions, and the illocutionary act is rendered ineffective (Fisher, 2010, p. 510). The lecturer must be intentional in producing understanding in students through their speech acts when giving instructions. The lecturers must make sure that the students understand the instructions by giving them time to process the meaning of the lecturers' instructions. The lecturers must give the students a chance to clarify, challenge, ask questions, and then provide explanations as soon as possible. The capacity to be heard inside the academic atmosphere appears to be the bare minimum of any good student experience (Fisher, 2010, p. 508). Illocutionary speech acts are an essential aspect of the higher education environment, and reciprocity is required for them to occur (Fisher, 2010, p. 511).

Successful online courses, however, are the products of lecturers who allow their commitment to whom they teach, what they teach, and how they communicate to override their own fears about using technology. These lecturers are determined to explore the available technology that would benefit student learning. There is both an art and a science to successful online classes (Jung, 2015, p. 29). It is truly back to how the course is directed by the lecturers with bringing to the Christ-centered teaching in order to have the students oriented in mind.

b. **Students' Response and Action to Lecturers' Speech Act**

Searle (1979) states that directive speech acts are frequently used to make students do something through command, order, advice, and request. It happens because the lecturer often asks students to do something for a learning activity. The lecturers use illocutionary speech acts to make students do something to understand the content and the assignment in that course. Acts as consequences of the utterance by the lecturer are seen as acts of the students' perlocutionary acts.

IN-1: I just did the assignment according to my understanding. I don't understand the instructions.

IN-2: prepares me with many tasks to complete.

IN-3: We have many questions, but the lecturer is slow in giving a response.

IN-4: I did the assignment wrong because there was a misunderstanding with the instructions.

IN-5: It confuses me when doing the assignment. We need clarification from the lecturer about the instruction.

IN-6: I need time to understand the content and instructions that have been delivered, but suddenly there is new content.

IN-7: We didn't understand the instruction, so we needed to show our extra effort to do the assignment. Finally, we did the assignment wrong.

IN-8: We consult about the assignment with the lecturer repeatedly to clarify the proper intention and instruction of the assignment.

Based on the data above, students show their actions according to their understanding of the lecturers' instructions on assignments. Directive speech acts should be used by lecturers to control and manage the classroom by giving a series of questions, such as asking students to do something and checking students' comprehension of specific knowledge and information (Andewi & Waziana, 2019, p.32). Illocution speech acts concern the language's meaning, and perlocution acts include factual knowledge as the effect of understanding. Students have tried to comprehend the utterance they heard about doing the course assignment, but it does not meet the lecturer's expectations. In this case, students had perlocutionary effects when they concluded from the utterances and consequent reactions.

Students' images have been distorted because of sin, so they need help to restore God's characteristics and potential in them. God, Himself, took the initiative to save every individual out of loss and restore His image and likeness in its entirety (Colossians 3:10). Education is an extension of God's hand in the purpose of redemption. The role of the lecturer goes beyond just generating interest and guiding students. Teachers must also structure learning activities in such a way that students are exposed to God's demands in their lives (Wolterstorff, 2014, p.3).

Learners grow in confidence when lecturers know the material so well that they respond with empathy, skill, humility, and wisdom to students who need clarification, express doubts, or ask questions (Jung, 2015, p. 9). Living in the world context, already but not yet, will truly help the lecturers to help the students meet God in the way that the lecturers interact with them. It does not necessarily talk about what to teach in a particular subject but about who to teach, which is the students as the imago dei.

c. **Students' Expectations for the Course**

Communication between lecturers and students is regarded as an essential element to achieving effectiveness in learning. Communication will be effective if students can understand and respond to the lecturers' explanations. But, when there are some misunderstandings in communication, the true meaning and intention of the speaker are difficult to understand by the audience. As a facilitator in the learning context, the lecturer needs to provide strategies and evaluate their teaching to provide a meaningful learning experience for students.

IN-1: I hope we can get clear instructions about the course to understand the lesson's intention and perform better.

IN-2: I hope every lecturer has good preparation and communication for the course.

IN-3: Students need to be active learners, but it would be better if we got clear instructions and expectations for every assignment.

IN-4: In the process of learning, it would be great if every lecturer used the same technology or media as a platform for video conference meetings. Communication is also essential for lecturers and students to grow together.

IN-5: Learning needs a commitment from the student to grow deeper, but we also need help from the lecturer to clarify and give an immediate answer to our questions.

IN-6: I would appreciate it if we had time to understand the content and assignment through discussion.

IN-7: if there is a big project for several subjects, the instruction must be discussed clearly by all lecturers. It will help the student understand the expectations of the assignment. Students also need to be active to meet the course's learning goals.

Confusion and misunderstanding between students and lecturers impact not only the development of knowledge but also their relationship. Communication plays a vital role in building lecturers' and students' interaction in learning. A comprehensive understanding of knowledge will be effectively taught in a harmonious relationship between lecturers and students. The lecturers are the key to inviting students to be involved in the learning process (Schleppegrell, 2004). Lecturers must ensure that students are clear enough about their learning expectations. It is important because the student is the focus of the teaching and learning process, so the course's expectations of learning must be taken from identifying the desired results based on the students' need for learning.

In the online classroom, students want an online instructor who is organized and communicative (Tanis, 2020, p. 1). Another research concluded that lecturers should provide active learning instruction to students in order achieve the expected learning objective in an E-learning environment (Chou, Wu, & Tsai, 2019, p. 1038). Active learning instruction replaces passive listening with interactive discussions in which the students actively engage with the lecturer by discussing the materials or assignments. There is an acknowledgement that students want and need to be heard, and that there is a readiness and desire to promote student voice in higher education. It appears puzzling because students frequently feel silenced.' The speech-act theory explains how individuals of good will who are devoted to free expression might end up using a system in which students are silenced (Fisher, 2010, p. 508). Thus, lecturers must comprehend speech acts to apply the appropriate speech acts in their instructions.

Teachers are called to be in charge of what is happening in their classroom. a Christian lecturer must be able to guide students in the truth authentically and effectively. Lecturers should accept the possibilities and limitations of the fallen yet redeemed student. The preparation and structure of the lesson must be done carefully by lecturers based on students' learning needs, and they need to be responsible for every choice (Graham, 2009,

109-115). Students are created with different personality styles, learning preferences, and interests and develop at different rates. Lecturers need to reach all students, including the gifted, mid-level, and struggling learners (Althea Penn, 2013, p.88). Teachers mainly produce speech acts in their teaching and learning processes, so they must be produced intentionally for a specific function to control, motivate, organize, and evaluate the students for detailed information.

Online education is not about you; it is about us. Lecturers become the "sage on the side," where "sage" means "service" (Jung, 2015, p. 19). This service is the way we proclaim Christ as the upholder, sustainer, and master in every single act that we do in the classroom. Moreover, as an online course lecturer, you must take on additional roles, including facilitator of group discussions, implementer of strategic interactions, observer and evaluator of progress, in-house mentor, on-call tutor, ready encouragement, and available guide (Jung, 2015, p. 19). It is necessary that the role of shepherd in the classroom will be a helpful way to support the student's learning, especially as His disciple.

5.   Conclusion

The findings of this study indicate that the application of the lecturers' speech acts in delivering assignment instructions resulted in some confusion and misunderstandings for students. Therefore, lecturers should use speech acts appropriately to create effective and meaningful learning for students. Students need guidance from the lecturer through discussion, asking questions, suggestions, and clarification. Teachers could use speech acts to enhance teaching efficiency and promote active learning by motivating students and discussing critical questions. It is recommended that lecturers take the course seriously by paying close attention to the illocutionary speech acts they use when instructing students, as it is expected to have a beneficial effect on students' comprehension, motivation, and relationships with them. Students also must comprehend the lecturers' intention to respond appropriately and avoid speech act failures. They need to collaborate in the way they deliver the instruction and classroom design so that the students will have the same voice in the practice. It is necessary to bring the whole class together with the explanation of four lecturers, especially on the same principle that the lecturer may conduct.

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The role of Christian teachers during the COVID-19 Pandemic is Based on The Study of Teleological Philosophy Within The Framework of Reformed Theology

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Abstract

The difficulty of teaching online because of the COVID-19 pandemic makes teachers not perform their roles properly. Teachers only send assignments and materials. The teacher focuses only on the final result of the student's assignment. This paper aims to examine the role of Christian teachers based on teleological philosophy within the framework of reformed theology, using the research methods of literature studies. The philosophy of teleology is a philosophy that believes that everything in the world has a purpose and that it becomes the basis of the assessment of the actions taken. The role of a Christian teacher is to be an agent of restoration and reconciliation for his students to become like Christ. The resultant effect of the role of a Christian teacher is good because the Bible also explains that the ultimate purpose of human life is to be like Christ. Therefore, when examined from the standpoint of teleological philosophy, any action taken by a Christian teacher is of true value. But people who have been corrupted by sin are more likely to sin. All aspects of human life have been tainted by sin, including the philosophy of life and worldview. Christian teachers need to have a Christian worldview and make the Bible the basis for their actions. To have a true worldview, the Christian teacher must understand God's word by reading it.

Keywords: COVID-19 Pandemic, The Role of Christian TeacherS, Theleology, Reformed Theology, Worldview

1. Introduction

In Christian education, the term "Christian teacher" cannot be separated from the role it has. The Christian teacher plays a very important role, namely as an agent of restoration and reconciliation who leads his students to the knowledge of Christ (Priyatna, 2017). Helping students to find the right self-concept that is rooted and growing in the light of Christ, or "love and imitating Jesus" attitude (Lumamuly, 2021). In the process of carrying out this role, the teacher not only explains theological concepts but is able to touch the hearts of his students. "*Since the heart is the center of all human functions, knowing involves more than merely apprehending information that will be objectively processed and stored for future use*" (Graham, 2009). Students' hearts need to be reached in order to feel and experience God's love in each student through the example and actions the teacher does.

The true role of this Christian teacher is absolute and will not change under any circumstances. However, the fact is that during the COVID-19 pandemic, as reported by Tribun Jabar.id, an elementary school teacher admitted that he accidentally sent a nasty video to his students via a WhatsApp group (Ravianto, 2020). There is another case that was carried out by one of the teachers of SMAN 58 East Jakarta who acted racially by sending messages on WhatsApp to his students to choose a candidate for student council president who was of the same religion and said not to be a traitor for choosing a candidate of a different religion (Muliya, 2020). During the COVID-19 pandemic, especially during online learning, the role of Christian teachers should continue and must always be carried out, but in fact, in the 2 examples above, it turns out that teachers use technology irresponsibly and cannot be role models by still storing nasty videos on their cellphones and acting racially.

The COVID-19 pandemic event, which gave rise to the term "distance/online learning" (PJJ), caused many social shocks, especially in the sector of education. This condition causes various problems because not all teachers, students, or even schools are ready or technologically literate, as if every school member is "forced" to be reliable in technology (Hendrawan, 2021). This turned out to have a very big impact, namely that there were teachers who taught modestly and thought that the most important thing was that online learning continued. In fact, it is found in many schools that there are teachers who only send materials and assignments without paying attention to the condition of students (Darpito, 2020; Asad, 2020).

Van Brummelen (2009) explained that teaching is a calling and ministry that aims to equip disciples for the work of service to Christ (Ephesians 4:12). But in reality, as Knight (2009) said, humans who were originally created as creatures of love, reason, morality, and truth have changed because of the fall into sin. Humans become rejected by God and do not want to submit to anyone's authority but demand to satisfy their own desires (needing self) and want to be recognized for their existence (rejected self) (Kirwan, 1984).

In Reformed theology, there is a term regarding the Grand Narrative, where now believers are in the Redemption stage. Christ has died and paid for every human sin. This should make believers not only focus on the fall of man to sin but also explore this stage of redemption, the stage where humans can choose not to sin (*Posse non Peccare*). Even humans are commanded to be responsible for the salvation that God has given (Philippians 2:12). For this reason, it is important for every Christian teacher to know this and work on it until later, when we are at the Restoration/Glorification stage, which is doing our calling as a servant in the world of education.

If viewed from the perspective of the philosophy of Teleology, the role of the Christian teacher is of good and right value because this teleological ethic states that the actions we take will be judged based on the goals we want to achieve or give (Maiwan, 2019). This philosophy can trigger a lot of debate because the judgments made by humans are different (not absolute). That is, they are often influenced by relativism. A correct basis or framework is needed, an absolute truth assessment (not changing). Based on the explanation above, the purpose of writing this paper is to examine the role of Christian teachers based on metaphysics-teleology philosophy within the framework of Reformed theology using literature review research methods.

2. Literature review
The Role of Christian Teachers
A teacher is someone whom God has entrusted to carry out education and teaching according to the gifts He has given (Telaumbanua, 2020). Not only teaching science but also educating students' character (Wibawanta & Purba, 2017). Wholeheartedly seek and save those who are lost so that the image and likeness of Christ in the disciple can be restored (Knights, 2009). Christian teachers are guides, guiding their students in developing the gifts that God has given and carrying out their calling in life obediently (Van Brummelen, 2009). A Christian teacher must be someone who has been born again by the Holy Spirit in order to be an example for the disciples so that he can lead them to be like Christ, which is the true purpose of human life (Deborah & Han, 2020).

In this digital era, the call to become a Christian teacher is a manifestation of the Great Commission of Christ, namely instilling the values of God's truth in students (Prijanto, 2017). Christian teachers are always exemplary in truth and agents of reconciliation (Adhielvra & Susanti, 2020), helping students grow and have the character of Christ in daily life by the guidance of the Holy Spirit (Chrismastianto, 2018).

Based on the theories above, it can be concluded that the role of the Christian teacher is to become an agent of reconciliation for the students to become like Christ. Christian teachers become role models in everyday life for students so that they can see the application of God's word in the life of this world. The purpose of the example carried out by the teacher is so that students understand their true calling in life and the relationship with God can be restored. Therefore the role of the Christian teacher will not be separated from a life process, not just the final goal to be achieved.

The role of Christian teachers, as described above, will basically never change, even in the midst of the COVID-19 pandemic situation. The teacher must continue to be a role model to his students and show God's love to them.

Teleological Philosophy
Teleology is etymologically derived from two words, namely "*telos*" and "*logos*" (Greek). Telos means end, and logos is knowledge. Teleological philosophy teaches that everything, both living things and inanimate objects, and even an event, has and leads to a particular final destination (Ardana, 2019). Teleology has the point of view that the consequences (objectives achieved) of human behavior determine the value of that behavior, namely good or bad and right or wrong (White, 2000). The final goal to be achieved is a determinant of the good and bad of a person's actions and actions (Maiwan, 2019). This theory of teleological ethics is more situational and subjective because it deals with how humans should act in dealing with concrete situations (Ratnawati & Keraf, 2018).

Based on the sources that have been described, it can be concluded that Teleology is a philosophy that believes that everything that exists in this world (living things, inanimate objects, and events that occur) has a certain ultimate goal, so that nothing is without a purpose. A person's actions, events, and inanimate objects will be judged based on their impact or ultimate goal achieved.

However, if you explore this philosophy, you will see a weakness, namely regarding the justification of one's actions. If a person may achieve an end goal with a very good impact on others but in the process does something that is not right, then the Teleological philosophy of that person's action is good action. Christian teachers, especially during the pandemic, will arrange or design an online learning program with the aim of continuing that students can continue to follow learning and achieve the standard of learning outcomes that have been set. The teacher will decide on a particular learning method or model, especially one that can be effective in the midst of the online class period with the final impact as expected by the teacher.

Christian teachers not only focus on the ultimate goal of learning but also have to pay attention to the ongoing learning process. Philosophically, teleologically, the ultimate goal is the basis for evaluating the actions taken by Christian teachers, but in Christian education, the learning process is also very important. Teachers must ensure students grow affectively, cognitively, and psychomotorically during the learning process. An example is honesty when conducting online exams. The results that students can get may reach the minimum limit, but it is important for teachers to see the process of students getting these scores. Therefore, it is very important to understand more deeply an educational philosophy and base it on the truth of God's word.

Teleology within a Reformed Theological Framework

Reformed theology is broadly related to all the belief systems of the Protestant Reformation of the 16th century, in which the Reformers, one of whom was Martin Luther, based their doctrine on a return to biblical truth. Reformed theology has basic principles about the authority of the Bible, the sovereignty of God, salvation by the grace of Christ, and the importance of evangelism (GotQuestions.org, 2019). John Piper (2000) outlines the doctrine of salvation in Reformed Theology, known by the acronym TULIP, or five-point Calvinism. TULIP stands for Total Depravity (total human destruction), Unconditional Election (unconditional election), Limited Atonement (special or limited redemption), Irresistible Grace (a gift that cannot be denied) and Perseverance of The Saints or Once Saved Always Saved (perseverance of the saints). John Piper also explained that the Bible is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and has ultimate authority in all matters of faith and conduct.

TULIP, in short, is a principle which states that the human status of a sinner becomes a saint only because of the atoning grace of Christ at the cross (Suroso, 2009). The simultaneous existence of the Scriptures concerning God's will for all people to be saved and His will to select some to be unconditionally saved even before creation is not a contradiction in terms. The appropriate purpose is to show that unconditional election therefore does not conflict with the biblical expression of God's mercy for all and does not override the sincere offer of salvation to all lost people among the nations of the world (Piper, 2013). The authority of the Bible and its truth is something we cannot deny because God, in His sovereignty, reveals Himself and His will by choosing the Bible in writing so that humans know and fear Him (Pardede, 2006). Based on some of the studies above, it can be concluded that Reformed Theology is a theology that believes or has a doctrine that all truth in this world must be centered on the Bible.

The Bible itself explains that the salvation that God gives is only by His grace and not by human effort. Humans still continue to struggle to repent every day because of the damaged nature of humanity due to the fall into sin. Humans will prefer to oppose God and follow their own fleshly desires, and this has an impact on what humans will do, to please themselves. So, the philosophy of teleology must be based on a reformed theological framework that bases action on biblical truth. Judging what is right and good according to the study of the philosophy of Teleology must be based on Bible truth, not according to humans. This is very important because the absolute and unchanging truth is the truth of the Bible with its authority, so that we will not become relativists and be swayed by truth according to ever-changing human standards.

3. Research Method

The research method used in this study is the literature review method. Problem data was obtained by collecting several events through electronic newspapers. Data and topics are discussed using trusted sources, namely books, journals, websites, etc. The results of the analysis of several sources are then synthesized and developed.

4. Results and Discussion

Research conducted by Afika on 5 junior high school students, 15 high school students, and 42 university students showed that 79% of respondents stated that online learning during the pandemic was not effective, 18% choose online learning to be effective, and 3% of respondents stated that online learning was effective to be applied during the pandemic. Most of the respondents said that several factors that made online learning ineffective were due to the lack of material delivered by lecturers and teachers; the explanation of the material was only done at a glance; the tasks given were more than during face-to-face learning on obstacles in the internet network (Afika et al., 2020). The main factor that causes online learning to be ineffective is the role of the teacher.

The fact that teachers only send assignments or materials to students without sufficient explanation is a phenomenon or fruit of sin. This is because all aspects of human life are polluted by sin. There is nothing in us that is not polluted by sin. Sin causes humans to oppose God and refuse to submit to His authority. The root of this phenomenon is the teacher's worldview, which has been polluted by sin to be against God's will. This polluted worldview affects the way teachers think and act; "*You do what you think and you think what you believe.*" Moreover, the difficulty of carrying out learning during the COVID-19 pandemic situation makes teachers not carry out their roles well.

Perception is closely related to the worldview that each person has. The term "worldview" comes from German, namely "*Welt*", which means the word, and "*Anschauung,*" which means view (reflecting the nature of life (ontological) and the basics and limits of knowledge (epistemology) about this world. A person's worldview is a person's way of thinking, seeing and understanding everything in their life (Subeno, 2014). A worldview is a conceptual framework regarding a view of the world, a belief system that

guides a person's behavior (Nelson, 2011).

A person's worldview is formed from a frame of mind (a method of thinking or analyzing) which is known as philosophy. Everyone has a "philosophy" in the sense of having a worldview (or set of presuppositions), even when it is not expressed. Consciously admit it or not, the worldview influences a person in seeing the situation that he/she thinks is wrong and justifies every thought (Fulford, 2011). It can be said that philosophy and worldview are the basis of a person's life regarding his perspective on all things and decisions to act. However, sin has damaged all aspects of human life, including the philosophy of life and worldview they have.

In addition to one's perspective, worldview is also closely related to one's goals and motivations in doing something. Teachers lack the motivation to teach during the pandemic. The main goal of the teacher is only the final results of students without any assessment during the learning process. Whereas the role of a true Christian teacher is to bring students to know Christ during the learning process. The ultimate goal is important, the teleological point of view is true that everything in this world has a purpose and that purpose determines one's behavior. But the philosophy of teleology cannot be fully accepted in the context of Christian education. Teachers must have a heart to serve and ensure each student grows during the learning process.

When examined from a teleological point of view, the role of the Christian teacher is of true value. This is because the end result of the role of a Christian teacher has a good impact and even becomes the goal of every believer's life, which is to be like Christ. Therefore, any actions taken by Christian teachers will be judged as good and right in teleological philosophy. If this fact is not understood with the correct worldview, it will cause a problem. If you know that whatever you do is right, as long as the goal is achieved, then Christian teachers can use all kinds of methods.

In addition, the danger posed when Christian teachers only adhere to this principle of teleology is that they use the wrong standard or basis for judging life. Christian teachers, besides being able to act as they please, also make human judgments as the basis. Moreover, humans who have fallen into sin tend to prefer to sin rather than follow the word of God. In fact, the Bible should be the guide of life and the basis of life for every believer, even though humans are given free will. Berkhof (2016) explained that the freedom that God gave was constitutional freedom, namely freedom that must be responsible to God morally.

The unavoidable reality of teaching during a pandemic is difficult. During the pandemic, teachers are required to be more creative and innovative in designing online learning so that students can participate in learning actively and effectively (Kemenkeu, 2020). In addition, during online learning, student activity also decreased, as seen by students who were less active in asking and discussing. Students only work on the materials and assignments given by the teacher and send them through the WA Group to the teacher concerned (Naziaha et al., 2020). Based on a survey conducted by UK-based child and adolescent mental health experts, YoungMinds in Ansori (2020), 83% of respondents who are still teenagers said that the COVID-19 pandemic affected the mental health condition of adolescents, especially because they lost their daily routines, limited social access, and closed schools were the main factors.

The worldview that has deviated due to sin and the difficulty of teaching during the pandemic makes teachers want to find practical ways. Therefore, it is important for

Christian teachers to have the right worldview. A Christian worldview is a foundation that Christian teachers should have. It is important for Christian teachers to have a fully Christian worldview. To be able to teach wisely requires the right perspective (Ryken, 2017). The Christian worldview is Christocentric. Through Him believers understand the events of creation to judgment later, and the center of the Christian worldview is the kingdom of God (Channel, 2021). The Christian worldview is the only lens that can be used and correctly explains the origin of the world and the purpose of every creature in this world.

Christian teachers must have the right glasses when teaching and educating their students. Paul in Romans 12:2 explains change in the renewal of the mind, which means talking about the mindset and worldview that humans have. If Christian teachers have the right worldview, it will affect the way they view the difficulties of teaching during the pandemic. A Christian worldview means using God's glasses or His word in looking at something. The Bible says that humans made in the image of God have fallen into sin but have been redeemed by Christ and are still struggling to repent every day (*Daily Sanctification*). If the Christian teacher understands this, it will affect how he views his students and himself.

The pandemic is no longer an obstacle to not carrying out the role of a Christian teacher, but rather motivates them more, because they know that their students are the image of God who has fallen into sin, so that they need to be guided in repentance every day. The main and most essential thing is to renew the worldview of Christian teachers. The right worldview will affect other aspects, including the teacher's actions and motivation. In addition, with the correct worldview (*Christian Worldview*), the teacher can check that the teleological philosophy, which says that the goal or end result is the basis for judging one's actions, is not entirely true. Teleological philosophy, when studied with reformed theology or a biblical perspective, is not an absolute truth that can be accepted.

If God had come to a Christian teacher today, He would not have asked, "Are you a perfectly professional Christian teacher?" but most likely, He would have asked "Have you been trying to be a true Christian teacher?" because God knows the existence and abilities of humans, including Christian teachers (Van Dyk, 2013). From this, it is stated that human responsibility during life is important, not just wanting to achieve the final goal and then justifying all kinds of ways. If you only focus on the end goal, then someone will feel like a failure more quickly regardless of the effort they have made. The process of making someone more responsible for what he/she does The character that is formed if someone appreciates the process is optimism and perseverance. The process is important because it will affect the results achieved as well as one's character.

Christian teachers should not be influenced by any circumstances or contexts that prevent them from carrying out this role. The true role of the Christian teacher is to be an agent of restoration and reconciliation for his students to grow like Christ. Therefore, under any circumstances, this role must be carried out with biblical truth (back to the Bible). The Holy Spirit testifies in every human life to make a person who believes in God, including what He has revealed in His word (Bavinck & Bolt, 2011). It is very dangerous for Christian teachers to focus only on student outcomes without ascertaining whether students are growing in learning. Students will become more competitive with each other rather than

collaborate and love one another.

Other difficulties such as a lack of internet network or limited learning media such as cell phones or computers cannot even be an excuse for Christian teachers not to carry out their roles. Teachers can make learning videos and post them so students can watch them, or teachers can make interactive modules (hardcopy) and give them to students. There are so many things that teachers can do, so problems such as teachers only sending a lot of material and assignments without any explanation should be overcome. This is a practical solution that most Christian teachers already know but lack in practice.

5. Conclusion

The role of the Christian teacher has the ultimate goal of bringing students to know Christ and become like Him. The ultimate goal of this Christian teacher role based on the Bible has a good impact and is the ultimate goal of every human life. From the Teleological point of view, all actions performed by Christian teachers can be declared righteous because of the ultimate goal of the Christian teacher's role, which has a good impact on people. The philosophy of teleology focuses more on the purpose or impact of the end result than on the process carried out by the teacher. However, the philosophy of Teleology within the framework of Reformed theology explains that the process during which the teacher teaches is also critical, especially the actions taken by the teacher, which must also be in Bible truth. Sin has damaged all aspects of human life, including Christian teachers' worldview and philosophy. Therefore, basically all the actions that humans tend to take are against God. Reformed theology becomes the basis of judgment for every action taken by Christian teachers. God's Word is absolute truth with inalienable authority, so the justifications regarding teacher actions, especially during online learning, must be in accordance with the Bible. Therefore, the philosophy of teleology in the context of Christian education cannot be fully accepted without a true basis according to the truth of God's word.

Acknowledgments

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Measuring The Readiness Level of the School as a Resolution to Learning Lost issue During the Pandemi

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Abstract

The long-distance learning system which was carried out during the Covid-19 pandemic has brought students to a learning loss condition. Based on research conducted before, it was found that there was a high level of learning loss that could not be ignored. The need for onsite learning scenarios needs to be considered to anticipate the issue of transmitting Covid-19 in each learning unit so that students continue to get benefit from the learning optimally. How the readiness of the Elementary school to respond to the need for onsite (direct) learning to keep it safe for students is a problem that will be answered in this research. The purpose of the research is to give a map of constructive needs that will be obtained to deliver onsite learning to students. Data analysis would be based on the results of quantitative data processing by the Central Statistics Agency for Elementary schools in Kalasan, Yogyakarta. The research instruments of the readiness level would be measured quantitatively using three prime elements of the minimum rate of educational management for elementary school: competencies, character building, and learning environment. Combining it with the theory of educational management, data analysis would be served as constructive recommendations for the Elementary school that finally found that most of the primary Elementary schools in the Kalasan district met the requirements to conduct onsite learning to catch up during the pandemic.

Keywords: Accreditation, Learning Lost, Onsite, Students, Education.

1. Introduction

Over the last two years, the world has undergone very radical changes due to the Covid-19 pandemic. The entire aspect of life has undergone significant changes and adjustments. This significant change is caused by the Covid-19 virus itself, which requires humans to be careful and vigilant. Corona Virus Disease 2019 is an infectious respiratory disease caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) which still has an association with the SARS virus (WHO, 2020). Tosepu and Gunawan noted that if the symptoms are severe enough, they can cause pneumonia, acute respiratory syndrome, respiratory failure kidney, or even death (Tosepu, R., Gunawan, et al. 2020)

This makes health protocols necessary to save many lives in the world. Also in education, regulations and policies are made by the government of each nation. Hopefully, education can still be carried out safely. So does in Indonesia, the safest and most effective option for providing education during a pandemic is through the long-distance learning

system. In accordance with the stated government policies by the Minister of Education and Culture No. 4 of 2020 concerning the Implementation of Education Policies. During the Emergency Period, the spread of the Covid-19 Virus resulted in the closure of schools throughout Indonesia and encourage all elements of education to be able to carry out learning effectively through online learning systems including at the college level (Anon 2020a).

It is undeniable that the implementation of a long-distance learning system leads to several consequences as written by Herliandri and Nurhasanah: long-distance learning system enactment of the process of distance learning by utilizing a variety of supporting facilities available support to be an effective solution in reducing the spread of the Covid-19 virus in the education (Herliandry et al. 2020). One of the prime facilities in the long-distance learning system is the availability of an adequate internet connection, while on the other hand, a survey from the Indonesian Central Statistics Agency displayed different data. The results of research said that the average Internet speed in Indonesia is only 20.1 Mbps, extremely far below the world average reaching 73.6 Mbps (BPS 2020).

Based on research conducted by the Ministry of Education, Culture, Research, and Technology, the Covid-19 pandemic has caused significant literacy and numeracy learning losses. It is important to restore learning in the Covid-19 pandemic to reduce the impact of learning loss on students. The Problem Statement of this research is to answer how the readiness of the Elementary school to respond to the need for onsite (direct) learning to keep it safe for students? So, the Purpose of the Research is to give a map of constructive needs that will be obtained to deliver onsite learning to students.

Learning Lost and the Research Related to It.
The Ministry of Education, Culture, Research, and Technology released the research from grade 1 to grade 2 of Elementary school students after one year of the pandemic. This was revealed by the Director of Elementary Schools at the Ministry of Education and Culture, RI, Dra. Sri Wahyuningsih, M.Pd revealed the results of a survey conducted by the world bank, UNICEF, and the Indonesian Ministry of Education and Culture. Research results showed that before the pandemic, the progress of learning for one year (grade 1) was 129 points for literacy and 78 points for numeracy. After the pandemic, grade 1 students' learning progress was significantly reduced. For literacy, this is equivalent to 6 months of study. For numeracy, the learning loss experienced is equivalent to 5 months of learning. The data is the result of research by the Ministry of Education and Culture taken from a sample of 3,391 Elementary school students from 7 districts/cities in 4 provinces, in January 2020 and April 2021 (Anon 2021a).

The research gave another fact that the risk of learning loss for students from poor families increases by 1.3% compared to students from well-off families. As the results of the analysis conducted by the world bank, there are 0.8% to 1.3% of learning loss occurs in poor students under-privileged, while students from well economics increased learning loss by 10% (Anon 2021b). This research is relevant to the research conducted by Dimas and Soeryanto that the children who come from the middle to lower economic group have fewer learning opportunities (Dimas dan Soeryanto. 2021). Another consequence of this learning loss problem is it is feared that students will experience learning difficulties after the Covid-19 pandemic is over. If the quality of students decreases, it will have an impact on the development of education as a whole and also on the world of work (Anon 2021c).

2. Literature review.

Three parameters are used in this research to measure the level of a school's readiness to conduct onsite learning immediately after the pandemic: Minimum Competence, Character Building, and Learning Environment, also three driving factors that influence the character of children's learning.

Driving Factor - Characteristics of children's learning. On the other hand, it is unfair if the negative impact of a long-distance learning system only relies on an internet connection. Some backgrounds that have contributed to this are:

1 The ability of teachers to conduct online learning is very influential on learning outcomes as stated by Michelle Kaffenberger from Blavatnik School of Government, University of Oxford. He stated that Feedback for teachers, likewise the teacher, if the teacher can mix online learning well, the teacher will feel happy and cannot wait to start learning (Anon 2021d).

2 Limitations in achieving cognitive and character development due to the absence of direct interaction with students. This is confirmed by the Minister of Education and Culture Nadiem Anwar Makarim. Nadiem emphasized that prolonged loss of learning has the risk for long-term learning, both cognitive and character development (Anon 2021e).

3 Data and facts before the pandemic stated the low learning achievement of Elementary school students in Indonesia. The existence of this pandemic, according to Nadiem, has the potential for Indonesia's backwardness is getting real. Pandemic opens and enlarges several types of inequality. Nadiem revealed that in the categories of reading ability, science, and mathematics. Indonesia's score is low because it is ranked 74th out of 79 countries (Cerelia, Sitepu, dan L.N 2021).

Some data based on the results of previous research prove that the long-distance learning system for Elementary school students cannot be implemented in the long term and must be ended before its impact becomes more ineffective in Indonesia.

Minimum Competence. Iman stated that minimum competencies are basic skills required by all students at all levels of education. Minimum competencies are set to help develop self-capacity so that students can participate positively in society. In this minimum competency, two basic competencies can be used as benchmarks: literacy (reading) and mathematics (numbering) (Iman 2021). The definition of literacy is the ability to access, understand, and use things intelligently through various activities, such as reading, viewing, listening, writing, and/or speaking, while numeracy is the ability to access, use, interpret, and communicate mathematical information and ideas, engage in, and manage the mathematical demands of various situations in adult life.

About Literacy, the newest definition shows a new paradigm in interpreting literacy. Now, the expression of literacy has many variations. For example, media literacy, computer literacy, scientific literacy, and school literacy. The essence of critical literacy in a democratic society is summarized in five verbs: understanding, engaging, using, analyzing, and transforming texts. All of them refer to competencies or abilities that are more than

just the ability to read and write (Anon n.d.).

Books are the main stuff to achieve student competence, as Panjaitan also emphasized, if teachers could provide books and study assistance, students would be able to meet the specified minimum competencies (Panjaitan 2019). Brewer added that one of the means that can encourage children to read quickly is the availability of books and the ease with which they can be obtained. Another competencies supporting factor are Motivation, as Siswanto wrote that the success of language learning is largely determined by the motive or need to communicate in the environment (Siswanto 2008). Regarding that, Sinaga and Dhieni find out the correlation. The literacy environment is closely related to the increase in vocabulary and phonological awareness in deaf children. Children's literacy experience at an early age is believed to form a solid foundation for reading development (Sinaga, Dhieni, dan Sumadi 2021).

Some of the indicators used to measure Minimum Competency in accreditation instruments are:

1. Students demonstrate appropriate communication skills with 21st-century skill characteristics.
2. Students demonstrate appropriate collaboration skills and 21st-century skill characteristics.
3. Students demonstrate critical thinking and solving skills problems according to the characteristics of the 21st century.
4. Students demonstrate creativity and innovation skills according to 21st-century skill characteristics.
5. Students show an increase in learning achievement.
6. Stakeholders are satisfied with the quality of graduate students.

Character Building. Subianto wrote the relationship between character building and noble characters. Education has a considerably basic mission, to form a complete human being with noble character as one of the main indicators. The generation of a nation with noble character is one of the profiles expected from the practice of national education (Subianto 2013). Basically, character education is a general education pattern in which there are subjects with religious nuances, as Subianto stated that the aspiration is to equip students with general knowledge and religious knowledge (Subianto 2013). According to Utama, the character is a person's behavior shown in everyday life that has positive and negative tendencies. In education, of course, positive characteristics are instilled in students (Utama 2011).

Some of the indicators used to measure Minimum Competency in Accreditation Instruments of Elementary are:

1. Students exhibit disciplined behavior in various situations.
2. Students show religious behavior in activities at school.
3. Students demonstrate tough and responsible behavior activities at school.
4. Students are free from bullying at school.
5. Students demonstrate the ability to express themselves and be creative in interest and talent development activities.

Learning Environment. The environment in the context of education consists of three environments. The first is the family environment, the second is the school environment, and the third is the community environment. Mansyur wrote that the three

environments are basically inseparable (Mansyur 2018). Setiawan added that children are influenced by the family environment. Children are almost powerless to change their destiny, especially from the influence of the family (Setiawani dan Tong 1995). So, the family is a very influential area in the formation of a child's personality as written by Dobson that stated the key role of man as father and husband in the family. The head family is the husband, the father. Men as husbands are the leaders of the family. This means that men take the main responsibility and leadership or power in the household, both in terms of making the final decisions in it and in terms of assuming economic responsibilities, earning a living to meet household needs (Dobson 1980).

Other learning environments that influence children are teachers. Handayani wrote that teachers' examples in his various activities will be a mirror for his students. Teachers who like and are accustomed to reading, writing, and researching, are disciplined, friendly, and have good morals, for example, will be good role models for students, and vice versa. Exemplary prioritizes behavior in the form of concrete actions rather than talking without action (Handayani 2020).

Finally, schools should have facilities that are intentionally designed to carry out education. Subianto finds out that due to the progress of the times, it is no longer possible for families to fulfill all the needs and aspirations of children towards science and technology (Subianto 2013).

In the Accreditation instrument, the learning environment is measured through Process Standards and Education Management Standards below:

1　The teacher creates a learning atmosphere that pays attention to safety comfort, and cleanliness, and makes it easier for students to learn.
2　Facilities and infrastructure are available at the school and optimally utilized in the learning process.
3　Schools build communication and interaction between school members (students, teachers, principals, education personnel), parents, and the community to create internal and external harmony in schools.
4　Schools do the habituation; safe, orderly, clean, and comfortable to create a school environment conducive.
5　The school involves parents and the community from various groups in planning, implementation, and monitoring programs and school activities.
6　Schools carry out the management of facilities and infrastructure well to support the learning process that quality.
7　Schools provide guidance and counseling services for students in personal, social, academic, further education, and careers to support achievement and development performance.

3. Research Method

The method and approach to answering the problem statements are stated through the readiness level for the onsite learning system that would be measured quantitatively using three prime elements of the minimum rate of educational management for elementary

school: competencies, character building, and learning environment. Research Instrument uses Elementary School Accreditation Standard, and the readiness level would be measured quantitatively (Anon 2019).

By combining these indicators with the theory of educational management, data analysis would serve as constructive recommendations for elementary school. The data that is used in this study is secondary data obtained from the Central Bureau of Statistics and the Ministry of Education and Culture (Anon 2022b).

The qualitative analysis process in descriptive research is presenting, analyzing, and interpreting data. Qualitative research is defined as research that produces descriptive data in the form of written or spoken words of people and observable behavior (Tanzeh 2011). Data interpretation is the process of giving meaning and significance to the analysis carried out, explaining descriptive patterns, and looking for relationships, and interrelationships between existing data descriptions.

Driving Factor - Education Facilities in Kalasan District. Kalasan is a sub-district in northern Yogyakarta. It is a suburban area. There are 34 public and private elementary schools out of 40 primary schools assessed in this research. From secondary data, it is known that:

1   According to the research for an elementary school in Kalasan, it was found that students who live in remote or rural areas face difficulties in online learning due to limited internet connections, limited adequate devices, and expensive data packages that must be purchased (Cerelia et al. 2021).
2   Of the 34 primary schools in the Kalasan sub-district, 76% have access to the internet, while 24% do not.

4. Results and Discussion.

The National Accreditation Board for Elementary School in Indonesia sets eight quality standards for education management: Content Standards, Process Standards, Graduate Competency Standard, Standards of Educators and Education Personnel, Standard of Facilities and Infrastructure, Educational Management Standard, Financial Standard, and Educational Assessment Standard (Anon 2022a).


Average Accreditation Score

Standard	Score
Assessments Standard	92
Financial Management Standard	91
Management Education Standard	92
Facilities and infrastructure Standard	86
Education Personel Standard	85
Graduates Standard	91
Process Standard	89
Content Standard	93

Figure 1. Average Accreditation Score of Elementary School
In Kalasan District 2022.

Based on the data of the Elementary school accreditation score in the Kalasan sub-district in 2022, it is known that the Content Standard occupies the highest achievement. Almost the same score is in the Assessment Standards and Management Education Standards, Financial Standards, and Graduate Standards (91% - 93%). Educational Personnel Standard occupies the lowest score (85%). Almost the same score was achieved by the Facilities and Infrastructure Standards (86% and 89%).
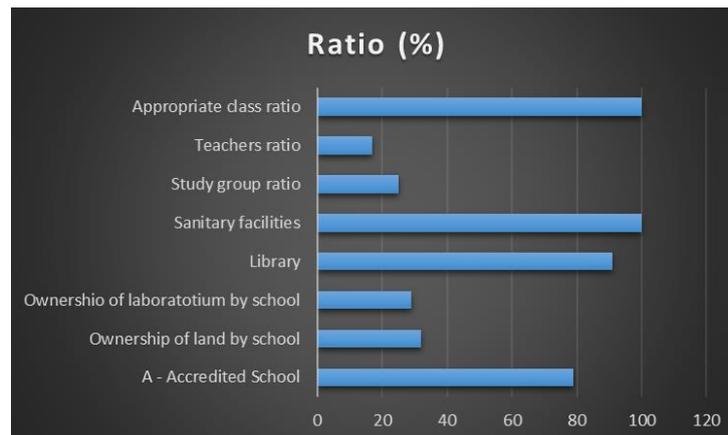

Figure 2. The ratio of Adequacy Level of Education Support
at Elementary School in Kalasan District

The level of education support adequacy ratio in elementary schools in Kalasan District in 2022 was found that the high ratio is an appropriate class (which states that 100% of the class is in good condition and suitable for use) ; 100% of schools have a good sanitary system; 91% of schools have adequate libraries and 80% schools are get A for accreditation standard.

The lowest score is the teacher ratio (17%), followed by the number of students in one study group (25%), the adequacy of the laboratory (29%), and ownership of land by the school (32%).

Minimum Competence. From the data, the minimum competency level is measured from the Graduate Standard, where the Graduate Standard describes several competency indicators that graduates must possess. The average Graduates Standard in Elementary schools in the Kalasan sub-district is 91%. This is considered extremely high, meaning that from 100% of the minimum qualifications expected of graduates, 91% is achieved. Another thing, 79% of schools have an A for accreditation level, which shows the highest quality of schools in providing quality education so that an A for accreditation is achieved.

Minimum competence is also shown through the high score on the Content Standard. Standard content contains character and cognitive competencies that reach 93%. The high availability of libraries also supports the achievement of minimum competencies, although it is not yet supported by the adequacy of the number of laboratories.

Character Building. Character Building is supported by Content Standards that measure indicators of character building and students' cognitive abilities. The Content Standard has the highest score from the primary school accreditation standard in Kalasan District (93%), meaning that, in terms of character building, schools have been able to provide optimal character education to students. Coupled with the relatively high Standard Process as well (89%), because the indicators in the standard process also support character building and students' cognitive abilities.

Learning Environment. In the Accreditation instrument, a learning environment is measured through Process Standards and Education Management Standards, because some aspects related to the learning environment are contained in this standard: teachers, facilities and infrastructure, systems that are integrated with family and the environment are the builders of aspects of a good learning environment.

At the primary education level, both public and private in Yogyakarta, the average teacher-student ratio in 2019-2020 is 15, which means 1 teacher burdened 15 students, referring to the ideal ratio. There are no public or private Elementary schools in Yogyakarta throughout 2019-2020 which exceeds the ideal ratio (Anon 2020b). The teacher ratio in Elementary schools in Kalasan is 17, which means that it is slightly higher than the ideal number, but still tolerable.

In terms of facilities and infrastructure, most of the schools (79%) already have internet access, have 100% proper class adequacy, have 100% adequate sanitation 76% of schools have internet access to support the learning system. This shows that from the aspect of facilities and infrastructure, elementary schools in Kalasan are ready to carry out onsite learning.

Special attention needs to be given to the adequacy of laboratories because of various facilities and infrastructure, laboratories are still relatively very low.

5. Conclusion

From the explanation and analysis above, it can be concluded that based on the requirements for the Minimum Competency Standards, Character Building, and Environmental Learning, Elementary schools in Kalasan District have been able to start onsite learning. This study becomes a recommendation for schools to support onsite learning after the pandemic, to minimize and stop the level of learning lost in students. This finding was truly relevant and crucial to the need to immediately implement onsite learning because most Elementary schools in the Kalasan district already have adequate facilities and infrastructure to achieve the three minimum competencies that students must achieve.

regarding the dynamics of the elementary school in Kalasan District and Yogyakarta as a whole.

Hopes that the results of this study can be a recommendation and reference for Elementary schools in the Kalasan District to move forward to catch up after the Covid-19 pandemic through adequate preparation to carry out onsite learning.

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Students' Views on Educational Videos about Anti-Corruption Value Education in Online Service-Learning Projects

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Abstract

Public participation in responding to public policies in Indonesia is relatively low. This is due to the lack of public knowledge about social distancing. One of the solutions offered is the implementation of online service learning by using educational videos. This paper aims to explore the views of students regarding the use of educational videos in their online service-learning projects. The methods used in this paper were qualitative and the data was processed with a descriptive analysis approach. The discussion in this paper is that education allows the reach of participants to be wider and more numerous. Thus, the presence of media that can attract students' attention and interest as well as provide good explanations regarding the material will be very helpful for participants as well. Online service learning is also considered good, volunteers and participants can still gain meaning from the implementation of service learning even though they are online. It can be concluded that students' view that service learning during the pandemic can still be carried out and adjusted to the conditions of social restrictions. Students' views on the use of educational videos could help instill anti-corruption values if the stories raised in the videos are relevant and there are direct and real and related examples closely related to early childhood experiences.

Keywords: Online Service-Learning, Educational Technology, Civics Education

1. Introduction

Service-learning is a service to the community that is structured and opens opportunities for its implementers to relate, reflect and learn. Service learning itself is based on the understanding that the learning process can occur from experience which can be the basis of intelligence, moral understanding, and human development in society. The combination of intelligence, moral understanding, and human ability in society makes service-learning different from other experience-based learning that has ever existed. With service-learning, students will learn to get used to solving various problems and have a high sensitivity to various phenomena in society, so that they will become useful citizens in their community, not only be money-oriented learners and become job seekers only.

Students as learners at the university level will immediately engage directly in the wider community and contribute. Service-learning provides opportunities for students to

draw connections between theory learned in the classroom and practice in society. Thus, the assumption that theory is only limited to learning in the classroom and has no relevance to everyday life can certainly be responded to well. Students can develop critical and deep-thinking skills through reflection which is an important component in the application of service learning. When there are obstacles, students can deal with problems by thinking critically and looking for good solutions.

Public participation in responding to public policies in Indonesia is relatively low. Data shows that 78.07% of the community still lacks participation in implementing/supporting PSBB (large-scale social restrictions) around June 2020 (Surtiari, 2020). This is due to the lack of public knowledge about what PSBB is and what are the aims and objectives of the enactment of regulations such as PSBB. From this data, public participation still needs to be improved in a democratic country. Service learning needs to be implemented by students so that they can actively participate in solving problems in society.

The COVID-19 pandemic condition limits the course of visitations in the service-learning process. One of the solutions offered is the implementation of online service learning. Students and lecturers try to continue to serve and educate the public online. One of the media used is zoom by shows educational videos in the hope of opening insights and motivating the participants of this service-learning project. This method is applied by students at XYZ University to respond to social restrictions policies but still actively carry out service projects to the community. The topic raised in the service-learning under study is anti-corruption education. However, how do students view the use of this educational video in service-learning projects? This paper aims to explore the views of students regarding the use of educational videos about anti-corruption value in their online service-learning projects. The benefits of this paper are to provide insight for readers about the idea of implementing online service-learning and gain knowledge from the student side about the use of educational videos in online service-learning so that they can be a reference for further evaluation of online service-learning activities in the future.

2. Literature review
Anti-Corruption Value Education

Learning is an activity or process to acquire knowledge, improve behavior, and attitudes and strengthen one's personality. There will be a change in attitude in the person who learns (Fadlilah, 2016). Some characteristics of learning include the teacher considering students as dynamic individuals who can develop, emphasizing active and not passive learning, learning is a conscious effort, not an incidental activity without preparation, and is a process that facilitates children to be able to learn (Kustandi & Sutjipto)., 2011). In the learning process, especially in anti-corruption value education, it is hoped that children will learn and there will be changes in attitudes as well as views on corrupt attitudes. There are 3 aspects to the value of anti-corruption (Aminah, et al., 2017)
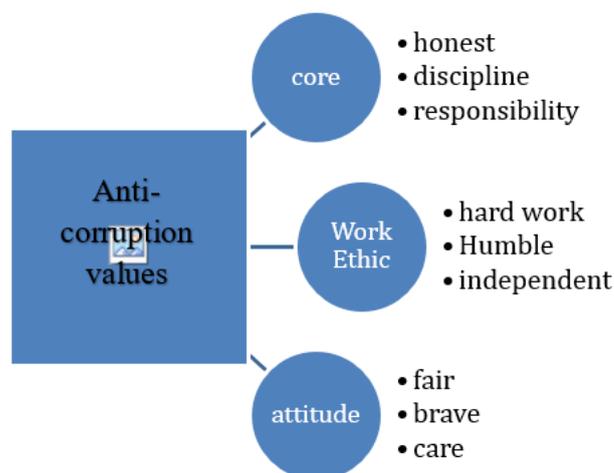
Figure 1. Anti Corruption Mindmap

These anti-corruption values can be introduced and taught in the learning process in class or other educational processes.

Service-learning in university

The root of thought regarding service-learning was offered by an education expert from the United States, David Kolb, known as Experiential Learning Theory in 1984. According to him, knowledge is created from the transformation of experience (Setyowati, 2018). Service-learning is a form of experiential learning that combines classroom learning materials with service to the community. In practice, students will draw connections between their service experiences and abstract concepts from the classroom (Deeley, 2010). Service learning combines cognitive and affective aspects, and these two aspects can contribute positively to the personal development of students (Astin, Vogelgesang, Ikeda, & Yee, 2000).

The presence of service-learning in higher education is considered a momentum that arises from academics who agree with Boyer's opinion in 1996 who believe that universities have a responsibility to practice teaching with practice (Shanti, Gerstenblatt, & Frisk, 2021).

Some of the benefits that students can get from the application of service-learning include increasing intrapersonal skills and self-social development. Improve the application of knowledge and the ability to rearrange problems for easy solving. The ability to solve problems is getting bigger, able to carry out critical analysis as well as metacognitive abilities. For decades, positive findings have been seen in the implementation of cross-disciplinary service-learning and its use as an impactful educational practice (Brownell & Swaner, 2010).

According to the Sturzl Center for Community Service and Learning, four models can be applied in learning with service learning, including the Placement model, where students can be placed in communities of their choosing and collaborate with partners for a full semester. The second model is the Presentation model, in which students work in small

groups and make presentations of material and then present it to groups of people who need it. The third model is the product model, namely service-learning activities carried out by applying student knowledge gained from the classroom to create products. The product in question can be in the form of videos, websites, brochures, and others. The product is then given to the community so that people gain knowledge from it. The fourth model is the project model, namely the collaboration of students and the community to implement projects that are integrated with course material while meeting the needs of the community (Syamsudduha & Tekeng, 2017).

Service learning has special characteristics which can be seen in the following figure (Service Center for Excellence in Learning, 2004)
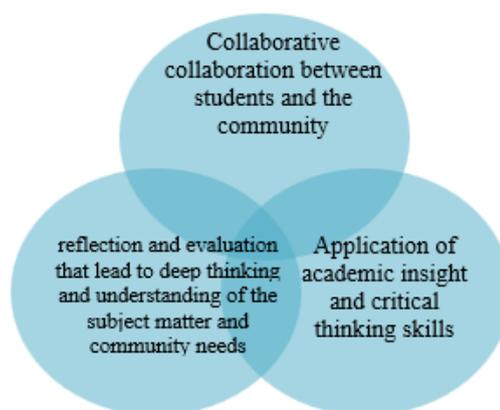
Figure 2. Service Learning Characteristics

These three aspects are the characteristics of service learning. All three are closely related and visible in every service-learning practice. These characteristics make service-learning considered important to be applied in learning at the tertiary level because university graduates will immediately enter and work in the community so that they are expected to become a force that is ready and sufficiently equipped with important abilities such as being able to collaborate, lead and think critically.

Educational videos in character learning
According to Lefaan (Lefaan, 2018), some of the benefits of audio-visual video in learning include helping to provide a good initial concept or impression, providing a better understanding, complementing other learning resources, adding variety to teaching, increasing curiosity, saving time, stimulating participants' interest in learning, increase concentration power during learning, and provide real experiences to those who witness. The affective purpose of audio-visual media is to be an excellent medium for conveying information in the affective dimension, can use effects and techniques, audio-visual media can be an excellent medium for influencing attitudes and emotions (Habibah, 2020).

In learning the character of video media, it has high validity and is feasible to be applied in the learning process. This media leads to the quality of good and effective practice experiences to improve the condition of students from not knowing or misunderstanding concepts to understanding the right concepts (Pikoli & Lukum, 2021).

3. Research Method

This research was conducted with a qualitative approach with a qualitative descriptive method, namely according to Sugiyono (Sugiyono, 2016), the qualitative descriptive method is a research method based on the philosophy of postpositivism and is used to examine the condition of natural objects, namely the researcher as a key instrument and data collection techniques are carried out manually. triangulation (combined), data analysis is inductive, and qualitative research results emphasize meaning. The purpose of research with this method is to describe, describe and explain in more detail the problems to be studied by carefully studying an individual, a group, or an event.

The data collection technique used in this study was interviews with students who carried out online service-learning and used animated videos as educational media. The purpose of interviewing students is to explore their views as implementers of online service-learning regarding the use of animation media in educating the value of anti-corruption in early childhood. The subjects interviewed were nine people and were selected from those who had implemented online service-learning and used educational videos as educational media in this online service-learning.

The research design carried out was initiated by collecting information about the course of service-learning during the pandemic. It was found that during the pandemic there were changes made, namely no site visits, but using zoom meetings. The method has changed, which is dominated by online educational activities. After the information has been collected, an animated video is made for an anti-corruption value education for early childhood. After that, the video was used when educating the value of anti-corruption online. After the service-learning was carried out, interviews were conducted with the research subjects, namely students who used the educational videos during online service-learning. The questions used in the interview include:

1. What are your views on using videos like this for service-learning for students who want to instill anti-corruption education in early childhood?
2. What are your views regarding the implementation of online service learning during this pandemic?
3. In your opinion, can educational videos like this help to instill anti-corruption values through online service learning?

The data found is then analyzed qualitatively which is expressed in words or symbols. This analysis is inductive, meaning that based on the data obtained, it is connected with existing theories and becomes a hypothesis. Then triangulation is carried out by comparing the conditions and views of a person with various views or opinions from experts or other people who have been there before and also comparing the results of interviews with subjects with previous documents related to the issues raised.

4. Results and Discussion

In exploring the views of students regarding the use of videos for online service-learning with the theme of Anti-corruption education in early childhood, several questions were used, including what are your views as students regarding the use of videos like this for

service-learning for students who want to instill anti-corruption education to early childhood? What are your views on the implementation of online service learning during this pandemic? In your opinion, can educational videos like this help to instill anti-corruption values through online service-learning? In a question to explore the views of service-learning implementing students regarding views on online service-learning, the research subjects gave their views on the implementation of online service-learning during this pandemic, that technological developments have indeed opened access to the implementation of online service-learning. Because technological advances allow the reach of participants to be wider and more numerous. Much of what happens is in the form of webinars with speakers who are experts in their fields. However, presenting the webinar alone is considered insufficient if the participants are school-age children. It is still necessary to have media that supports the course of service learning. Service learning that is presented online is quite challenging for participants to stay focused throughout the course of the activity. Integrity is also needed to be honest with yourself that he attended and attended the webinar. Thus, the presence of media that can attract attention and provide good explanations regarding the material will be very helpful for participants as well. During online service learning, children also need to be accompanied by supervisors, because it is seen that the child's focus range is still short, so without being supervised it will be difficult for children to receive the message they want to convey through service-learning activities. Online service learning is also considered good, volunteers and participants can still gain meaning from the implementation of service learning even though they are online.

On questions about students' views regarding the use of educational videos in online service-learning, the answers given by research subjects included, among other things, that the videos used can generate interest in early childhood because the videos shown are in accordance with the daily realities experienced by children. The moral message contained in it can slowly make children understand the importance of having an anti-corruption character from an early age. The illustrations used can also be easily understood in early childhood. According to the research subjects, children generally will like cartoons and the movements made by the characters in the video because they are not boring. The plot in the video is also simple but meaningful and at the end of the story, there is a message that can be a lesson for children. Showing videos is considered better when compared to lectures through webinars because they are more colorful and diverse. Research subjects also view that the use of educational videos like this will not only be enjoyed by early childhood but also for college-age students can still get meaningful messages from online service-learning activities using educational videos.

Students' responses when asked about their opinion on whether the use of educational videos can help instill anti-corruption values or not, their responses include, that educational videos are considered to be able to help instill anti-corruption values if the stories raised in the videos are really relevant and there are direct and real and related examples closely related to early childhood experiences. The presentation must also be presented lightly and adapted to the child's thinking ability. Students see that the use of educational videos in online service-learning projects can facilitate the delivery of educational messages to participants. The educational video used is seen as being able to help students understand the meaning conveyed. This is because the case examples used in this video are relevant to the events faced by early childhood.

Attached is an animated video clip used in online service learning to instill anti-corruption values in early childhood.

Figure 3. Animation 1

Figure 4. Animation 2

When the child is reminded not to be corrupt, they are expected to absorb the value of how to be honest with the use of money. The integrity value is important towards the daily interaction even in the small things.

5. Conclusion
Current technology provides opportunities for students and lecturers to continue to do service learning even during a pandemic. Opportunities to reach further to remote areas of Indonesia are also increasingly open with the presence of technology. One way that can be done to educate early childhood through online service-learning is to use media such as educational videos that contain messages about anti-corruption values.

Students as implementers of online service-learning during the pandemic gave their opinions regarding the use of this educational video in their service-learning. It can be concluded that they see technology as very possible for service learning to occur. From service-learning practices that have been carried out and evaluated, students agree to use video media with messages that are appropriate for early childhood, with several conditions. First, the video must be presented with attractive animation. Videos contain stories that are relevant to children's daily stories or what children often face in their lives. The message conveyed is clear and not abstract. In addition, students see that, even though they use media, adult assistance is still needed when implementing online service-learning, especially when listening to educational videos.

Students view that service-learning during the pandemic can still be carried out and adjusted to the conditions of social restrictions. The message to be conveyed in service learning can be conveyed if the media used is in accordance with the listener. Anti-corruption education can still be carried out through online service learning, so there is no reason for academic activists to feel limited in serving the community just because of social restrictions during this pandemic.

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BYOD (Bring Your Own Devices) Policy Implementation in Secondary School: The Advantages and Drawbacks

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Abstract

The ownership of mobile devices among teenagers has increased distinctly during the COVID-19 pandemic. Looking at this phenomenon, its influence is inevitable in educational policymaking. While some are still reluctant to utilize the ownership of mobile devices as students learning support, some parties have begun to take advantage of this momentum by enacting the Bring Your Own Devices (BYOD) policy. The BYOD policy, which was initially implemented at the company, has become a trend in many schools. This study aims to discover teachers' perceptions in one of the private schools in Makassar on the BYOD policy implementation for secondary school students. For the semi-structured interviews, nine secondary school teachers were selected as the participants. The transcripts were analyzed using thematic analysis, enabling the researcher to identify three emerging themes including (1) transformation in teaching and learning, (2) students' behavior, and (3) the regulation of BYOD implementation. The results reveal that the participants perceived the implementation of the BYOD policy has positive and negative impacts on students' learning, achievement, and behavior. At the end of this article, some recommendations for the better of BYOD policy implementation are presented.

Keywords: BYOD Policy, Mobile Devices, Secondary School, Teachers' Perspectives

1. Introduction

In this digital era, the use of technology in teaching and learning has become a basic need for teachers and students. These activities certainly require the provision of digital devices. Several years before the COVID-19 pandemic, teachers and students had started using digital devices to do both individual and group assignments. During the outbreak of COVID-19, most teachers and students utilized digital devices for online learning. This momentum accelerates the use and mastery of technology in the teaching and learning process (Masilo, Simelane-Mnisi, Mji, & Mokgubu, 2020). Post-pandemic, the ownership of digital devices by students has increased significantly when they returned to school. Then, this phenomenon is used as an opportunity for the school to maximize the use of technology in the teaching and learning process (Simelane -Mnisi & Mji, 2020).

Realizing that the students have become more attached to their devices, many schools introduced this strategy to allow students to bring their devices to school (Hung, 2017, Simelane-Mnisi, Mji, & Mokgobu, 2020). Some studies showed that this strategy successfully increases the effectiveness of the teaching and learning process meanwhile some others still doubt it (Adhikari, Mathrani, & Scogings, 2016; Pegrum, Oakley, & Faulkner, 2013). Upon the enforcement of this strategy in Indonesian schools, more

evidence is needed from the lens of teachers' perceptions.

This study aimed to critically discover the perceptions of teachers in one of the private schools in Makassar on the BYOD policy implementation for secondary school. Firstly, it will discover teachers' perceptions of the advantages and shortcomings that appeared when students were allowed to bring their own devices. Secondly, this research will uncover whether the teachers support the implementation of BYOD in secondary school. Thus, this research is based on the stated problem with the following research questions:

1. What are teachers' perceptions of the advantages and shortcomings of the implementation of the BYOD policy in a secondary school?
2. To what extent do teachers support the implementation of BYOD policy in a secondary school?

2. Literature review

2.1 Bring Your Own Devices Policy

In this twenty-first century, digital technology is ubiquitous and developed massively. One of the phenomena in our society is the rapid increase in the ownership of mobile devices, especially among teenagers (Hopkins, Tate, Sylvester, & Johnstone, 2017). Bring Your Own Devices better known as BYOD is a policy that has been used in many companies for years and now has become the strategy used by several educational institutions to harness mobile devices' ownership of school aged-children (Johnson, Adams-Becker, Estrada, & Freeman, 2014).

The BYOD policy is a practice in which students bring their laptops, tablets, smartphones, or other mobile devices to school for learning (Alexander, Barnett, Mann, Mackay, Selinger, & Whitby, 2013; Janssen & Phillipson, 2015). With the development of various educational Apps and cutting-edge devices, BYOD implementation in secondary schools is expected to create a conducive learning environment and attractive learning methods as well as promote students' academic and non-academic achievement.

2.2 BYOD Implementation and School Curriculum

The current debate about whether the BYOD policy has transformed secondary schools identifies an interesting viewpoint on the school curriculum. Some opponents consider that the integration of BYOD policy in the school curriculum has not brought a transformation in secondary school because this program encounters problems in its planning and implementation. Janssen and Phillipson (2015) stated that BYOD policy is difficult to maintain in the school curriculum because there is no clarity on the sustainability of this program in the future.

Furthermore, the use of personal mobile devices both inside and outside the classroom and the freedom of using Apps and accessing information from the Internet has not been regulated in many schools' curricula. The absence of clear regulation in the school curriculum governing the use of personal devices in schools provides freedom and flexibility for the students to search and process the information directly from their devices (Thomas

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& O'Bannon, 2014). This has led to a teacher's lack of authority in monitoring and controlling the content that students may use and access (Burns-Sardone, 2014). Also, another consequence that arises is the blurring of personal mobile devices' functions as learning technology and living technology (Pegrum et al., 2013). Since the curriculum has not regulated the use of Apps and search engines, students can take the opportunity to use their mobile devices for purposes that are not related to learning.

However, on the other side, some studies showed that implementing the BYOD policy has brought significant changes. Echols and Tripton (2012) argued that BYOD policy has created some transformations in the learning approach, learning standard, and learning objectives. Since the BYOD policy utilizes the use of personal mobile devices, this policy has promoted a student-centered learning approach. There has been a shift from a teacher-centered learning approach to being more student-centered where the students can learn anywhere, anytime at any path and pace (Adhikari et al., 2016).

Moreover, BYOD policy has influenced the assessment as part of the school curriculum. Cristol and Gimbert (2013) state that by using students' mobile devices, the assessment should not solely be centered on student performance in the knowledge aspect, but also skills. Additionally, having excellent performance concerning knowledge is not enough; the ability to comprehend digital technology also becomes one of the essential components of demand for the workforce in the future (Adhikari et al., 2016). Implementing the BYOD policy has fundamentally modified the learning objectives of secondary schools' curricula in preparing students to be global citizens who can compete in the digital world (Parsons & Adhikari, 2016).

2.3 BYOD Implementation, Pedagogy, and Teaching Instruction

While the curriculum is an essential aspect to be considered related to BYOD implementation, pedagogy and teaching instruction are equally important. Since the BYOD policy has been introduced in secondary schools, there has been a considerable transformation in pedagogy. The use of personal devices has developed teachers' technological pedagogical content knowledge (TPACK) throughout these previous years (Rae, 2017). Integrating TPACK in learning means teachers can combine their technological knowledge with appropriate teaching methods to teach particular subjects (Koh, Chai, Benjamin, & Hong, 2015). TPACK encourages the teachers to shift their teaching methods from the traditional ones to be more modern and diverse (Adhikari et al., 2016). Utilizing students' devices in learning creates interactive, attractive, and innovative teaching methods (Hung, 2017). What is more, Ackerman and Krupp (2012) stated that BYOD implementation has changed the atmosphere of learning, from both traditional and monotonous to more engaging and enjoyable learning.

Additionally, looking at the current global development and learning theories, 21st-century learning (21CL) should be able to facilitate the students to construct their understanding (Cochrane, Antonczak, Keegan, & Narayan, 2014). The implementation of the BYOD policy is believed to have supported constructivist learning where students not only absorb knowledge, but they have the opportunity to build or create their understanding through their experiences of interacting with their environment (Churchill, Godinho, Johnson, & Keddie, 2015). In this case, BYOD policy accommodates the use of personal devices to amplify constructivist pedagogy. Constructivist pedagogy such as experiments, small group discussion, projects, and inquiry-based learning will trigger the

students to develop 21st-century competencies (21CC) such as communication and collaboration skills, discovery, problem-solving, and research skills (Ackerman & Krupp, 2012; Hopkins et al., 2013; Hung, 2017; Maher & Twining, 2017). Using personal devices, the students will be actively initiated exploring and applying their 21CC without waiting for instruction from the teachers (Hill, 2016). Students will have the authority over their learning and the teachers become the facilitators of learning rather than direct resources of information (Adhikari et al., 2017).

2.4 Students' Behavior towards BYOD Implementation
One aspect that illustrates whether BYOD policy has a significant impact can be identified from students' behavior. Some claims questioned the effectiveness of BYOD policy implementation in secondary schools (Adhikari et al., 2017). Imazeki (2014) stated that mobile devices are the biggest distraction for students in these last decades. Mobile devices often keep students from focusing on learning, as they are more interested in social media compared to educational Apps (Parsons & Adhikari, 2016). Instead of using devices as learning media, students will tend to use their devices to play games, watch videos, and chat in the classroom. Similarly, the implementation of the BYOD policy also leads to students violating ethics and norms in schools. The implementation of the BYOD policy will bring up a social and economic status division based on devices that students brought to school. Pegrum and colleagues (2013) maintained that this phenomenon can lead to exclusivity, bullying, and even theft. The increasing use of social media such as Instagram among secondary school students makes bullying begin to penetrate the virtual world.

However, it is important to note, that not all research shows that the BYOD policy harms students' behavior. It is believed that BYOD implementation also encouraged the students to possess a constructive attitude. Currently, in the 21CL framework, four objectives have been highlighted which are critical thinking, creativity, communication, and collaboration (Koh et al., 2015). It is believed that the implementation of the BYOD policy has promoted students' critical thinking skills (Adhikarie et al., 2016; Lee, 2014). Also, O'Bannon and Thomas (2015) asserted when students could use their own devices, they can be more creative and innovative. Also, personal devices can make it easier for students to practice their communication and collaboration skills both written and oral. Under the supervision and monitoring of the teachers, students can enrich their ideas and sources of information by collaborating with professionals through their mobile devices (Cochrane et al., 2014; Kay & Schellenberg, 2017).

3. Research Methodology
3.1 Case study methodology
This study uses a case study methodology by investigating teachers' perceptions of the advantages and shortcomings of the BYOD policy and whether they support its implementation in secondary school. The use of case studies in social research has become widespread predominantly within small-scale research (Denscombe, 2007). Using a case study, a researcher can address descriptive and explanatory questions that require in-

depth investigation (Gay, Mills & Airasian, 2012). Concerning this research, the findings are not intended to generalize all teachers' perceptions in Indonesia, but the insights from this case study can be used for the assessment of the implications of the findings for other similar cases.

3.2 Data generation

Yin (2014) stated that it is essential to use appropriate techniques to construct a robust case study. Therefore, the method of the interview was considered to explore the complexity and particular nature of the case (Bryman, 2016; Stake, 1995). This study used a semi-structured interview due to its flexibility (Bryman, 2016). In a semi-structured interview, the researcher poses a set of questions, and the participants provide the answers based on their life experiences and understanding; the researcher may further explore the answers given by eliciting reformulations (Scott & Usher, 2011).

3.3 Data analysis

Qualitative research involves more diverse and creative processes (Denzin & Lincoln, 2000). Esterberg (2002) stated that the initial step in data analysis is to be fully immersed in the data by transcribing the interview, analyzing the transcription line-by-line, identifying the patterns by coding, and finally determining the themes. Considering these ideas, this small-scale research employed thematic analysis, as recommended by Bryman (2016) and Creswell and Creswell (2018).

Before data analysis, the researcher prepared and read all interview transcripts thoroughly. Then, the coding process was initiated to analyze the data. Upon completion of the coding process, the common elements of codes were grouped into several emerging themes representing the teachers' voices and perceptions (Bryman, 2016). To manage the codes and avoid the repetition of themes based on the quotations of the teachers, a matrix of emerging themes was prepared. Finally, the relationships between the themes represented in the case study were examined by looking at the interconnection between the themes and research questions (Bryman, 2016; Creswell & Creswell, 2018).

3.4 Research site and participants

A private school in Makassar was chosen as the research site. The selection process of the participants was designed purposely to meet the requirements and research standards (Merriam, 2002). Nine teachers were employed in this research which consisted of 5 females and 4 males with diverse teaching experiences from 1 to 19 years.

4. Results and Discussion

Upon the data analysis, three themes emerged: (1) transformation in teaching and learning, (2) the implication of device ownership towards students' behaviors, and (3) the establishment of rigorous and robust regulation of BYOD implementation. These findings which correlated to the teachers' perception of the advantages and shortcomings of BYOD and to what extent the teachers support the implementation of BYOD will be discussed in this chapter by integrating them with the literature review. The emerging themes are presented by incorporating the actual words of the teachers to maximize the presentation of findings from their point of view.

4.1 Transformation in teaching and learning

The interview depicted that there were transformations in teaching and learning when BYOD was implemented. When asked whether BYOD supports the teachers in teaching and learning processes, a teacher mentioned that:

> *The implementation of BYOD helps me to innovate and be creative with my teaching. I swift my teaching method from a very conventional and monotone one to become a more diverse and up-to-date teaching approach. Now, I use various online Apps to support my teaching, for example, I use GeoGebra when teaching some math topics.*

In line with this, Rae (2017) once claimed that the use of personal devices at school has advanced teachers' technological pedagogical content knowledge (TPACK). When harnessing students' gadgets in the classroom, teachers can combine technological knowledge with appropriate teaching methods in particular subjects (Koh, Chai, Benjamin, & Hong, 2015). Teachers will motivate their selves to upgrade their teaching and build more state-of-the-art activities that are engaging and inclusive (Ackerman & Krupp, 2012; Adhikari et al., 2016; Hung, 2017). Another teacher's viewpoint also supports BYOD implementation because it is considered to follow the times. By bringing their own devices to school, the learning becomes more student-centered based. Most participants maintained that when students bring their devices, they can ask the students to work in a group while the teachers facilitate and guide them. BYOD implementation gives a wide range option of learning where students can own their learning (Adhikari et al., 2016)

Furthermore, concerning the level of urgency and the importance of implementing BYOD in the teaching and learning process, a teacher argues that:

> *The current learning context seems to force the schools towards digital learning, especially in the post-pandemic period. Indeed, global education will lead to learning that utilizes more use of technology in the classroom.*

Also, most teachers said that when students bring and use their own devices, the teaching and learning process becomes more effective, time and money-saving. A teacher stated that:

> *In the past, students used to use the library's computers to look for assignment-related information on the internet but now it is very easy for them to browse the information on their own devices in the classroom.*

When searching for information on the internet using their own devices, compared to devices provided by the school, it is very clear that students are very quick because they have familiar with their devices. Additionally, BYOD implementation is indeed aimed not only at using students' devices as a tool but also to cultivate their competencies which require for the future workforce (Adhikari et al., 2016; Cristol & Gimbert, 2013; Parsons & Adhikari, 2016).

In conclusion, almost all teachers agree that although the implementation of BYOD is not urgent, this policy is very contextual and essential for teachers and students to be more innovative and creative. Even though many things can still be accomplished conventionally in the learning and teaching process, the use of personal devices at school will greatly

provide convenience and add value.

4.2 Implication of devices ownership toward students' behaviors
The implication of device ownership towards students' behaviors has become a significant concern when discussing BYOD implementation. Most of the participants agreed that even though BYOD implementation has many positive results, it also brings a negative impact on students' behaviors. A teacher explained her struggle when dealing with students who are distracted and did not focus on the lesson:

> *Often the devices they bring become big distractions while learning. I have noticed that children take time to open their cellphones or tablets to check social media or messaging Apps.*

The participants involved in this study conveyed their observations that the increasing use of personal devices was accompanied by an increase in social media use. Similar to the previous research run by Imazeki (2014), Parson and Adhikari (2016) revealed that social media has become the biggest distraction when students were allowed to bring their devices to school.

Moreover, implementing BYOD is also very risky to appear some challenges in schools. Misuse and dependence on personal devices may exceed the advantages of implementing BYOD. Most participants found that students are likely to misuse the devices they brought to school. Not only checking their social media frequently but bringing devices to school provides them opportunities to access and disseminate contents that are not appropriate for their age. A teacher expressed his fears about being dependent on personal devices that they bring to school:

> *I worry that when my students bring their devices to school, it will encourage them to always rely on their devices. Even for counting simple math problems, they need to use a calculator on their devices.*

Supporting these findings, previous research also found that BYOD implementation indeed will result in some violations of ethics and norms in school (Pegrum et al., 2013). As such a domino effect, distraction and dependence on personal devices will cause new problems. For instance, students become less socialized in class and the emergence of a social gap between the haves and have-nots.

Due to the prolonged COVID-19 pandemic, where students have to practice social distancing, new habits have emerged. Nowadays, students are more comfortable interacting in the virtual world rather than in the real one. One participant shared her observations:

> *From what I have observed, children now prefer socializing in cyberspace compared to having direct conversations with their friends. It can be seen during break time when most students look down and pay attention to the screen of their devices. I have to force them to keep their devices so they can socialize with at least their classmates.*

The issues related to children's skills in socializing are not stopped there. Another issue that needs extra attention is the emergence of social gaps among the students. A participant said that:

> *When students start comparing their devices with each other, I take over the conversation and explain how a function is more important than appearance. Also, I warn them that this behavior is not permittable and is not accepted at*

school.

When the students bring their devices to school, they will tend to compare the brands of personal devices to their friends and this will lead to exclusivity or even bullying (Pegrum et al., 2013). Therefore, the teacher should handle these issues by monitoring and having a strong authority over the students. Teachers should be able to take control so that the objectives of implementing BYOD can be accomplished without creating new problems.

4.*3 The establishment of rigorous and robust regulation of BYOD implementation*
Reflecting on teachers' voices regarding the BYOD implementation, a rigorous and robust regulation is the highlight and main point of the recommendation offered. Based on the interview, all participants agree that upon the implementation of BYOD, a school should have a firm policy. A teacher recommended that:

> *I think there should be written rules and procedures that have to be followed by*
> *the students. For every infringement, there should be a penalty.*

The enforcement of rules and procedures is expected to bring clarity and regulate the use of personal devices at school. The policy should standardize when, where and for what particular purpose students can use their devices. Thus, the BYOD policy should be clear, consistent, and can be applied to the whole school community. As Thomas and O'Bannon (2004) proposed, a school that implements BYOD should have a guideline that oversees the freedom and flexibility of using personal devices. The policy should set the limitation and boundaries so that the violation should result in consequences. Also, following up the rigorous and robust regulation, the assertiveness of the teacher in enforcing policies, rules, or procedures was believed by all participants as the main determinant of the success of implementing BYOD in schools. Teachers must have the authority and control over the devices brought by students (Burns-Sardone, 2014*).* Teachers must be firm in setting limits on when they can use and when they should keep their devices.

Moreover, giving understanding to students and parents about the main purpose of being allowed to bring devices to school also needs to be scheduled at the beginning of the school year. One teacher said:

> *I believe that we not only need to educate children about the BYOD program,*
> *but we also need to provide an explanation to parents about the importance of*
> *digital literacy at home.*

Fundamentally, devices that students own can be very beneficial for learning. Nonetheless, it is the absence of strong regulation, lack of teachers' authority, and lack of understanding of the purpose of using personal devices at school that makes the students often misuse the devices they bring. When these three aspects are combined, the implementation of BYOD will ultimately achieve its goals and the use of digital technology can be utilized according to its objectives.

5. Conclusion

The outbreak of COVID-19 has changed the face of education worldwide. Nowadays, digital technology has become a daily need in the teaching and learning process.

Students' ownership of digital devices also contributes to the transformation of education in Indonesia. BYOD or bring your own devices is used by many schools as a strategy to harness the ownership of digital devices in the teaching and learning process.

From three emerging findings of this study, it can be concluded that the teachers perceived BYOD implementation to bring more advantages to their teaching and learning process. The appropriate use of digital technology among students encourages them to create a more up-to-date, diverse, meaningful, and contextual lesson. However, the teachers also realized that some misbehavior could emerge as the shortcomings of BYOD implementation. The distraction of social media, misuse of personal devices, lack of social skills, and the chance of exclusivity or even bullying have become the negative side when teachers' authority and control are not in the right place.

Finally, it can be seen that all teachers support the implementation of BYOD at school with some notes. It is maintained that for a better implementation of BYOD, needed rigorous and robust regulation, regular monitoring, and control from teachers, as well as education of the students and parents toward the fundamental objectives of BYOD implementation, should be well established in the first place.

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The Role of Christian Teacher as "in loco parentis" in Digital-Based Educational World according to Anthropological View

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Abstract

Nowadays digital-based education requires teachers, students, and parents to be involved in the digital learning process. Christian teacher has important roles, one of them as a parent or "in loco parentis" in the school. This writing aims to know the urgency of the Christian teacher's role as "in loco parentis" and to examine the role of the Christian teacher as "in loco parentis" in a digital-based education according to the anthropological view. The method used is the literature review. The results of the discussion about the role of the Christian teacher as "in loco parentis" lead to the transfer of parental duties as a prime educator at home and become a partner of the teachers as the second party of educator in school. Carrying out the parental duties as a parent in school, especially in the digital world, means that the teacher has to participate in building students' character. One of which is to apply love and discipline. Suggestions for further research are to focus on students' level or the age of the child and analyze the opportunities for the need of teacher's role in the current education system.

**Keywords*:* Christian Teacher, Digital, Parent

1. Introduction

The educational world has changed over the past few years. This has become a concern because the changes are experienced by schools, teachers, students, and also parents. They are all involved not just in the classroom, physically but in the digital or online room. There might be some limitations faced by students and teachers that drive each person to be more engaged with the digital-based educational world and drive them to be more developed. The Minister of education, culture, research, and technology, Nadiem Makarim supports the role of teachers, digitalization of education, and technological developments and said that technology must be accelerated to increase the effectiveness of administrative work so that teachers and principals can be more focus on fulfilling students need (CNN Indonesia, 2021). The acceleration of technological devices must be in line with the optimization of the teacher's role in the learning process.

At first, the need to optimize the use of technology in education did not run well. There are some limitations faced by teachers during the transition from face to face in school to online learning. A survey conducted from May to June 2020 by RAND Corporation

American Educator Panels shows that, "31% of teachers said they had problems providing remote instruction. 20% they had problems with technology, including students' lack of access to the internet, devices, or students' and families' issues with using technology" (Klein, 2020). It shows that with every sophistication and change in digital and technological developments, humans still have limitations, both in response to it, to live with the existing sophistication. The teacher has an important role in responding to the sophistication of technology, in particular, it also has an impact on every learning process in the classroom.

In a digital-based education context, there are many possibilities for new attitudes and or habits. Whether it supports the teaching and learning process or opens up to technological and digital sophistication. The need to get involved in maintaining and transforming the education system directly requires teachers and students to be more open to learning new things. The focus of this research is one of the keys established between parents and their children at home, thus the teacher also has an opportunity to build a good relationship with students and drive students to hone self-development amid the rapid development of technology. This role of the teacher is also known as "in loco parentis" or as parents in school. As "in loco parentis" in school, teachers look at the students as Imago Dei who continue to encourage them to develop their uniqueness and know God's purpose in their lives (Zendrato et al., 2019). Therefore, the researcher sees that teachers can create a good communication space with students. Teacher as a parent in a digital-based educational world needs to understand the students and lead them to the right path. Christian teacher also needs to lead the student so that they can know their identity in Christ and develop their potential of uniqueness.

Based on the context of the discussion, the statements of problems offered by the researcher are, why the role of the Christian teacher as "in loco parentis" is necessary in today's digital era and how is the role of the Christian teacher as "in loco parentis" in the digital-based educational world? Therefore, the purpose of this writing is to know the urgency of the Christian teacher's role as "in loco parentis" and to examine the role of the Christian teacher as "in loco parentis" in the digital-based educational world according to the anthropological view.

2. Literature review
Philosophy of Education: Anthropology

Some fundamental questions help the teacher to have a clear understanding of education and the relationship between teacher and students. It can be studied in the philosophy of education which leads to educational problems. The purpose of the philosophy of education is to inspire the way teachers organize the ideal learning process (Amka, 2019). The Philosophy of education is used to drive the role of future teachers, leaders, the counselors, to face the real big and fundamental questions of meaning and purpose of life and education (Knight, 2009). The presence of a philosophy of education provides the right foundation for educators involved to see the purpose of education as a whole. There are 3 major parts of the philosophy of education: 1) Metaphysics, asking about what is real?; 2) Epistemology, asking what is true?; 3) Axiology, asking about what is the value?. In metaphysics, there are several parts, one of which is anthropology.

Ihromi (as cited in Simbolon, 2020) states that anthropology comes from the Greek word, Anthropos means human and logos means knowledge. Therefore anthropology can

be defined as a discipline that studies human beings based on their relentless curiosity. In alignment with that statement, Satria et al. (2020) state that Anthropology can be interpreted by studying humans along with various philosophies and life etiquettes. Based on Bilo (2019), Anthropological aspects are closely related to the study of humans. Associated with education, anthropology is bound with humans as the subject and object in the learning process. Based on those explanations, it can be concluded that anthropology is a study of humans with all their interrelationships. In Christian anthropology, humans are given the abilities and capacities so that they can develop their creativity within the framework of relationships with God and others. Humans, as Imago Dei in responding to God's call in their lives, are also encouraged to express the nature of creativity that has been given to them.

In education, anthropology is quite related to the roles of Christian teachers, students, and every relationship that is built within the school. If examined more deeply, we cannot see the role of teacher and students in separate parts. The relevance of one individual to another is very important, specifically in the learning process. When we see the relationship between the Triune God, we see the good relationship that can also be applied in the classroom. Christian teacher holds an important part in building a good relationship with students, helping them to maximize their capacities, and also leading them to know their identity in Christ. So, the conclusion is that a teacher as an educator needs to build and have a good relationship with students, also the opposite. The source of all the good relationships that drive Christian teacher comes from the source of all creation, God Himself. To lead students in their growth and right paths, the teacher needs to walk first on the right paths.

Digital-Based Education
These days, the pace of the internet and all the sophistication have a great impact on human life. According to Samsudi and Hosaini (2020), the rapid development of the role of digital and technology makes it easy to access a large amount of information. Astini (2020) states that the education system in the 4.0 era is a part of human creativity by utilizing digital technology in a learning process which is known as lifelong learning, flexible education system, and personalized learning. "Digital education is the innovative use of digital tools and technologies during teaching and learning and is often referred to as Technology Enhanced Learning (TEL) or e-learning" (McLaughlin, 2018). It can be concluded that digital-based education in industrial 4.0 is an innovation in transferring knowledge through online interactions that are built between teachers and students. This learning also utilizes supportive digital technology.

There are some digital learning media used by the school during online learning. The purpose is simply to keep the learning process as it was before in school. Some of them are Microsoft Teams, Google Classroom, and Whatsapp. Aside from that, teachers and students need to have more exploration of digital rooms that can be used to support the learning process. Based on Izmuddin et al. (2020), the era of digital media nowadays changes the world, and the way people receive some information, becomes easier. In

alignment with that, Prisgunanto (2018) states that with all the free access to the internet (information channels), the absence of restrictions on access to information causes drastic changes in the constellation of human life. In the educational world, free access to the internet and unlimited data happens because it is influenced by the development of the internet and massive digital technology as the backbone of the movement and connectivity of humans and machines (Risdianto, 2019). Students are encouraged to learn more about how to use and utilize all the technological sophistication wisely. Students might have their own space to explore all the sophistication and they also have a chance to filter all the good information so that it can help them, both during the learning process or for the provision in the future. To avoid the expansion of students' exploration space, the teacher still has their side to protect them by taking preventive action in their role. One of which is to lead and tell the right ones, what they should and shouldn't do.

Teachers also faced difficulties in the midst of the industry of the 4.0 era, especially between the transition from conventional education in school to a part of education with technology and digital. Before teachers join the digitalization world, they must first, know about it. If technology and digital have good and bad sides according to the users and purpose, they must know, where it will lead them and what's the benefit? Teachers can adjust and choose the right efforts such as time management in using digital media during the learning process, monitoring the online activities, and others that can support the learning process (Nurjanah & Mukarromah, 2021). The other things about using digital and technology are teachers can encourage students to achieve competencies in response to industry 4.0. Students are encouraged to have collaborative and more communicative skills, improve their literacy in communication and technology also for the media and information, build problem-solving and critical thinking skills, creative thinking, and lastly, apply contextual learning skills (Dito & Pujiastuti, 2021).

The rapid development of the role of digital and technology shows 2 sides, good and bad. In the educational world, the purpose is clear to build, and have connectivity between teachers and students during the learning process. Even if there is a transition from face-to-face and the only use of books in school to the digital-educational world by using technology and digital, teachers and students are encouraged, together, to build a good digital environment that supports the teaching and learning process. It can be concluded that the digital-educational world is a creative innovation of the changes from conventional education to a part of education with technology and digital.

Christian Teacher

Prijanto defines a Christian teacher as a model for life that reflects God, who has previously been born again and works to manage His creation (2017). A Christian teacher is an educator that has the heart to "seek and save the lost" so that students can be returned to the image and likeness of God (Adhielvra & Susanti, 2020). A Christian teacher is a Christ-centered educator who implements the teaching of Christ in teaching and learning activities in the classroom and outside the classroom (Simanjuntak, 2018). Based on those explanations, it can be concluded that a Christian teacher is a person who has been born again, makes a change, and reflects God in the classroom (during the learning process) and outside the classroom.

As it was written in Proverb 22:6, "Train up a child in the way he should go: and when

he is old, he will not depart from it". According to Wulanata, the main task of a Christian teacher in the Christian education context is to help students so that they may know God The Father in Jesus Christ, and by His Word, they can grow to be more like Christ in their daily life with the help of the Holy Spirit (2018). This purpose of Christian teaching makes the presence of Christian teachers in the educational world very important. The conclusion is that the calling to teach as a Christian teacher makes it clear that Christian teachers need to have the humility to always learn and live out the Christian teaching in daily life. Every Christian teacher must make Christ the center of their life also in the teaching and learning process student-oriented. Thus, the purpose of teaching and guidance of Christian teachers is to bring students in their character building and find their identity as children of God, which can be implemented properly.

"in loco parentis"

As an educator, a teacher needs to teach and lead students. On the other side, teachers also have roles as "in loco parentis" or as a parent in school. According to Tung (2013), the teacher has a role as a parent by becoming a partner of parents to educate students in school. It means the teacher is given the responsibility where parents are trusting their children to be educated by the teacher. Teacher as "in loco parentis" means, the transfer of parental duties as a prime educator at home and become a partner of the teacher as a second party of educator in school. The teacher is under the supervision of parents (Rasilim, 2019). According to Giesselman (as cited in Nakpodia, 2012), parents voluntarily put their Child's trust in the authority of the teacher, who spends their entire day with the child in class or at school. Based on those explanations, it can be concluded that the teacher's role as "in loco parentis" means the transfer of parental duties at home to the teacher in a school to help and educate students so that they can become better people.

We need to understand that the role of parents at home in building and or establishing their communication and relationship with their child can also be applied by the teacher in school. The purpose of communicating and building a good relationship is to know them more, help them, become a person that they can put their trust in, and lead them to the right path. According to Juhji (2016), the first role of a teacher is to instill values and sustainably build character, which goes along with Hendra (2015), There is love and discipline in building a student's character. Love and discipline must go hand in hand (balance) according to the student's character. Rahmadi & Pancarania (2020) state that primarily, Christian teacher has a big role in building students' character. Character that is in accordance with the character of Christ.

Christian teachers in living their role as "in loco parentis" are not only carrying out parental duties in school. Christian teacher as "in loco parentis" means that they have the duty to educate and take part in building students' character with Christ as the center. In building students' character, teachers can apply love and discipline in the classroom. Apart from that, teachers as "in loco parentis" can also give a space for students to develop their abilities and capacities, and lead them so that they know their uniqueness as the image and likeness of God.

3. Research Method

The research method used is literature review in collecting facts and analyzing the foundation of educational philosophy that supports this writing. "Using a literature review to indicate where proposed research might contribute to knowledge, therefore, it is helpful to think in terms of identifying the existing beliefs people have and the level of confidence with which they hold them" (Knopf, 2006, p. 128). The result of this writing leads to the role of Christian teacher as "in loco parentis" in the digital-based educational world.

4. Results and Discussion

The rise of digital development and its use which is very needed by this generation reflects how humans cannot be separated from technology and digital since it supports humans in many aspects. In a digital-based educational world, teachers must be able to know, understand, and care about the effect of using technology and digital. Both good and bad sides might appear during or after the learning process. According to Prijanto (2017), this generation tends to be less in communication, verbally, egocentric and individualistic, live instantly, and is impatient. Those factors might be seen in students nowadays. Tent to be less in communication and individualistic shows the way humans only live to themselves. Next, live instantly and impatiently shows the character decline that might be tainted by today's digitalization. Students have their own spaces in exploring the digital world and somehow they can stick to it without any control. A teacher should be aware of the pitfalls of the digital world.

As it has been mentioned before, how the teacher is aware and leads students to the right path starts with knowing the students as children of God and as the image of God. By seeing the relationship as the main way to be more engaged with students, the teacher needs to build the relationship with students. Also between students and students. Putra & Irwansyah state that the distance teaching and learning process not only requires interaction from students but also from teachers to explore the medium used (2020). At the same time the role of the teacher in conditioning the space which is visible for their presence. If we reflect on the source of all relation, we see the relationship in God the Trinity, and His human creation reflects the attributes of God Himself, thus humans are created to have a relationship with themselves and other human beings (Estep, Anthony, & Allison, 2008; Grudem, 1994)

The relationship built by the Christian teacher with students does not become the only result of transformation and being born again. Priyatna states that a Christian teacher is called to teach and become a shepherd of students as Jesus once did so that they then have the character of Christ and bear fruit (2017). The fruit as the result of daily transformation shown by the teacher should also reflect the fruit of the Spirit as written in the Bible. Galatians 15:22-23, "But the fruit of Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law". It shows that the call as a Christian teacher to teach and shepherd the disciples means a Christian teacher is obligated to live and become an example of love, joy, and patience, regardless of students' uniqueness.

Christian teachers in carrying out their role as "in loco parentis" in schools can apply the

fruit of the spirit as in the implementation of love and discipline. As it was the foremost law Jesus taught in the bible (Matthew 22:34-40), thus the love itself is divided into three equal parts, love God, love yourself, and love others. Graham (as cited in Tafona'o, 2019) states that only if love does not characterize someone's life, then the life is empty. By applying love, it can shape someone and build someone's character. Christian teachers as "in loco parentis" can apply this aspect (love). In a digital-based educational context, for example, a Christian teacher as "in loco parentis" can apply the love of God on how teachers can keep the relationship with students without any discrimination. On the other hand, the love applied by the teachers can be seen in how they are willing to open up to learning something, not only to enrich their knowledge but also to support the teaching and learning process. After all, the digital-based education system can be one of the tools used to preach the gospel. The basics of love must be in line with the purpose of a Christian teacher's calling to teach, not restricted to the space or media used in the learning process.

According to Hendra (2015), the form of compliance with discipline can also be through the provision of rules or laws. In alignment with it, Martsiswati and Suryono (2014) explain the implementation of discipline. The teacher has the responsibility to lead students so that they have an understanding of rules and norms and behave well according to the purpose of rules and norms. Not only that, by applying good discipline, Christian teachers in their role as parents can also apply the discipline with Christ-centered and not cornering students for their mistakes or any bad things done. Besides knowing the students, firstly, the teacher needs to be a role model. Cahyati and Kusumah (as cited in Manurung, 2021) state that a good role model for children comes from the parents so while children learn, parents can monitor children's phase of development. It can also be applied by the teacher when they carry out their parental duties in school.

In assignments, for example, it is often found that some students are late in turning in assignments. What will the teacher do with those who are late in turning in the assignment? Or even didn't submit the assignment. Christian teachers as a parent in school should not directly give any punishment in response to a student's tardiness. The teacher might have a chance to know the cause or approach the students. Good discipline can not only be done through punishment but through some approach that touches students' hearts. The purpose is first to know what the cause is and what the right steps are to take. Christian teacher as a parent in school truly takes an important role in building students' character, especially during this online learning. In addition to that, when students do not listen to teacher directions during online learning, for example, the teacher might have a call with them directly after the class or communicate with parents. Teachers' attention is also important and needed during this online learning.

Manurung (2021) concluded that the role of parents in building their children's character can be done by building communication using their children's love language and making themselves an example, giving them space to grow and through firm actions in love. Amid the digital world and some unlimited access, the role of Christian teachers as "in loco parentis" has become very important. Besides carrying out the parental duties at home by becoming a parent in school (applying love and discipline), Christian teachers as "in loco parentis" also take a place to lead students so that they can develop their capacity and

ability in the middle of the digital-based educational world. Then, Christian teachers need to lead students so that they can have Christ-like character and their identity as bearers of the image and likeness of God.

5. Conclusion

Becoming a Christian teacher means being an example in living the calling to serve, teach, and also lead students. In a role as "in loco parentis", teachers carrying out the parental beliefs by living out the role in school to educate, guide, and foremost, become a shepherd for students so that they can find their identity as children of God. If the family is the closest community to children where parents are the prime educators at home, the teacher as a parent in school can participate in the student's character development. It can be done by applying love and discipline. Amid digital-based education, the teacher is required to understand and be more aware of the threats of the digitalization era to students' character development. Christian teachers can maximize the use of digital platforms in school to build a good relationship or as a tool to communicate with students so later on, the teacher can still maximize their role as "in loco parentis" in the digital-based educational world.

Based on the literature review made, suggestions for further research are to be more focused on the students' level in school and based on the age of the child. It can be studied more deeply using the theory of child development and according to the phenomena that occur as a result of changes in the education system every day.

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CEKristal : Collaborative Digital Module for Character Education for Christian Schools in Indonesian Contexts

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Abstract

Character education has been a significant issue that has to be addressed in Indonesia's education system, even more in Christian education contexts. As the government has established national policies in regards to character education, it still leaves holes on its implementations, especially for Christian schools. Moreover, in the digital era for the time being , the use of technology is inevitable. This study is based on a research and development (R&D) methodology. The aim of this study was to answer the implementation of character education by creating a collaborative digital module called CEKristal (Character Education Kristal). CEKristal was initiated by Christian-based character education implementations for Christian schools that are in line with the government education system. It accommodates 18 basic values as suggested in Indonesia's education system policies. CEKristal is a collaborative module because it involves 4 parties, namely teachers, students, parents, and churches, to collaboratively conduct the character education process, including giving assessment for students.

Keywords: Character Education, Cekristal, Digital Module, Christian Education

1. Introduction

Character education is an educational issue that gets a lot of attention from education practitioners both at home and abroad. The emergence of various studies, thoughts and research results related to character education shows that this topic is getting serious attention in the midst of changes and advances in science. This fact also confirms that character education does not only need to be considered but becomes a new challenge related to its implementation in the midst of social changes along with the progress of the times.

The urgency of character building in Indonesia has actually been a concern since the beginning of Indonesia's independence. Bung Karno, the first president of Indonesia, stated that there are at least 3 big challenges that must be faced by the next generation of the Indonesian nation after independence. These challenges are: (1) establish a unified and sovereign state; (2) build the nation, and (3) build character; this nation must be built by prioritizing character building (Samani & Hariyanto, 2011). This is because character education becomes the main foundation in increasing the degree and dignity of the Indonesian nation (Hasibuan, 2014).

Character education in the Indonesian education system has received serious attention again since the issuance of government regulation UU No. 20 year 2003, known as *Undang-undang Sistem Pendidikan Nasional (Sisdiknas)* or the National Education System Law. Article 3 of the National Education System Law explicitly states that: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God. Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a gro democratic and responsible citizen."(Undang-Undang Sistem Pendidikan Nasional UU No 20 Tahun 2003, n.d.). In its development, the government issued Presidential Regulation of the Republic of Indonesia (*Peraturan Presiden Republik Indonesia*) number 87 year 2017 concerning Strengthening Character Education which affirms that: "Strengthening character education as referred to in letter b is a shared responsibility of the family, education unit, and society." (Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 Tentang Penguatan Pendidikan Karakter, n.d.). Based on this law, the Indonesian government calls for character education to be a priority education program that must be implemented at the education unit levels.

As stated above, according to the national education system, character education is highly important in the education system. Character education aims to increase the quality of the implementation and results of education in schools to achieve integrated and noble character according to the graduate competency standards (Zaman, 2019). However, in its implementation, various problems arise that must be responded to by all parties, both government and educational institutions. Some crucial problems related to the character education system in Indonesia and its implementation methods in schools, including teachers' training and materials. This study tries to provide solutions by creating CEKristal, a collaborative digital module for Christian schools in Indonesia. CEKristal tries to equip teachers, along with parents and church leaders, with character education teaching materials, instructions for teaching learning process, including assessment.

2. Literature review

Education is a national movement that creates schools to grow and develop young people who are ethical, responsible and caring and provide examples in teaching and practicing universal character values so that they have an impact on changing human character (Lickona, 1991). This concept emphasizes that character education must become a national movement that ultimately realizes social transformation. This should be the answer for the issue concerning the gap between the application of character education and the reality of the character of society, in which character education is often seen as not more than a formality to meet educational standards in Indonesia (Harefa & Tabrani, 2021).

Thomas Lickona, has long emphasized the importance of the conception and implementation of character education in the education system. Lickona (2013) explains the reasons behind the decline in character education. According to him, there are several reasons behind character education starting to crumble and blur in school education: 1). Effects of Evolution (Charles Darwin), 2). Theory of Relativism (Einstein), 3). The phenomenon of changing the paradigm of values and facts in several European and American universities. New philosophical theories and concepts get a foothold in Logical

Positivism, 4). The emergence of policies in several schools that prohibit schools from imposing certain values on the grounds of imprisoning freedom of thought, 5). The Rise of Personalism in the 1960s and 1970s (Lickona, 2013). Personalism echoes the dignity, self-worth and autonomy of the individual. Based on the explanation above, it can be emphasized that the problem of implementing character education actually appears and develops in the world of academia or educational institutions themselves. This condition is an irony that must be faced by teachers who should affirm and pass on the order of values and character guidelines in the educational process.

Zubaedi (2011), confirms the character education design framework. According to him, character education is based on basic human characters, which are sourced from universal or absolute moral values. These values are born from religion which is then referred to as the golden rule. Zubaedi listed these basic character values, including: love of God and His creation, care and cooperation, honesty, respect, responsibility, courtesy, compassion, justice and leadership, self-confidence, creativity, hard work and never give up, tolerance, kind and humble, love peace and unity. According to him, the grand design developed by the Ministry of National Education (2010) psychologically and socio-culturally emphasizes the formation of character within the individual. This concept is a function of the entire potential of the individual human including cognitive, affective and psychomotor aspects.

The theory of character configuration in the context of the totality process and socio-cultural, is usually grouped into several divisions: (1) *olah hati* (heart formation), which is related to the heart (spiritual and emotional development), (2) *olah pikir* (critical thinking), related to thoughts (intellectual development), (3) *olahraga dan kinestetik* (physical formation and kinesthetic), and (4) *olah rasa dan karsa* (affective and creativity formation). Zubaedi explains this concept in the following table :

Table 1. Character Education Concept Table by Zubaedi (Zubaedi, 2011)

OLAH PIKIR/Critical Thinking Cerdas/Smart	OLAH HATI/Heart Formation Jujur, bertanggung jawab/Honest and responsible
OLAH RAGA (KINESTETIK)/Physical Formation Bersih, sehat, menarik/Clean, Healthy, Appealing	OLAH RASA DAN KARSA/Affective and Creativity Formation Peduli dan kreatif./Caring and creative

The implementation of character education is often assumed to be schools' responsibilities. This assumption is actually a new problem for schools in the process of transforming the lives of students. The implementation of true character education is not the responsibility of the school alone. However, school institutions have both rights and obligations in implementing this character education program. Schools have the right means that schools should have the creativity to create models and modules related to the

implementation of this program. Being an obligation, of course, is related to the governance of the implementation of this program by schools. Schools must also realize that the responsibility for character education must involve various parties, both internal and external to the schools. Collaboration in the implementation of character education will certainly result in the effective implementation of this program (Warren & Henry A. Peel, 2001).

In the context of Indonesian education, the problem of implementing character education is clearly seen in several aspects. Based on field findings, it can be identified that the problems that emerged after the emergence of this policy in 2003 can be described as follows:

1). At the national level, character education policies are not accompanied by standard implementation models and modules that serve as guidelines for schools in Indonesia.

2). At the regional level (Province/Regency/City), the lack of awareness of the unified understanding of the implementation of character education creates difficulties in assessing the success of this program in existing schools. There is also a lack of supervision on the implementation of character education programs. The carrying capacity of the legal framework and reference, especially for local governments regarding the implementation of character education, has not been binding and has become a power pressure in school units.

3). At the school level, there is a lack of a comprehensive understanding of the essence, purpose and unity of the character education implementation model. The diversity of implementation models that have been implemented so far has resulted in a lack of unity of focus, involvement and commitment from school residents to implement this program. So we need a model that conditions the involvement of all parties, both internal and external to the school, as schools are places of moral education because children receive little moral education from parents (Widharyanto et al., 2021). Therefore, school must take a bigger role in character education.

The problem of implementing other character education is also evident in its practice, as explained by Doni Koesoema. According to him, the present practice of character education can be divided into four, namely: (Koesoema, 2012).

1). Character education is manifested explicitly by making special subjects. The practice of this model depends on the policies of each school.

2). Character education is integrated in the curriculum. This model usually emphasizes several subjects in the delivery of character education, namely religion, language, civic education, physical education and health. In essence, this model applies character education not to one specific subject.

3). Character education is contained in all subjects. This means that each subject teacher must add character education in their teaching materials.

4). Character education is instilled in schools through an informal curriculum approach (hidden curriculum). This model assumes that students will learn character values from what they see and experience during the learning process, both inside and outside the classroom.

The practice of character education with these various models raises problems specifically related to models 2 to 4. The practice of character education without special subjects will be difficult to measure the achievement of character education goals in the student learning process. In addition, not all subject teachers are ready and able to

emphasize character education in teaching materials according to their subject area.

In his book, Doni Koesoema also mentions some basic problems in implementing character education. There are at least eight other issues that arise, including: controversy about the meaning of character, value conflicts, coherence of value systems, criteria for determining good character, controversy about the goals of character education, methodological issues, indoctrination, assessment (evaluation) issues and the lack of contributions from parties outside schools (Koesoema, 2012).

The legal basis for implementing character education in Indonesia can be found in some regulations, such as : 1945 Constitution Amendment; Law no. 20/2003 concerning the National Education System; PP No. 19/2005 concerning National Education Standards; PP No. 17/2010 concerning the Management and Implementation of Education; Permendiknas No. 39/2008 regarding Student Development; Permendiknas No. 22/2006 concerning Content Standards; Permendiknas No. 23/2006 concerning Graduate Competency Standards; the National Medium-Term Government Plan: 2010-2014; the Ministry of National Education Strategic Plan 2010-2014; and the 2010-2014 Directorate of Junior High School Development Strategic Plan. The legal basis as formulated is a reference that serves to protect the implementation of character education in schools from early education to higher education. This means that character education is not only part of the educational process but is the obligation of school institutions to carry out.

3. Research Method

This study was initiated by observations on how character education is implemented effectively in Christian schools. It was supported by data based on interviews with some Christian school leaders. The data shows that there are at least four main problems regarding effective character education teaching in schools : teaching materials, teaching methods, teachers' confusion over the teaching practices, and collaboration with parents and churches to have effective character education. This study is proposed to answer those problems through a literature review methodology. In this methodology, researchers discuss the concepts and theories of character education, as well as findings on implementation issues, especially in Christian schools. Finally, this study presents CEKristal as the solution to the character education teaching implementation problems.

4. Results and Discussion

Challenge of Character Education in Christian Schools

The concept and awareness of the importance of character education has existed for a long time in the context of education in Christian schools. In some literature it is emphasized that character education is an important part of the Christian teaching tradition. The consistency of this statement was clearly called for by Martin Luther Jr. in his speech, "we must remember that intelligence alone is not enough". Intelligence balanced with character, that is the essence and real purpose of education, (Martin Luther King, Jr. Speech at Morehouse College, 1948). In the perspective of Christian education, intellectual and

character must appear balanced given by educational institutions (Setiawani & Stephen, 2012). The practice of Christian education in Indonesia also cannot be separated from the direction and goals of Indonesian national education in accordance with the 1945 Constitution (Heriyanto, 2013). Associated with intellectuals, Christian students are taught and shaped to experience development and even trained to find new things in knowledge. On the other hand, character education should not be separated from all the activities of seeking new knowledge. It is related to knowing the good, loving the good, and acting the good (Taniady, 2022). Character education actually gets an important place so that students' intellectuals are guided through their character.

Character education in Christian schools is realized to produce students' lives with noble character based on the biblical concepts they receive in education. Christian character education instills moral principles based on the Bible, as absolute moral value (Nainggolan, 2021). Character education will lead students to understand and live a proper life by respecting God and loving others in the context of a pluralistic society (Matthew 22:36-40).

In the context of Christian education, the problem of implementing character education also arises. The problems found by the authors in the field include: the absence of digital management and modules, the absence of a collaborative character education module involving students' families, the absence of raw materials, the diversity of church denominations that have an impact on the diversity of theological interpretations, the confusion of the praxis model of character education, the lack of teacher training, students who are bored with character education teaching methods that tend to be monotonous, etc. These questions will be answered through the CEKristal character education module that the author proposes

CEKristal character education module

The CEKristal module management model adopts Deming's PDCA management system. In the researcher's perspective, the quality management model used to underlie the quality standards of this character education program is the Plan, Do, Check, and Act (PDCA) quality management model, which was developed by William Edwards Deming. The PDCA concept adopted by the researcher aims to realize the implementation of character education programs based on planning, use of appropriate procedures, measurable supervision and corrective actions in order to produce appropriate and effective models and modules. Quality management using the PDCA concept will help the managerial level of school leaders to provide evaluation and accountability for character education programs more objectively (Sallis, 2002). The following figure will clarify the concept of PDCA in the character education management stage (Patel, 2017):

Figure 1. Concept of PDCA *(Patel, 2017)*

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The PDCA management model in the implementation of character education is collaborative involving four parties, namely students, schools, parents and the church. This model is the hope of creating a transformation of students' lives that respect personal values, plurality and nationalism while at the same time uniting students' self-identity as an integral part of national life. Not only that, in its implementation,schools will need to collaborate with external school parties, especially families, churches and Christian communities to see the development of students' character in various aspects of their lives. Previous study also shows that in order to see the continuity and create an effective character education learning process, schools must involve outside parties, namely parents and society, which are addressed as external strategies in character education (Maunah, 2016).

The name CEKristal is an abbreviation of Character Education Kristal. Kristal is the name of its character education program which means *Kristen Total*. Crystal philosophy as a stone formed from various elements and through a process of many years, describes the formation of a beautiful character. The strength, beauty and harmony of crystal stones express their formation through a constant and long process. The formation of students' character that is timeless is the hope of creating a young generation that controls the flow of time and is not eroded by it. The formation of the right character, supported by the right community produces a person like a crystal stone that is strong, beautiful and harmonious.

CEKristal is a character education module that helps implement character education programs in Christian schools in digital form. This module refers to eighteen themes of character education that have been determined by the Ministry of Education and Culture. The eighteen themes of the Ministry of Education and Culture are then mixed and extracted from the Bible, so that all materials are based on Christian values in the perspective of Reformed Evangelical theology. This module facilitates schools to implement character education in a collaborative method involving students, schools, parents and churches in a digital application. In practice, this module can be accessed via smartphones, so both parents and the church can follow the material according to the theme given by the school. In giving grades and evaluations related to a student's character development, this module will involve four parties, namely between students, schools (character education teachers), parents and the church. This CEKristal digital module will make it easier for all parties to access material that is equipped with theological basis and depth, discussions and case studies and videos that are interesting for students. This means that this module will involve more of the role of students in observing, understanding and practicing character education. The teacher only gives a lesson for fifteen minutes from each theme, then students are asked to watch case study videos and discuss the character values they learn. In the end students are asked to make a commitment to the application of character values from each theme.

In order to have better understanding about CEKristal module, there are some basic elements that build this module :

1. Module Name : CEKristal (Character Education Kristal). The material and menu for the CEKristal module can be accessed through digital application. This module is more

appropriate to be applied at the secondary school level (SMP/Junior High School or SMA/Senior High School)

2.   Materials: the material is presented according to the learning sequence consisting of themes, introductions, explanations of themes based on Bible excavations, case studies, discussions, practical observations of themes by students in daily life, and student commitment to each theme. The materials are ready and presented in word document forms, PDF, and powerpoint for teachers.

3.   Tasks/assignments : students have the opportunities to learn each theme by doing interviews with parents or church leaders. On top of that, students are required to write their personal commitments. Parents/church leaders also have tasks to answer students' interviews and emphasize values to the students. Furthermore, they will monitor the character values in students' performance.

4.   Delivery method: The teacher presents the material for 15 minutes, and then there will be discussion on case studies (both in the form of videos and case stories), discussions, student personal observations and student commitments. There are 18 themes in total.   Each semester, students will learn 4 themes covered in 12 weekly meetings.

5.   Evaluation : assessment comes from different parties, including peer assessment, assessment form parents, church leaders, and teachers.

6.   Collaborative module: Through the CEKristal module, character education is not only limited to schools but requires the cooperation of parents and the church. This is where the meaning of Kristal (*Kristen Total*) is emphasized, namely that all parties are obliged and contribute significantly to students' character education. The totality of Christianity should not only be seen from one side, but is formed from various elements and parties like the biblical picture that we are members of the body of Christ. Each member of the body has a unique role and must function for the body to work well.

7.   Digital module: CEKristal module is designed digitally (online) to facilitate communication and delivery of information about the theme and character development of students by the school to parents. This module will really help both the school and parents to be actively involved in learning and seeing student development more comprehensively. Materials with creative themes and presentations as well as discussions will teach students to see characters from various perspectives. For students, this module will enrich their understanding because it is not only presented in class, but there are also several themes that lead them to practice directly both at home and in the community. Moreover, students and parents are taught to understand character values based on an investigation of biblical values.

CEKristal module will provide at least seven advantages, they are:

1.   The material is based on Christian values. These values are taken both doctrinally and biblical character studies.

2.   It has holistic material themes. Even though they are taken from Christian values, the themes are a combination of holistic character themes set out in the Indonesian national education system related to 18 themes of character education.

3.   Relevant & Communicative. This program is designed to accommodate the character needs of teenagers based on the themes and interests of teenagers. This is also an

hour program, which means that this character education program is designed for only one hour of lessons per week. This one hour movement is considered effective for students because it is short, interactive and interesting.

4. Collaborative and Responsive. This character education program involves many parties, namely schools, students, parents and churches. All parties are required to contribute significantly according to their roles. Students are given space to express their ideas, opinions and positions in responding to cases of everyday characters.

5. Transformative guide. This program is designed to produce a natural, non-threatening student transformation. The practice of living based on Christian values will be guided by various parties including schools, parents, churches and even fellow students.

6. Digital and interactive. This program is made in digital form to make it easier for all parties involved to access materials and contribute through real roles. All parties can access materials through smartphones, so it can make it easier and flexible for parents. Students are required to be active and interactive through discussions which are divided into interesting sessions including discussions and case studies. This program also trains students to practice character values in their daily life.

7. Objective evaluation. The assessment or evaluation of student life transformation is designed to be more objective because it involves all parties who contribute to this program, namely schools, parents, churches and students in the form provided.

In addition, this module involves 7 internal school parties. The school's internal parties who play an important role in this program are the Principal, Vice Head of Student Affairs, Guidance Counseling teachers, Class Homerooms, teachers, students and staff. Meanwhile, the external parties of the school are parents and the church. This means that conceptually, this module directly involves students and the Christian community in their daily learning process.

5. Conclusion

The CEKristal character education module is an alternative that can be used by Christian schools (teachers and educators) to overcome the problem of implementing character education that has been determined by the national education system. Various problems of implementing character education that have been discussed in this paper have been accommodated in the CEKristal module. The explanation and introduction of this module is expected to be the answer for Christian schools in optimizing character education programs in their respective places.

Based on this study and its findings, it is suggested that schools need to provide character education teaching facilities that embrace parents and church leaders because character education should not be limited inside school environments. Therefore, schools must initiate collaborative teaching for character education. Furthermore, schools must provide training for teachers to enable them to effectively implement character education teachings at schools.

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Interactive and Multimodal Learning of Hermeneutics Courses with Hermes AI Chatbot

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Abstract

Hermeneutic learning has been presented through limited media. During the pandemic, teachers experienced many difficulties in presenting this course material. Students need to be guided to comprehend not only the definition, history, and principles of Hermeneutics but also how they use tools and explore genres of the Bible. This limitation is coupled with the condition of students who do not have adequate devices, poor internet connection, and the inability to buy quotas. A very simple yet interactive and multimodal learning method is needed. Learning methods are interesting, cheap, and easy to understand and comprehensive in answering existing limitations. This AI-based Hermes chatbot tries to answer the challenge. Student involvement in the use of this learning chatbot, makes them enjoy and love this course, and unconsciously mastery of this course makes them learn independently and be able to explore. May the Hermes Chatbot be a learning tool for this new generation. Then, they will love God's Word, grow, and become more like Christ.

Keywords: Learning, Chatbot, Hermeneutics, Interactive, Multimodal.

1. Introduction

It has been acknowledged that learning about hermeneutics at the stratum level one theology is considerably significant. This learning might determine the students into individuals who are motivated in finding and loving the truth contained in the Bible. These students are trained to have hermeneutic principles in observing, interpreting, and applying the truths they have found during this process. They are also prepared to present the truth to those who have been entrusted to be served. Grant R. Osborne provides a metaphor in teaching his students to prepare a dish from God's Word to provide solid food for people who they will serve (cf. Heb. 5:14) (Osborne, 2012, p. xv). Generally, this is the goal and determinant of success in this study.

It is a big challenge for educators to deliver the study to achieve the expected results during this pandemic. Educators and students were required to adapt to the Distance Learning (PJJ) method. The common challenges faced by educators are as follows: a) Lack of supervision from educators, motivation, and interest in learning among students tend to decrease. b) The difficulty of measuring and analyzing students' learning progress at home during PJJ. c) Limited internet quota to facilitate PJJ (Dewi, Julia, & Jonathan, Digital Training in Building Chatbot-based Online Learning Media: Action Research for Teachers in

Semarang City through the "Train The Teachers" Training, 2022). Distance learning causes some difficulties particularly in applying the principles of hermeneutics. Another difficulty was related to the uneven distribution of facilities owned by both educators and students. Unstable network and inadequate devices lead to inadequate learning process.

Therefore, the researcher tried to find an appropriate presentation of learning that can overcome these difficulties, which is a new learning presentation technique, where students can learn anytime and anywhere, and repeat to learn the material (Kustandi & Darmawan, 2020). The presentation of learning that is enjoyed by students has been customized with today's young generation.

The researcher chose chatbots, as one of the artificial intelligence manifestations, based on: First, rapid technological developments. Second, the 'attachment' between teachers and students with gadgets, especially mobile phones (Mahdi, 2022). Third, on the characteristics of young people who enjoy the learning process with a fun method (Yildirim, 2017). Fourth, the characteristics of chatbots that can be easily accessed and used (Tan, 2021). Fifth, chatbots enable the presentation of learning in a multimodal manner. Sixth, chatbots allow students to learn anytime and anywhere and relearn the lessons.

This study aims to design a Hermeneutics learning chatbot application for stratum one theology students using the Education chatbot template from Ai4impact - a Global AI community from Singapore with a social mission to help nonprogrammers learn to build Artificial Intelligence applications (www.ai4impact.org).

At the analysis stage, the success of this chatbot was determined by the fulfillment of all needs in presenting material, quizzes, and interesting facts that are presented in an interactive and multimodal, it can be accessed easily, accepted with fun, and improved understanding and mastery the material for students.

2. Literature Review

A chatbot is a virtual robot with artificial intelligence that imitates human conversations via voice messages, text chats, or both via the internet. In short, this chatbot is a virtual conversation in which one party is a chat robot (Sugiono, 2021). This chatbot feature has been used in various industries to convey information. (Moechammad Sarosa, 2020)

Nowadays chatbots have been developed and used in education as well. This technology can stimulate interaction between educators and students in the classroom in online and offline formats, thereby creating effective and fun learning for students (Christanti M., Kurniawan, & Lim, 2021). The chatbot which was developed for hermeneutics learning used a web-based to facilitate access without installing or downloading an application. Presentation of material could be performed multimodally through this chatbot.

The presentation of multimodal learning has been developed recently. Variance in capability, learning methods, and intelligence of each student (Al Fajri, 2022), has encouraged the researcher to present multimodal learning. In this case, multimodal means a combination of several components, such as Text, Image/Visual, Color, Audio, and Video, connected to certain websites or other social media, as well as various things that can be accessed online (Yunansah, Yuniarti, Herlambang, Hendriyani, & Wahid, 2022).

Simple access and applicable chatbot, even though it is presented in a multimodal manner, provided great benefits for educators and students. Learning becomes creative,

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interactive, and in accordance with the ability, method, and intelligence of students. This learning is also a new experience and opportunity for them. Experience and opportunity to develop learning materials that are relevant and can provide answers to real-world problems for personal, family, and community. Educators and students will experience meaningful learning.

The researcher used the Education chatbot template from Ai4impact Singapore in designing the learning in question. The advantage of this Ai4impact chatbot is the ability to be accessed on all social media platforms, while others are only based on one particular platform, for example using Facebook (Moechammad Sarosa, 2020) or telegram (Sudiatmika & Dewi, 2020) only. Researchers named this chatbot HERMES. Chatbot Hermes is a web-based presentation of multimodal Hermeneutics learning in the form of conversations and adventures. Combining fixed and running text, various colors and forms of writing, sound or music, videos, web-sites, and other online resources.

Conversation and adventure were chosen as the storytelling method in the HERMES chatbot because this method provides the opportunity for students to identify themselves with the characters in each event. Afterward, they can find the living values of the story. Of course, each event provides a broad perspective but can be personal and relevant for each student

Applying stories is a method of delivering learning material that involves the mind, mental readiness, courage, and feelings. The involvement of various elements in students promotes the story strongly embedded in their memories. In addition, students would like to share their experiences with other students (Nurhayani, 2010). The researcher also experienced this, when delivering illustrations in the form of stories became explanations of learning materials, it showed that all students enjoy them. When they reflected on the learning which had been received at that time, most of them rewrote the story/illustration that inspired and strengthened them.

Advantages of Chatbot as a learning medium
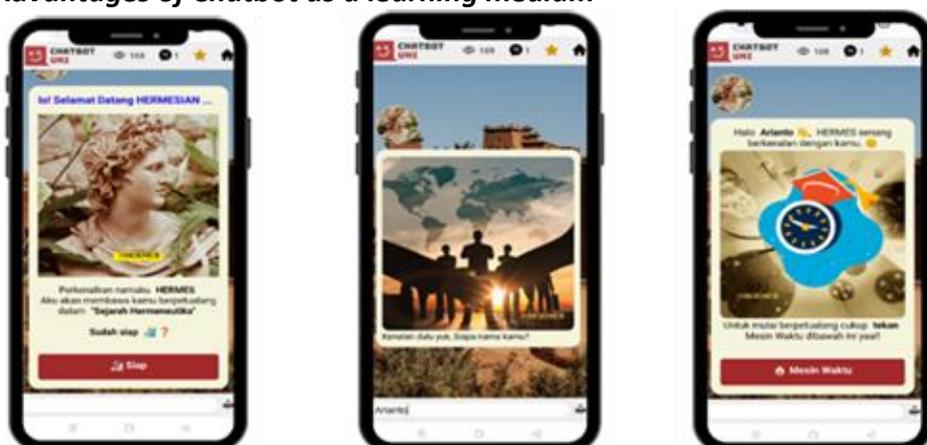
Figure 1. The initial appearance of the chatbot was interactive, step by step and measurable.

Table 1. Advantages of Chatbots in Learning Process

Bite-Size	Advantage	Measurable
Students can learn complex material gradually. They can learn concepts and then test their understanding through quizzes at their own pace. (Christian, 2021)	Chatbots support two-way active learning with interactive content composition. Students learn and have fun in chatbot conversations with gamified reward points. (Yildirim, 2017)	Educators can monitor students' learning process in detail in each conversation. Educators can find out specific quiz scores and weaknesses by providing direct intervention quickly and precisely.

To answer the challenges of educators, the following chatbot features have been prepared and can be used (Dewi, Acita Chatbot Guide Module 1.2, 2022):

Table 2. Chatbot features in responding to the challenges from educators

Increase students' motivation and interest in learning	Measuring and analyzing student learning progress	Virtual learning that saves internet quota
● Relaxing conversation-based interactive learning content ● Interactive and multimodal learning	• Providing quizzes when delivering material to measure the students' learning progress • Creating class ID and User ID to display the learning progress of each student	• Use chatbots via website without download an application • Use images and short videos to save quota. • Simple but effective and interactive chatbot interface

3. Research Method

The need for interactive and multimodal hermeneutics learning with web-based chatbots and artificial intelligence had been designed. The development of this learning chatbot used a template provided by Ai4impact Singapore.

Figure 2. Illustration of the Hermes Chatbot in the application and learning process.

The procedure of presenting the learning process in a chatbot was performed by entering material, quizzes, and fun facts by the educators into the chatbot so that it could be accessed by students (No. 1 in Figure 2). The development of the HERMES chatbot material is based on the hermeneutics course syllabus. The material presented during this semester has a broad scope. The material entered can be the entire course material per semester, several chapters, or one chapter in a chatbot. It depends on the concept and creativity of educators in presenting it.

The presentation of this hermeneutics course used two chatbot links. The material about the History of Hermeneutics in the Hermes 01 chatbot, was placed in a chatbot that has the nuances of adventure to various ages through a time machine. Meanwhile, the material on Introduction to Hermeneutics which includes understanding, tools, principles of hermeneutics, and genre analysis, was placed in another chatbot, namely Chatbot Hermes 02, which has a pleasant conversational nuance. After entering the material, quizzes, and fun facts into the chatbot panel, then students accessed the chatbot via cellphone or laptop, to watch, hear and understand the material, take the quiz, and find out the fun facts. (No. 2 in Figure 2). After accessing and taking quizzes, the chatbot will record the quiz results, then educators view the report results in tabular form (No. 3 in Figure 2).

The next stage is to conduct trials with users or students. In this case, the researcher conducted a trial at STT Providensia Adonay, Batu Malang. This trial aims to get feedback about the experience in accessing and using the HERMES chatbot. Users filled out a questionnaire to measure the level of interest and provide input on the development of this chatbot.

4. Results and Discussion

The HERMES chatbot is a digital, interactive, and multimodal learning media regarding Hermeneutics learning at the Stratum one Theology level. This chatbot is called Hermes,

taken from the name of a Greek god who mediates between the gods and humans (Verdianto, 2020). This name is in accordance with the meaning contained in the word Hermeneutics, so it is easy for users of this chatbot to remember. This chatbot user is called Hermesian.

The main objectives of the HERMES Chatbot are as follows:

a) For educators: To support teaching and learning activities for Hermeneutics courses both online and offline, with learning media that have been designed and ready to use.

b) For students: Understanding the concepts of the Hermeneutics course in a simple, interactive, and effective way for online and offline learning modes.

HERMES Chatbot content and features

The Hermes chatbot has three (3) sections: Material, Quiz, and FunFact.
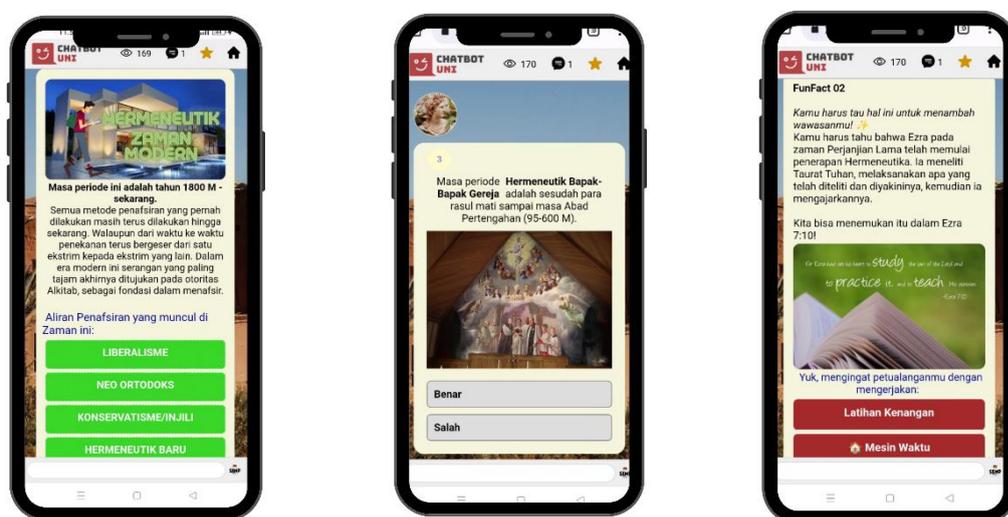
Figurer 3. Main Menu on Hermes chatbot

Materials

HERMES 01 – The history of Hermeneutics, was presented with adventures through the time machines in seven (7) eras, namely: Jewish Hermeneutics (BC), Apostolic, Church Fathers, Middle Ages, Reformation, Post-Reformation, and Modern. Meanwhile, Chatbot HERMES 02 – Introduction to Hermeneutics, was presented in a conversation about four (4) themes, namely: Definition of Hermeneutics, Hermeneutics Tools, Principles of Hermeneutics, and Genre Analysis.

Chatbot helped students to learn bite-size, fun, and structured material. In creating learning material in chatbot, educators designed the flow in delivering learning material in the form of conversations or games. It also helped students to learn the material interestingly and gradually ensured understanding of the material with the quiz feature. For example, in the Hermes Chatbot, students learned each element interactively and step by step in the form of conversations that can be easily navigated with buttons. Therefore, the application of this chatbot was simple and enjoyable for students who were fond of

playing with their fingers on devices such as cellphones.

The Hermes chatbot framework is certainly quite relevant for other literacy studies. The structure of the material can be used for other courses according to the needs of educators and students in the class. Each material can also be added sub-material if there is information that requires a separate explanation. This is of course significant for educators because the learning materials can be revised at any time according to the latest developments.

HERMES 01 – History of Hermeneutics

Hermeneutics of the Jewish Age (BC)

Hermeneutics of the Apostolic Age

Hermeneutics of the Age of the Church Fathers

Hermeneutics of the Middle Age

Hermeneutics of the Reformation Age

Hermeneutics Post-Reformation Medieval

Modern Hermeneutics

Figure 4. Material Framework of Time Machine

HERMES 02 – Introduction to Hermeneutics

a. Definition of Hermeneutics
b. Hermeneutic Tools
c. Principles of Hermeneutics
d. Genre Analysis

In this Hermes 02 Chatbot, the researcher presented complex learning became it is simpler and in line with the style of the current generation. The image of this presentation was not displayed in the chatbot because it was similar to HERMES 01.

1.a.1 *Quiz*

Quiz aims to help educators and students measure and evaluate the understanding level of students interactively and gradually. Furthermore, educators can include multimodal interactive content such as images, videos, or animations so that students are motivated to complete the quiz.

In this chatbot, educators determined the number of questions and answers as well as obtained student learning outcomes directly. Further explanations are as following:

a. Determining the Number of Questions and Answers

In quiz content, educators determined the number of questions and the number of answers according to the needs of students in the class. Answers can be either true or false or multiple choice. The HERMES chatbot created 10 true-false questions, as shown in Figure 5.

Figure 5. Display on Quiz/Exercise

b. Results can be Known Directly

When a student answered a question, each answer that had been chosen would immediately appear, whether the student answered incorrectly or correctly. This program could help educators to use their time efficiently in providing assessments to students.

Figurer 6. Display on Chatbot Response when User Answers.

FunFact

The fun fact content or interesting facts were presented briefly or with points but informative so that students or chatbot users did not feel bored and were motivated to explore it. Hermes added something unique related to the issue of Hermeneutics but not many people know about it, namely about Paul, who was once considered Hermes, and when the term Hermeneutics appeared.

Figure 7. Display on Fun Fact Chatbot Hermes.

User Instruction for Hermes Chatbot

There are 2 versions of use in Chatbot Hermes: Free Version and Class Version.

FREE VERSION

For the free version, the HERMES chatbot did not measure the user's grades and learning progress when using the Hermes Chatbot. Users used the Hermes chatbot without entering the class ID and user ID prepared by the educator or university administration. The steps are as follows:

1) The user accesses the Hermes Chatbot via the following link:

https://app.smojo.org/ariantopakaang/HERMES

2) The user presses the ready button when the chatbot asks for readiness.
3) The user types the name.
4) The User can access the material by pressing the Time Machine button on the Hermes 01 Chatbot and the Main Menu on the Hermes 02 Chatbot and studying the material that has been prepared by the educator.
5) To access the quiz, the user presses the Memory Practice button and answers the questions that have been provided by the educator to determine the understanding and cognitive assessment of students.
6) The user can open Fun Fact about hermeneutics by pressing the FunFact button.
7) The user exits the session by pressing the exit button or typing in the chat field at the bottom of the cell phone.
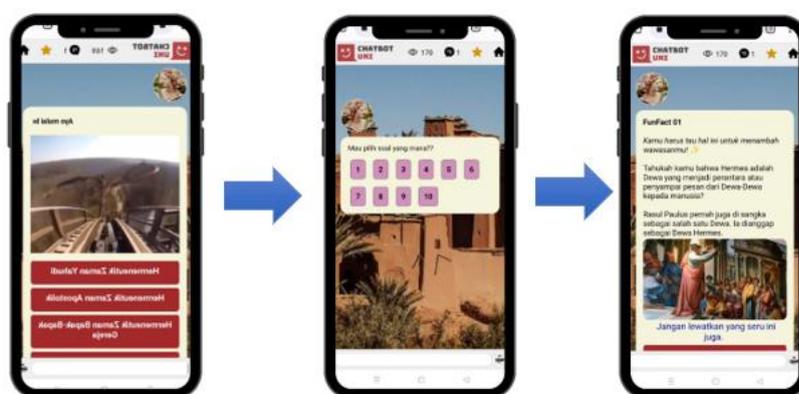
Figure 8. Scenarios in using the Free version of Hermes chatbot

CLASS VERSION

For the class version, Chatbot Hermes measured the results of students' cognitive scores when taking quizzes on the Hermes chatbot. Students entered class ID and User ID prepared by educators or university administrators and then educators would obtain reports on student learning progress. The steps are as follows:

1) Student access the Hermes Chatbot via the following link:
https://app.smojo.org/ariantopakaang/HERMES01K
2) Student presses the ready button when the chatbot asks about their readiness.
3) Student types their name, group/class ID, and user ID.
4) Student accesses the material by pressing the Time Machine button on the Hermes 01 Chatbot and the Main Menu on the Hermes 02 Chatbot then studies the material that has been prepared by the educator.
5) To access the quiz, the student presses the Memory Practice button, and answers the questions that have been provided by the educator to determine the understanding and cognitive assessment of the student.
6) Student opens FunFact on hermeneutics by pressing the FunFact button.
7) The student exits the session by pressing the exit button or typing in the chat column at the bottom of the cell phone.

Reports on the students' quizzes results could be immediately seen by educators,

including number of correct and incorrect answers, as well as the overall score.

Figure 9. Scenarios in using the Class Version of Hermes chatbot

In using the Class Version of the Hermes Chatbot, educators got access to detailed reports on final results or cognitive assessments in the form of score for each student and copied into Microsoft Excel or Spreadsheets. The development of the HERMES Chatbot had been completed and entered the next stage, namely testing for students. Students provided feedback as a reference for the improvement and development of the next HERMES Chatbot. The trial results on 38 students and observers from STT Providensia Adonay, Batu Malang are as follows:

Table 3. Testing the Questionnaire

No	Questions	Answers		
1.	What was your first impression with this chatbot learning method?	**Very Interesting**	**Interesting**	**Boring**
		24	13	1
		63,2%	34,2%	2,6%
2.	What do you think about this chatbot design?	**Very Good**	**Good**	**Bad**
		26	11	1
		68,4%	28,9%	2,7%
3.	How easy is it to access and use this chatbot?	**Very easy**	**Easy**	**Difficult**
		28	10	0
		73,7%	23,7%	0
4.	Is the multimodal learning method in this chatbot interesting?	**Very Interesting**	**Interesting**	**Boring**
		32	6	0
		84,2%	15,8%	0
1	Does this chatbot improve understanding and proficiency in learning materials?	**Highly improve**	**Improve**	**No Impact**
		25	13	0
		65,8%	34,2%	0

Data in Table 3 shows that the responses from users/students to the HERMES Chatbot are 97.4% mentioned that this chatbot was interesting until very interesting, 97.3% mentioned that the design was good until very good, 97.4% mentioned that it was easy to access, 100% mentioned that the presentation in multimodal was interesting to very interesting, and 100% confirmed that this chatbot improved understanding and proficiency of the learning material.

5. Conclusion

The designing process of web-based and artificial intelligence Hermeneutics learning and presentation in a multimodal manner can be realized in this HERMES Chatbot. The availability of features in the Ai4impact Education chatbot template can accommodate interactive and multimodal learning. The test results show that more than 97% of students revealed that this chatbot was fun, well designed, easy to access, interesting, and improved understanding and mastery of the material. It is expected that this chatbot could help us as individuals who like to explore the truth and win in this life. Osborne emphasized that it is our privilege and responsibility to learn about God's Word. In God's Word, the eternal principles that are meant to guide us through this life can truly be found. If we as Christians fail to study God's inspired revelation, it is the same as refusing to recognize the legal rules of the country we live in and violating those rules and causing bad consequences.

Acknowledgment

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A Review of Augmented Reality, Its Advantages and Usages in Education in Indonesia

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Abstract

Augmented reality (AR) is attracting many educators to use this technology in their courses due to its benefits, such as increasing user experience through their 3D virtual visualization features. However, its use seems to be quite limited in Indonesia, especially in the field of education. There are several types of augmented reality technologies that can be applied in different domains of education. The purpose of this paper is to provide a basic overview of the types of AR, its benefits, and the different subjects in which augmented reality in education in Indonesia is being used. For this purpose, seven organized articles over five years were selected and reviewed (2017-2021). The method used in this review is meta-analysis. Among other benefits of the use of AR in education, motivation was the most often identified in the results of this review. The application of augmented reality encompasses a wide range of disciplines in Indonesia, making the learning experience more engaging, pleasant, and entertaining.

Keywords: Augmented Reality, AR, Educational Applications.

1.   Introduction

In recent decades, augmented reality (AR), like other experimental technologies born in response to scientific study, has transferred the science barrier to access content developers and ultimate consumers, making them more accessible.

AR is a technology that is gaining popularity in the digital world due to its vast strategic potential. At the moment, augmented reality (AR) is influencing a wide range of research and concepts used in education, as well as the creative process. (Wei, Weng, Liu & Wang, 2015; Wu, Lee, Chang & Liang, 2013). In any case, terms like innovation, technology, creativity, immersion, intrigue, and information characterize and complement the notion of augmented reality. In recent years, there has been a significant increase, if not a surge, in the development of instructional media in Indonesia. Within today's globalized world, the most effective way to reach out to young people is through the use of digital media in education.

As a result, instructors, as mediators in the teaching process, have begun to develop media as an educational aid. Educational techniques have begun to undergo significant changes. Students can better absorb content if they have appropriate technical help. Teachers can produce content using this technology or use something available (Syahidi, Supianto, & Tolle, 2019). Augmented reality is being used in a variety of educational settings. Among these are arts such as culinary, cultural preservation, nutrition, science, and mathematics, among many more (Cianciarulo, 2015).

"AR offers us new ways to interact with the physical world and changes how people learn with mobile devices" (Ozdemir, et al., 2018). "The results of field studies show that all elementary school students who enroll in science subjects have smartphones. Although all students already have smartphones, the use of smartphones as learning media in science materials is still not optimal". The application of technology in elementary education has a long way to go. Even though we are now in the twenty-first century, many unchanged aspects of education remain (Syawaludin, A., et al. 2019). The emergence of AR technology, which is still in its early stages, might be the start of a big shift in the learning process. Because of its interactive nature, its usage in the study of sciences in elementary school, as well as later educational levels, has a positive influence on education. "As indicated, the existence of learning media could improve the learning process. Therefore, various educational studies in Indonesia seek to develop learning media and study their effects on the learning process".

"Mathematics learning is known as the process of building or constructing concepts and principles. Teaching may seem passive and static, but learning must be active and dynamic" (Cahyono, et al. 2018). In accordance with the construction view, that is teaching and learning, where students build their meaning from their experiences and interactions with others.

Even more, when AR is used in the process of learning physics in high school, it is related to the notion of mathematics. AR can be designed to support the material content being studied, such as the kinetic theory of gases. The goal of AR application in high school physics learning is to help students to understand the concept well through simulation. The application of the Addie model of Instructional Design combined with AR in the learning of high school physics of class 11 depends heavily on the material of the kinetic theory of gases that is studied because it has the stages of analysis, design, development, implementation, and evaluation (Morison in Gusmida and Islami, 2017). In their research, Gusmida, and Islam (2017), AR was used using Adobe Photoshop CC 2015 for Design Markers, 3D objects using Blender 2.77, using a PC camera, and made using Unity 5.24 and Vuforia SDK.

When there is a change in the education system to online due to Covid- 19 pandemic, AR has also been a solution for the learning process. It is believed that implementing AR can increase students' learning motivation and HOTS thinking ability in high school science learning. AR has been widely used and has proven to be very effective in improving language skills. AR learning has been accomplished through the use of three-dimensional pop-up books and Pokémon GO applications, among other applications. In addition to technological advancements, the background to the use of AR is a lack of vocabulary mastery.

This study aims to offer a general description of several works from Indonesia that have used augmented reality technology for educational purposes. To examine these works and to understand how far Indonesia's AR development process has come. Due to the lack of available material or articles on this topic, this study aims to provide an overview of several Indonesian works that have used augmented reality technology for educational purposes.

As a solution, was opted for a literary review on the Internet of academic-scientific

articles was chosen through Google Academic where Augmented Reality had been implemented as an educational tool. The reason for this is that it is possible to evaluate what is known about the subject, what has been researched about it, and what elements remain unknown in this manner. Examining these articles aims to determine how far Indonesia's AR development process has progressed.

The type of applications employed in these publications is examined in-depth, selectively, and critically as one goal of this research. Also, do a retrospective analysis of the advantages obtained during a set time interval. Equally important, an attempt is made to demonstrate its applicability in a range of educational contexts, proving that it is not limited to the classroom environment. As a baseline, seven journals were organized over four years (2017-2021) were selected. Three fundamental questions raised and will be answered throughout this analysis to address the objective of the study. These are the questions:

RQ1: What types of AR were used?
RQ2: What advantages were obtained with the usage of this AR?
RQ3: What subjects were studied with its implementation?

1.1 Types of AR in Education

There are seven main types of AR, which may be divided into two groups: View-based augmentation and triggered (Edwards, Hoyt, & Reger 2016). Triggers are the features that would start the activation of the augmentation based on stimuli. Triggers can be dynamic object augmentation, GPS location, or a mix of enhanced object recognition, GPS location known as complex augmentation and marker objects, or paper. View-based augmentation, on the other hand, includes digitized magnifications with no relation to what is seen or static augmentation. *Table 1* shows a categorization of these forms of AR.

Table1 description of the many forms of AR

Category	Type	Characteristics
Triggered	1a. Marker-based: Paper	A paper marker activates stimuli.
	1b. Marker-based: Object	Almost any object may be turned into a marker.
	2. Location-based	Digital information is placed on a map or a live camera view. GPS may trigger stimuli.
	3. Dynamic Augmentation	Meaningful, interactive augmentation with the potential for object identification and/or motion tracking.
	4. Complex Augmentation	Enhance dynamic view by pulling online data depending on location, markers, or object identification.
	5. Game Object	Image target is selected based on image detail, sharpness contrast, and non-repeating patterns.

| View-Based | 6. Indirect Augmentation | Intelligently enhanced image of the actual world. |
| | 7. Non-specific Digital Augmentation | Any camera view, regardless of location, may be augmented. |

2. Literature Review

The three-step approach was used to achieve the goals of this study. The first step, collect the objective data, the second step was to evaluate the collected data, and finally, the results were used to answer the questions of this research.

Several studies were conducted to create some of the applications, particularly those relating to cuisine and culture, such as the Malang masks. One journal studied was "Local Wisdom through Learning Topeng Malang Dance" by Dewayani, which was written in 2017 and has all the relevant information on the subject (Dewayani, 2017). Robby Hidajat's "The Symbolic Meaning of the Role of Wayang Topeng in Malang, East Java, Indonesia" is another international journal used for mask investigation. This study highlighted how masks play a significant role in communities, such as in the village of Kedungmonggo with the entity "Pudhen" (Hidajat, 2005). Here, culture, tradition, and identity are all inextricably linked.

Moreover, the increased access to devices such as cell phones across the world has provided optimum conditions for the development of AR technology (Nincarean, Alia, Halim, and Rahman, 2013). As is the case in Computation and Education Journals, academic material on the use of AR in education covers both the opportunities and the challenges to its implementation (Hsin-Kai, Silvia Wen, Hsin-Yi, and Jyh-Chong, 2013). There is further literature based on studies into the use of AR industrial systems (Damiani, Demartini, Guizzi, Revetria, and Tonell, 2018).

Other systematic studies of the use of AR in education have been conducted, with an emphasis on the influence it has on learning, as well as its benefits and disadvantages. Akçayır and Akçayır (2017) compile a review of 68 research publications that employ augmented reality at various educational levels. The authors conclude that the majority of the study is conducted in basic education and yields benefits such as increased interest and commitment, self-learning, and the development of student-centered activities. Ibáez and Delgado-Kloos (2018), for their part, conduct a review of 28 papers and identify three primary categories of AR applications utilized in STEM (science, technology, engineering, and mathematics) learning: exploration, simulation, and gaming. Saltan and Arslan (2017) conduct a systematic evaluation of 23 research publications and conclude that the primary pedagogical methods of AR in education are situated, inquiry-based, collaborative, and game-based learning. Bacca, Baldiris, Fabregat, Graf, and Kinshuk (2014) conducted a systematic analysis of 32 papers and concluded that the major uses of AR in education are: topic explanation and assessment, laboratory experiments, games, supplementary information, and exploration of the environment.

Another discipline where AR applications have been implemented is in science and geometry. The journal under consideration was "Interactive Multimedia Development to Improve Critical Thinking Skills in Science Learning," by Syawaludin, et al (2019). This research looks at how augmented reality in education enhances learning outcomes. The above objectives also backed up by a study conducted by Cahyono, et al (2018). The major advantage of AR in this study is that pupils can view three-dimensional objects in real-time.

Most agree that mathematics is one subject that children dislike. In Cahyano's writing in 2019, the obstacle was very well realized by teachers. However, there are still many teachers who have not attempted to decrease or even transform learning into an enjoyable experience. The presented premise is how instructors may design and explore the potential of augmented reality (AR) to teach and learn in a variety of subjects and settings. Other subjects, like science, require the creation of methodologies as well, because children will easily grasp learning if it is closely related to experiences and objects. The development of AR-based interactive multimedia can be used and easily accessed utilizing students' smartphones as one strategy to promote critical thinking, according to Syawaludin's 2019 research.

Nazatul in Gusmida and Islami (2017) explain that Augmented Reality technology has the potential to increase students' attention and motivation. Using handheld devices (tablets and smartphones) can visualize a layer of information on real objects. Augmented reality is one alternative to digital-based learning, and does not necessarily need the use of the internet to improve learning performance with independent and group learning. Furthermore, augmented reality is a technique in informatics that combines two-dimensional or three-dimensional virtual objects in real-time (Sulisworo, dkk. 2021).

In learning English, it is necessary to expand one's vocabulary. Its application in Indonesia remains difficult due to several factors, one of which is that the method used is still "conventional" and uninteresting. Unlike learning through AR, which provides interactive activities such as quizzes as one of the stimuli for increasing the desire to learn. "Reading storybooks is effective for developing children's vocabulary knowledge, but these days children can independently learn from richer contextual information from modernized media," according to one journal studied by Agata et al (2020).

The different AR applications use mechanisms that define the degree of complexity in which these systems are developed; they function as information activators and are classified in what is known as RA levels. For Prendes, (2015), The levels of AR are characterized as follows: Level 0 hyperlinks to other information by using bar codes, QR codes, or random image recognition. Level 1 augmented reality in which markers are used to recognize 2D patterns and 3D objects. Level 2 recognition is accomplished by GPS (Marín & Sam-pedro-Rquena, 2019), compass, and occasionally accelerometers, avoiding the requirement of markers. Level 3: enhanced vision using devices such as high-tech contact lenses and Google Glass, among others.

3. Research Method

3.1 Data Collection

Google Scholar was used to gather information based on academic literature where the application of AR in Education was present. There were many journals covering a variety of subjects, including physics, mathematics, physics, cuisine, language, and culture. For this aim, we tasked each researcher with selecting a minimum of two journals that were deemed most relevant for the study. During the Google Scholar search, the abbreviation "AR" and the phrase "Education" were always included as keywords. Furthermore, studies from the years 2017 to 2021 were reviewed.

Another essential element to mention is the topic diversity that was encouraged where AR was used, such as in the categories of cuisine, language, art and culture, mathematics, science, and physics. The authors filtered the findings collected to include only those that have been implemented in Indonesia. When the terms "AR" and "Indonesia" were searched in Google Scholar using quotation marks to get the exact phrase, only 596 results were retrieved.

3.2 Data analysis

First, it was expected that the authors would review just three journals during the collecting stage. It was reconsidered, since it was thought that would be a relatively small number, and it was determined for seven. As can be seen in *Figure 1*, these articles were analyzed. The type of AR employed in each study was one of the factors evaluated. Each of the authors worked independently in the identification in the Journals. Predominantly, the methodology section defined the type of AR implemented in each journal (RQ1).

The benefits stated in each article were the second criterion that was taken into consideration (RQ2). These benefits were generally found through searching in the results or discussions sections. The subjects covered in the articles were the final factor of concern (RQ3). Since they were rarely identified in a specific section, a more general screening was performed to identify them.
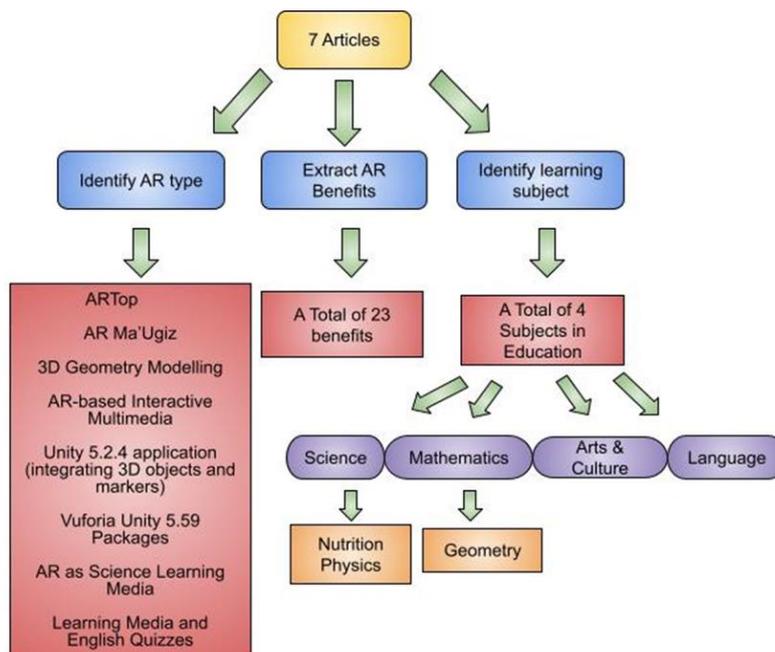
Figure 1. Data Analysis Process (Carlos, et al. 2022).

3.3 Mapping of reviewed studies

In this section of the study, a mapping of the seven selected articles was created. The following *table 2*, shows the different types of AR, the topics studied with it, and the benefits obtained. This table also attempts to answer the three questions posed earlier in this study: RQ1, RQ2, and RQ3. These questions are about the type of AR used, the advantages received, and the topics studied as a result of its application.

Table 2. Mapping of the Type of AR used benefits and subjects

No.	App/Type	Benefits	Subject
1	ARTop	Strengthening the quality of education	Arts and Culture Education
		Minimizes costs in learning.	
		Increased understanding of the material Topeng Malang.	
2	AR Ma'Ugiz	Promotes nutrition education for teenagers. Learn about traditional Sundanese food.	Nutrition Education/Science
		Introducing values of local wisdom.	
3	3D Geometry Modelling	Get formal material in the form of a 3-dimensional model.	Geometry Education/ Mathematics
		Add learning experience.	
		Introducing new learning methods.	

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4	AR-based Interactive Multimedia	Stimulate the mindset of students in thinking critically about something because they can visualize an abstract concept.	Science Education
		Improves the capacity to solve spatial problems so that it can help with technical activities like object assembly.	
		Help students in solving problems.	
5	Unity 5.2.4 application (integrating 3D objects and markers) Vuforia Unity 5.59 Packages	Real-time 3D media can be seen visually using a mobile android camera or a PC camera.	Physics/Science Education
		Increase the understanding and motivation of the student	
6	AR as Science Learning Media	Explain several phenomena in further detail. Practical and effective development of new competencies in the 4.0 era.	Science Education
		Accessed without an internet connection.	
		Users can view virtual objects with the use of mobile technologies.	
		Improving competencies in critical thinking and collaboration skills.	
7	Learning Media and English Quizzes	Increase students' interest in independent learning and make it easier for students to learn a foreign language.	English Language Education
		Provides more choices for students to enjoy interactive learning instead of passive learning. Easier to use because it can be accessed on computers or mobile devices (anywhere and anytime).	
		Improve language skills by learning English in the form of three-dimensional pop-up books.	

4. Results and Discussion

In this section, we will go through the findings from our analysis of articles that employ augmented reality in education in Indonesia.

4.1 RQ1: What types of AR were used?

ARTop on cellphones is one application employed in this research through exercise and practice approaches. The benefit of using cell phones with Android is the availability of time and repetition of the student's learning (Pramono, 2013). ARTop, which is based on Android, is an offline application that reduces expenses and speeds up learning.

The software used in another study was called "AR Ma'Ugiz." They created several 3D items using blender software, as well as videos using Wondershare Filmora and a storyboard. They implemented unity 3D software for this application because of its compatibility with several platforms. The SDK extension by Vuforia was installed to access the augmented reality features.

This other geometry AR modeling application uses marker bases. The markers used are generally in 2D shapes, such as cubes, cones, and tubes. Planning of 2D geometric shapes is done with the Corel Draw application (Cahyono, et al. 2018). In the process, data is exchanged after the camera scans the marker. The phone camera scans the marker and sends the data to the android device, and the android device will request information to the local database as a 3-dimensional model. Then the android device will display the 3-dimensional to the user.

Printed books combined with AR and then applied in learning have also begun to be applied. The products produced were AR-based interactive multimedia in the form of applications that can work on an Android system. Augmented reality (AR) allows virtual objects produced by computers to be placed on physical objects in real-time (Ozdemir, et al., 2018). The use of this media is integrated with teaching materials that contain markers to support the performance of AR technology.

Moreover, Adobe Photoshop CC 2015 was used to design the marker, Blender 2.77 was used to design 3D objects, and the camera was used to increase motivation and students' understanding. The AR stage was realized using Unity 5.24 and the Vuforia SDK to provide the camera and the real-time three dimensions media. It can be seen using an android camera or using a computer camera. The camera can aid the teacher in the development of a multitude of classroom-based multimedia resources (McHugh in Gusmida and Islami, 2017).

The Augmented Reality Module (accessible without an internet connection) improves students' skills by combining two-dimensional or three-dimensional virtual objects into the real three-dimensional space, projecting these virtual objects in real-time (Sulisworo, et al., 2021).

In another type of AR, it was found that the application was created in Unity 2018.2 version on Windows 10 64-bit, utilizing the Vuforia SDK add-on tool. Android phones were used for the learning tool tests. The distance between pixels is used to evaluate the target image. The target image identification method compares the printed picture captured by

the camera to the image stored in the Vuforia database.

The universalization of mobile devices enables ubiquitous interpersonal communication and the performance of activities linked to computer equipment that previously could only be carried out in places and times specifically dedicated to it.

In any case, mobile devices enjoy a popularity that can be transmitted to educational methodologies, just as video games or marketing strategies are currently doing.

4.2 RQ2: What benefits were obtained with the usage of this AR?
One of the most general and notable characteristics of the advantages identified in these seven articles is the impact on user motivation through the usage of AR in their learning process. The graph below, *Figure 2, illustrates* the many characteristics of motivation that were observed.
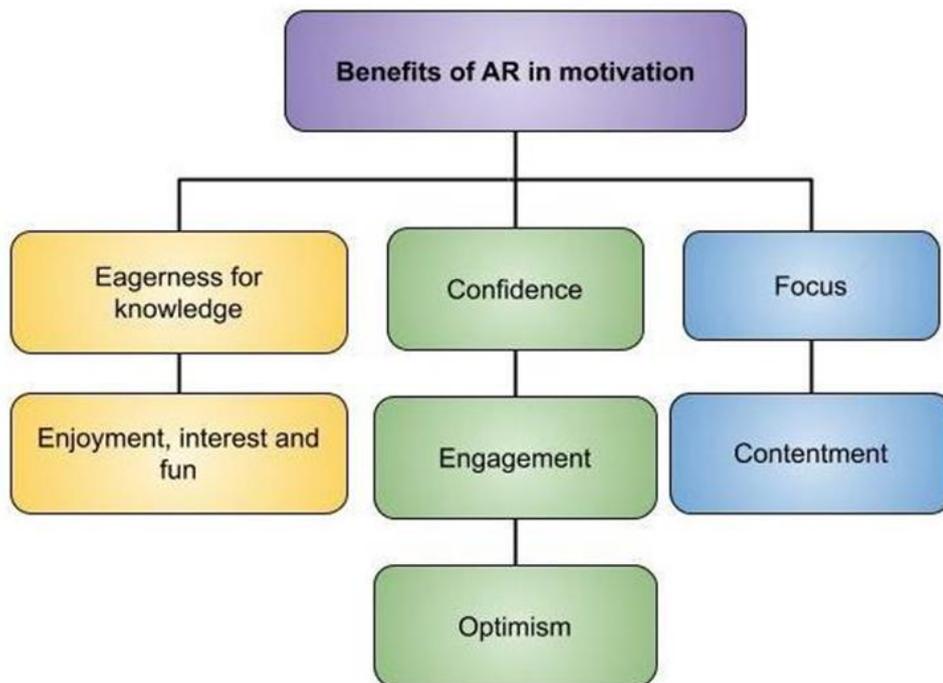
Figure 2. Benefits present in motivation (Carlos, et al. 2022).

The benefits of using AR technology in various disciplines of education in Indonesia were identified in seven of the selected publications. A more in-depth examination of the benefits based on the AR technology employed will be provided here.

AR Ma'Ugiz
AR Ma'Ugiz, which focuses on nutrition, promotes users, particularly young people, to live a healthy lifestyle by choosing traditional Sundanese food as an alternative to junk food. Users can also benefit from knowing how these meals are made.

ARTop

ARTop's developers intended to improve the quality of education in the arts and culture, notably through the use of Malang masks. As a result, the semiotic meaning, structures, and symbolism of these masks are studied. The AR enables a more in-depth study of them at a minimal cost, boosting understanding of one part of the Malang people's traditional culture, their masks.

3D Geometry Modelling

Some benefits of employing this technology for learning include connecting learning with real-world things, boosting student knowledge, and making learning more engaging, and easier.

AR-based Interactive Multimedia

AR-based Interactive Multimedia increases critical thinking abilities, making learning more entertaining and concise without changing the essential subject, and is, of course, inexpensive.

Unity 5.2.4 application and Vuforia Unity 5.59 Packages

The unity 5.2.4 application and Vuforia unity 5.59 packages can improve students' attention to visualize a layer of information on real objects using handheld devices such as tablets and smartphones (Nazatul et al., in Gusmida and Islami, 2017).

AR as Science Learning Media

Augmented Reality for Science Learning effectively develops new competencies, can enrich existing media by adding various deeper and more complete activities available on smartphones, can improve learning performance, explain various phenomena, and shows promising results for improving critical thinking and collaboration skills (Sulisworo, 2021).

Learning Media and English Quizzes

Another advantage of using this application in the area of language, particularly English, is determining the degree of understanding of pupils in the first grade of an elementary school in acquiring vocabulary.

Focusing on the positive aspects of this technological resource, we may emphasize the ability to work with constructivist techniques, the tools it provides to handle abstract and difficult-to-access themes, and the advantages it can provide to supplement printed content with other resources.

4.3 RQ3: What subjects were studied with its implementation?

In terms of the subjects studied with the use of augmented reality, this study highlighted the vast range of subjects in which augmented reality has been used in Indonesia. The authors did not limit the articles to a single or predetermined field, on the contrary, a broad notion of the application of AR was sought.

Certainly, most of the articles were concerned with the quality of education in Indonesia. In the arts, for the study of Malang's mask-making heritage. Applied the knowledge of traditional Sundanese food in the area of nutrition education. Another topic

covered was character building, in which an attempt was made to strengthen pupils' critical thinking skills. AR was also used in mathematics and geometry to build 3D forms and space objects. There were also studies on ecology and global warming. Finally, it was used in physics to study the kinetics of gasses. Because of its adaptability and dynamism, augmented reality may be applied to any sort of learning and language subject, including English, because it promotes communicative and multicultural methods, which are critical in learning and teaching a new language.

With the advancement of technology and its use as a result of the covid-19 pandemic, teaching practice will have to seek and build tools that are adaptable to various situations, tools that at all times help students in general to appropriate knowledge from a new perspective, from their vision, which can no longer be separated from technology.

5. Conclusion

AR has many applications in diverse areas of education while providing students in Indonesia with a more engaging learning experience. The ease with which mobile phones and tablets can be used, as well as their rising accessibility among students, is allowing for growth in education opportunities. AR benefits the learners in many ways, including knowledge retention, and making studying easier and more enjoyable. Teachers have begun to embrace this type of technology by implementing it into their classes for the benefits stated in this study, among other reasons.

The development of technology has had a very good impact on education in Indonesia. One of them is AR, with a myriad of interesting applications that have begun to be applied in learning. The use of AR can improve the quality of learning, can be accessed easily, and present more interesting material to help students achieve learning outcomes. Learning through AR offers to be deemed of good quality and adequate medium for its use in learning physics for students. The AR-based application on the topic of Global Warming can be used in a variety of strategies, giving a positive impact on the implementation of digital technology-based learning.

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Information and communication technology (ICT) subject as a tool for students to preach the gospel

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Abstract

Preaching the gospel is the responsibility of all Christian without exception. Many Christians have not been engaged in preaching the gospel, as it was found in grade X students at a Christian school in Tomohon. The fall into sin makes humans lose the ability to live pleasing and obedient to God's commands thoroughly, but God does not throw away the work of His hands. The human image is restored in the process of redemption when the Holy Spirit regenerates a person and continues to renew the image of God broken by sin through the discipleship process. Christian education is born from a great commission, so it must direct students to become disciples of Christ. This writing was done through a descriptive qualitative study to study ICT subjects as a tool for students to preach the gospel. The study results show that ICT subjects and the role of the teacher can direct the engagement of students to integrate faith and knowledge in preaching the gospel. It is suggested that the teacher provide a place for students to reflect, so problems and results of handling can be identified.

Keywords: Student Engagement, Preaching The Gospel, Utilization Of ICT, Teacher's Role.

1. Introduction

Efforts to preach the gospel have challenges in every era, but these challenges must not weaken the spirit to proclaim Jesus Christ (Hannas & Rinawaty, 2019). Today we enter the era where digital technology moves fast and it influences various aspects of life (Eliasaputra, Novalina, & Siahaan, 2020, p. 1). In the era of digital technology, Christians experience many challenges that arise in utilizing technological developments themselves or being busy with their respective affairs to override the command to preach the gospel (Popang, 2020, p. 5). Related to the theory, Nurlatu (2020, p. 7) in his research, also explains that for the last ten years, Christians have been less involved in preaching the gospel. The lack of engagement in preaching the gospel was found among students of grade X IPA at a Christian school in the Tomohon area, North Sulawesi. Most of the students had never been involved in taking concrete action to share the gospel with others.

Research from Lebang (2020, p. 764) explains the problem that Christians, especially young people, often have a low level of engagement in carrying out services. Young people tend to spend much time enjoying the results of technology developments by continuously sharing their latest activities on social media, surfing the internet to find information, and entertaining themselves with music, videos, games, and others (Faiza &

Firda, 2018, pp. 3-6). Activities that are constantly immersed in technology for worldly pleasures have the potential to take young people away from spiritual matters and efforts to build a relationship with God (Wijanarko & Setiawati, 2016, p. 16).

Christian education is expected to answer the challenge of preaching the gospel by facilitating or guiding students to make the class a media for students to learn to preach the gospel (Purwoto, 2021, p. 91). Christian education cannot ignore the responsibility of regenerating believers to continue preaching the gospel because Christian education is born from the Great Commission, it must lead students to become disciples of Christ (GP, 2017, p. 510). Christian education is not called only to fulfill academic demands but, more importantly, to guide students to live a faithful life following God's command because that is the nature of disciples of Christ (Sairin, 2000).

Students can have concepts related to collecting, managing, and delivering information by learning ICT subject (Hendratno, 2017). So, technology becomes an extraordinary opportunity to be used in preaching the gospel (Pasasa, 2016, p. 76). Referring to the potential of ICT that can be used to preach the gospel and the gap between the lack of student engagement in preaching the gospel and their identity as disciples of Christ who need to learn to carry out God's commands. This article aims to determine student engagement in preaching the gospel through ICT subjects as a part of the practice of Christian education. This article uses a descriptive qualitative method based on the analysis of teaching data findings confirmed by a literature review.

2. Literature review

Christians have a mandate from the Lord Jesus Christ to carry out His Great Commission in Matthew 28:19-20: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." The gospel gives hope for God's healing, care, and help, especially eternal salvation from Christ's redemption as the leading news that must be conveyed to all people (Arifianto, Saptorini, & Stevanus, 2020). The Apostle Paul, in I Corinthians 9:16, also emphasized that preaching the gospel is a must and not an option because it is a mandate given by God and therefore preaching the gospel is the duty of all believers without exception.

The fall into sin makes humans lose their true freedom, namely the ability to fully live in obedience to God's commands (Hoekema, 2008, pp. 229-302). Sin makes humans tend to be self-centered as a form of arrogance in looking at things (Sitorus J. P., 2020, p. 45). Sin makes people ignore God's command to do the preaching of the gospel. Humans fell into sin and lost the goodness of the beginning of creation, but God does not throw away the work of His hands. The redemption of Christ through His death and resurrection is a work full of grace, enabling humans to be brought out of separation from God due to the grip of sin to obtain salvation (Waruwu, 2021, p. 74). The true freedom that humanity had lost as a result of the fall is restored in redemption when the Holy Spirit regenerates a person and renews the image of God (Hoekema, 2008, pp. 229-302). Humans who have

been saved then experience a process of discipleship that brings them to spiritual maturity in knowing God and producing fruit for others (Gunawan A., 2017, p. 6). This gift of salvation again enables students and all Christians to thank God through obedience to His commands (Arifianto, Saptorini, & Stevanus, 2020, p. 91).

Redemption of all things comes through Jesus Christ, and as His agent in preaching the gospel, we are enabled to carry out the commission that has been given (Graham, 2009, p. 53). God can enable us in various ways, including using fellow believers to help us grow in our understanding of the gospel and encouraging unmoved Christians to greater compassion and passion for loving the lost by sharing the good news about Jesus. Schools are places that provide opportunities to practice knowledge and, at the same time, deepen commitment to carrying out God's commands and calls in the lives of students (Van Brummelen, 2009, p. 170).

As times change, Christians, including Christian schools, need to actively innovate to take advantage of information and communication technology development as an excellent strategy to carry out God's commands in preaching the gospel (Diana R. , 2019, p. 67). Information and communication technology has various benefits for its users. Through ICT, people can browse knowledge from the internet (Misbahruddin, 2014, p. 5), can manage and present information in a creative form (Aka, 2017, p. 34), and creativity in the use of this technology has the potential to influence society in disseminating information provided (Ardha, 2014, p. 106). ICT offers a fantastic opportunity to preach the gospel because any information can be conveyed and received by anyone, anytime, anywhere (Pasasa, 2016, p. 76).

The research results conducted by Octavianus (2018, p. 71) show that one of the preaching the gospel strategies that impact today's digital technology era is utilizing ICT. For example, the "*yesHeis*" software application helps Christians share their faith experiences and tell stories about their faith, even the story of Jesus Christ, through video. The results of research related to ICT use have been carried out by Pasasa (2016, p. 85); it is stated that social media can be used to share gospel messages with others through shared uploads. Other similar studies have also shown that churches can serve the community without being constrained by distance and time with ICT media such as live streaming, Facebook, and the internet. Also, with existing facilities, the congregation can spread the gospel's message to be shared with others (Okselviana & Hastjarjo, 2016). Research conducted by Gaol & Hutasoit (2021) found that currently developing communication information technology, especially social media, has proven to be used to preach the gospel. Based on the results of previous studies, it can be concluded that information and communication technology is crucial to study because it can potentially be used by Christians as a means of preaching the gospel.

The success of learning activities that have been designed will not be optimally achieved if, in the process, the engagement of students is not built under the teacher's guidance (Lestari, 2013, p. 116). Therefore, to fulfill the gospel preaching activities that the teacher has designed by utilizing learning activities in ICT subjects, the engagement of students is needed. Engagement is students' level of participation and interest in learning activities at school (Willms, 2003, p. 8). Student engagement is defined as a strategic process to improve student achievement and positive behavior (Taylor & Parsons, 2011, p. 4). Student engagement is defined as a process in learning that shows emotional participation, including interests & feelings, cognitive participation includes efforts to

understand the material that can be seen from the results, and behavioral participation includes applying skills from the knowledge gained (Dharmayana, 2012, p. 82). Engagement is composed of appropriate instructional teaching and the relationship between teachers and students in meeting learning objectives (Wibowo, 2010, p. 182). It can be concluded that engagement is student participation in terms of cognitive, affective, and behavioral aspects that are formed as a result of teacher instruction and the relationships built between teachers and students so that they can affect the achievement of a learning activity (Lestari, 2013; Willms, 2003; Taylor & Parsons, 2011; Dharmayana, 2012; Wibowo, 2010).

The overall student engagement indicator consists of 3 domains which are cognitive, behavioral, and affective (Armitage-Chan & Jackson, 2018, p. 205). Armitage-Chan & Jackson further explained that when students are involved cognitively, they will try to build knowledge and meaning. Behavioral engagement includes students' genuine action efforts in applying their knowledge (Gibbs & Poskitt, 2010, p. 11). Affective engagement focuses on the psychological aspects of students who show pleasure or interest in learning (Kahu, 2013, p. 764). Based on the theories above, when linked in the context of preaching the gospel with learning activities in ICT subjects, the indicators of engagement include cognitive dimensions related to the presence of student knowledge. It is related to the topic being studied, and indicators of behavioral engagement related to actual efforts to utilize ICT knowledge have been mastered to preach the gospel. Affective indicators are related to interest or pleasure in students in preaching the gospel by using ICT subjects.

Diana (2019, p. 71) explains the steps to be involved in preaching the gospel; a preacher needs first to prepare the content, then understand the message contained in it and prepare or determine the means to be used in preaching the gospel process. Students can use the knowledge and skills gained from learning ICT to spread the gospel based on these steps. Students collect information related to gospel content that will be shared and interpret the text. Students manage gospel information obtained into word processing applications and presentation media. Students present in videos and share or preach the gospel to others through social media. The researcher worked on the stages following the theory proposed by Diana (2019, p. 71).

Teachers have a role in bringing students involved in preaching activities that are included in the learning objectives of ICT subjects. The discipleship process in the educational context assumes that teachers are committed Christians and students are Christians who are and will seriously consider a lifelong commitment to follow Christ as Lord and learn to do all His commandments (Pazmino, 2008, p. 59). Christian teachers assist and help students become mature disciples of Christ. God enables teachers to be His agents in student discipleship (Van Dyk, 2013). Through the discipleship process, students can experience spiritual maturity in knowing God and His creation and being able to bear fruit for others (Gunawan A. , 2017, p. 6). The teacher conducts learning by using the Bible as the basis because of the standard of truth in the Bible (Berkhof, 1996), so the teacher's class is biblical and places Christ at the center of all educational processes (Widianing, 2018).

The teacher is a vital component that influences the achievement of learning objectives (Suhaloho, Sitompul, & Appulembang, 2020). Teachers have a central role because they are obliged to transfer knowledge to facilitate students' understanding and skills and provide motivation and guidance to bring students involved in achieving the learning goals that have been set (Mas, 2008, p. 5). The teacher as a facilitator in ICT subjects means that teachers play a role in facilitating students to develop their understanding during the learning process (Van Brummelen, 2009). As well as helping students to learn to achieve learning goals by utilizing learning resources actively, learning media, and learning methods prepared by the teacher (Rahmawati & Suryadi, 2019, p. 51). The teacher also acts as a guide. The teacher, as a mentor, will seek to identify problems for students who are having difficulties in learning ICT so that they can provide assistance or guidance related to solutions to deal with these difficulties (Anwar, 2008, p. 70). Teachers, as mentors, will direct students to develop themselves to serve and find God's calling for themselves through the knowledge and skills they have (Prijanto & Oktavia, 2021, p. 5).

Research related to student engagement in achieving learning objectives and its relationship to the role of the teacher has been done before. Research results from Turner et al. (2014) explained that teachers play a role by providing opportunities for students to participate in class to involve students cognitively, behaviorally, and affectively. Teachers also provide student-oriented assignments by guiding students in sharpening learning understanding. Similar research conducted by Kartika et al. (2016, pp. 57-64) also shows the role of teachers as mentors and facilitators to be an essential factor influencing the increase in student engagement in the learning series. Another study conducted by Nopiyanti (2012, p. 11) also found that the role of teachers in facilitating and guiding students by using software media was able to increase student engagement in achieving learning objectives. Referring to the results of previous studies, it can be concluded that the teacher has a crucial role in making students involved in the learning that has been designed. Thus, teachers have an influential role in facilitating and guiding students to be involved in preaching the gospel by utilizing ICT as a means.

3. Research Method

This study adopted a descriptive qualitative method, which is a technique that describes and interprets the meaning of the data that has been collected by paying attention also recording many aspects of the situation as a possible understudy at that time to obtain a general and comprehensive picture of the actual situation (Kriyantono, 2007).

The researcher designed a lesson with the aim that students can implement the ICT knowledge they have learned in class, especially regarding the topic of PowerPoint features, to make videos containing gospel content. Teaching and learning activities were carried out in three meetings to get the problem-solving results. The ICT learning materials studied are related to PowerPoint features on the home menu, inserts, transitions, and slide shows. Teachers in ICT classes facilitate students to understand the knowledge and skills being taught and guide students to take steps in preaching the gospel. The following is a summary of the problem-solving attempts undertaken:

Table 1. Problem-solving actions

Actions taken		Explanation
Utilization of information and communication technology subjects	Information gathering	Students collect information in text and images related to gospel content through the internet.
	Information management and presentation	Students manage gospel content obtained in word manager applications and presentation media. In the presentation media, students will manage the information obtained by utilizing various features in the PPT that have been studied in class. The information results will then be presented in the form of a video.
	Information distribution	Students preach the gospel by using social media to share the results of the videos that have been made.
Teacher's role as facilitator	Facilitate students in the stage of collecting information	Teacher gives an explanation regarding the systematics of writing. The systematics is composed of introductions at the beginning of the video, followed by background, content, and closing in the form of conclusions and persuasion in concrete actions. The teacher also provides demonstration videos related to the correct reference writing rules so that students can be responsible for the theories they take from the internet.
	Facilitate students in managing & presenting information	During each meeting, teacher explains and provides modules and demonstration videos to explain PPT features that will be useful in achieving the learning objectives. Research conducted by Abdillah (2013, pp. 23-44), shows that the use of modules can improve learning achievement because students are required to be more active in learning or be directly involved in learning and the teacher acts as a facilitator. The demonstration method makes students think in a clear direction so that they can reduce errors that arise when compared to just reading or listening (Aeni & Yuhandini, 2018, p. 172). In each meeting, students are also given the opportunity to practice. The practical method has been proven to improve student learning outcomes because it can train and sharpen students' skills based on what has been learned (Martati, 2020, pp. 30-31).
	Facilitate students in spreading the information	Teacher gives instructions regarding the mechanism for distributing the Gospel preaching video that has been made.
The teacher's role as a guide	Giving Biblical Christian insight	Teacher provides Biblical Christian insight regarding the benefits of ICT knowledge learned in class and its relation to God. The teacher emphasizes the concept that God is the source of reason or knowledge that humans have, and that knowledge must be used and returned to glorify God. The teacher also explained a critical commandment that God gave, which is about preaching the gospel, and as His disciples, we need to do that.
	Checking the Bible content	Teacher conducts checks and provides feedback on student work or questions regarding gospel content information that will be shared. After students collect information from the internet to the guide that has been given, the teacher then reads the students' work. Various information about Jesus Christ is contained on the internet, there is rich and accurate information, but there is also misleading information (Diana, 2019, p. 71). At this stage, the teacher finds several student concepts that do not follow the theological truth or are taken from sources contrary to Christian values. Hence, the teacher guides students by responding to the results of student work related to good things that need to be improved or improved. Teachers need to guide students by providing answers or solutions to the confusion they face so that they are based on proper knowledge and the truth of God's word (Intarti, 2016, p. 37).

4. Results and Discussion

The application of problem-solving to direct students in achieving ICT learning objectives was pursued in three meetings. The final result obtained after completing this research is that all class members totaling 33 students, were found to have made videos containing gospel content using the PowerPoint application. The Bible content shared by students looks very diverse but still fits the theme given by the teacher, that is "Christ we Proclaim." The materials that students share in the videos include the birth of Christ, Christ's sacrifice and death on the cross to atone for sins, Christ's work in healing lepers, the story of the five loaves and two fish, and other materials related to Christ's work in the Bible.

After students publish, interactions are given from friends, parents, teachers, and people who follow students on their social media. The interactions obtained are in the form of likes, and various responses that are entered in the comment section, such as confirming the message conveyed in the video, conveying a solid word, giving an emoji in the shape of a heart, applause as an appreciation for the video submitted, giving amen, and so on. Evangelists cannot successfully carry out this commandment of God by relying on their strength but because of God's enabling work (Graham, 2009, p. 53). As written in Matthew 28:20, God said that in carrying out this task, He is the one who calls, and He is also the one who continues together to lead believers to the end of time. Humans are given the responsibility of preaching the gospel, and God wills in the success of preaching the gospel (Stevanus, 2020, p. 11). Regardless of the various audience responses, both documented and undocumented, let the Holy Spirit continue to work and, through His favor, enable the transformation of the hearts of the recipients of the gospel message.

Students are asked to send a video link that has been published and give a reflection answer in a form that the teacher has prepared. From the questions given, the data results in the form of reflections are as follows:

Table 2. Student reflection results

Question 1: Write down your reflection after doing the task of making a video proclaiming the gospel by applying the power point features in the process!		
Type of student in answering	Answer	Frequency of Answers appearing
Student 1	I am happy because by using technology I can serve and glorify God as in this activity of preaching the gospel.	8 times
Student 2	Students reflect on the Bible content of the stories taken, such as reflecting that God has power over everything including turning water into wine, God loves humans so much that he gave himself to be crucified, and so on.	7 times
Student 3	I am having some trouble while making this task like slow device, and so on. But I am grateful that God has enabled me to finish it.	5 times
Student 4	God who has given humans knowledge so that we can develop technologies and use them so it is can be useful.	5 times
Student 5	Intellect and technology come from God so I have to give it back to glorify Him.	4 times
Student 6	By doing the task of making this gospel video I came to know with some features and functions that I didn't know and master before, I learned a	4 times

<div style="text-align:right">lot in this ICT class.</div>

<div style="text-align:center">Question 2:</div>

How do I interpret the knowledge and skills in the ICT classroom and their relationship with God?

Type of student in answering	Answer	Frequency of Answers appearing
Student 1	ICT can be used to glorify God.	13 times
Student 2	God has given me wisdom so that I can understand and use the PPT feature well. I have to use PPT with the aim of glorifying God.	8 times
Student 3	God gave humans the ability and intelligence related to ICT so that we can use it well.	6 times
Student 4	God created us humans, His most glorious creation with reason, intelligence, and wisdom. So that humans can design and understand various applications that can simplify our lives.	6 times

Based on the theories that have been described in the literature review section, there are three indicators of engagement, including cognitive, behavioral, and affective dimensions. The assessment results based on the rubric that assesses the use of the PPT feature and gospel content components in the video found that 97% or 32 of the 33 students met the minimum completeness criteria (75) with a class average of 92. Student score data showed that almost all students are involved in the cognitive dimension because they can understand the features of the PPT that have been studied. Students are also said to be involved in the behavioral dimension because all students in the class can make genuine efforts to use the ICT knowledge, they have mastered to preach the gospel. Through reflection, students can see that ICT is a science that comes from God and must be used for purposes that glorify Him. Reflection answers show the students' pleasure in preaching the gospel and have an interest in being able to use ICT subjects or other knowledge in the future to present them for the glory of God, so this shows students' engagement in the affective dimension. In the collection form, students' responses were also asked regarding the role of the teacher in the class. All students stated in their answers that they felt facilitated by the teacher to do assignments and were guided to overcome difficulties or obstacles. The teacher's role in presenting practice, providing modules and videos, examining work results, providing answers to questions asked inside and outside the classroom, and so on are things that students feel are very helpful for achieving learning goals.

God calls for Christian education to be able to integrate Biblical Christian insights with various disciplines in thought and practice (Pazmino, 2008, p. 12). The researcher considers that ICT learning in this study can be effective for students to preach the gospel because of the integration of faith and knowledge in the classroom. Researchers use the opportunity for learning in class to guide students in understanding the purpose of human life, to glorify God and enjoy Him forever through everything done in this life. The teacher explains that as God's creation, humans are enabled to reflect God's expression and creativity in various ways. Hence, students need to develop the talents that God has given them, including using knowledge and skills from ICT subjects for the glory of God. The concept of the outline of the great commission related to the command to preach the

gospel also did not forget to be explained by the teacher to the students in the class. Explanations regarding the purpose of human life and the concept of the great commission are given to students in the hope that they will not only preach the gospel because of the demands of the task but have a basis for understanding the urgency and reasons why this is important to do as disciples of Christ. Through the integration of learning with Biblical Christian insight, students learn about secular sciences oriented to human profit and combine science and faith into one framework (Kristianto, 2018). Biblical Christian insight enables students to develop holistically according to their potential to grow toward Christ (Leman, 2021, p. 17).

5. Conclusion

Based on the results of this study, it can be concluded that the efforts made by the teacher by integrating faith and knowledge can bring students to be involved in preaching the gospel. ICT classes can be a media for students to learn to preach the gospel because learning directs students to understand the material. Students are helped to have actual actions using existing knowledge and skills to glorify God and serve others. Teacher's efforts to facilitate and guide is necessary to achieve the goal. It is suggested that the teacher provide a place for students to reflect, so problems and results of handling can be identified. Through all the efforts made, researchers reflect and believe that God who took the initiative to call in carrying out this mandate is God who will always equip so that students, teachers, and every believer are enabled to preach the gospel.

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Implementation of the Synchronous Learning Method in Intra-Curricular Activities in CTLS at UPH Medan Campus

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Abstract

Christian Track Learning (CTL) in higher education is an important part of education that makes learning become holistic and integrated. CTL consists of various activities such as lecturer programs, weekly student chapel, small groups, and service-learning projects. CTL is an education program that aims to shape the character and spirituality of students. In its implementation, CTL at UPH Medan Campus covers not only intra-curricular and cocurricular programs, but also extracurricular. These learning activities have experienced some difficulties and developments since the COVID-19 pandemic hit all aspects, including in higher education. Strategy for implementing these learning activities uses the synchronous and asynchronous learning method. This study was conducted using a qualitative method. Data is collected during the implementation of the online learning method at UPH Medan Campus because of COVID-19 pandemic. Focus of the research is the implementation of CTL and its stakeholder in the digital learning process. The results of observational and qualitative surveys on the application of digital learning process are showing effectively with video conferencing platforms (Synchronous). Other findings are showing that applications in using conference videos are carried out through intra-curricular activities, namely student chapels, small group discussions, and service-learning projects. The platforms used at UPH Medan Campus are Microsoft Teams and Zoom. This platform is acceptable for students in increasing learning acquisition.

Keywords: *Christian Track Learning, Digital Learning Process, Education Technology, Higher Education, Intracurricular*

1. Introduction

Christian education has a spiritual dimension that is faithfulness and rooted in Christian values. This education includes more than just an emphasis specifically in the formation of Christian education proposed based on the work of educational historian Lawrence Cremin also identified by Pazmino (Pazmiño, 2010). Christian education emphasizes spiritual values based on the Bible and the history of the formation of the Christian Faith through history, philosophy, and the Christian worldview. Christian education is the formation of behavior that is in line with the Christian faith. Christian education requires spiritual knowledge, spiritual formation to spiritual transformation.

Christian education that is holistic seeks to share information, to nurture formation, and to explore the transformation God seeks to bestow upon Christian faith communities in this

generation.

University of Pelita Harapan is a campus that has a liberal arts faculty. A faculty whose function is to organize liberal arts education. Education at the liberal arts faculty is an approach to learning that develops individuals and prepares them to deal with complex, diverse, and changing things so that students have broad and large knowledge in this wide world as well as in-depth specialization knowledge. Liberal art is an education that teaches general knowledge and develops general knowledge capacity, this is in stark contrast to the professional, specialization, technical and vocational curricula (Jung, Nishimura, & Sasao, 2016).

Christian Track Learning in UPH has a weight of 16 credits. This is divided into two because UPH is a Christian campus but is still open to non-Christian students. Therefore, the track in UPH is divided into two tracks, namely the Christian Track and the World Religion Track. In the Christian Track, learning starts from an introduction to the Bible with the aim of helping students to have a biblical view which will be continued to a Christian worldview or Christian philosophy. For the world Religion Track, it begins with learning the worldview of world religions, which is followed by a philosophical understanding starting from the history of thought, philosophy of science and ethics.

The Christian Track Learning does not only teach about the principles of Christian values but also builds the foundation of a Christian worldview in students' lives. According to Harmadi and Jatmiko that Christian Religious Education is an act of action and reflection that needs to be carried out periodically and continuously so that the achievement of the goals of Christian Religious Education is an attempt to lead students to be able to live according to the Christian faith and experience a personal encounter with the Lord Jesus. and the Holy Spirit. Through the Holy Spirit, everyone experiences faith growth and bears fruit in personal life, in others, and in the Kingdom of Heaven to be witnessed to the world for all the changes in his life that are manifest (Harmadi et al., 2020). Therefore, in the implementation of Christian Religious Education at UPH, it is not only a means for people to understand and know about the Christian faith, but students need to practice, namely action and reflection in their activities in a sustainable and integrated manner with their field of study.

Activities in Christian religious education learning activities based on a curriculum consisting of several activities in the form of class activities, co-curricular and intra-curricular as well as extra-curricular. This educational process does not only build learning activities, but rather refers to the general and specific learning outcomes of the course. In the implementation and implementation of Christian Track learning, there are three key activities that support learning outside the classroom, namely extracurricular, intracurricular and cocurricular. According to research conducted by Augustinus regarding learning using extracurricular, it does not have a significant impact on encouraging students in their field of study to take career choices in their field of study (Augustinus & Rais, 2021). Extracurricular supports a lot in the formation of soft skills and is not related to the material in the student's field of specialization. Therefore, we try to see the importance of the co-curricular learning process in supporting the learning process of Christian religious education.

From 2020 to 2022, the Corona virus spread in Indonesia. The government through the Ministry of Education and Culture implements a policy for Learning from Home. Through Circular Letter 36962/MPK.A/HK/2020 that the learning process which was

originally carried out face-to-face in schools was replaced with online learning and working from home in the context of preventing the spread of Corona Virus Disease (COVID-19).

Referring to the Rector Decree Number 035/SKR-UPH/III/2020 that during this pandemic period the learning process is carried out using Distance Learning within UPH. This also affects the learning process of Christian religious education into distance learning. During this learning period, UPH implemented learning using the LMS (Learning Management system), which is an integrated learning management system, namely Moodle.

Based on previous research that the use of asynchronous methods using e-learning technology is less effective than the synchronous method. The synchronous method using video conference, students and educators can interact directly face-to-face virtual and educators can focus more on providing learning (Farell, Ambiyar, Simatupang, Giatman, & Syahril, 2021).

Therefore, this study tries to see the implementation of co-curricular learning activities from Christian religious education using the synchronous method in the online learning environment at UPH Medan Campus during this pandemic. This is also to see the perceptions experienced by students in CTL in online learning.

Based on this background there are two main problems that become important to investigate. These problems are (1) What is the effective digital learning process for CTL during COVID 19 Pandemic; and (2) How is student perception toward the digital learning process for CTL during COVID 19 Pandemic. Therefore the objective of this research is to find the model that may be theorized from the variable in relation to building effective digital learning acceptance.

2. Literature review

Christian Education

Education when referring to the meaning of the word comes from the Latin "*educere*" which means "guiding out of ..." this means education is a conscious act of bringing someone out of their ignorance into something that is understood (Sari & Bermuli, 2021). The application of Christian Religious Education is to bring out a person not only from ignorance in knowledge but also from ignorance of his existence as a Man created in the likeness and image of God who has fallen into sin. Awareness of his own existence which is the image and likeness of God.

Christian education is education that leads people out of darkness into light or leads people from destruction to eternity. Therefore, this education does not only discuss knowledge about Christianity but also calls people out to experience a full life, both fundamentally, insightfully and up to the way of life. Pazmino stated that learning from Christian education includes biblical studies, theology, philosophy, history, culture, and science as the formation of foundations in Christian education (Pazmiño, 2010).

In the education process, there are three activities outside the classroom that need to be carried out to support the learning process, namely co-curricular, extra-curricular and intra-curricular. These activities have an inseparable unity in the educational process. These three activities have different benefits and goals. According to Chomaidi and Salamah

(2018), the following are the differences between Extracurricular, Intracurricular and Cocurricular, namely:

1. Extracurricular is an activity carried out by universities to accommodate students in developing their interests and talents on campus. Extracurricular activities in practice are activities outside of lessons that provide solutions for students to discover and enhance their personal interests and talents.

2. Intracurricular is an activity of teaching and learning process carried out in a tertiary institution related to programs in the learning curriculum which aims to be a means of achieving general and specific learning objectives. Intracurricular activities are activities carried out to cover and cover all learning activities. Intracurricular activities aim to improve students' academic abilities and grow.

3. Co-curricular is an activity based on structured tasks related to learning objectives and content. Co-curricular activities are intended so that every student understands the teaching material that has been studied in intra-curricular activities in class.

Meanwhile, Chomaidi gives a view on the notion of co-curricular as an activity that is carried out during hours outside of class learning, even during holidays. In practice this learning activity can be done anytime and anywhere but does not eliminate the purpose of supporting the learning and teaching process (Chomaidi & Salamah, 2018). So, co-curricular activities can be said as an activity program that has the purpose of implementing it so that students can deepen and appreciate the material that has been obtained by students from intra-curricular activities that come from class activities, from core lessons and special programs. The co-curricular activities can be in the form of individuals and groups, both projects and papers, and all supporting activities that are considered in the assessment of courses in students.

Roslan quotes Dworkin that co-curricular activities are an important part of a student's holistic education. Throughout co-curricular activities, students will learn and develop their interests and abilities while developing competencies and soft skills that will prepare them for a challenging world (Roslan, Shukri, & Hamid, 2020). These activities are related to learning in the classroom because they are related to class material. All activities in co-curricular have been conditioned with the aim of achieving learning in class.

Synchronous at E-learning

E-learning is an environment that uses electronics for educational activities. In other words, e-learning can be defined as "the use of internet technology by providing the necessary solutions to improve information and performance in the learning and teaching process" (Yalman, Basaran, & Gonen, 2017). Currently, there are two types of e-learning application usage models, namely: synchronous and asynchronous (Driscoll, 2010). Platforms that develop a lot in the form of asynchronous. but since the Covid-19 pandemic the development of synchronous technology has grown tremendously. Video conferencing technologies such as Zoom, Teams, Webex, etc. are developing so fast. This helps the learning process very quickly.

The asynchronous model can be defined as a system in which individuals interact in learning and teaching indirectly, and they do not have to be in the same place. Each student can complete the task together. The weakness of the asynchronous system is that there is less interaction between teachers and students, besides that the interaction of students

with one another is also weak.

There are applications of e-learning that used for education are provided as two different models: synchronous and asynchronous. Many e-learning platforms found on the Internet generally give education with an asynchronous model. Asynchronous model can be defined as a system in which individuals who give education and those who take that education do not necessarily exist in the same place at the same time and in which students feel free to complete their education at the time they want

Synchronous learning is when students and instructors exchange information and interact simultaneously in an online learning community using a predetermined time using learning technology including internet conference, satellite, video conferencing and chat (Narayana, 2016).

3. Research Method

Qualitative method is the selected method in trying to achieve the research objective. Qualitative is a systematic methodological approach for extracting the voices of Self and Other within talk or text, and analyzing the relations between them (Aveling, Gillespie, & Cornish, 2015). Many of the qualitative research methodologies developed in psychology, sociology and anthropology are applicable to researching the subjective experiences and processes which preoccupy systemic practitioners (Burck, 2005).

In this research specifically narrative analysis is implemented. Narrative analysis can refer to a variety of different approaches to data collection and analysis, including biography, autobiography, life history, oral history, autoethnography, life narrative and the sociology of storytelling (Earthy & Cronin, 2008). To picture the phenomenon of how the CTL activity during the pandemic as the research problem stated previously, then narrative analysis is conducted.

The research focus for this study is the CTL activity in UPH Medan Campus during COVID 19 pandemic. The object of the research is all the stakeholders related to the CTL such as students, lecturers, staffs, and everyone involved with the course.

There are three strategies in the data collection method that is conducted, they are observation participatory, interview and literature review. Participatory action research has played a pivotal role in educational change, particularly in the development of teachers and teaching (Carr & Kemmis, 1986; Elliott, 1991). In collecting data, the activity of learning in the classroom of CRC is then observed and the informations gathered are written for further analysis. Then at some point there are also some interviews conducted to collect necessary information. The interview is managed by doing an unstructured interview to collect necessary information. Data that is collected during April 2020 to February 2022 then is analyzed with narrative qualitative data analysis. To check the data validity and reliability, triangulation will be done. The triangulation will be to cross check the data between written documents, students as participants, and lecturer as the instructor (Farquhar, Michels, & Robson, 2020).

4. Results and Discussion

After the pandemic of Covid-19 happened, Universitas Pelita Harapan (UPH) decided to conduct an online learning activity, namely m-flex learning. The activity is then also conducted in UPH Medan campus in all courses. As a part of the curriculum in UPH, the Faculty of Liberal Art has developed CTL. These are the summary of all activity that happen in CTL and other courses that embedded with online learning activity co-curricular in UPH Medan campus:
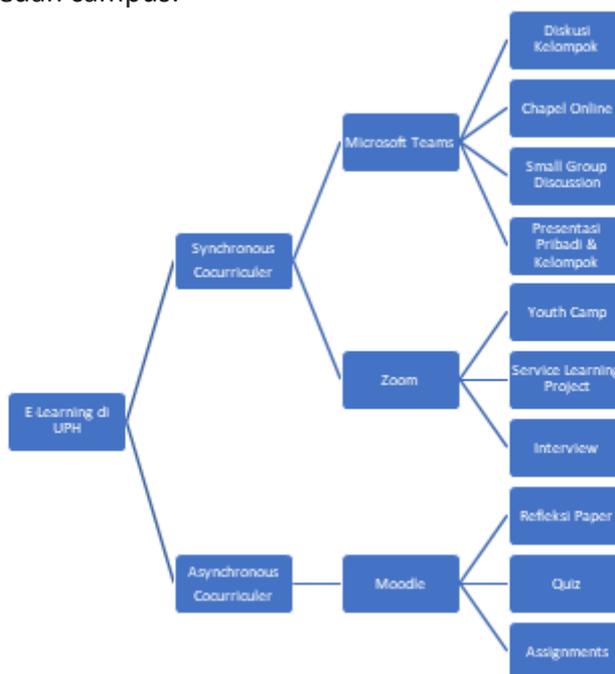
Figure 1 Model of E-learning at UPH Medan Campus

If it is related to the essence of learning Christian religious education is built in the Christian Track learning at UPH. So, class activities are no longer lectures or lecturing. However, it is necessary to have assignments such as co-curricular, extra-curricular and intra-curricular activities to support the course achievement process.

Every student before the pandemic have conducted several activities that related to Christian Track Learning. These activities can be conducted intra or extracurricular. Those activities are varying such as group discussion, interview, survey, small group, students chapel, and service learning. All these activities are conducted without any difficulty at the beginning.

The shifting into only is not merely only changing those activities into online activity but also developing some new activities related to m-flex learning. Therefore, in CTL the learning process becomes merging between extracurricular and extracurricular. Those activities can be separated into two classifications which are synchronous and asynchronous sessions. Difference between those two classifications is on the purpose of activity. Synchronous session mean that the online activity must be conducted real time. Both lecturers and students must have active learning sessions with the help of online tools such as zoom or Teams Meeting. Meanwhile Asynchronous means that the activity is conducted not in real time where learning activities are deployed in a web-based

application such as Moodle. Students can access material or activities not at the same time, but the activity involves some use of time by students for the learning process.

These are the activities that were conducted previously before implementation of M-Flex Learning in the context of Christian Track Learning: (1) Classroom activity; (2) Chapel; (3) Small group; and (4) interview with priests and lectures. These activity purposes are in line with the learning outcome that is expected from finishing education in various programs in UPH. These subjects and activities that are deployed in various study programs are under coordination with the Faculty of Liberal Arts. Therefore all have the same learning outcome. These are excerpts from interviews and reflections from students that joined Synchronous sessions learning in CTL during 2020-2022. The statement mostly mention: "Online learning has made us easier to work on various assignment that is appear in CTL or Christian Worldview such as chapel, service learning, and interview with lecturers and priests"

This is one of the reflections from student that gave testimony of the whole synchronous session: "I felt warm and togetherness when involved in group discussion, presentation, interview session and other activities. During my participation in Christian Religion Class and session in small groups and chapel, I realize that humans are nothing without God the creator. Humans must be humble and live to serve God."

Although the activity is online, students have confirmed that the situation of warmth and togetherness in non-online classes appear the same as it was in online class. This is also staying the same in synchronous sessions. This has brought success for the development of online programs as part of intra-curricular.

The implementation of the synchronous learning method is a solution for the continuity of intra-curricular activities in PAK courses at UPH Medan Campus. Small Group, Student Chapel, Service Learning, and all activity will be changing from onsite to online meeting. How this activity will be changing into digitalization.
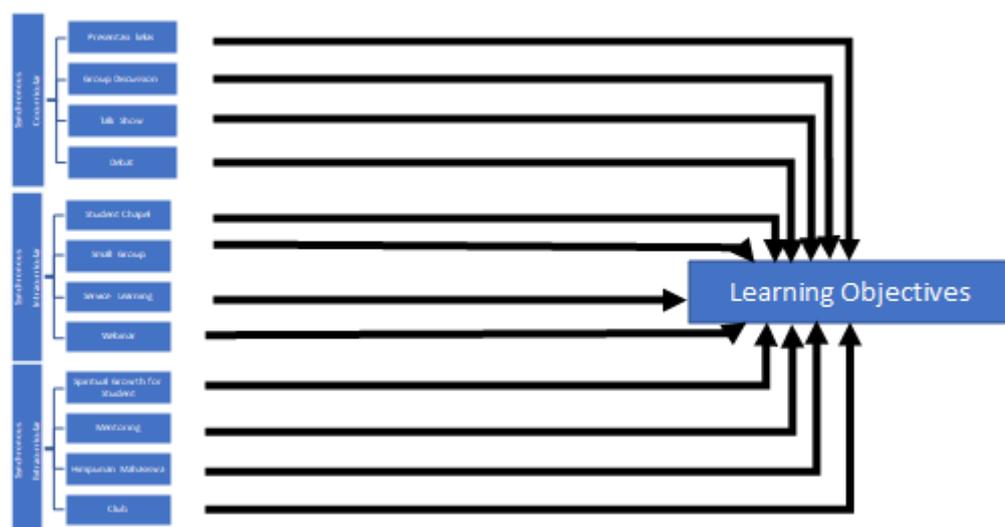
Figure 2 Model of Synchronous Learning to Learning Objectives

5. Conclusion

The results of observational and qualitative surveys on the application of digital learning process are showing effectively with video conferencing platforms (Synchronous). Other findings are showing that applications in using conference videos are carried out through intra-curricular activities, namely student chapels, small group discussions, and service-learning projects. The platforms used at UPH Medan Campus are Microsoft Teams and Zoom. This platform is acceptable for students in increasing learning acquisition. It will be beneficial if there is more research on this topic to see the effect of CTL in curricular perspective in the future.

Acknowledgments

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The Development of Hybrid Learning Scenario in Satya Wacana Christian University: Opportunities and Challenges

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Abstract

The pandemic has had a significant impact on education. Specifically, in the learning process, many online learning schemes have emerged. This study aims to develop a new hybrid learning scheme in the learning process for Satya Wacana Christian University. The methodology for this study is development research that consists of 3 main stages, namely collecting research and information, planning, and developing a preliminary form of the product. Data analysis uses a feasibility test to test the feasibility of the product and SWOT analysis to examine the development qualitatively. The results show that the hybrid learning scheme is feasible to use. It can be seen from the average feasibility test showed 4 points which means good. Based on the SWOT analysis results, it can be concluded that hybrid learning has the opportunity as a new scheme that can be implemented in educational institutions. The advantages offered by the hybrid learning scheme are: it represents users' emotions, provides meeting facilities both online and offline and can be collaborated with other learning schemes such as blended learning. In terms of challenges, the safety conditions during the pandemic need to be a concern, also the network strength and users' devices.

Keywords: Hybrid Learning, Online Learning, Learning Development.

1. Introduction

The pandemic has had an impact on various aspects of human beings, including education. Various adaptations and adjustments need to be made to accommodate various learning scenarios in educational activities. Including the implementation of the learning process based on the Policy of the Minister of Education and Culture of the Republic of Indonesia in Circular Letter Number 4 of 2020 concerning the Implementation of Educational Policies in the Emergency Period for the Spread of Coronavirus Disease (COVID-19) regarding the implementation of Online Teaching and Learning Activities. This was followed by a Circular Letter from the Education and Culture Office of Central Java Province through SE Head of Service Number 443.2/08991 on March 15, 2020, which issued a policy that the learning process was transferred independently in their respective homes with an undetermined limit time.

This policy certainly has a very significant impact on the process of implementing learning activities. Many educational institutions must be able to make various educational innovations so that learning runs well. Starting from the materials, media, methods, systems, and educational evaluation processes. All components in the implementation of education for educators, students, and decision-makers must be able to collaborate to be

able to develop a learning process that suits their needs.

Many learning scenarios are carried out by online learning, blended learning, limited face-to-face, or using a new concept that is currently emerging, namely hybrid learning. In the current pandemic conditions, efficiency in the delivery of learning is a major need for both educational institutions and students. Hybrid learning can improve time efficiency for both education providers and the learning itself, while also providing more learning experiences than conventional learning (Smith, 2021).

Based on observations at the Satya Wacana Christian University, especially in the Faculty of Teacher Training and Education as one of the faculties that prepare future teacher candidates, it is known that the learning process with a blended learning scheme through Flexible Learning (Flearn) as one of the e-Learning platforms at the university has several weaknesses like limited interaction, unable to maximize students' potential in practical activities, tend to be neglected, and have the potential for saturation. Many factors cause this to happen such as limited interaction by both lecturers and students, reduced focus of student learning due to being bothered with other activities, and the erosion of culture and ethics in the learning process. In addition to this, it can also be seen that the blended learning scheme requires students to have good learning devices.

Analysis of the problems above requires a learning scheme that can overcome the existing problems. Hybrid learning is considered a solution to existing problems. Hybrid learning schemes can support adaptation in an e-Learning environment that can be followed in real-time through a management system based on the learner's learning style (Al-Omari, Carter, & Chiclana, 2016). This is also supported by Aristika & Juandi (2021) that hybrid learning is effective in improving teacher-student relationships in terms of student learning motivation.

Based on the problems and analysis conducted, the researcher developed a new learning concept that was adapted to the conditions, facilities, and culture at the university which was adapted to the hybrid learning type.

2. Literature Review

Many learning situations are carried out via online learning, blended learning, limited face-to-face, or a new idea called Hybrid Learning, which is currently gaining traction. Efficiency in the delivery of learning is a crucial demand for both educational institutions and students in the present pandemic situation. Hybrid learning has the potential to save time for both educators and students while also delivering more learning opportunities than traditional learning (Smith, 2021).

Analysis of the aforementioned issues necessitates the development of a learning strategy capable of resolving the issues. Hybrid learning is seen as a solution to current issues. Hybrid learning schemes can aid adaptability in an e-Learning environment, which can be tracked in real-time by a management system based on the learner's preferred learning style (Al-Omari, Carter, & Chiclana, 2016).

Furthermore, this is also supported by Aristika & Juandi (2021) that hybrid learning is effective in improving teacher-student relationships in terms of student learning

motivation. They found that the immersion of real-time interaction between online and offline learning in a classroom is a new experience for the students. However, the creativity of the teacher is also required to make the hybrid learning immersive for the students. Student-centered learning is recommended to enhance the immersion.

According to the experts, hybrid learning models must be able to link academic participation (Nissinen, Vartiainen, Vanninen, & Pöllänen, 2019). In more detail, Trede, et al. (2017) describe the characteristics of hybrid learning are time and place where various sources of knowledge, culture, and ability to collaborate, and a space where the different values, goals, and practices of academia and the world of work meet. This hybrid space combines various learning elements such as theoretical, technical, economic, cultural, practical, and personality with the immersion of both physical and virtual environment that bridges human interaction with material objects and technology.

The research established a new learning idea based on the difficulties and analyses undertaken, which was suited to the university's conditions, facilities, and culture, and was adapted to the hybrid learning type.

3. Research Method

The methodology used in this research is development research. Borg and Gall (2003:771) explain that development research is a process used to develop and validate educational products that include not only material objects, textbooks, and instructional films, but also procedures and processes, such as teaching methods or methods of organizing instruction. The steps in the research and development process used are based on Bord and Gall but stop at the 3rd stage of the 10 stages. It includes Research and Information Collecting, Planning, and Developing a preliminary form of a product. The data collection instrument used was non-test. The data collection technique is by using literacy studies, questionnaires, observations, and interviews. For a more in-depth study, a SWOT analysis was used to obtain an assessment of the Challenges and Opportunities of the developed scheme.

Planning includes the selection of development sites and targets, the preparation of a development agenda, and the determination of experts in product validity. The location and target of the research are focused on the Faculty of Teacher Training and Education, Satya Wacana Christian University. The address is at Jalan Diponegoro No. 52-60, Salatiga, Kec. Sidorejo, Salatiga City, Central Java. The development agenda includes the preparation stage including the submission of research titles and permits. The development needs analysis phase includes user analysis, media analysis, analysis of facilities, and infrastructure. This is followed by the design phase of product manufacture, followed by expert validation. Expert validation involves experts in the fields of education and learning.

The data is analyzed using SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis. First, it was started by analyzing the strengths of hybrid learning. Then, the weaknesses were analyzed based on the contradictory factors of the strength that can be used for the improvement of hybrid learning. Based on the strengths & weaknesses, the opportunities were analyzed to find out the room for improvement for hybrid learning. Finally, the threats were analyzed to find out what would be the possible obstacles to the implementation of hybrid learning.

4. Results and Discussion

According to the experts, hybrid learning models must be able to link academic participation (Nissinen, Vartiainen, Vanninen, & Pöllänen, 2019). In more detail, Trede, et al. (2017) describe the characteristics of hybrid learning:

1. Time and place where various sources of knowledge, culture, and ability to collaborate;
2. A space where the different values, goals, and practices of academia and the world of work meet;
3. A space where the role and identity of learning, whether students, practitioners, and teachers, can collaborate with each other;
4. This hybrid space combines various learning elements such as theoretical, technical, economic, cultural, practical, personality, and political;
5. Physical and virtual settings; and
6. Human interaction with material objects and technology.

User analysis

Users of hybrid learning scenarios are lecturers and students who allow them to interact in the learning process.

Media analysis

The media that is being used is Zoom meeting or Google Meet as an online meeting service provider platform. In addition, it also uses Flexible Learning as a platform used by Satya Wacana Christian University to carry out the learning process and administration.

Facilities and infrastructure analysis

The main equipment used is Polycom, a type of device used to bridge the interaction between offline and online classes that can be synchronized through the Zoom meeting application or Google Meet via a laptop or computer device. This Polycom can also record sound around the room or display sound in the Zoom meeting application or Google Meet. Other facilities and infrastructures used include Laptops and Monitors.

Develop preliminary form of product
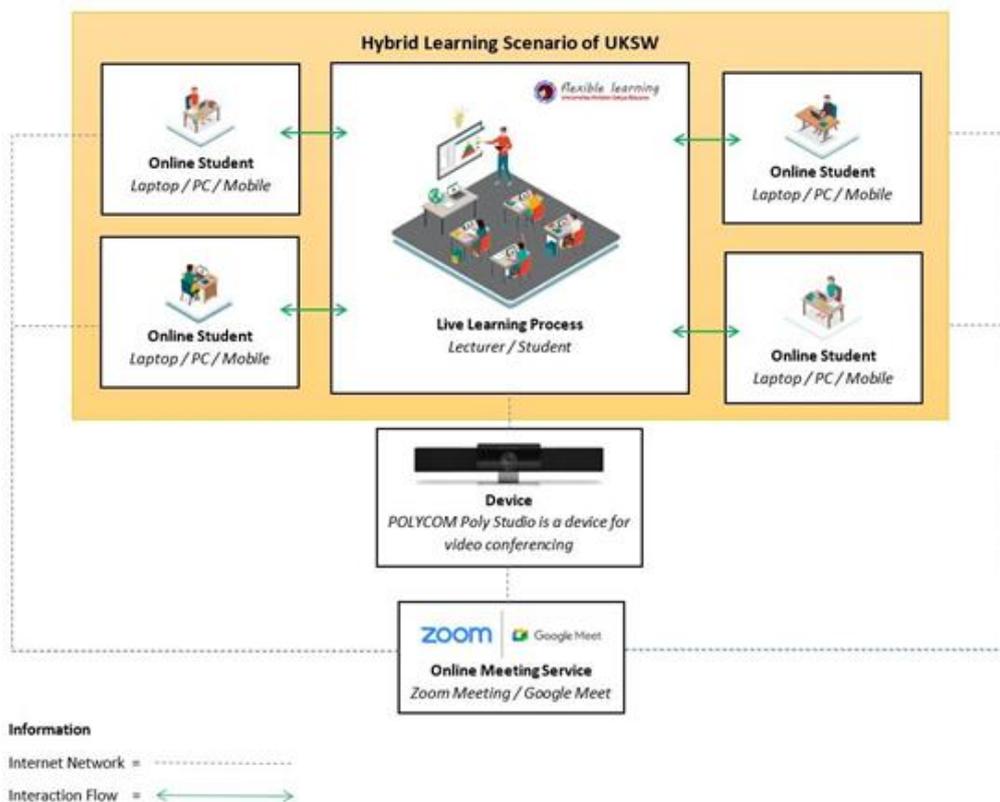
Figure 1. Hybrid learning scenario developed

Description

1. Offline Learning Process

The learning process is carried out in a special room that has been set up with various facilities and infrastructure provided. The various components that exist are lecturers and students who do offline learning but are equipped with laptops/smartphones to carry out technology-based learning. In offline classes, learning interactions occur like the learning process in general, starting from explaining, discussing, asking questions, assignments, or other learning activities.

Figure 2. Picture of offline classroom atmosphere

2. Using Flexible Learning Devices, Polycom, and Online Meeting Service

To be able to interact with class participants in real-time, media, and device settings begin with learning planning in flexible learning starting from meeting links, study materials, and assignments, to learning agendas. Then the lecturer's computer/laptop is set up with Polycom where there is a USB cable that is connected to the HDMI port on the laptop and another cable is plugged into the HDMI port on the monitor. Polycam will be able to capture the atmosphere in the offline class while the monitor will display presentations and online meeting service on the lecturer's laptop.

Figure 3. Picture of setting equipment

3. Online Learning Process

Online learning is specifically for students who cannot take offline learning due to certain reasons (illness/permission/pandemic conditions). This online learning process is presented in the online meeting service (Zoom meeting/Google Meet) features. The advantages are that students can interact directly and be responded to directly by offline participants. As for the several stages that are carried out, such as in online classes in general, accessing links in Flexible Learning, then joining through their respective devices.
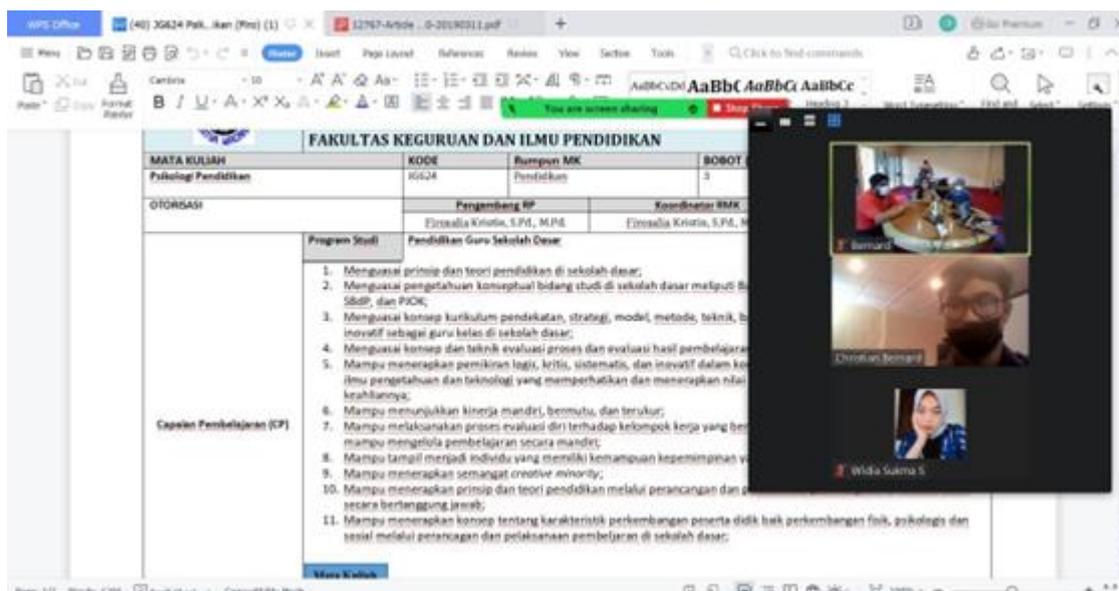
Figure 4. Picture of an online class atmosphere

4. Synchronization in Hybrid Learning
    Hybrid learning is a combination of offline and online learning, where both can interact with each other at the same time.

Figure 5. Picture of the hybrid class atmosphere

Discussion
Feasibility Test
Media Experts
Based on the results of the questionnaire submitted to the experts, the results of the assessment from the media's point of view are as follows.

Table 1. Media expert assessment

Aspects of Assessment	Point	Description
Ease of access	5	Very good
Available features	4	Good
Security access	4	Good
Technology flexibility	4	Good
Total	4.25	Eligible

According to the media experts, the score was 4.25 which means eligible. In other words, hybrid learning was effective to implement in the classroom. The maximum score on the ease of access showed that the method was accessible for all lecturers and students. Followed by four points on available features, security access, and technology flexibility. It means there are a lot of features that can be used in the classroom during the learning process.

Learning Experts

Based on the results of the questionnaire submitted to the experts as for the results of the assessment from the point of view of the learning process as follows:

Table 2. Assessment of learning experts

Aspects of Assessment	Point	Description
Material/Learning Content	4	Good
Delivery of Material	5	Very Good
Interaction	5	Very Good
Learning Evaluation	4	Good
Total	4.5	Eligible

According to the learning experts, it can be seen that the developed scenario is also eligible to use. The maximum score on material delivery and interaction showed that hybrid learning was very similar to an offline classroom. It was able to break through the restriction of online interaction in online learning. Followed by learning material and evaluation on 4 points which was high. It means the learning materials and evaluation that were being brought into the classroom might be similar to offline learning.

Table 3. SWOT Analysis

Helps	Barrier		From
From Within	Strengths:		Weaknesses:
	- able to serve more students with the same resources (time and instructional materials), - provide a built-in		- requires personal management related to the learning path: decision-making (which way to participate) and when online is chosen, requires substantial time management skills and

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	alternative when classroom instruction isn't possible due to scheduling conflicts, and - increase overall course enrollment by offering additional schedule and location flexibility to students.	- personal and technical resources are required to participate in the online version of the course: (most commonly) hardware, network, ability to engage in online learning platforms, and the ability to learn through mediated experiences.
From Outside	Opportunities: - increased access to courses, - schedule control, and - more learning resources.	Threats: - support additional faculty development and workload; formally or informally. This may require additional financial resources and - difficult in administering the participation of students in varied formats: tracking attendance and participation, practice and assessment activities, and providing interaction and feedback.

(Beatty, 2019: 25)

5. Conclusion

The pandemic has had an impact on various fields of human life, especially education. Different kinds of adaptations and adjustments need to be made to accommodate online learning. During the pandemic, the efficiency of delivering the learning material is a major need for both educational institutions and students. Hybrid learning can improve time efficiency for both educational institutions and the learning itself. Besides that, it also provides richer learning experiences than conventional learning.

The results show that the hybrid learning scheme is feasible to use. It can be seen from the average feasibility test carried out. The result is 4 points which means good. Based on the results of the SWOT analysis, it can be concluded that hybrid learning has the opportunity as a new scheme that can be implemented by educational institutions. The advantages offered by the hybrid learning scheme are representing user emotions, providing meeting facilities both online and offline, and can be collaborated with other learning schemes such as blended learning. In terms of challenges, it is known that security conditions during the pandemic need to be a concern, in addition to network strength and user devices looking for separate records.

Hybrid learning scenarios can be an alternative learning scenario during the pandemic era. Hybrid learning promotes both face-to-face and virtual meeting in real-time, which means teachers can interact with their students directly in the classroom and online meeting services at the same time. Hopefully, the future research on hybrid learning scenarios can be done on a larger scale outside SWCU. Therefore, hybrid learning scenarios can be used in different levels of education.

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Online Shopping Decisions Towards Consumptive Behavior in A Christian Perspective: Case Study Cohort 2019 Economic Education and Primary Teacher Education

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Abstract

The pandemic situation that limits going out of the house and technological advances provide opportunities for the presence of online shopping, this is also experienced by students of one of the universities in Tangerang class of 2019 Economic Education and Primary Teacher Education. In their daily lives these students do online shopping, as teenagers they have not generated income but depend on parents, meaning their purchasing power is limited and should not be consumptive because this is not in accordance with the Christian perspective. It's not that they should not shop online, but being self-aware as students with limited purchasing power is a wise attitude and according to the Christian perspective they have learned so far. The purpose of this study was to find out the online shopping decisions of students of the class of 2019 Economic Education and Primary Teacher Education against their consumptive behavior in Christian perspective. The research method uses quantitative descriptive statistics with purposive sample types of 90 people. The results showed that students of the cohort 2019 Economic Education and Primary Teacher Education are still at a reasonable level in online shopping, not consumptive, they shop online to meet their needs.

Keywords: Online Shopping, Consumptive Behavior, Christian Perspective, College Cohort 2019 Economic Education, College Students Of 2019 Primary Teacher Education.

1. Introduction

Limitations due to the large-scale social restrictions in pandemic situations have resulted in work and school activities being carried out at home (Modjo, 2020). This makes it also limited to go out of the house to shop, but this is not a barrier for consumers who will shop, the number of Indonesians who shop online in Indonesia reaches 123.5 million people accessing online stores and personal businesses (Sakina, 2021). The progress of the era is motivated by the development of technology from traditional to digital systems, making sales and purchase transactions shift from what was previously real to virtual (Danuri, 2019).

Ease of access for shopping due to advanced technology, the number of online stores and the shorter distribution, causing competitive prices, which are cheaper than real stores. (Putri, 2021), because there are no limitations in space and time for online shopping (Ratnasari, 2019). Online shopping makes it easy for consumers by providing a variety of products, online shopping can also be done anywhere by simply using internet access via a

mobile phone or computer/laptop (Pangeran, Hermansyur, & Muller, 2022).

Online shopping is also done by students who are fairly accustomed to using internet technology according to (Andika, Masithoh, Kholiq, Nisa, & Rohmah, 2021) because it has become the demands of the times. Accordingly students Faculty of Education, cohort 2019 Economic Education and Primary Teacher Education at one of the universities in Tangerang also do online shopping, The student is a teenager average 18-21 years old (Monks, Knoers, & Hadinoto, 1999) provides a limitation of the age of adolescents between 12-21 years with details, 12-15 years old of early adolescence, 15-18 years old of middle adolescence, and 18-21 late adolescence. In this age range, adolescents are trying to find their identity, more concerned with their role in the group than developing moral values brought from the family that have been taught by their parents and lived since childhood (Monks et al., 1999). In addition, this age range is also classified as Z generation (Gen Z / born year 1995-2010) who are the first generation from an early age exposed to technology, such as computers, cell phones, internet networks, and even social media applications (Firmadhina & Krisnani, 2021). Young people in this age range use social media as reference to get various information, and have a significant influence on the behavior of teenagers (Firmadhina & Krisnani, 2021). This condition is also supported by the presence of various product promotions that can be easily accessed through social media.

Teenagers are given a large selection of products accompanied by adequate explanations to attract their interest in using these products to improve their lifestyle, even though the product is not an important and urgent need to be fulfilled. Finally, teenagers are stuck with a consumptive lifestyle, namely teenagers use their money to buy various goods or objects in accordance with their wishes for self-pleasure and not to fulfill their needs. (Anggraini & Santhoso, 2017). The higher a person's hedonic lifestyle, the higher his consumptive behavior (Anggraini & Santhoso, 2017). Further (Anggraini & Santhoso, 2017) said that a person's lifestyle will show his interests, activities, and opinions in interacting with the environment.

1.1. Research Gap

(Kawaf & Tagg, 2012) in their research on online shopping suggested that there is a need for emotional stimulation related to the online environment. In research (Katawetawaraks & Wang, 2011) find some obstacles in online shop / online shopping, such as insecurity in payments, products that are different from the desired, technology problems and others. Online shopping research findings from (Shergill & Chen, 2005) is about their online shopping experience i.e. the safety, reliability and service of online shopping sites. From the existing research above regarding online shopping, no one has discussed the relationship between online shopping and adolescent consumptive behavior related to consumptive behavior from a Christian perspective.

1.2. Research Question

After looking at the background and existing research gaps, the authors formulate the problem, namely: How are the online shopping decisions of the cohort 2019 Economic Education and Primary Teacher Education students on their consumptive behavior from a Christian perspective? The purpose of this research is to find out the online shopping decisions of cohort 2019 Economic Education and Primary Teacher Education students on their consumptive behavior from a Christian perspective. This research is useful for students because they can reflect on online shopping decisions on consumptive behavior in a Christian perspective.

2. Literature Review

The theory in this study contains theories from marketing, such as consumer behavior, decisions to shop online, in addition to theories regarding psychology related to consumptive behavior and theological theories from Christian perspective regarding consumptive behavior.

Online shopping by (Kurniawan & Ashadi, 2018), namely a process of buying products or services via the internet. In connection with online shopping is online marketing (Kotler et al., 2011) which means through the internet to market products or services and build relationships with consumers.

Consumer behavior of the conclusion (Sangadji & Sopiah, 2013) are actions taken by consumers to achieve and fulfill their needs both in the use, consumption, and disposal of goods and services, including the decision processes that precede and follow. Consumer behavior is reflected in consumer actions when consuming or making purchase decisions.

Consumers in making decisions to shop online go through several stages according to (Karimi, Holland, & Papamichail, 2018) "Context setting; Initial exploration; Cognitive exploration; Review and refinement; and Final choice." While there are 5 parts when consumers decide to buy online, namely "demand confirmation › information search › evaluation of choice › purchase decision › post-purchase evaluation." (Liang & Qin, 2018) describe these five parts is the time the consumer feels a need, begins to assess the product needed until finally decides to buy.

(Rachmadani, 2021), "suatu tindakan memuaskan diri untuk memenuhi kebutuhan membeli barang tanpa ada pertimbangan atau berpikir panjang" [explain that consumptive behavior is an act of satisfying oneself to fulfill the need to buy goods without any consideration or thought]. Besides that (Subagio, 2019) describes consumptive behavior, namely someone who always wants to buy the desired product to fulfill his desire. So it can be concluded that consumptive behavior is an act of fulfilling desires by buying products without thinking long to satisfy themselves.

3. Research Method

The research method is quantitative descriptive research type Iskandar, (2013) that is study to provide description of the phenomenon or social phenomenon under study by describing the value of the independent variable, either one or more variables. One way of reporting the results of this method is to use quantitative measures such as mean, percentage, etc. In this study, the percentage size is used, the results are then described

and related to the theory.
 Time: April 2022
 Population: college student of Economic Education and Primary Teacher Education Cohort 2019
N=85 sample= 70 (Krejcie & Morgan, 1970), In this study, the number of samples was 20 students Economic Education and 69 college student Primary Teacher Education So the total is 89 people, but 81 people stated that they shop online. The sampling technique is purposive sampling according to (Iskandar, 2013) whose characteristics are related to the characteristics of a particular population.

Data Processing
The data is taken in the form of primary data using a questionnaire (Iskandar, 2013) "merupakan penelitian untuk memberi uraian mengenai fenomena atau gejala sosial yang diteliti dengan mendeskripsikan tentang nilai variabel mandiri, baik satu variabel atau lebih" [is a study to provide a description of the phenomenon or social phenomenon under study by describing the value of the independent variable, either one or more variables]. A set of questions that are arranged logically, systematically about the concept that explains the variables under study. The questionnaire was validated by expert validators and language validators. The results of the data from the questionnaire were processed descriptively.

4. Results and Discussion
Data obtained from questionnaires then processed by making percentages and described.

Table 1. kinds of products purchased online

Food	27
Daily needs (soap, tootbrush, etc.)	29
Other	25
Total	81

Table 1 shows the types of products that are often purchased online, namely daily necessities (soap, toothbrush, shampoo, laundry soap, etc.) as many as 29 out of 81 respondents = (29/81)x100%= 35,8%, food is the second choice of product after daily necessities purchased online (27/81)x100%= 33,33% and the rest products other than daily necessities and food are purchased online = (25/81)x100%= 30,86%.

Table 2. Quantity on shopping online

1 time week	16
2-3 times week	14
once in 2 weeks	8
once a month	43
total	81

The quantity or how often respondents shop online can be seen from the results of table 4 and the most respondents say that they shop online once a month, namely (43/81)x100%= 53,09%, 16 responden = (16/81)x100%= 19,75% stated that online shopping once a week and 14 respondents = (14/81)x100%= 17,28% shop online 2-3 times a week.

Table 3. kinds of purchased is priority

Respondents who answer "yes"	43
Respondents who answer "no"	38
Total	81

Table 3 shows a slight difference between respondents who bought essential goods (43/81)x100%= 53,86% and non-priority items (38/81)x100%=46,91%.

Table 4. Motivation to buy goods to follow trend

Respondents who answer "yes"	19
Respondents who answer "no"	62
Total	81

In table 4, 62 respondents stated that their motivation when shopping online did not follow the trend = (62/81)x100%= 76,5%

Table 5. Shopping online because interesting promotion of product

Respondents who answer "yes"	54
Respondents who answer "no"	27
Total	81

Table 5, A total of 54 respondents = (54/81)x100%= 66,67% In the opinion of online shopping because they are interested in product promotion, more respondents say that online shopping is because they are not interested in product promotion = (27/81)x100%= 33,33%

Table 6. Buying desired product online shop by delaying another needs

Respondents who answer "yes"	7
Respondents who answer "no"	74
Total	81

Regarding priorities, it can be seen in table 6, students buy products online with priority without delaying buying other needs, namely (74/81)x100%= 91,4%.

Table 7. Buying products of online shop to improve appearance or image as student

Respondents who answer "yes"	30
Respondents who answer "no"	51
Total	81

In Table 7, respondents answered that they did not buy products at the online shop only to improve their appearance or image as students as many as 51 people = (51/81) x 100%= 62,97% , but there are 30 respondents = (30/81) x100%= 37,03% those who answered yes they bought products at online shops to improve their appearance or image as students.

Table 8. Buying certain products in the online shop, that they are not called out of dated

Respondents who answer "yes"	13
Respondents who answer "no"	68
Total	81

Table 8 shows that there are 68 respondents = (68/81)x100%= 83,95 who said no to the statement of buying certain products at the online shop so as not to be called outdated, but there were 13 respondents = (13/81)x100%= 16,05% those who answered yes, that they bought certain products at online shops so as not to be called outdated.

Table 9. Happy to show products purchased at the online shop to colleagues

Respondents who answer "yes"	25
Respondents who answer "no"	56
Total	81

Table 9 shows that respondents who answered were happy to show the products they bought to their friends (25/81)X100%= 30,86%, and (56/81)X100= 69,14 answered not happy to show the purchased product to colleagues in the neighborhood.

Table 10. Always consider financial factors before buying products at an online shop

Respondents who answer "yes"	81
Respondents who answer "no"	0
Total	81

 Table 10 Shows that all respondents (81/81)X100%= 100% always consider financial factors before buying online shop products.

Tabel 11. Shopping at online shop fulfills desiring for trending products

Respondents who answer "yes"	52
Respondents who answer "no"	29
Total	81

Table 11, shows that respondents answered 64,19% (52/81)X100%=64,19% shopping at an online shop fulfills the desire for trending products and 35, 81% (29/81)X100%= 35, 81%

answer does not fulfill the desire of a trending product.

Table 12. Excessive use of money for buying goods as desired or trending goods according to the principles of the Christian faith that are believed

Respondents who answer "yes"	3
Respondents who answer "no"	78
Total	81

Table 12, shows that 3, 70% (3/81)X100%= 3.70% answer the use of excessive money to buy goods as desired or trending goods according to the principles of the Christian faith that are believed, dan 96, 30% =(78/81)X100% answer the use of excessive money to buy trending goods that are not in accordance with the principles of the Christian faith that are believed.

Table 13. Always think about the positive or negative impacts of shopping online to fulfill desires

Respondents who answer "yes"	75
Respondents who answer "no"	6
Total	81

Table 13 shows that 92,59% (75/81)X100% respondents always think about the positive or negative impacts of shopping online to fulfill their desires, and only 7, 41% (6/81)X100% those who answered did not always think about the positive or negative impacts of shopping online to fulfill their desires.

Table 14. Willing to set aside pocket money for buying certain items/objects to improve appearance as Christian in the digital era through online shopping

Respondents who answer "yes"	49
Respondents who answer "no"	32
Total	81

Table 14, shows that 60,49 % =(49/81)X100% who are willing to set aside pocket money to buy certain items / objects to improve their appearance as Christians in the digital age through online shopping, and 39,51% (32/81)X100% respondents answered that they are not willing to set aside pocket money to buy certain items/objects to improve their appearance as Christians in the digital age through online shopping.

Table 15. As Christian, we always set financial priorities to response the presence of digital technology in online shopping

Respondents who answer "yes"	66
Respondents who answer "no"	15
Total	81

Table 15, shows that 81,48% (66/81)X100% respondents answered that as Christians they always set financial priorities in response to the presence of digital technology in online

shopping, and 18,51% (15/81)X100% Answering that as a Christian, you don't always set financial priorities in response to the presence of digital technology in online shopping.

Table 16. Often tempted to fulfill desiring rather than needs

Respondents who answer "yes"	41
Respondents who answer "no"	40
Total	81

Table 16, shows 50,62% respondents answered that they are often tempted to fulfill wants rather than needs, and 49,38% (40/81)X100% Respondents answered that they were not tempted to fulfill wants rather than needs.

Discussion

The results showed that respondents' decisions to shop online with types of daily necessities products were 35.8% followed by 33.3% food, this shows that most of the products purchased are primary needs which according to (Achmada & Sadewo, 2014) not a pattern of consumptive behavior. Likewise, the decision of the respondents to shop online as much as 53.09% once a month is an indication that they are indeed shopping to meet their needs, not consumptive. The motivation for online shopping from respondents is not only to follow trends, depicting them as not consumptive because the goods purchased are daily necessities.

Most respondents understand the meaning of ownership of an item not to be exhibited as a form of increasing their identity in front of their friends or their environment, but to use it according to its purpose. It is important for every Christian to interpret ownership of goods to glorify God, such as increasing creativity, effectiveness in work. Ownership of goods is not aimed at having fun and showing achievement as the goal of life (Alex, Stanley., Mary, 2019).

Quite a number of respondents claimed to be tempted to fulfill desires rather than needs, 50, 62% and 49.38% admitted that they were not tempted to fulfill desires rather than needs, this shows that the influence of promotion of goods from various online shopping applications affects respondents to shop to fulfill their desires. Respondents are not good enough in determining the priority scale to meet needs rather than desires, and have not been able to control desires. Christians should be able to control their desires based on the Christian faith. Every human being has a desire as gift from God to carry out His will in his life. Every human desire has been polluted by sin. Therefore all desires should be led by the Holy Spirit. That is why every believer must consider carefully the priority in shopping online to fulfill their needs.

The development of this technology has entered all aspects of human life, including shopping activities. Everything can be done with the help of technology so that it is more practical and efficient. Christians must have self-control related to technological developments in this shopping. This mastery will help every Christian to have various

considerations before deciding to buy goods. The principle of self-control (desire) must always be a concern for every Christian, namely a life led by the Spirit (Galatians 5:16). Even Paul emphasized that every Christian must put to death everything that is worldly (Colossians 3:5). Because they have been saved in Christ, every Christian is not the same as the world (Romans 12:2), and always lives a holy life in all aspects of his life, including controlling his desires (Wright & Carreon, 2017).

Considerations for online shopping decisions show that respondents are careful enough to use the money they have, and only use the money to buy things that are needed. Financial management is very important in teaching the Christian faith. This financial management is a spiritual practice for every Christian to grow in faith in God (Fritschel, 2018). Every Christian cannot be separated from interacting with the world with all the tempting offers through the development of digital technology, such as shopping online. Christians have the ability to manage, or manage personal finances responsibly so that they are in accordance with the principles of the Christian faith (Carter, 2001). The identity of every Christian lies not in the ability to fulfill certain desires or possessions, but the identity of every Christian only in Christ (Fritschel, 2018). Every believer needs to be careful not to be used by desires (money, goods) that can destroy a good (Carter, 2001).

5. Conclusion

This research shows that students of Economics Education and Primary Teacher Education cohort 2019 are quite active in following the development of digital technology, especially to meet personal needs through online shopping. Online shopping decisions are still within normal limits because they still consider needs and financial factors, including positive and negative impacts, so they are not categorized as consumptive. This is also supported by the attitude of respondents who understand that excessive use of money to fulfill desires is not in accordance with the principles of the Christian faith.

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The Ways Technology Fulfilled The Traditional Forms of Education : *A Case Study of Moodle Learning Management System*

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Abstract

When technology was shifting from mechanical and analogue to digital in the late 1950s, we entered a new era called the Digital Era. This shifting led us to a new world we could not imagine at all. The Digital Revolution has given us a big impact in every realm, including education. The authors' research goal is to describe how technology fulfilled the traditional forms of education through Learning Management Systems (LMS) such as Moodle. By using literature and simulation-based study methods, we found that technology played a central role in education these days. Technology renews our concept that education can be so much fun and effective while it is also serving as a catalyst for transformation and innovation. The existence of technology improves the process of human learning, it is not to abolish the traditional forms of education but to fulfil them. While education always keeps us transforming, technology that is identical to transformation and innovation helps us to adequate skills and capacities needed for 21st-century citizenship. Bringing Information and Communication Technology (ICT) into schools and integrating it with the learning process cultivate education deeper and richer.

Keywords: Educational Technology, Ict, Digital Era, Learning Process, Moodle Lms

1. Introduction
According to the definition of "digital" adapted from Merriam-Webster Dictionary, the digital era means an era which is characterised by electronic and especially computerised technology. This technology carries out controls, or produces by means of computers, the Internet and storage devices. On the other hand, educational technology is the specialised aspect of a particular activity directed toward education.

Dobrinskaya & Martynenko (as cited in Yarychev & Mentsiev, 2020) stated that the concept of online learning and a digitised education system did not exist yet in the mid-19th century. The way of learning that was very common at that time was the traditional one. Students went to specific institutions and got knowledge from their teachers. Teachers also work as social workers and they not only teach students in specific institutions but they also give them knowledge outside of the schools for their better brainstorming. According to Fenwick & Edwards (2016), the concept of online learning and education arises when

online learning systems are developed and introduced in society, most people do things by using computers through this.

While the pandemic of COVID-19 spread out around the world, almost every educational institution was forced to adapt the technology for their sustainability and become familiar with it whether the education is formal or informal. This force majeure accelerated civilization and unwittingly changed global culture. Homeschooling becomes an absolute choice for students during lockdown regardless of whether it lately becomes some parents' preference or struggle.

No matter how they did as an educator or learner, an accommodated Learning Management System (LMS) will help both of these roles succeed in their process together. While good-free stuff is preferred by most people in the crisis of the economy during a global pandemic, Moodle can be a choice for a specific group of up to 50 learners. The authors' research aim in this paper is to describe how technology fulfilled the traditional forms of education through the case study research using Moodle LMS.

2. Literature Review

According to Fedorova & Skobleva (2020), there are many advantages of online education that students in online classes rarely visit the campus so the area of car parking, and traffic problems are not faced by the students. At this time in the whole world, the online teaching system has been regarded as a "win-win condition" for all the universities that are involved in this educational system. That is why there is no doubt that countless students are enrolled in online classes, so the number of students in online classes is increasing faster than the number of students "on campus" in the last few years.

Yarychev & Mentsiev (2020) states that digital achievement helps educators reduce desk work by replacing textbooks and reports with workstations or tablets with all the academic data they need. Students' homework assignments, except in cases where rare teacher guidance is required, can naturally be limited by software tools. Students are also increasing their clear benefits. Best-in-class digital achievement allows us to work on any task or assignment in a group, exchange views with your teacher and classmates, plan your life journey, and report better results in a shorter period. Fenwick & Edwards (2016) found that students' education is continuing, universities are taking online tests, exams, quizzes, and even admission is open for new students and their interviews will be held online. According to Isaenkov et al. (as cited in Yarychev & Mentsiev, 2020), online learning students and campus going students both are taking advantage of the digitised education process. If countries didn't develop this system and only follow the traditional system of education, then like the current time there is and will be a huge loss because all institutions and organisations are closed. Therefore, we can say that there is a huge impact of digitalization on the pedagogical aspects of traditional education.

Advanced education is essential to stay in touch with the world and understand what's going on. However, given the growing importance of modern education, traditional education is being ignored, which is wrong. If we completely abandon traditional education, our usual way of life will disappear. (Yarychev & Mentsiev, 2020)

Learning Management Systems supports the features required by both tutor and the learner. For tutors, the features are scheduling of courses, and delivery of courses in various modes like video, audio, presentation, textual etc. For the learners, LMS offers

many learning support features such as course enrollment, listening, visualisation, reading the course content and evaluation features like assignments, quizzes, interaction with peers, tutors etc. Generally in LMS the tutor and learner are not synchronised (Anand, Abhinaw, & Eswaran, 2018).

"Opigno, Forma, OpenOLAT, ILIAS, Eliademy, ATutor, and Moodle are few of the most popular LMS software" (Anand & Eswaran, 2018). Chourishi et al. (2012) found that the use of ICT for e-learning through Moodle improves effectiveness in Higher Education. "Moodle is a Course Management System (CMS) - a software package designed to help educators to create quality online courses" (Chourishi et al., 2012). Hussein & Al-Kaddo (2014) states that Moodle is specifically oriented towards the provision of educational material. "Moodle provides a wonderful platform to manage resources and communication tools that are essential in an academic environment. It was created by Martin Dougiamas, a scientist and educator" (Anand, Abhinaw, & Eswaran, 2018).

Moodle provides a variety of interesting features that can be used in managing academic activities, namely:

a. Resources feature that can be used to provide learning resources for students in the form of text, powerpoints, and videos that can be processed by the teacher themselves or linked to other websites.

b. Forum and chat features that can be used to communicate interactively between teachers and students.

c. Quiz, assignments, surveys, glossaries and other features that can be used to support activities in this virtual class.

d. Turnitin feature that can be used to examine every submitted writing assignment, whether is the result of plagiarism.

3. Research Method

In general, there are characteristics in data collection techniques, namely interactive techniques and non-interactive techniques (Borman, LeCompte, and Goetz, 1986). Using interactive techniques means that in data collection, researchers interact directly with living data sources, namely humans, while non-interactive techniques mean that there is no direct interaction with humans. Both techniques were used in this study. Interactive technique, namely data collection through interaction with human data sources, is carried out by conducting interactive learning class simulation using Moodle and WhatsApp. Non-interactive technique, namely data collection through analysis of academic literature. So, the data collected in this study were obtained in two ways, namely classroom simulation and literature study.

4. Results and Discussion

This paper is a case study discussion of an interactive learning class simulation that was attended by five students. Two of this paper's authors acted as the researchers. The interactive learning class simulation's topic was "The Techniques of Vocabulary Learning".

It was held virtually on Moodle from April 6, 2020, to May 3, 2020, using Indonesian as the language of instruction. The researchers played the role of the teachers. So, there were two teachers and five students in the classroom simulation.

The design of varied learning techniques is needed to be attractive to students to support the students' vocabulary mastery process in the classroom. So, this learning was an implementation of interactive learning media that has been designed previously as varied as possible based on the understanding that students' ability to speak and master vocabulary is different from one another and the teacher plays an important role in choosing the right learning strategy (Pramuniati, 2014) to encourage students to learn and enrich vocabulary through the development of vocabulary learning techniques.

There was one meeting per week for a total of four meetings during this class. The class was designed to learn four techniques of vocabulary learning so that each technique was discussed per week. In Moodle, there is an interface feature that can be used to manage each week separately that is shown as a tab for a topic or for each class meeting as seen in Figure 1 below.

Figure 1. Moodle Interface on Every Course's Homepage

By default, there were 16 topic tabs plus one overview tab. However, they can be managed (moved and changed) as much as needed. Since this class simulation just had four meetings for four topics, the teachers managed the tabs so only four tabs were shown until the end of the class, such as Figure 2. Teachers can also set these tabs (except Overview Tab) as hidden tabs when they are still not needed so students can focus on the topic of the week first. In the Overview Section, there were some pieces of information, such as the description of the class, the aim of the class, a brief information about the teachers, learning topics, learning strategies, grading scheme, references, assessment rubric, and general announcement, as shown in Figure 3.

Figure 2. Modified Moodle Interface on Every Course's Homepage
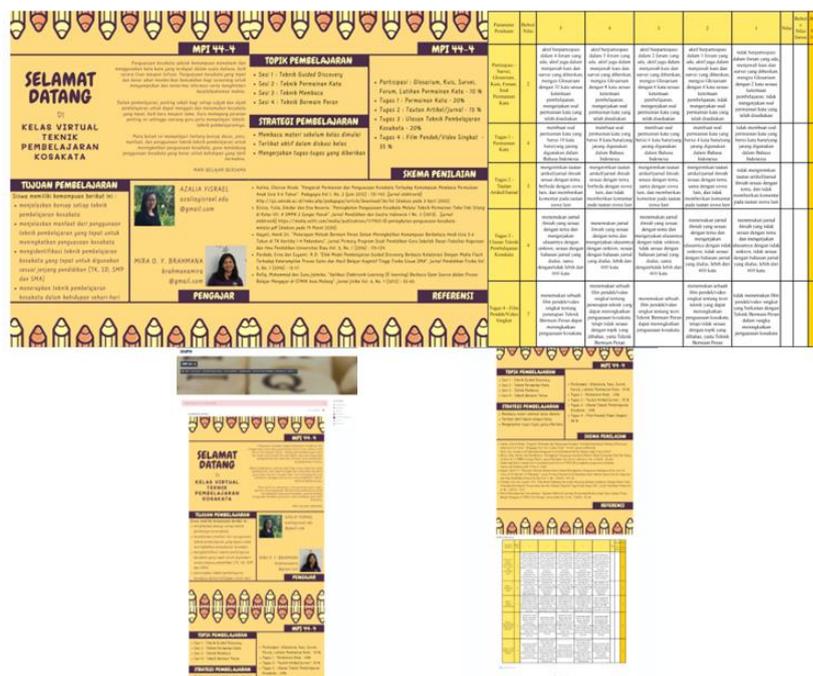
Figure 3. Moodle Interface of Overview Section

In the Topic Section, the teachers added many interactive contents for students' activities, such as Interactive Video, Find The Words, Words of the Day, and Conjunction (Figure 4). Besides these interactive contents, teachers also used the Forums feature (Figure 5) to gather students in some learning discussions.
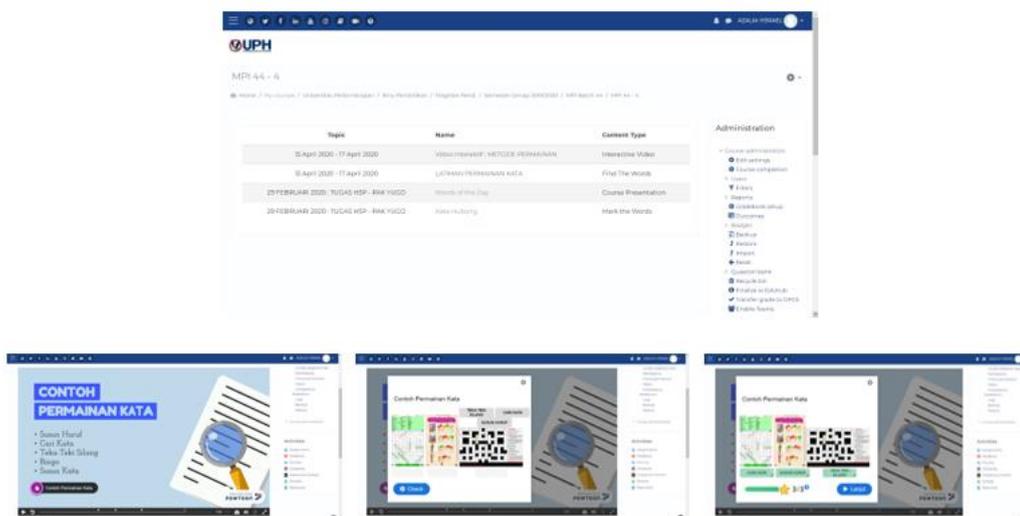
Figure 4. Interactive Content List and The Example: Interactive Video

Figure 5. Forums Feature

To analyse the effectiveness of interactive learning class simulation, the researchers used Moodle's Report features. Moodle has some features that can be used to know students' participation, grading, and learning feedback. With the features that have been provided by Moodle, the implementation of interactive learning media for Vocabulary Learning Techniques can be directly presented in the form of analytic data which includes student participation, assessment, and learning feedback. By using these data, an explanation of the implementation of interactive learning media that has been carried out will be easier to understand because these data provide a more detailed picture.

Student participation can show the level of enthusiasm/willingness of the students to respond and be creative in activities carried out during the teaching and learning process (Safrida, et al., 2017). The data displayed in this section will explain the role of students in

participating in lecture activities, such as by accessing information (announcements) and learning materials, filling out surveys, doing exercises, quizzes and assignments, participating in discussion activities in forums for each session, and expressing opinions about the learning in the last session.

Figure 6. Student Participation in Learning Activities

Figure 6 shows the roles of the five students who are quite active in taking the Vocabulary Mastery Techniques class by accessing the information and materials provided every week, including doing exercises, quizzes or assignments, discussing in forums, filling out surveys and learning reviews. The boxes in Figure 6 will automatically be checked (√) and green after students take part in the activities available in each session, such as accessing information and materials, doing quizzes, assignments and so on. On the other hand, if students do not take part in learning activities, the box in Figure 6 will be white and unchecked (√).
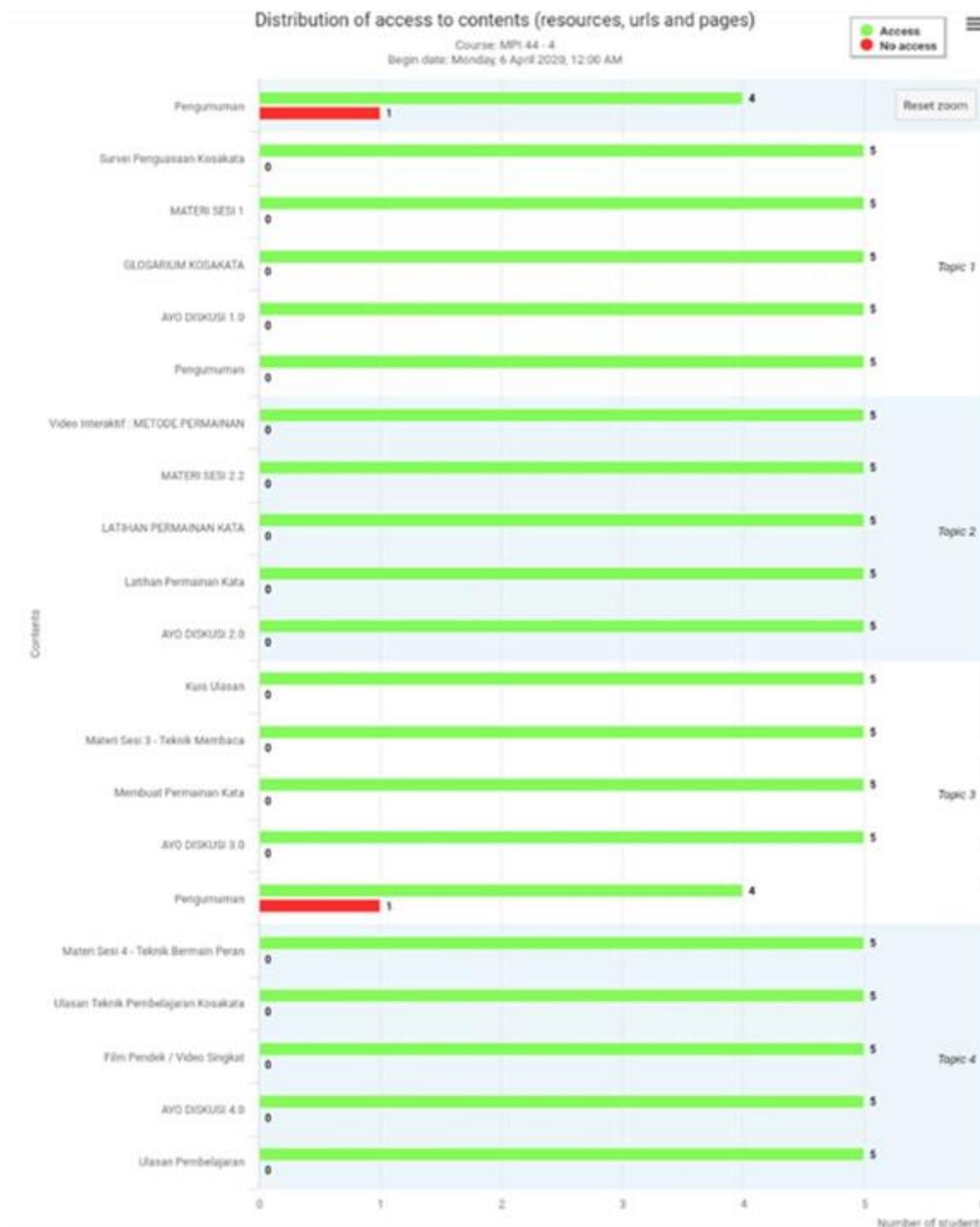
Figure 7. Content Access Data

In Figure 7, the green line shows the number of students who accessed the information and lecture materials, while the red line shows the number of students who did not access the information and materials. In accordance with the data shown in Figure 7, most students access the content of this lecture and there is only one student who does not access the lecture information contained in the announcement section.

According to Mulyasa (in Nurhayati, 2019), educational assessment is the process of collecting, and processing data and information to measure the achievement of student

learning outcomes. The assessment for this course is based on a rubric that has been designed before this lecture begins and the rubric is contained in the Design for Making Learning Media. Following the rubric, the assessment parameters are student participation and assignments collected by students. To map the collection of student assignments as a whole, the Assignment Submission from Moodle (Figure 8) also provides analytic data that describes the ratio of the number of students who did and did not work on the total number of students in each assignment, including information about students who submitted assignments on time or who did not.
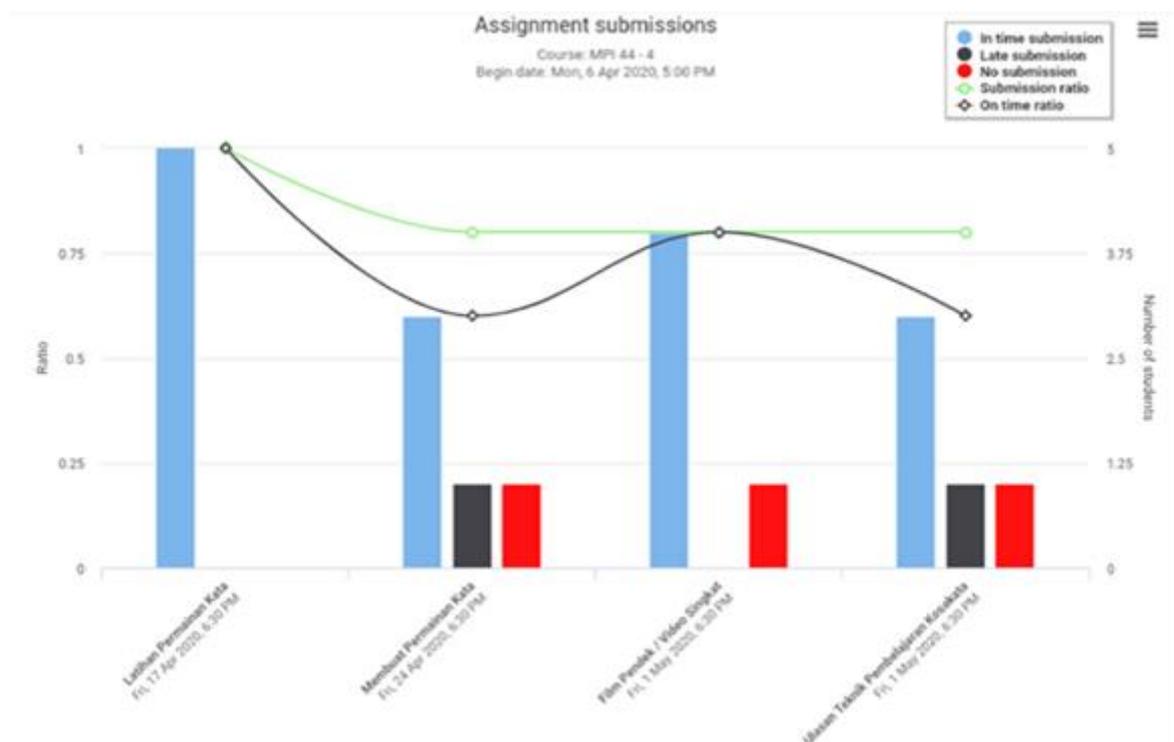

Figure 8. Assignment Submission from LMS Moodle

However, it is unfortunate because the Assignment Submission from Moodle LMS cannot show all the assignments that have been designed by the teacher. The reasons for this to happen are as follows.

1. There is a task given using the Forums feature (Let's Discuss 3.0) to activate student interaction through forum discussions and stimulate students to be able to find and understand other vocabulary mastery learning techniques that continue to develop so that this task cannot be categorized as Assignment by Moodle. The results of this task indicate that the goal is achieved. There were 3 (three) students who were able to find other techniques, namely the Pictionary Technique, the Skid Board Technique, and the SMCR-Berlo Communication Model Technique. In addition, the interaction of several students can be seen from the comments made between one student and another, according to the directions in the forum, using the Reply feature provided by Moodle.

2. Word game exercises are part of the teaching material that students can try (interactively) to ensure that students not only understand the teaching material and understand the enjoyment of learning through playing itself so that later students can practice it on their own. Because the topic is related to games, we as teachers also invite students to play as well. Therefore, we cannot make the Word Game Practice a student task in this course, but instead categorize it as part of student participation (see Assessment Rubric for reference). The Assignment feature on the Moodle LMS is only used to collect "screenshots" of the final results of the Word Game Exercises carried out by students, to ensure that students have done this exercise.

With these 2 (two) things and the fact that the Forum Graph in Moodle LMS cannot be accessed by teachers, we reprocessed the existing data and made it into a new diagram as shown in Figure 9 below. It is better if the Forum Graph feature is opened for teachers so that teachers can have and process the analytical data in the Forum according to the needs of the teacher.
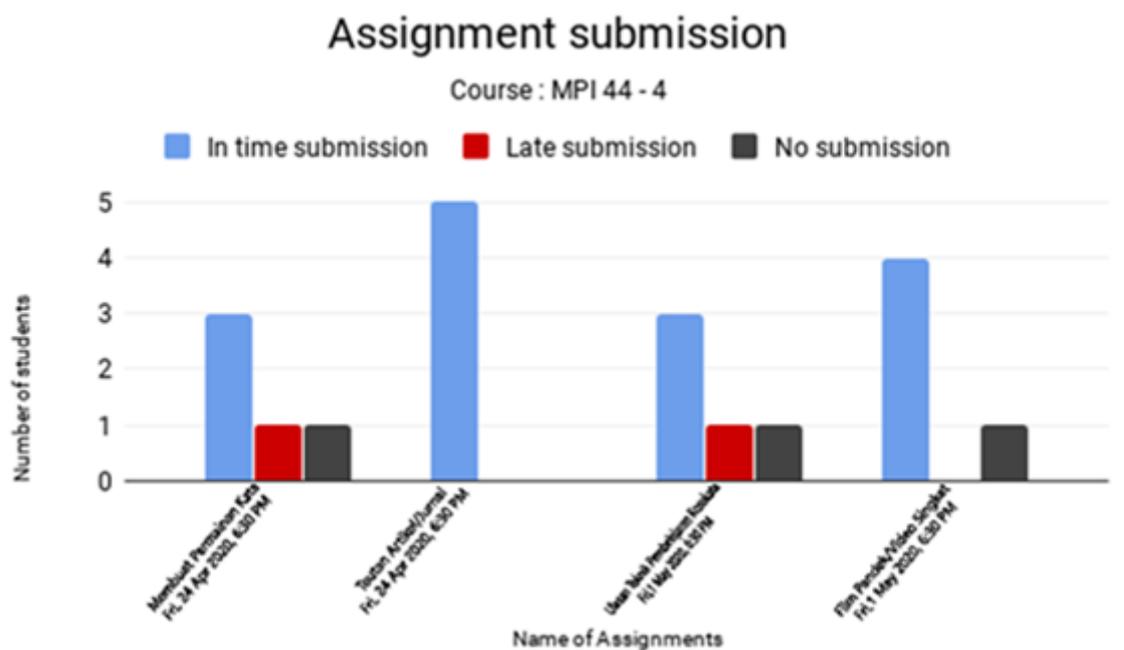

Figure 9. Student Assignment Data Collection

Figure 9 is a recapitulation of the data collection of student assignments as a whole contained in this lecture. There are 4 (four) tasks that we give to all students, namely 3 (three) items in the Moodle LMS Assignment activity format (Creating Word Games, Short Films/Short Videos, and Vocabulary Learning Technique Reviews), 1 (one) task in the format Forum activity (Article/Journal Links). If these four tasks were judged according to whether they were submitted according to the deadline or not (Figure 9), the items in the Forums activity format were successfully submitted according to the given deadline. However, for the three assignments given in the Assignment activity format, there was 1 (one) student who experienced technical problems in the Moodle LMS in the collection process so in the Moodle LMS, the student was only read as collecting the draft assignment,

not collecting the Word Game Making assignment, Short Films/Short Videos, and Reviews of Vocabulary Learning Techniques. Not surprisingly, in Figure 9, there is a black bar chart depicting a student who did not submit assignments. In this case, the data in the bar chart (in black) above refers to the same student.

In addition to the black bar charts, there are also red and blue bar charts. The red bar charts can be found in the Making Word Games and Vocabulary Learning Techniques Review assignments, while the blue bar charts can be found in each assignment in this course. The red bar chart shows that there is a student who submitted assignments by missing the deadlines given for both assignments. In this case, the data in the bar chart (in red) above refers to the same student. The blue bar chart shows that some students turn in assignments on time. In the Article/Journal Link assignment, all students submit assignments without missing the deadline, while in the Short Film/Short Video assignment there are only 4 (four) people, due to technical problems in the Moodle LMS as discussed in the previous paragraph. On the task of Making Word Games and Reviews of Vocabulary Learning Techniques, there were only 3 (three) people who managed to collect assignments without missing the deadline. This is because one student was late in collecting and another was exposed to technical problems in the Moodle LMS.

From this fact, it is found that although Moodle still needs to improve the system, update some features, and add new features for giving students and educators better experiences, these datas which have been gotten from Moodle and some features that Moodle already has are so helpful for educators and students. It fulfilled the traditional forms of education because of its innovation and transformation. Educators can make the learning process much more entertaining because of those features. Educators can also get the report about students' participation, grading, submission time, and learning feedback instantly so educators can control and know the improvement of the class by having some learning activities in a better way. This statement was proven by the students (Figure 10).

Figure 10. Students' Responses

5. Conclusion

The era shifting from no concept of online learning to a digitized education system gives us a big impact on education. Technology renews our concept that education can be so much fun and effective. While education always keeps us transforming, technology that is identical to transformation and innovation helps us to adequate skills and capacities needed for 21st-century citizenship. Educators can improve the curiosity of students so that both teachers and students learn to be life-long learners. By using Moodle, students can also interact with one another actively through forum discussions that are supported by Moodle Forums feature. In addition, it was proven that the students enjoyed the learning that was held through Moodle. Moodle stimulates students to be able to find and understand other learning techniques that continue to develop. Bringing Information and Communication Technology (ICT) into schools and integrating it with the learning process cultivate education deeper and richer.

Acknowledgments

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Christian Epistemological Study of Enduring Understanding as a Result of Meaningful Online Learning

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Abstract

Meaningful learning in class resulted in enduring understandings that the students will carry until they are adults and use in every aspect of their lives. The online setting made it harder for teachers to deliver meaningful learning and introduce God in the classroom because of teacher-student interaction limitations. At the same time, enduring understandings were still essential to be given based on the Truth. This paper aimed to explain how to conduct meaningful learning to result in the students' enduring understandings in an online setting from Christian epistemology point of view. The method used in this paper is a literature study with three focuses of study, which are enduring understanding, meaningful learning, and Christian epistemology. Enduring understandings would be remembered even when students forgot the details of the materials. Teachers should pay attention to factors that make an online learning process conducted meaningfully and lead students to find their enduring understandings revealed by the Lord. It needed teachers' willpower to practice and innovate the learning process and share with others.

Keywords: Concept, Enduring Understanding, Epistemology, Meaningful Learning, Online Learning

1. Introduction

A school is where the learning process happens and involves the teachers and students. Students study subjects that are taught by teachers. Students are said to understand what is being learned if they can practice it in everyday life. When students can practice the learning gained, then the learning can be said to be meaningful learning. Students can remember meaningful learning easily because it is not just memorizing but also helping students remember big concepts and essential things more fun during the process (Earl, Ferrier-Kerr, & Ussher, 2011; Gazali, 2016). Students can apply it in various fields in real life, and it is interdisciplinary to support them in solving problems they encounter in their lives (Wiggins & McTighe, 1998). This is the impact of meaningful learning in students' lives.

During this time of the pandemic, many sectors, including education, try to conduct their activities in online form. Many schools and educators are making sure that the learning that is conducted online, still provides meaningful learning experiences and does not only become a way to do the knowledge transfer (Short & Graham, 2020). When learning process is limited to the transfer of knowledge, it becomes less significant for students' lives. The problem is that the learning done is not ideal and reduces the ability of students to find learning outlines and understand them throughout life because the concept is not clearly embedded in their lives (Solomon, 1999). As stated by Dewi in 2017, the student's ability does not seem optimal because the learning held by the teacher does

not allow students to build their understanding and make it significant in their lives. This statement shows how important the teacher is in developing a meaningful learning method during online learning so that students gain the enduring understanding that helps them solve problems in their lives in the future, even though they do not meet each other in person (Gillett-Swan, 2017).

The concept of meaningful learning to produce enduring understanding can be studied epistemologically. The epistemological study in this paper focuses on the role of the teacher in providing learning that introduces God to students so that each lesson becomes significant and reflects God's love that is remembered and lived throughout life. Christian education not only transfers knowledge but also transforms the character and changes lives (Tarigan, 2019). Through meaningful learning, students are expected to have the correct understanding. God enables man to know Him deeply (Hadiwijono, 2014), and meaningful learning is one of the ways. Meaningful learning that produces enduring understanding helps students change their lives according to God's will (Wilhoit, 2000). Students need to get a proper enduring understanding of a learning process because it not only affects their lives not only in the world but also students' relationships with their Creator.

The making of this paper is based on the significance of enduring understanding as a provision for students to apply learning materials in their daily lives. This paper aims to explain how to conduct meaningful learning to result in the students' enduring understandings in an online setting from Christian epistemology's point of view. This paper uses literature studies focusing on meaningful learning, enduring understanding, and Christian epistemological studies.

2. Literature review
2.1. Enduring Understanding

Wiggins and McTighe define enduring understanding in Donham (2010) as something that students understand and apply several years from now after they have forgotten the details they learned. Enduring understanding represents ideas and processes that students integrate, develop, and store at their school level and eventually carry over into adulthood (Stewart, 2014). New knowledge can be an enduring understanding when students combine some knowledge into one concept that builds their understanding (Haddad, 2005). Therefore, enduring understanding is a big concept that combines several remembered concepts and can be applied to everyday life by students in various fields and help build students' understanding.

Enduring understanding is a way to help students to integrate various concepts into a unity that leads to the Truth of Christ and the knowledge of God (Nadeak & Hidayat, 2017). Enduring understanding also helps students understand complex and content-focused learning and the learning goals. It also helps teachers organize teaching and learning activities according to student needs to have a standard view of the direction of learning (Earl et al., 2011). In addition, the purpose of enduring understanding is to show impressions and common threads from several concepts so

that this enduring understanding is significant for students in their lives (Ani, 2021). From the explanation above, enduring understanding in learning aims to help students and teachers direct learning outcomes to be essential and applicable things in real life.

A concept can be an enduring understanding if it meets several criteria that distinguish it from common understanding. According to Solly (2020), the indicator of enduring understanding in Christian education is being able to open the Truth of God's Word to students and make them aware of human responsibilities in the world. Enduring understanding must also contain the meaning and function of the learning that has been carried out. In addition, indicators of determining enduring understanding, according to Wiggins & McTighe (1998), are 1) going beyond the principles and concepts of one field, 2) leading students to moral awareness and human dignity, 3) must be exposed to avoid misconceptions, and 4) as much as possible students get it by processing their understanding actively so that they feel the significance of the concept in their lives (engaging).

2.2. Meaningful Learning

Ausubel first put forward the idea of meaningful learning. According to Ausubel in Gazali (2016), there are two learning processes: meaningful and memorization. Vallori (2014) defines meaningful learning as when humans connect new concepts with familiar concepts they already know. Meaningful learning is not only filled with the memorization process but also connects many concepts so that students gain a complete understanding and are not easily forgotten. When new information combines with students' old knowledge, this is related to Novak's theory of constructivism which emphasizes that learning includes three domains, namely cognitive, affective, and psychomotor (Gupte et al., 2021). From the description above, it can be concluded that meaningful learning is a learning process that does not focus on rote memorization but presents new information that is relevant to students' prior knowledge so that students' thinking concepts become intact, affecting students' cognitive, affective, and psychomotor domains.

Meaningful learning allows students to acquire and form unique and personal knowledge connected with experience and knowledge that has been obtained (Fan & Xiao, 2015). In addition, students also become more cooperative with others to achieve meaningful learning so that it does not only affect the cognitive domain but also effectively, especially how to socialize (Mendoza & Mendoza, 2018). Conversely, if learning is not meaningful, it cannot be said to be successful because it does not achieve the goals of education itself (Sulaiman, 2010). The knowledge gained cannot be applied, making it useless and not used correctly.

2.3. Christian Epistemology

John Dewey stated that philosophy could be defined as a general education theory. The philosophy that underlies various thoughts about education has three branches, namely metaphysics-ontology, epistemology, and axiology (Tety & Wiraatmadja, 2017). Epistemology, referred to as the theory of knowledge, is a branch of philosophical studies that examines the foundations of the theory of knowledge. Epistemology

analyzes the nature and characteristics of human knowledge and understanding, origin, and limitations (Lola, 2019). Epistemology is appropriate for studying enduring understanding and meaningful learning. These two things are closely related to developing students' knowledge that comes from God, although they are specified in specific fields.

Christian epistemology can be related to enduring understanding and enduring learning because both discuss the knowledge revealed by God that students will remember throughout their lives. Therefore, students must know an enduring understanding that is correct and in accordance with Bible Truth as a framework for studying and teaching specific fields in the classroom (Priyanti & Sardy, 2021). It is also vital for teachers to direct the learning process so that it can be meaningful, touch the lives of students, and bring students to know God more through the learning they receive.

3. Research Method

This research was conducted using a literature study method. The literature study method is a method of searching, collecting, summarizing, and processing information from relevant references (journals, books, and other documents) both from the past and the present to get the main content based on the information obtained (Habsy, 2017; Pilendia, 2020; Syofian & Gazali, 2021).

4. Results and Discussion

Meaningful learning is a learning process that relates to real-world contexts, cases that occur, and problems that occur in the surrounding environment so that by combining student experience and new knowledge, students gain relevance and connection from the things they learn with their application in their lives (Ashburn & Floden, 2006; Keskitalo et al., 2011). In addition, by getting the relevance and relationship of the learning received, students can more easily remember the material provided and apply it in their daily lives because they are already in long-term memory (Trianingsih, 2018). So, meaningful learning needs to be applied more in the classroom because the result of meaningful learning is a concept of knowledge that is easier for students to apply in their daily lives.

Whether the learning is held online, or onsite, meaningful learning must still be carried out. In this pandemic period, teachers need to implement meaningful online learning so that students still get essential concepts in learning. Remember that meaningful online learning combines pedagogy, technology, and organizational support (Yoon, 2003). For the pedagogy side, according to Baharuddin (2020), the things that need to be done in conducting meaningful online learning are 1) explain the relationship between new information and old information, 2) teach the general ideas, then go into more detail, 3) show similarities and differences between the new and old information, 4) ensure students master old information completely before new ideas are presented, and 5) ensure students get information meaningfully to ease them remember it longer.

Teachers can also do some strategies stated by Indrajit (2020). These strategies are suitable for online learning and will improve students' experience during the learning process. This way, students can find the learning process meaningful to them. The first strategy is to give assignments or questions for which there are no straight answers those students cannot directly find on the internet. This way students are "forced" to go through a thought process to get the requested answers. Second, personalize the learning context as an exercise or assignment, so students cannot copy the results of their friends and experience what he or she is learning. Third, conduct content-based discussions that require internet surfing (browsing). This kind of discussion makes students focus on answering a question that requires various aspects to think about. Next, teachers can create situations where students must collaborate in groups. The teacher can also develop situations that trigger debate and quality critical thinking. The debate will help students express their opinions, whether they agree or disagree so that they get different views on a topic. Another strategy teachers can use is creating scenarios full of impromptu surprises that are generated randomly by computers. It helps students think creatively and be original in producing work. In this online learning situation, using various gamifications to conduct formative evaluations can also be a way for students to feel enjoyment throughout the learning process. Last, teachers can invite students to interact with various other learning resources - students are more creative in finding learning resources, such as journals, books, expert interviews, and etc.

Meaningful learning involves student in its process. According to Brummelen (2009), just like in onsite or face to face learning, students can still actively participate in the learning process as a response to the new information the teacher gives. Students can start actively remembering their experiences related to learning materials, looking for additional information, and connecting experiences with the teacher's material. Students can also search deeper for connections from the material presented and begin to formulate conceptual sentences that are understood. Students can use the concepts they have compiled as a guide for solving problems or case studies given by the teacher. Students need to think critically and actively take the initiative to get additional information from teachers and other sources (Wiggins & McTighe, 1998). At the end of the learning process, students should be able to use their understanding concepts to solve their problems in the real world and carry the concept into adulthood. In this phase, students finally grasp the concept, namely enduring understanding, which results from meaningful learning and collaboration between students and teachers.

The use of technology is one thing that differentiates online learning from face-to-face learning. Technology gives many advantages during this pandemic situation to help educational organizations conduct a learning process. It helps teachers and students save their time, for they gain new knowledge immediately after content is shared. It also trains students to learn cooperatively in a fun and interesting way. Technology shared some disadvantages too. There are some distractions for students and teachers to stay focused on the learning process when there are so many other things that attract their attention. Students tend to copy and paste some information they find on the internet to fulfill their tasks or assignments (Baque, Cevallos, Natasha, & Lino, 2020). To reach meaningful online learning, teachers and students need to be committed to using the technology wisely, at least during the learning time, so the technology can be used optimally to help students and teachers reach their learning goals.

Gillett-Swan (2017) states some tips, which are about feelings and attitudes that students should have because of meaningful learning. Teachers also need to improve their online teaching and class management skills to gain this feeling among students. In online learning that separates a group of learners, it is not only learning content that is important to pay attention to but also the togetherness and relationships that occur in the classroom community. This does not directly affect students' enduring understanding cognitively, but it does affect their learning experience, which certainly makes it easier for students to understand the learning received. Students have a sense of belonging to the classes they attend to be motivated to apply the knowledge they gain to a larger community scale.

One of many forms of organizational support in online learning is assessment. Gikandi (2011) stated that the assessment carried out in the classroom can affect how meaningful the learning is. In an online context, the assessment can help students be active, interactive, think contextually and collaboratively, reflect, gain insight from new perspectives, and control themselves in carrying out assessments. Of course, flexible assessments can be given to carry out meaningful learning, freeing students to give their opinions about relevant phenomena around them. Thus, students feel that they get an impression and meaning in their lives even through online learning.

Meaningful online learning that is carried out well can ultimately produce a concept of knowledge known as enduring understanding. Enduring understanding is a matter that is directly related to an outcome of a meaningful and touching learning process for students. This is because enduring understanding is the insight that students get from the process of understanding something and connecting it with experience so that everything makes sense and expands students' knowledge. Students remember enduring understanding because it is valuable beyond the classroom. More specifically, enduring understanding will be left in students' minds when a concept can be used in their daily lives, even though the small details of their learning have been forgotten (Wiggins & McTighe, 1998).

Involving students in learning to shape their understandings aligns with the principle that students are God's unique creation with their respective talents, interests, and objective in each other's life. Students have the right to be free, apply creativity, and be responsible in applying the learning result in their lives as part of people who have been redeemed by God (Graham, 2009). When meaningful learning produces enduring understanding, students can develop the concept in a field they like and find things new for they know more. The role of the teacher here is not dictating but giving freedom, being a facilitator to guide students' thoughts, giving suggestions and input, and evaluating students' projects (Brummelen, 2009).

Christian epistemology is the right philosophy branch to learn about students' understanding and thoughts. Christian Epistemology has one starting point to think: all knowledge comes from God. This thing is written inside the Bible that the Lord gave wisdom, knowledge, and cleverness (Proverbs 2:6). To gain this knowledge, man needs to surrender and ask for guidance Lord because the beginning of knowledge is the fear of the Lord (Proverbs 1:7). Because all knowledge in this world originated from the Lord, then every human theory and idea should not be contrary to the knowledge from the Lord

(Verster, 2020). The existence of theories against the knowledge from the Lord shows the fall of man in sin that makes man define Truth as something relative and centered on man's understanding alone (Calvin, 2000). Man can obtain knowledge from anywhere, for example, the five senses, human ratio, intuition, and authority rules. However, if all that originated from man alone, several things cannot be aligned with the Lord as the source of Absolute Truth (Knight, 2009).

For Christian education, the proper understanding will lead to a better social life and strengthen human relations with their Creator, the trustworthy source of Truth (Erickson, 1990). When humans know and understand the actual concepts revealed by God, humans will use that knowledge to enjoy God and all His works, preach God's word with joy, and know God better (Piper, 2012). Students who know God well through the learning they get and remember God's work in their lives will use what they know to serve, innovate, and put the people's interests above their interests. Students will be able to achieve the goal of Christian education, which is to prepare students for the task of serving God responsibly (Brummelen, 2009).

The description above shows that enduring understanding resulting from meaningful online learning can significantly impact students' lives, even more so on God's work in student's lives and how important a meaningful learning process is to be applied in the classroom. Teachers and students both have a role in realizing a meaningful learning process. Teachers are expected to be agents of transformation for students. Not only transferring knowledge to students so that those who do not know become aware but also transforming students' lives in the knowledge and example of Christ (Cendana, 2019). The transformation carried out can start with implementing meaningful learning in the classroom. Teachers can do several things, including motivating students throughout learning, adjusting the delivery order of learning concepts, using interactive methods, using effective learning media, adding case studies or problems related to learning materials, and actively involving students in the learning process (Chairudin & Dewi, 2021; Dewi, 2017; Suaeb, Degeng, & Amirudin, 2018). By trying to conduct meaningful learning, teachers are continuously trained to be creative and innovate in the classroom according to the needs of students in their time. When teachers succeed in facilitating students to understand a concept and make it their enduring understanding, they have successfully carried out meaningful learning, touching students' personalities and transforming them in their cognitive, affective, and psychomotor domains.

In the principle of enduring understanding, teachers must think about three things, namely "what is valuable to learn?", "What is the evidence of that understanding?" and " how is the learning experience that can shape student understanding?" (NSW Goverment, 2021). In the first question, the teacher should answer it by returning to the trustworthy source of Truth, namely the Bible, and remembering the Creator of all things, namely God. When teachers think about this and apply it to learning activities, the result is that students know that every knowledge that humans have was created and revealed by God so they live to glorify Him and enjoy God's love in their lives (Rumanti, 2020). The second question will bring learning based on actual Truth to understanding the world's knowledge in accordance with the Truth in the Bible. The third question relates to meaningful learning because it involves student activities to discover so that learning becomes meaningful and not easily forgotten by students (Rumanti, 2020).

The enduring understanding that results from a meaningful online learning process is essential for constructing students' thinking. In odrder to gain an enduring understanding of a lesson, the active role of teachers and students is needed. In addition, the teacher's role is to facilitate and guide students so they do not get out of the corridor of actual knowledge. The branch of Christian philosophy of epistemology has explained that all knowledge understood by humans should not contradict the true mind of the Truth. Every knowledge comes from God and is revealed through the Bible (Frame, 2002). Students have the right to get the correct understanding to remember and understand during their lives. It impacts themselves, relationships with others, service assignments, and relationships with God based on The Bible as the only absolute authority (Grudem, 1994).

5. Conclusion

Enduring understanding is a concept of student thinking that students carry until they are adults and can be applied in various fields resulting from a meaningful online learning process and plays an essential role due to the construction of students' thinking. Meaningful online learning is realized by combining pedagogy, technology, organizational support, and student-teacher collaboration. The teacher's role is to structure interesting, interactive, and engaging learning. Teachers should pay attention to factors that make an online learning process conducted meaningfully and lead students to find their enduring understandings revealed by the Lord. It needs the teacher's willpower to practice and innovate the learning process and share with others. Meanwhile, the student's role is to participate in the learning enthusiastically and diligently by connecting information from teachers and other sources with experiences or events around them.

Some tips given related to the meaningful online learning practice are paying attention to the topic or lesson that is being shared, encouraging students to actively participate in the class activity, using the technology wisely and appropriately, having a good and professional student-teacher relationship, and providing organizational support to help students reach enduring understanding from the lesson they received.

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Recommended Learning Methods for Teachers to Forming Students' Critical Mindset in Globalization Era

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Abstract

The world of education today is inseparable from the influence of globalization. Globalization becomes a new challenge for teachers to guide students in processing information that spreads throughout the internet. Teachers are expected to have competence in designing learning that helps students develop a critical mindset in a sustainable manner and can be implemented in everyday life. This study aims to examine learning methods that can be recommendations for teachers in forming students' critical mindset and carried out with the literature study method by looking at various data, journals, and books that are in accordance with the research objectives. Based on the study, Indonesia's education quality isn't evenly distributed due to lagging development in frontier, remote, and underdeveloped areas. As a result, the level of the critical mindset of students in Indonesia is uneven. Learning methods such as inquiry, problem-based, and discovery learning are options in designing lessons that help students hone their critical thinking skills. The internet as a medium for disseminating information is a challenge in the globalization era for teachers in forming the right mindset in accordance with the Biblical Christian Worldview. Therefore teachers need to improve their competencies so they can present learning that hones students' critical mindset in managing information.

Keywords: Critical Mindset, Globalization, Learning Methods.

1. **Introduction**

Globalization is a process that extends so that something becomes global. Some of the factors that influence globalization today can be seen through the developments in technology, transportation, science, and telecommunications. Globalization affects various aspects of human life, including in the realm of information dissemination. Globalization in the dissemination of information is supported by very fast technological developments in society. One form of technology that best supports the dissemination of information is smartphones and the internet. According to a report from CNBC Indonesia, in January 2021, the number of internet users in Indonesia was recorded at 202.35 million users, or 76.8% of the total Indonesian population (Bestari, 2022). The rapid growth of internet access in Indonesia is because the internet is now a necessity for society. The internet is needed for communication, entertainment, health, economic, education, and other services that force everyone to stay connected to the internet all the time.

The presence of technology and the internet in learning is certainly not a bad thing. There are many positive impacts arising from the development of technology and the internet. In the education field, technology and the internet can be used as a medium of communication between teachers and students or between students, helping teachers to create more interesting learning, as a source of learning information and helping students or teachers to do their task or assignments.

According to BPS data, the use of the internet as a medium for finding information is around 66.16% and school work is 33.04% (BPS, 2019). This percentage is very far from the use of the internet for social media of 88.99%. These results show the challenges for teachers in Indonesia to be able to guide students in the use of the internet. Social media has become one of the sources needed and used to access information. Social media is a means of online social interaction via the internet. Basically, social media is used to interact between individuals, but the function of social media is growing and expanding with the times because of the freedom and flexibility it has. Currently, social media is used for various other things, such as places of opinion, works, art galleries, marketing, community building, dissemination of information and news, and much more. Through this freedom, there is a lot of information, teachings, and philosophies on the internet that deviate from Christian teachings that can influence children's mindsets according to what they consume on the internet.

The results of Rafiq's research (Rafiq, 2020) show that there is a negative impact that causes deviations from norms due to changes in behavior. This can also be seen from the results of other studies such as Sunarto's research (2017) showing an increase in radicalism understanding among the community through social media, and Marikshana's research (Mariskana, 2018) shows a change in learning motivation in a child who likes and is active in social media. Changes in the mindset and behavior of students can cause problems because the mindset will affect the way students see the truth, so teaching in the classroom may conflict with what they believe to be true. Teachers need to learn the ability to guide students in managing information and teaching received through the internet by forming a critical mindset so that students not only receive information but also sort out and stand firm with Christian teaching. Thus, this study aims to examine learning methods that can be recommended for teachers in forming students' critical thinking mindset in the classroom.

2. **Literature Review**

Critical thinking is a reaction process, a person's ability to assemble a conclusion, and several reasons for an event (Noviani, Hartono, & Rusilowati, 2017). The purpose of critical thinking is focused on understanding something with full awareness that leads to a goal that ultimately allows us to produce decisions. Critical thinking can help in determining what to believe. In addition, with a critical mindset, someone understands problem-solving to analyze situations, evaluate opinions, and draw conclusions. The characteristics of critical thinking, in general, include identifying, analyzing, and then correcting what is wrong with our way of thinking.

Critical thinking ability is a very essential ability, and functions effectively in all aspects of life (Pratama, 2020). Therefore, critical thinking skills are very important for students and need to be instilled from an early age both at school, at home, and also in the

community. Learning will be successful if it can run optimally. Optimal learning requires critical thinking from students. In fact, according to (Sulistiani & Masrupan, 2017) one of the efforts that can be made to advance the development of a nation is to improve the quality of education that focuses on developing students' critical thinking skills.

According to Fisher (Marfu'i, 2016), critical thinking is an activity with critical thinking to meet various intellectual standards such as clarity, relevance, adequacy, coherence, and others. Learning will be very good if students are required to have critical thinking skills so that students are able to express their opinions regarding the subjects they have learned. Critical thinking skills are very important to be mastered by students so that students are more skilled in compiling an argument and checking the credibility of sources. (Hidayah & Susiani, 2017) said that there are several critical thinking competencies that must be taught to students in the context of 21st century education such as students being able to think effectively, being able to use systems thinking, being able to consider and decide, and solving problems.

The influence of science and technology accompanied by globalization has an impact on the world of education. Learning in the era of globalization provides many conveniences in obtaining knowledge. The use of technology in learning in this globalization era can be seen through learning media, administrative tools, and learning resources (Selwyn, 2011). It is also a challenge for educators and students to obtain true knowledge in the midst of the ease of the current era of globalization. Drucket and Stewart (Saryono, 2002) state that the existence, position, and role of knowledge are strategic and primary. Knowledge becomes a valuable asset from generation to generation to develop quality human resources.

Several schools in Indonesia are currently applying globalization to the school internal education system. This can be seen in several schools that have begun to implement the use of foreign languages and also learning systems that have used international programs. The globalization of education is applied to answer the need for quality human resources (Soyomukti, 2008). Human resources quality can be produced through excellent education. Future schools and educational institutions must direct students to be able to learn how to learn (Toffler, 1992). The ability to learn will make sure everyone will become a life-long learner and maximize their potential.

Globalization provides changes in learning because every student is expected to have a mindset that can see the development of the world today (Freire, 2005). The reality of everyday life becomes an integration in learning in the current era of globalization. In fact, knowledge is now widespread and can be easily accessed by everyone. Therefore, educators must be able to provide learning that triggers a critical mindset in understanding true knowledge.

Teachers are educational agents who interact or deal directly with students. As teachers, they need to design and implement the learning that students need. As educators, teachers in the learning process are expected to bring changes to students, not only in their cognitive but also in psychomotor and affective. The teachers do not only fill the brain, but find, direct, and guide a lost heart (Panggabean, 2019). This explains that teachers do not only act as an agent of knowledge transfer (knowledge transfer) to

students in the classroom but also as agents of holistic transformation of students. So that students can feel changes in all aspects of themselves.

When teaching and educating, the teacher becomes the center of attention for all students in the class. So, a teacher must have competence. Teacher's competence is defined as the skills, knowledge, and attitudes possessed by teachers and operational abilities to implement them in the learning process (Ottu & Tamonob, 2021). So, teachers need to provide good thoughts, attitudes, actions, or words in front of students, both inside (learning process) and outside the classroom.

Teachers have many roles in the classroom, Indrawan (Indrawan et al. 2020) describes some of the roles of teachers not only in teaching, but teachers as learning designers, curriculum implementers, class managers, evaluators, models, role models, and many more. Brummelen also stated that one of the roles of Christian teachers is a guide. Teachers are expected to guide students through the learning process and lead to change. Brummelen (Brummelen 2009) states that teachers help students to be able to discover and develop their talents and answer students' calling in life in a deeper and more comprehensive way. Christian teachers guide their students in knowledge and relationships that can lead students to serve God and others by using their abilities. Silitonga (Silitonga et al. 2021) also stated that the teacher does not only command but also becomes a guide who helps students achieve learning goals.

3. **Research Method**

This research was conducted using the literature study method, namely a series of activities related to the methods of collecting library data, reading and taking notes, and managing research materials. By looking at various data, journals, and books that are in accordance with the research objectives. Where this research is intended to examine learning methods that can be recommendations for teachers in forming students' critical thinking patterns.

4. **Results and Discussion**

Globalization brings changes to the dissemination of information. Currently, the internet is the main medium for disseminating information, be it on social media, news portals, or discussion forums. Forming students' critical thinking mindset becomes an urgency in this era because students need to be able to think logically and make rational decisions about what to believe and what actions need to be taken. The urgency of critical thinking skills in the current era of globalization is in fact not supported by the quality of education and teachers in schools, especially in Indonesia where the quality of education is not evenly distributed between regions. As a result, it is difficult for Indonesian students to develop critical thinking skills and on average they are at a moderate level.

The unequal quality of education also creates inequality in students who are in urban areas with rural areas and in frontier, remote, underdeveloped areas. The results showed that students in the East Jakarta area had a fairly high critical thinking ability (Rachamatika et al., 2021), while research on students in frontier, remote, and underdeveloped areas such as West Nusa Tenggara showed that students' thinking abilities in that area were classified as moderate and low (Susilawati, Agustinasari, Samsudin, &

Siahaan, 2020).

Currently, Indonesia is in a critical condition of critical thinking. Cloud Olson in (Asadullah & Nurhalin, 2021) said that the young souls of the current generation are not good and unplanned, they are lazy to learn and don't want to develop their skills. This problem can hinder the country's development. Data from the Education for All (EFA) Global Monitoring Report 2011: "The Hidden Crisis, Armed Conflict and Education" issued by UNESCO, states that the Indonesian Education Development Index has decreased from rank 65 to rank 69 out of 127 countries (Rachmantika & Wardono, 2019).

The low quality of Indonesia's education is evident from the Political and Economic Risk Consultant survey. Indonesia is at the last level of 12 Asian countries and has an impact on Indonesia's competitiveness, which is ranked 37 out of 57 countries (Agustang, Mutiara, & Asrifan, 2021). Therefore, one way to fix this low competitiveness is to improve a better and correct mindset. The right and firm stance and thinking must be possessed by young people today to be able to face the challenges of the 21st century. As an education practitioner, it is important to help students develop critical thinking that is built on the basis of truth, so that the younger generation is ready to collaborate in social life.

A good learning method is needed in the classroom to build a critical mindset. The teacher guides by providing learning according to the needs of students. The teacher can present relevant or current material. The learning brought by the teacher is expected to stimulate students' thinking skills. Student involvement is very necessary in learning. Teachers can use appropriate strategies, methods, or learning models so that they can support students' activeness and critical thinking skills.

In the current era of globalization and industry 4.0, thinking and being critical is so beneficial for humans, especially students, in thoroughly dissecting all information. With the increasing prevalence of fake news or hoax information and hate speech in society, people at all levels, including students, have to think critically in dealing with these conditions. Therefore, learning to think critically can begin with learning in schools, namely through the role of teachers to develop their students.

The learning method that can be applied to improve critical skills is the inquiry learning model. Taliak (2021) states that the purpose of this learning model is to provide a way for students to build intellectual skills related to the thinking process. Inquiry learning is very effective to improve students' critical thinking skills. Hamdayana (2014) states that inquiry learning steps can support student involvement and students' critical thinking skills. Student activity in learning begins with an orientation where the teacher fosters a responsive classroom atmosphere, then proceeds to formulate problems, formulate hypotheses, collect data to design experiments, test hypotheses by conducting experiments, and conclude that they have been able to train students' critical thinking skills. The teacher here acts as a facilitator to direct the problem so that during the discussion, it remains focused on the goal of achieving competence. Therefore, through this strategy, the teacher demands that students gain important knowledge, make them proficient in solving problems, have their own learning strategies, and have the skills to participate in groups.

In addition, problem-solving strategies can be applied by teachers when teaching to

improve students' critical thinking skills. According to Asfar (2018), problem-solving is a process designed for students in solving problems to choose solutions so as to expand the thinking process. This strategy guides students to have a critical mindset in the learning process. The steps in carrying out a problem-solving strategy according to Pepkin (Suhendri, 2015) consist of problem classification, opinion expression, evaluation and selection, and implementation.

Another strategy that teachers can apply is discovery learning. The discovery learning model increases student activity in learning, makes students more enthusiastic in learning, and improves student learning outcomes (Wahyudi, 2015). This understanding brings an understanding that this model emphasizes the activeness of students in finding concepts so that critical thinking patterns can be developed during learning. The discovery learning model puts forward the active role of students in learning, while the teacher only acts as a facilitator in helping students find and construct the knowledge learned.

Teachers must be able to guide students in critical thinking, moreover being a Christian teacher is an agent of reconciliation that brings students into a relationship with God (Knight, 2009). This statement provides an understanding that teachers must also have the ability to bring their students to the knowledge of Jesus Christ so that through this ability students can have an attitude toward Christ and then believe in Him. There are several main things that Christian teachers need to experience first with regard to their vocation, namely: imitating Jesus Christ, loving disciples, growing in Christ, depending on the power of the Holy Spirit, giving a touch of God's Word, and leading to an encounter with Christ (Nainggolan, 2007). All of these points bring Christian teachers to a professional attitude in achieving the vision and mission of Christian education. Through a personal relationship with Jesus and guided by the Holy Spirit, a Christian teacher is enabled to be responsible for completing His mission. God wants people to know the real truth. God gave humans all ratios through various knowledge so that humans could seek and find the truth (Matthew 6:33). The ratio that God has given, each of us is required to be able to use it wisely. This can be achieved by getting used to a critical mindset in receiving knowledge. Therefore, Christian teachers need to make critical thinking patterns a habit and lifestyle in testing things and in making decisions so that these patterns can also be used in the role of a teacher.

5. **Conclusion**

The findings show that the quality of Indonesian education is still low and the inequality of development in Indonesia causes the low ability of students to think critically. The era of globalization demands involvement between students and teachers in learning so that teachers as guides can direct students to the truth, but often teachers are not able to direct students because students are not interested in learning. Various learning methods have been developed to make it easier for teachers to compose meaningful learning, current technology also allows teachers to present creative teaching. Several learning methods that can help teachers shape and improve students' critical thinking patterns in the classroom are inquiry, problem-based, and discovery learning methods. This learning method involves a thinking process so that students not only hear and get lessons from the teacher but also involve their thinking. Through all these efforts, the Christian teacher's role is evident as a guide for his students to continue to have a critical

mindset in the midst of the current era of globalization. Christian teachers must be able to shape students' understanding based on God's Word in learning. This can be achieved by designing learning that is able to train students' critical thinking skills to find, filter, and manage information independently, and actively through teacher guidance. Learning in the globalization era provides many options for teachers to be creative in creating interesting learning methods so that learning becomes meaningful for students. Teachers need to develop pedagogical abilities continuously so that they can still provide quality and interesting learning in various situations and conditions with the resources they have.

Acknowledgments

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Servant Leadership Informed by Christian Worldview: A Case Study in Lentera Harapan Schools

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Abstract

This paper aims to explore how servant leadership is practiced by principals in three newly formed Lentera Harapan Schools. It is important to investigate this approach to leadership not only because those principals are followers of Christ, but also because they are in a Christ-centered educational institution. Three principals were invited to participate in the data collection period in April 2022. Questionnaires and in-depth interviews focusing on their understanding, practice, and development of servant leadership are employed. The results showed that they have practiced servant leadership, especially in the dimension of voluntary ordination by caring and listening with intent to understand. All participants have shown that they are considering others above themselves, that they want to see the development of their students, teachers, and the community around them and even the overall education system in Indonesia. Their view and dependence on God through prayers are fundamental as they face and overcome challenges at present. It is recommended that Christian school leaders who are called to practice servant leadership need to have intensive training and mentoring to shape their leadership understanding and practices that arise from their Biblical Christian worldview.

Keywords: Christian Worldview, Principals, Servant Leadership

1. Introduction
There are 26 Lentera Harapan schools (SLH) affiliated with Pelita Harapan Foundation (YPPH) that serve people through education, especially in villages across Indonesia. Young teachers after or under a reciprocation period with leadership potential and capacity are likely appointed to be school principals in these school communities. Their preparation is still minimum as once appointed to be a principal for the coming academic year, they begin mentorship sessions with the existing principals while they are still teaching or doing their current job before they eventually be a principal. Once they become principals, they will participate in government meetings and collaborate with other principals.

SLH principals are facing very tough limitations and challenges not only in day-to-day school management matters, but also in transforming lives in the school community. Prior to this inquiry, the researchers did preliminary data collection regarding school leadership in one school and noted the following weaknesses: new principals in their first years are lacking information about the characteristics of the school community, minimum comprehension of servant leaders which leads to an authoritarian style of leadership, lack

of examples of those two leadership styles from the Head of School who supervise the principals in one particular school and the role exists only there is a problem, and high load caused principals difficult to determine priorities/achievements.

An existing gap between what is ideal and what happens, in reality, can be seen from the context aforementioned. It is also unfortunate that previous studies regarding induction in the role of principals in these contexts are hard to find and whilst recent journals discussing the practice of servant leadership informed by a biblical Christian worldview are helpful, they are not directly applied to the Indonesian village school context. Furthermore, servant leadership is also often identified as one independent variable in some research with no explicit emphasis on whether it is informed by a biblical Christian worldview.

In addition to the existing situation, it is important also to note that the principals' worldview is constantly challenged, and whilst crucial for decision making, this may affect their well-being. The pandemic has also greatly affected the way schools operate. Doubled with the 21st-century challenges, Christian school leaders need to be ready and well prepared to face these challenges. As a response to these specific and wide-ranging challenges, the following research was undertaken that sought to investigate the following key questions:

1. How do SLH principals describe and perceive servant leadership at present?
2. To what extent do SLH principals apply servant leadership in the school they lead?
3. What are the challenges they face in applying servant leadership?

This study, therefore, seeks to explore the gap between the theory of servant leadership and its practice in Christian schools in Indonesia, specifically Lentera Harapan schools. In addition, the purposes of this paper are to know and elaborate the perception and practice of servant leadership by principals on their day-to-day school leadership. The importance of this research is in its novelty and relevance to fill the gap in the theory as well as exploring and analyzing current practice in Christian schools under YPPH.

2. Literature Review
2.1 Christian Leadership Concept

Leadership is a concept that is widely acknowledged by Christians and non-Christians. However, this does not mean that the concepts discussed are the same. Often, the model of leadership used by Christians is shaped by the surrounding culture rather than by Christ as revealed in the Bible (Stott, 2006). The influences of our culture are inevitably strong; many times, it shapes the minds and warps the view of authentic biblical leadership. Hull warned Christian leaders of the danger of "secularized Christian leadership" (Hull, 2016, p. 16). Christian leaders are to rethink and constantly reflect on their understanding and practices of leadership. They need to ensure they are practicing from a biblical worldview and not a worldview that is dominated by secular perspectives.

Beech and Beech (2018) argued that any leader must come under Jesus' kingship. Jesus is the King of Kings (Rev 19:16, ESV) and before Him, every knee shall bow (Isa 45:23, Rom 14:11, Phil 2:10, ESV). Being a Christian leader is first to be a follower of Jesus Christ, then leading people to follow Christ the King (I Cor 11:1, ESV). Christian school leaders should realize that they lead the school community to follow Jesus and not themselves. They lead because of the divine appointment by God and work as God's workmanship (Eph

2:10, ESV) in an intimate relationship with God. They should lead according to what God wants them to do in a particular time and context. A Christian leader is "a person with God-given capacity and God-given responsibility who influences a group of followers toward God's purposes for the group" (Clinton, 1988, p. 127). A Christian school leader is called to lead under God's direction to influence teachers and the school community toward God's purposes for Christian education.

The 2018 US Cardus Education Survey concluded that Protestant and religious homeschool graduates were more faithfully engaged in volunteer service than public school graduates (Pennings, 2018). Although Protestant school graduates are more involved in giving and volunteering in and for religious congregations and organizations, that does not mean they are not involved in other forms of giving. The findings should encourage Christian School leaders to be faithful in what they are doing in leading Christian Schools. However, if they are not faithful in leading and directing the schools from a Christian worldview, there is the potential threat of Christian schools drifting from their mission. Lo stated that only within a mere half-century, the first generation of Christian colleges in the United States has embraced secularization which separates faith from learning (Lo, 2020). Christian school leaders, therefore, need to be aware of the worldviews, behaviors, and leadership approaches they are practicing as they lead their Christian schools and are faithful to the mission entrusted to them.

2.2 Nature of School Leadership

Sergiovanni argues that theories for school leaders should not be imported from other organizational leadership theories because schools are fundamentally different types of organizations (Sergiovanni, 2000). The relationship between students and educators in schools is unlike customers with providers but more like a loco parentis relationship. School leadership should develop a family-like relationship within the school community, aligning closely with the common beliefs and purpose of the learning goals and processes.

Thompson also proposed that leadership is a communal activity, that leaders rise and lead within the community (Thompson, 2007). Leaders exercise their leadership in the context of their community; there is no single formula for leadership. Some studies also concluded that there is no one size for all types of school leadership and that successful school leadership is context sensitive (Day et al., 2010; Ebmeier & Crawford, 2008). Therefore, it is imperative that SLH should develop school leadership based on their beliefs as Christian schools that align with their vision and mission within their unique context.

2.3 Servant Leadership

Servant leadership is a widely known leadership theory by Robert K. Greenleaf (Greenleaf, 1977), which he developed based on his personal reading of Herman Hesse's (1956) story about a spiritual pilgrimage, The Journey to the East. Leo, the character of the story and the servant of a group of pilgrims, facilitated the group to achieve their shared objectives by meeting their needs. Greenleaf concluded that leadership and servant are not mutually exclusive. Servant leadership is typically known for its emphasis on other people, to serve

other people first, then lead them to achieve meaningful purposes.

Sendjaya (Sendjaya, 2015, p. 16) highlights that "the principle of servant leadership has been taught and embodied by Jesus Christ and his disciples over 2,000 years ago, much earlier than the works of Greenleaf or Hesse". Therefore, Christian leaders who want to apply servant leadership should consciously develop their understanding and practices from Biblical perspectives.

Further, based on the extensive study on the characteristics of servant leadership, Sendjaya (Sendjaya, 2015, p. 1) stated a working definition of servant leadership as follows: Servant leadership is a holistic approach to leadership that engages both leaders and followers through its (1) service orientation, (2) authenticity focus, (3) relational emphasis, (4) moral courage, (5) spiritual motivation, and (6) transforming influence such that they are both transformed into what they are capable of becoming.

Sendjaya developed a 35-item Servant Leadership Behavior Scale (SLBS) which has been tested empirically (Sendjaya, 2015, pp. 10–11). The six dimensions of servant leadership are service (Voluntary Subordination), authenticity (Authentic Self), relationship (Covenantal Relationship), morality (Responsible Morality), spirituality (Transcendental Spirituality), and transformation (Transforming Influence). This study is using the voluntary subordination and transcendental spirituality of the SLBS to guide the interviews as those dimensions are more related to the research questions.

SLH is seeking to employ servant leadership practices as stated in the SLH job description of the school leaders as the foundational function of the leader (Head Office SLH, n.d):

> "Become a servant leader, encourage, and strive for the formation of a Christ-like community. Leading and managing every part of the school in carrying out the vision and mission and upholding the Biblical basis of Christian education."

The expectation is for leaders to be the spiritual leader and role models for the spiritual development of the whole school community to be a Christ-like community while leading them to practice Christian education based on the Biblical Christian Worldview. Therefore, it is very important for SLH leaders to develop servant leadership from a Biblical Christian worldview that is not based on secular perspectives, since the school is very committed to providing Christ-centered education.

2.4 Indonesian Context of Literature Review

There is very limited research found using Ebsco host engine search looking for servant leadership study, especially in Christian schools in Indonesia. Most of the studies related to Servant Leadership in schools associated the effect of servant leadership on other behavior within the Organizational Citizenship Behavior. No research defines the servant leadership practices of Christian school leaders from a Biblical Christian perspective. There have been attempts from graduate students of UPH for quantitative research using servant leadership as a dependent variable. Purnomo (2021) concluded that servant leadership positively affected purpose in life and organizational citizenship behavior. Servant leadership was also recommended as one factor to be considered in recruiting teachers. Widita (2020) found that servant leadership positively affected curriculum sustainability and knowledge sharing. In addition, Indriana (2021) stated that servant leadership positively affected employee engagement. Those previous research, done in Christian schools in Tangerang and Bandung, suggests principals and teachers have and practice servant leadership.

3. Research Method

For this particular investigation, a case study qualitative method was employed as the researchers were interested to explore deeply and were not seeking to test any hypothesis or improvement by giving treatments. The data collection technique is spreading questionnaires. A questionnaire is a form used in a survey design that participants in a study complete and return to the researcher. The participant chooses answers to questions and supplies basic personal or demographic information (Creswell, 2012). Another type of data collection technique is an in-depth interview as Creswell stated that a qualitative interview occurs when researchers ask one or more participants in general, open-ended questions and record their answers. The instruments used are a questionnaire in a Google Form and an interview guideline. Both were constructed by the researchers. There are 15 interview questions and interviews were done using Zoom. In this qualitative research, open-ended questions are used so that the participants can best voice their experiences unconstrained by any perspectives of the researcher or past research findings. The questions were designed to allow the respondents to share their thoughts, experience, and values without specifically directing them to any servant leadership theory. One professor and associate professor were asked to be the validators for the instruments and revisions were done before the data collection began.

The data collection was done in April 2022. After the consent letter was signed, a one-on-one interview was done in which the researcher asked questions and recorded answers from only one participant in the study at a time. The interview was done using Zoom and lasted for one hour. The researcher then transcribed and typed the data into a computer file for analysis.

4. Results and Discussion

After a careful transcription and analysis did manually without any computer software, the following themes and findings are presented in tables to answer the three research questions. The first research question was regarding the principals' perception and their answers are displayed in this table 3 below

Table 1. Perception on Servant Leadership

	Principal A	Principal B	Principal C
How do the principals describe and perceive their leadership at present?	1. One who is trusted by the foundation	1. One who has the chance to impact and reach out more people	1. A shepherd
	2. One who is a role model and competent	2. One who makes followers be a blessing	2. One with a calling
	3. One who prioritizes and focuses on Christ	3. One who depends on God	3. One who knows what God wants and obeys it

From the data displayed above, it can be seen that there appears to be some understanding and intention toward servant leadership in faith stated by all the principals. They perceive God in their acts of leadership. Yet, referring to the job description of the school leaders as the foundational function of the leader, there is a need to ensure whether the servant leadership practice is aiming for the formation of a Christ-like community, not just for the betterment of the school community.

From the three participants, there are diverse descriptions of the leadership appointment, starting from the Board appointment, their competencies, and opportunities to influence education to call from God. Each participant related his/her understanding of leadership in dependence on God. Yet not all clearly stated that their leadership is responding to God's calling. Christian leaders actually must be immersed in the reality of God and thus perceive leadership as a response to God's purpose and calling to participate in His Kingdom (Thompson, 2007). Becoming Christian leaders is not only because of their competencies but because they are called by God to carry out His mission, in that context at any given time. It is not only the power of God that is needed in carrying out their leadership, but it is about their obedience to what God has entrusted to them.

In addition, all participants in describing their leadership practices have shown that they are considering others above themselves, and that they want to see the development of their students, teachers, the community around them, and even the overall education system in Indonesia. They see that leadership is doing beyond performance but giving influence to a greater good.

Regarding research question number two on the extent of their servant leadership practice, all principals have mentioned practices that are in accordance with the dimensions of servant leadership. However, further survey research or evaluation is needed to be able to draw a conclusion on how comprehensive and valid servant leadership has been performed by them.

It is important to note that the research purposely and successfully gave extensive space for all the principals to share their thoughts, experiences, and values without directing them to a specific servant leadership theory or dimension. Yet, their elaboration of leadership practices has coincidentally aligned and displayed some of the dimensions of servant leadership provided by Sendjaya (2015). Interestingly, all the participants were graduates from Teachers College. Regarding their understanding of leadership and Christian perspectives, one stated that his/hers came from having further graduate study, while the other two learned about leadership only from workshops and other resources.

In terms of voluntary subordination as one of Sendjaya's categories, all principals within this study stated that they have performed considering others' needs and interests above their own. Besides that, they have shared ways of caring and listening with the intent to understand. Those practices are sustained during the pandemic as they regularly adopted personal approach to teachers by having interactions inside and outside school. Living close to their subordinates is an advantage that enables this to occur more effectively.

All principals who responded in this study have mentioned traits that show authentic self regarding willingness to accept criticism and feedback. That could exist when they occasionally spent time with the teachers and parents, giving their ears with empathy to listen. It is also noted that openness and a problem-solving mindset may also have contributed to that practice. Regarding covenantal relationships, collaboration took place

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during regular professional development sessions and even in cell groups outside school hours with prayer as a dominant activity during it. The principals believed that trust and communication are important.

Transcendental spirituality is the dominant dimension expressed and practiced by all principals. They perceived themselves as driven by a higher sense of calling which allows them to promote values that transcend self-interest and material success. This is shown by their answers in two items of the closed-ended questionnaire as all the participants stated with high frequency being driven by a higher sense of calling in their responses as well as also responding in a similar way during the interview. The interview was useful to also identify that among three participants, only one could be seen as a principal with a very strong sense of calling. Personal scriptural conviction, dependence, and fear of the Lord, as well as, daily relationship with God have led them to be excellent, to give themselves to the growth of the community, and become role models. One participant may not relate the leadership appointment with calling, but the word of God has become the inspiration for his/her leadership practices, furthermore during challenging times, the understanding of the sovereignty of God was mentioned as the source of strength and wisdom.

A further category identified through the analysis was the transforming influence dimension, on how the principals stick to the vision and mission and are determined to be role models. At the same time, during the pandemic they allowed teachers to experiment and be creative. A dominant cause of that transforming influence is the practice of mingling; being present and available for teachers, parents, and even students. These respondents still welcomed students at the school gate and whilst supervising. That practice can redeem misconceptions of an untouchable principal and the assumption that principal interactions are only when there is a problem.

In responding to the findings above, to practice servant leadership from a biblical worldview must go beyond merely good traits, models, and being relational. Viewing every stakeholder as an image of God, emphasizing and embracing the grand narrative throughout school curriculum and daily practice, as well as ensuring a clear and intentional spiritual formation to be experienced by teachers and students are still lacking from the data. Those aspects are believed to be crucial and make Christian education unique. This deficiency leaves a valuable opportunity to do further research with a larger group of participants.

Table 2. Challenges the Principals Face.

	Principal A	Principal B	Principal C
What challenges do you face as a servant leader?	"Thinking how to serve better"	"Community rejection in the past"	"Age gap between me and new teachers"
	"The fall of a team member"	"Recent problems in school: the student, parent, and also teacher"	"Shape new teachers' perception"

The participants also expressed common challenges that any school principal is confronted with. However, the participants' responses to the ways they deal with the challenges can be concluded that they do it relationally. All participants afforded time to understand their community better by getting to know them personally, in various ways that included: developing a small group for learning the word of God, doing professional development for the growth of the school community, and praying for one another. The participants give time to listen even to accept feedback and critiques. They see that their school is a community, where the word of God is learned and listened to. It can be concluded that the expectation for them was to be spiritual leaders for a shalom community, as stated in the functional guidelines from Yayasan, already displayed by the participants.

The last interesting point of discussion from the data is that when all the principals faced challenges and the difficulties of the pandemic situation, they not only focused on strategies to overcome them but also, most importantly and obviously their focus was on God and in prayers. Prayers repeatedly occurred during the interview analyses as well as their full dependence on God.

5. Conclusion

There are three conclusions that arose from this qualitative research. Firstly, all principals perceived themselves as servant leaders and have mentioned some common concepts of servant leadership. Their servant leadership is closely based on their relationship with God as they perceived that a personal and intimate relationship with God is crucial. Secondly, all of the principals' leadership practices have displayed many of the dimensions of servant leadership, especially voluntary subordination which was displayed by their caring and listening with the intent to stakeholders in the school. Thirdly, as all of the principals experiencing common challenges in school leadership, the way they view and depend on God has been fundamental and guiding them to improve their leadership. It is recommended that Christian school principals strengthen and practice their understanding and application regarding main concepts and dimensions of servant leadership and also continue to develop and apply their biblical worldview to students as imago Dei and how the grand narrative of scripture impacts every aspect of their leadership and school communities. This can be promoted and enhanced through at can be achieved through intensive workshops, teaching courses, and mentoring which may assist them in shaping their clear understanding of these concepts to inform future practice.

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Student Teachers' Critical Reflection towards Online Microteaching

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Abstract

A strong and deep reflection is needed by student teachers to evaluate teaching and learning process and plan follow-up action for future classes. By writing reflection, student teachers can be aware of their personal and professional growth. One of some practical opportunities for student teachers to practice teaching is in Microteaching class. During Pandemic, Microteaching class was conducted online in which student teachers needed to adapt and adjust their planning and teaching. This context influenced many aspects in student teacher preparation and implementation. Reflection at the end of their Microteaching will help recording their responses and displaying their perspective on teaching and learning in online setting. The aim of this study is to analyze student teachers' written critical reflections towards their online microteaching based on 4 critical reflection domain such as personal, interpersonal, contextual, and critical as proposed by Smith (2011). It was qualitative research in the form of educational case study type research which will develop more ideas for educational practices through the development of thought and meticulous documentation of data. The data being analyzed for this research are student teachers' reflection and interview result which will be presented in a descriptive-narrative manner.

Keywords: Student Teachers, Critical Reflection, Online Microteaching

1. Introduction

The ability to reflect critically and deeply is very important for teachers to have. With the ability to reflect, a teacher will be able to evaluate the teaching and learning process and then make improvements for the next lesson. This improvement will help teachers to improve his professional competence.

The ability to reflect critically must be instilled and developed since a person is still a student teacher. One good opportunity to practice this skill is when a student teacher does his/her teaching practice through microteaching classes. The reflection at the end of the microteaching will help the student teacher to review how he/she plans, implements, evaluates the teaching practice. Furthermore, lecturers and student teachers can see the perspectives of student teachers on teaching and learning.

There are some discussions about what is critical reflection which could be traced back from John Dewey's work. Dewey (in Rogers, 2002) argues that at the core of critical reflection, there are meticulous study of thought, practice, obstacle by being open, committed, analytical, and trustworthy. However, being critically reflective has more than

a personal sense. It is more intrapersonal because relationship with the students is involved. From this, it can be concluded that critical reflection will be very helpful in equipping students to carry out their calling as a professional teacher.

Student teachers in Teachers College, Universitas Pelita Harapan need to be equipped with the ability to do critical reflection even in their first years. It is so that they get used to think critically and reflective when they are conducting their teaching, both as a pre-service now and in-service professional teacher in the future. Student teachers could recollect their teaching and learning, evaluate it through thinking critically, and analyze the result comprehensively. It is not a mere reflective process. Meanwhile, it involves personal worldview in which the student teachers see himself/herself, what he or she believes, what he or she does, the students and their practices, classroom, school, and many more. During Pandemic, Microteaching class was conducted online in which student teachers needed to modify and adjust their teaching and learning from theory until its practice and evaluation. The aim of this study is to analyze student teachers' written critical reflections towards their online microteaching based on 4 critical reflection domain such as personal, interpersonal, contextual, and critical as proposed by Smith (2011).

2. Literature review

The ability to do critical reflection covers some scopes. Smith (2011) stated there are 4 domains in this skill, such as personal domain, interpersonal domain, contextual domain, and critical domain. The first two domains are about self and relationship with others. Personal domain engages with thought and action. One of the important domains for teacher professional growth according to Clarke and Hollingsworth's is personal domain which discusses about teacher knowledge, beliefs, and attitudes (Wijaya, 2017). In language teaching, personal domain involves one's own perception of teaching skills, judgments of teaching practice, reactions to what is happening during teaching in relation to student language or student behavior during learning (Astika, 2014). Interpersonal domain includes the interaction with others. This domain is very important to build a leaning community because human relationships are critically important to be created and sustained in the school context (Mitchell & Sackney, 2011). The third one which is contextual domain consists of concept, theory, and method. Lastly, the fourth one covers ethical and social context. All domains are interconnected and should be constantly developed by teachers and student teachers. Moreover, through all the domains, student teachers will evaluate their performance and plan follow-up action thoughtfully and purposefully rather than unintentionally and spontaneously.

There are some concerns regarding critical reflection performed by teachers. Šarić and Šteh (2017) strongly states that there is a gap between the declared aims and the tangible reflective practice within teachers. Mansvelder-Longayroux, et al. (2007) mentioned that only 7% of the student teachers in the related research whose portfolios covered the critical reflection aspects. Moreover, other research by Astika (2014) explained that student teacher paid more attention on personal domain and contextual domain when they evaluated their teaching practicum. They concerned more on themselves and their practices rather that others and social context. Student teachers tend to have different perspectives and beliefs about education and its practice compared to their mentors or senior teachers at school. Looking at the urgency of preparing the

student teachers with critical reflection skill to evaluate their teaching practice and plan future teaching, this research will do some analysis on student teachers' critical reflection during their online microteaching. The result of the analysis can be the consideration of future research or professional development program for teachers.

Critical reflection enables student teachers to have "helicopter view" and use the perspective to inform their teaching and learning practice. This is aligned with what Liu proposed that student teachers have more discernment to observe some practices they found beyond the classroom context and more to a wider context (2015). Reflective practice can expand our understanding of our beliefs, knowledge, and attitudes about our practices as well as the teaching and learning process itself (Murphy Odo, 2021). In light with that, Hickson (2011) stated that the using of critical reflection as an outline helped teacher to analyze and understand certain notions about control, uncertainty, and change and then transferred the insights into a practical thing.

One of solutions that provided evidence in helping student teachers connect theory to practice is through microteaching and encouraging student teachers' reflective practice (Murphy Odo, 2021). In the context of Pandemic, microteaching as a practical lesson was conducted online. This condition creates new dimension, new experience, as well as new implication for student teachers' online teaching practice. Kusmawan (2017) stated that student teachers' experience in online microteaching stimulates deeper knowledge acquisition and chances to promote critical and reflective thinking skills in more creative and critical manner. Online microteaching also helps student teachers to master some fundamental skills such as explain, ask questions, provide reinforcement, use variations, manage classes, and open and close the class in the context of online learning (Sarimanah, et al., 2020).

Kadir and Aziz (2021) gave some insights for Teacher Education program to prepare their students to better adapt on the changes which affected their teaching practice, for example classroom interaction, hands-on activity, technology, multiple platforms as well as ways of teaching, and many more. Compared to actual or real class, microteaching is limited and controlled. Student teachers are often having difficulties in putting theories into practice because of this context. One example of the limitation is that lecturer or peers cannot give real feedback when it comes to natural relation between teacher and students because the ones who become the students are the peers themselves. Nonetheless, this class could give the students a simulation of online teaching and learning process. The simulation helps the student teachers to understand teaching and learning context deeper and adjust to new situation.

3. Research Method

This research is a qualitative case study research. Based on Sternhouse (1985 in Bassey, 1999), this research is educational case study type which improves and adds more ideas for educational practices through the development of theory or thought through logical and thoughtful documentation of data. This study is to analyze student teachers' written critical reflections towards their online microteaching

based on 4 critical reflection domains by Smith (2011). Students Data collection was held in a natural setting using critical reflection by the student teachers. The participant of the study were 35 students in Microteaching class (PSAP Bahasa and Sastra Indonesia course). It was conducted after they have finished writing their reflections of their Microteaching experience. Researchers also conducted some interview to better understand some aspects and responses which taken from student teachers' critical reflections. The subjects were chosen using purposive sampling which is based on student teachers' quality of reflection and compatibility with Smith's Critical Reflection domains. Researchers analyzed the data by examining all the data collected in critical reflection journal and interview which shows various perspectives on online microteaching. Data presentation and analysis were in the form of descriptive narrative and concluded based on what insights can be drawn from the phenomena occurred in the online microteaching and reflected by student teachers.

4. Results and Discussion

This research is analyzing student teachers' written critical reflections towards their online microteaching based on 4 critical reflection domains by Smith (2011), such: as (1). the personal domain which engages thinking and action; (2). the interpersonal domain covers interaction with others; (3) the Contextual domain which includes concept, theory, and method; and (4) the Critical domain which includes ethical and social context (Smith, 2011). Here are some results of student teachers' critical reflections towards online microteaching:

Table 1. Student Teacher Critical Reflection

No.	Reflection	Domain
1.	"Interaction in an online class was limited. Teachers had challenges to address their students and gave feedback directly."	Interpersonal
2.	"I was using animal characters to portray human's life and afraid of what I did, will create misconception towards students"	Contextual
3.	"Our students were born in a digital era and have different needs and characteristics. Teaching using various media will help a lot"	Interpersonal
4.	"Choosing proper and authentic media will help students to understand. I paid more attention to videos and visuals which can attract students"	Contextual
5.	"My fellow teammate gave constructive and meaningful feedback towards my performance in Microteaching class and were very honest."	Interpersonal, Critical
6.	"I need to master pedagogy and technology to be able to create an engaging and meaningful learning"	Personal
7.	"I didn't focus on students' scores but paid more attention to the significance of learning"	Personal and Contextual
8.	"Teacher should be ready for any changes which happen in the field"	Contextual

Based on the table above there are some reflection insights that can be grouped into 4 domains in critical reflection. There are 2 insights related to the personal domain, 3 insights related to the interpersonal domain, 4 insights related to the contextual domain, and 1 insight related to the critical domain.

The first domain to be discussed is the personal domain which is related to the student teachers' thoughts and actions when microteaching was conducted online. Student teachers realized the importance of being balanced between pedagogy and technology, that is why they need to master pedagogy and technology so that they can use various platforms and ways in the online teaching and learning process. Moreover, it is also stated that score was not the focus of the teaching and learning but, the importance and significance of learning that matters. Based on the interview which digs more about this matter, Teacher who has a firm belief about the significance or the importance of teaching and learning will use various ways to focus on enduring understanding rather than academic achievement, especially in online learning. This is aligned with what Brookfield (1995) said that teachers need to understand why he/she believes in something, especially regarding what they do and what they think they are.

Student teachers tried to understand deeper and adjust his/her old concepts with the new ones which then inform his/her teaching and learning. This is aligned with what Kusmawan said about student teachers' knowledge acquisition and opportunities in applying critical and reflective thinking skills more creatively and critically (2017). The student teacher who understands the importance of meaningful teaching and learning will continuously refine and define his/her understanding and practice. Microteaching can be used as a platform to initially begin this significant practice in teacher training.

The second domain in critical reflection is the interpersonal domain which covers interaction with another party. The related party meant in this context is other students who took roles as students during the microteaching online. There are some thoughts related to this context which are interaction in the online class, different needs in the digital era, and constructive feedback from a fellow teammate. Student teacher feels different context that influences student-teacher interaction. The student teacher has limitations in giving feedback, responding to students' questions directly, and many more. The teacher also needs to understand the different characteristics and needs of students during online teaching and learning.

Based on the interview, student teachers should be open towards constructive and meaningful feedback to be able to improve the student-teacher relationship in many aspects in the classroom. These thoughts are aligned with Kadir and Aziz (2021) who stated that the Teacher Education program should prepare student teachers to better in example classroom interaction, hands-on activity, technology, multiple platforms as well as ways of teaching, and many more in the online learning context. The important aspect of critical reflection is challenging your current ways of understanding and discovering different ways of thinking and living (Liu, 2015).

The third domain is the contextual domain which covers concept, theory, and method. In this domain, student teachers gave more attention to certain subject or field of study. In this study, student teachers had some concerns regarding misconceptions about

teaching and learning material. A certain concept can be shifting from the true meaning into wrong understanding which can lead to misconceptions. This is very dangerous because the concept can be kept by the students for years or in their entire lives. Online context may bring impact towards the clarity of the concept or the understanding of the students. In order to avoid misconceptions and other learning losses, it is very important that student teachers increase their skills in teaching and managing the class. It is aligned with the statement that student teachers need to master some fundamental skills such as explaining, asking questions, providing reinforcement, using variations, managing classes, and opening and closing the class in the context of online learning through online microteaching (Sarimanah, et al., 2020).

The fourth domain is the critical domain which covers ethical and social context. The point to be addressed in this domain is "What is your role in the classroom, education at large, and community? The focus of this part is related to student teachers' contribution to improving other teammates' ability of teaching through giving constructive and meaningful feedback in microteaching classes. The student teachers who have the role as students in online microteaching also had the responsibility to give input to their peers. It is very important to understand that peer contribution is one of the ways to be responsible as a significant member of the classroom and community. Feedback, input, or suggestions as part of the critical thinking of one teacher will give an impact towards other teachers' previous knowledge and inform future teaching practice.

5. Conclusion

Based on student teachers' written critical reflections on their microteaching, there are some concerns related to online teaching and learning in microteaching classes. The first concern is mastery of pedagogy and technology which is related to the personal domain. Other insights which are connected to the domain of Interpersonal are interaction in online classes and different needs in the digital era. The contextual domain covers the ideas of misconception in teaching and learning material. Lastly, the critical domain addressed constructive feedback from a fellow teammate. All of these concerns are written in student teachers' critical reflection.

Acknowledgments

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Quality Distance Learning in the Era of the Covid-19 Pandemic

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Abstract

The COVID-19 pandemic has affected all sectors of human life, including education. Education in the era of the COVID-19 pandemic underwent a very significant transformation, namely by changing from face-to-face learning models to online learning or distance learning. This study aimed to determine the quality of learning during the learning process in the era of the covid-19 pandemic. This study's research method is a mixed method with a sequential exploratory design, namely research that begins with qualitative analysis to nd out the root of the problem and then continues with quantitative analysis. The instruments used in this study were questionnaires, interview guidelines, and activity observation sheets. The research subjects were Satya Wacana Christian University students and lecturers at Satya Wacana Christian University. The study results show that the online learning process at the Satya Wacana Christian University is strongly influenced by the ease of good and smooth internet access. Constraints experienced during online learning are caused by a poor network causing the online learning process not to be appropriately delivered. In addition, internet constraints cause students to not focus on the lecture process and carry out activities other than lectures during lecture hours.

Keywords: Education Management, Online Learning, Quality Of Education

1. Introduction

Education is the motor in the process of progress of a nation. Through education, there is a process of improving the quality and human capability. In general, education is a life process in developing everyone to live and carry-on life. So that the education process basically lasts a lifetime, is continuous, and always develops from time to time (Newman & Latifi, 2021).

The important role of education in life makes education not only a simple part of human life but has become a standard requirement in life (Kirkiç & Yahşi, 2021). The nature of science, which is always dynamic and developing, makes the educational process undergo changes and adjustments to suit human needs (Biasi, Deming, & Moser, 2021). Advances in science and technology encourage education to experience continuous renewal and innovation (Kryukov & Gorin, 2017).

Efforts to achieve good and useful education require good quality education. The quality of education is influenced by several factors, including the quality of education facilities, teacher quality, and the relevance of education to the needs and costs of education (Doo, Bonk, & Heo, 2020; Sanoto, 2021a). The COVID-19 pandemic is challenging the education process from 2020 to 2022. The COVID-19 pandemic began to spread in 2020, resulting in constrained learning. During the COVID-19 pandemic, the learning

process is limited, and learning is impossible to do face-to-face and switch to online learning (Aytaç, 2021; Düzgün, 2021).

Online-based learning is not a new learning model, but not all aspects of learning before the COVID-19 period apply online learning. However, the Covid-19 pandemic indirectly requires learning to be carried out online. So, it is necessary to adjust the learning aspect, namely the material, the teacher, and the students/students. Online learning has several obstacles, such as capable learning tools and good internet network quality (Magogwe, Mokibelo, & Karabo, 2022; Sanoto & Sugito, 2020). So, online learning needs good adjustments to achieve the same minimum quality as offline learning.

The main problem in this research is that the online learning process that was applied during the covid-19 pandemic experienced several obstacles, ranging from technical problems starting with the availability of a stable internet network to learning media and learning processes applied in the classroom. Several related studies have shown that online learning is not fully ready to be used in the classroom, but with social restrictions, forcing the educational process to be changed in the form of online learning (Alghamdi, El-Hassan, Al-Ahdal, & Hassan, 2021; Doo et al., 2020). The learning process cannot stop because it can lead to the degradation of students' abilities.

The solution to the problems of the online learning process is the design of a learning environment that can accommodate materials, learning processes, and network limitations in online learning process (Martosenjoyo, 2021). The structured learning environment does not move the offline learning process to online but accommodates all learning resources, so students are accustomed to learning independently (Hockings, Thomas, Ottaway, & Jones, 2018). So that the learning environment is composed of designs from various scenarios, making it possible to be carried out synchronously and asynchronously. The role of the lecturer is not entirely teaching but is expected to be a facilitator and mediator in the student learning process.

Based on this study aims to determine the quality of online learning during the learning process carried out during the COVID-19 pandemic, especially at the Satya Wacana Christian University. This study aimed to determine the quality of online learning during the learning process carried out during the covid-19 pandemic

2. Literature ReviewLearning Online

Learning Online is learning that uses the internet as a learning medium and does not require a shared place for the learning process. Online learning is often known as distance learning. Online learning differs from traditional learning, which is done face-to-face in the classroom (Moradi, Liu, Luchies, Patterson, & Darban, 2018). Online learning is very dependent on technology as a learning tool.

The online learning process involves various learning media, including videos, games, and online learning modules. The online learning process can be carried out through the media of computers, laptops, and mobile phones that have internet access to connect (Hergüner, Buğra SON, Hergüner Son, & Dönmez, 2020). Independent learning in the online learning process is essential because the online learning process is not thoroughly carried

out the same as the face-to-face learning process but is arranged so that the online learning process is more effective and not boring (Zeng & Tingzeng Wang, 2021). So, independence and activeness in the learning process have a central role in achieving the effectiveness of online learning.

Quality of Education

Learning is an operational communication process between teachers and students, students and students, to change attitudes and mindsets that will become habits for the students concerned. The teacher acts as a communicator, students as communicants, and the material communicated contains messages in the form of knowledge in communication, the roles of teachers and students can vary from teacher to student or vice versa (Maj, 2022).

The quality of learning is reviewed quantitatively and qualitatively. According to Danielson (2013), the measurement of learning quality uses the quality domain, namely (1) planning and preparation, (2) classroom environment and instruction, and (3) professional responsibilities. Qualitatively, planning and preparation related to learning planning are of high quality if the learning tools (syllabus, lesson plans, teaching materials, creative thinking ability tests) are categorized as valid and validated by expert validators. The classroom Environment and Instruction related to the learning process are said to be of good quality if the management of the learning process reaches the minimum criteria by observation of the observer (Rasto, Muhidin, Islamy, & Handayani, 2021).

3. Research Method

This study's research method is a mixed method research method with a sequential exploratory design, namely research that begins with qualitative analysis to find out the root of the problem and then continues with quantitative analysis. Qualitative analysis was conducted to determine the online learning process at the Satya Wacana Christian University. Quantitative analysis was conducted to determine the learning process's effectiveness during online learning. Data collection was collected by interviewing, observing, and distributing questionnaires to determine the learning process and achievements during online learning.

The instruments used in this study were questionnaires, interview guidelines, and activity observation sheets. The research subjects were Satya Wacana Christian University students and lecturers at Satya Wacana Christian University. The data analysis carried out in this study was based on data obtained using data triangulation to obtain saturated research data to produce a description of the online learning process. Quantitative data analysis was conducted to determine the effectiveness of the learning process by using the t-test on student learning outcomes.

4. Results and Discussion

The learning process at Satya Wacana Christian University is thoroughly carried out online because face-to-face learning cannot be carried out based on government policies and campus policies. The learning process carried out is carried out synchronously and

asynchronously. The synchronous lecture process is carried out face-to-face via the Zoom or Google Meet application.

The lecture process underwent adjustments related to the length of online learning and emphasized increasing student independence in the learning process. The following displays the online learning process carried out during the covid-19 pandemic.

Figure 1. Online Learning Process

The synchronous learning process is sought to help students understand what was given previously. A virtual face-to-face process is carried out to confirm and help students understand the material that has not been understood before. The asynchronous learning process at Satya Wacana Christian University is carried out by providing structured assignments and projects for students to help improve their understanding through assignments.

The asynchronous lecture process is assisted by using Whatsapp Group and Flearn. Flearn is an online learning ecosystem designed in the Satya Wacana Christian University environment. Through Flearn, students can conduct discussions, share material, and submit assignments given previously. Here is a view from Flearn.
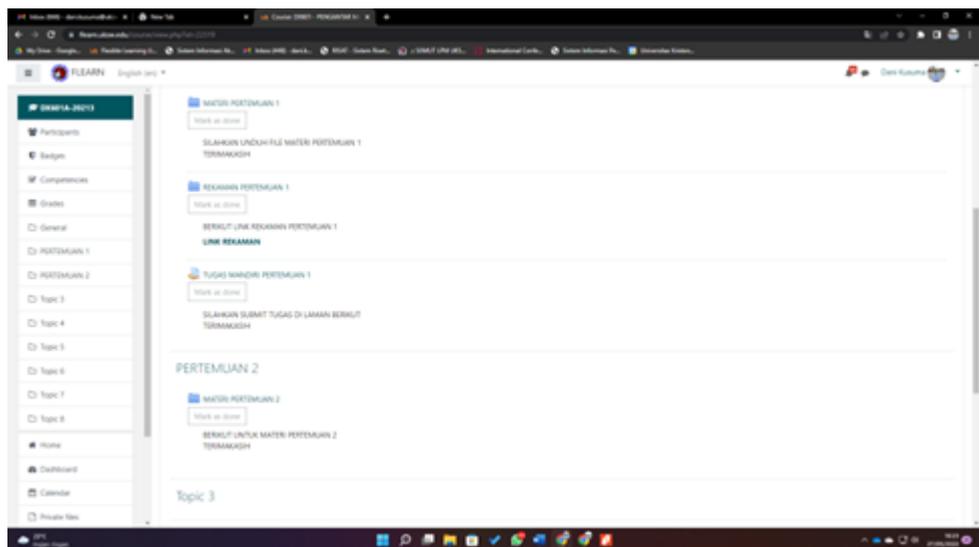
Figure 2. Online Learning Process by Flearn

The online learning process at the Satya Wacana Christian University showed positive results. Online learning results can be seen in achieving student learning outcomes, which reached 80%, to get good results. In addition, student perceptions related to learning showed high results by obtaining a score of 3.8 from 1 to 4.

Efforts to control the lecture process carried out by lecturers were carried out by providing lecturer evaluation sheets filled out by students to assess the learning process carried out. Evaluation sheets filling is done to control learning by following the objectives, and lecturers can deliver lectures properly. The following is an example of lecturer evaluation results in online learning.

Figure 3. Evaluation of The Learning Process

The results of lecturer's evaluations become a reference for the university in assessing lecturers and evaluating the learning process that has been carried out. The evaluation process can be used to improve the learning process, especially the implementation of lectures during the COVID-19 pandemic, which requires adjustments to the dynamic and fast lecture process.

The online learning process that has been carried out so far has received positive evaluations from students, and this can be seen from the results of interviews with students, which are shown as follows.

Table 1. Student Interview Process

P	:	How is the learning process carried out on campus?
S	:	The learning process is carried out online via zoom and google meet Sir
P	:	Are there any obstacles in the learning process?
S	:	There are, Sir, especially network problems which are sometimes less stable
P	:	How do you overcome these obstacles
S	:	Sometimes I change places, Sir, if I'm looking for a good signal
P	:	What difficulties did you experience during online learning?
S	:	Obstacles in the learning process sometimes do not understand the chapter being studied
P	:	So, what solutions did you do?
S	:	Discuss with friends, and ask lecturers during lecture hours and through WhatsApp

The interview results show several obstacles in the online lecture process. The main obstacle is inadequate internet access, causing students to be unable to attend lectures properly. However, to overcome the difficulties and lack of understanding during online learning, students take advantage of it by conducting discussions and consultations with classmates and lecturers.

The online learning process also impacts the learning process, especially for teachers, namely lecturers. The interviews with senior lecturers stated that the online learning process requires adaptation from both the teacher and student sides. The transformation in question includes technology, adaptation of learning materials and materials, adaptation of the learning process, and adaptation of the learning assessment process. The interview results stated that problems in online learning were caused by several aspects, namely internet access, student motivation, and learning independence. These three aspects affect the achievement of learning objectives.

Using supporting learning media such as Flearn and student discussion forums helps students and lecturers in the lecture process to make learning materials more accessible. In addition, student discussion media is a solution to the limitations of face-to-face learning. So that students have positive learning interactions between students and lecturers.

Quality of Online Learning
The quality of online learning in this study was measured based on the process of learning planning, implementation of education, and assessment of learning.

Planning

In The planning stage, the researcher made lesson plans, lecture materials, and learning facilities. Expert validators then validate the tools that have been created. The assessment given by the validator refers to a rating scale from 1 to 5. The assessment results from the validator are analyzed based on the average score given. The results of each validator's assessment of learning tools can be seen in Table 2 below.

Table 2. Results of Obtaining Learning Device Validation

Average	Validator Score		Average	Category
	V1	V2	Total	
RPS	3.88	5.00	4.44	Very Good
Lecture Materials	3.87	4.85	4.20	Good
Media/Learning Facilities	4, 14	5.00	4.57	Very Good
Average total			4.40	Very good

Based on the assessment results from the validator, the average value for RPS, lecture materials, and learning facilities is in the very good category. From these results, it can be concluded that the learning device is suitable for research.

Implementation

The lecture implementation sheet shows the measurement of the quality of learning implementation. The implementation of learning is said to be of high quality if the results of observations on learning performance are at least in the good category. The implementation of the learning process can be seen from the effects of statements obtained from student activity, project achievements, and student assignments during the lecture process in the appendix, which can be seen in Table 3.

Table 3. Average Assessment of Learning Implementation

Meeting	Score	Predicate	Meeting	Score	Predicate
1	3.23	Good	9	3.25	Good
2	3.15	Good	10	3.46	Very Good
3	3.00	Good	11	3.33	Good
4	3.23	Good	12	3.23	Good
5	3.46	Very Good	13	3.33	Good
6	3.33	Good	14	3.1	Good
7	3.26	Good	15	3.23	Good
8	3.46	Very Good	16	3.46	Very Good
Average total average			3.28		Very Good

Based on Table 3, the average implementation of lectures is included in the minimally good category, so it can be concluded that the researchers' ability to prepare and manage to learn is in the good category.

Assessment

Quantitative learning assessment aims to find out that online learning can reach the specified KKM of 70 by meeting classical completeness of 75% with students reaching the KKM. To carry out the test, a prerequisite test is carried out, namely the normality test and the homogeneity test, as shown in the table below.

Table 4. Output Results of Data Normality Test

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
NILAI_GAB	,060	64	,200[*]	,987	64	,737

Based on Table 4 above, the value is obtained. Because the value is more than 5%, it is accepted. This means that the final data on students' creative thinking abilities are normally distributed.

Table 5. Output Results of Data Homogeneity Test

Levene Statistic	df1	df2	Sig.
,037	1	62	,848

The results of Table 5 obtained the value because the value is more than then accepted. H0 is accepted, meaning that the data comes from a homogeneous population.

A proportion test was carried out because the data met the prerequisite test criteria. The proportion test is used to test students' mastery classically. Students are said to have achieved the KKM test scores of at least 75% of the total number of students in the class. The experimental class consists of 32 students with an average score of. The z-test calculation using the Microsoft Excel application is obtained so that it can be said that 75% of students in the experimental class completed classically.

The experimental class test results with the average are standard deviation, and the number of students is 32. The individual mastery test uses the t-test which aims to determine the mastery of individual students in creative thinking abilities more than the KKM, which is 70. Microsoft Excel assistance application is obtained while Ho is rejected, and it was concluded that the average student score was more than 70.

The study results show that the online learning process is influenced by various aspects that become obstacles and challenges in implementing online lectures. The challenges that exist in the lecture process can be overcome with proper preparation from the lecture process, lecture materials, and the prepared lecture system. Because preparing from the aspect of the learning system, learning policies and learning settings are the primary keys to achieving a lecture process that can achieve achievement targets. The role of universities and lectures is the primary indicator that the online learning process can run effectively. The research of Şenol et al., (2021) strengthens the research findings that the

online learning process requires the participation of appropriate learning tools, especially in the implementation of online learning. The online learning process or distance learning is very dependent on the independence of students in learning, so the learning tools and processes must be able to accommodate the independence of students' learning which is characterized by learning materials that are easy to learn on their own (Alnasraween & Shahadab, 2015; Li, 2022).

In addition to aspects of the system and learning process that are designed to be simple and effective, student involvement in the learning process is a core part of online learning (Susanto, Sasongko, Kristiawan, Nipriansyah, & Purdiyanto, 2021). Students must be active and highly motivated in the online learning process because the online learning process encourages students to be proactive and independent in learning. Student motivation in learning has a central role in the independent learning process since the achievement of learning objectives depends on the students themselves because the control from the teacher cannot be fully, especially in online learning (Sanoto, 2021b; Sotak, Spain, Dionne, & Yammarino, 2021).

The online learning process at Satya Wacana Christian University is included in the quality category. The quality of learning is a combination of planning, implementation, and assessment that meets the minimum criteria of good. This can be seen in learning planning, implementation, and assessment assessments that meet good criteria. In addition, the online learning process, especially during the COVID-19 pandemic, requires dynamic innovation and adapts to changing conditions.

5. Conclusion

This study concludes that the online learning process has several obstacles, namely constraints on the availability of a good internet network and the achievement of learning expected by students. In addition, the obstacles that arise are students' motivation and independence, which are still low, resulting in less attention to learning. A learning system is designed to accommodate or be a solution to several online learning problems, such as student discussion rooms and the Flearn learning system can improve learning achievement. The quality aspect of learning in this study meets the quality criteria because it meets the minimum criteria of good in the aspects of planning, implementation, and assessment.

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Addressing Collaboration Needs In The Middle Isolation of the Digital Era Based On a Christian Perspective

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Abstract

In globalization and Industry 4.0, collaboration is an essential skill in an institution. Collaboration is possible these days. However, collaboration is not fully applied because of isolation. Collaboration is not mere cooperation. Collaboration involves shared learning and shared responsibility in the diversity of the team. Collaboration makes people make a decision effectively and efficiently. The goal of collaboration itself is to achieve collective goals. In the beginning, the Bible reveals that humans cannot live in isolation. God created Adam on the sixth day. It was good. Yet, God knows Adam needs a helper to achieve the cultural mandate. Therefore, we learn that the collaboration paradigm is from God to accomplish God's mission. Furthermore, the benefit of collaboration is not only for the common good but also to fulfill God's plan in the world. Through literature study, some efforts can be made to create collaboration in the digital era. First, Infrastructure must support so that collaboration is possible to happen in a team. Second, collaboration can only occur if team members have the same vision and imagination. Third, all the members need to be involved in decision-making so that there will be agreement. The agreement will help the team to achieve its goals.

Keywords: Collaboration, Digital Era, Isolation, Christian Perspective

1. Introduction

In globalization and industry 4.0, the needs in society become variant, specific, and developed. Every institution has particular needs different from last year. For example, we know that there was no development in the 19th century. Nowadays, there are so many job vacancies in institutions. Not only that, working place has been shifted because of conditions. Before Covid 19, some offices allow employers to work at home.

Every year, there is always a new major in university. Furthermore, new university majors trying to answer society's needs are increasing. The varieties and specifications of requirements are developed.

During the current condition, schools need to adapt to these changes collaboratively and be inclusive (Johnson, 2019). Leaders and teachers need to discuss changes that happen. It starts from the purpose of transformations and its perspectives to the evaluation of agreement. Both need to involve actively giving ideas, sharing their perspectives, and

even compromising something to achieve more significant goals without violating the school's vision and mission. By doing these things, schools can adapt to changes.

In the 21st century, technology holds many essential aspects, including education. Technology affects many things in school, such as learning, collaboration, curriculum, etc. (Smith, Sevensma, Terpstra, & McMullen, 2020). Nowadays, technology can help students understand and experience more about learning. They can observe conditions in their environment by searching for data, interviewing interviewees, etc. They can connect with people around the world by sharing and learning together.

Furthermore, technology helps students increase their understanding of the topic (Engeness, 2019). Not only with students, but technology can also help people to cooperate and even collaborate. Using apps allows teachers to meet and discuss many things, especially during pandemics. The conclusion is technology holds many essential aspects of education.

Although changes happen rapidly, the obstacles to collaboration still exist and are real. In the digital era, we have many applications that help us collaborate. However, it doesn't mean that teachers are ready to collaborate. Teachers tend to respond individually rather than collaboratively (Nameghi & Sheikhahmadi, 2016). Not only that but teachers are also burdened with making a difference in their classrooms. This paradigm makes teacher tends to change individually in isolation. Therefore, we can conclude that obstacles to collaboration exist and are real.

Based on the phenomena, two questions need to be answered. First, what makes collaboration truly collaboration in schools? As we know, collaboration correlates with cooperation. What is the difference between collaboration and cooperation among teachers? On the other hand, both are different concepts. Therefore, what is the correlation between isolation and collaboration among teachers? The questions will be answered as the first research questions. Second, how can digital technologies influence and develop collaboration among teachers? A teacher has so many applications that can help teachers. What kind of application can help teachers to collaborate? How can technology make a difference among teachers in collaboration? The way tools can help teachers to develop collaboration will be answered in this question.

2. Research Method

To answer research questions, the researcher uses a literature review. Literature review methodology means the researcher use literature such as books, previous research, and other documents not only to build foundational theory in a study but also to collect data and answer research questions (Zed, 2004). In this methodology, the researcher doesn't observe the field. The researcher gathers data and finds findings based on books, previous research, and other documents. After collecting data, researchers will conclude by answering research questions. This is how the researcher will answer the research question using literature review methods.

This research consists of several steps. According to Paula (2010), they were selecting

the topic, considering the research period, narrowing your case, identifying sub-questions, further narrowing issues, and selecting literature documents. After these steps, the researcher will present the data and findings. Literature review methods steps are focused on literature and researcher. To make research stay focused, the researcher will select topics and consider research periods (Zed, 2004). After that, the researcher will narrow the topic to answer research questions. It must be done because a case consists of many facts, ideas, and concepts that can answer many questions. If the researcher wants to answer the research question, the researcher needs to choose useful facts, ideas, and concepts. Based on the findings, the researcher needs to decide on sub-questions as a result literature review. Afterward, the researcher will narrow the topics and select documents to answer them (Paula, 2010).

The topic of research is about addressing collaboration needs in the digital era. It means that there is a need for collaboration in institutions. It happens when technology development grows rapidly. However, there is isolation in institutions. It happens because of several reasons. Therefore, this research topic is about collaboration needs in the digital era; also, isolation occurs simultaneously. This topic will be also discussed from a Christian perspective. It means the researcher uses Christian worldview to address the needs. Based on the topic, this research will be done in two weeks.

This research will be focused on three core topics. There are collaboration, digital technology, and isolation. These three subjects correlate with each other—the correlation between collaboration and isolation contradicts while digital technology is a tool to help people achieve something. The researcher decides to focus research only on education, especially schools. Therefore, this research will focus on digital technologies used in schools.

Furthermore, collaboration and isolation are discussed in education, especially in schools. The researcher also decides that the subject of research is teachers. Based on that decision, the topic of digital technologies, collaboration, and isolation will be related to teachers. The conclusions are there will be three core topics, the focus of research is education, especially schools, and the subject is teachers.

From narrowing topics, some sub-questions arise. These sub-questions occur because of narrowing issues of research. For the first research question, there are two sub-questions. There are what is the correlation between isolation and collaboration among teachers? And what is the difference between collaboration and cooperation among teachers? For the second research question, there are two sub-questions. There are What kind of applications that can help teachers? And how can tools make a difference among teachers in collaboration? These sub-questions will lead this research when the researcher does a literature review.

After the researcher raises sub-questions based on narrowing topics, this research is limited by some conditions. First, this research is limited to time; the research focus is only

on this period, which is the 21ˢᵗ century. Therefore, this research will not present data or findings on the history of collaboration, isolation, and technology development. Second, this research is limited to educational perspectives. Therefore, this research will only present data or findings based on academic perspectives. Other perspectives such as socio-economic, race, or gender will be excluded. The last limitation in this research involves Christian perspectives as direction. Therefore, different perspectives will not be presented in this research.

3. Results and Discussions
Isolation in the middle of the digital era

This psychological state of a teacher describes the isolation they face in the workplace. "no one knew my failures, no one knew my triumphs" is the first sentence from a teacher facing isolation when the researcher reads a journal article. That opinion describes one of the conditions of isolation in schools (Sindberg, 2014). Isolation is real in the workplace, including in schools. Feelings no one pays attention to and less recognition in workplaces still happen now. Neither one asks to involve in discussions nor hears their opinion describing the isolation. These feelings and conditions explain what isolation is in school.

Isolation is about psychology state of the teacher, not based on physical condition (Nameghi & Sheikhahmadi, 2016). The teacher can feel connected with others although alone in the classroom. Teachers can sense someone cares about their opinion, although the teacher is not in the middle of a discussion. Teacher isolation can happen in the middle of a conversation. For example, teacher isolation can happen during professional development discussions (Johnson, Reinhorn, & Simon, 2018). Therefore, it is not about physical condition, but psychology states which isolation happens.

Based on this condition, teacher isolation means teachers do not feel involved in or recognized for their actions or opinions (Reeve & Partridge, 2017). Like Reeve and Partridge, Alfredo, Ann, and Flavia (2021) think that teacher isolation is a condition in which teachers are disconnected from others professionally because of some situations. It can happen because of physical conditions, unfamiliar topic discussions, less interaction with other teachers, struggling to meet the demands of schools, etc. when this happens to teachers, teachers tend to feel isolated.

In the digital era, the condition of isolation doesn't improve because of the nature of isolation itself. Isolation is related to the perception of teachers in collegial interaction. Teacher isolation depends more on how teachers perceive and experience collegial interaction than on the absolute amount of interaction in which they are involved (Nameghi & Sheikhahmadi, 2016). Therefore, isolation is not related to technology. Technology can help teachers increase interaction but not change their perception of collegial interactions in schools. Technology is only a tool to help achieve something, not change conditions automatically. That's why the condition of isolation still exists in the digital era.

Decreasing isolation through collaboration

Isolation in school can be decreased by creating a collaborative culture in school (Bautista, Stanley, & Candusco, 2021). Collaboration makes teachers connect. Through collaboration, teachers discuss and involve others to contribute ideas and opinions about specific topics. Every teacher must give a thought or idea. It is because collaboration reminds team members that every opinion is appreciated and values the discussion or process of making a product. In decision-making, collaboration demand agreement from each other member of teachers (DuFour, DuFour, Eaker, Many, & Mattos, 2016). Each member agrees to do what they decide. Therefore, every teacher keeps their accountability together in the spirit of the agreement and full consciousness. In this way, collaboration shall decrease the isolation culture in school.

There is a difference between cooperation and collaboration (Smith, Sevensma, Terpstra, & McMullen, 2020). Cooperation exists in the middle of collaboration. However, cooperation doesn't mean collaboration is lived. Cooperation does not decrease isolation due to its nature. Teachers can cooperate without collaborating. For example, a project idea has been done by one teacher in the working group. Then, another teacher gives an opinion and delegates work in the group. It is still cooperation. A teacher may be interactive in discussion with each other. Teachers may finish their work. However, the collaboration did not happen because there was no involvement, especially in the teacher's perception. Without touching teacher perception, isolation still existed in the teacher's mind (Nameghi & Sheikhahmadi, 2016). Cooperation and collaboration are different things.

Elements of Collaboration

Collaboration starts with the unity of points of view about needs (Parks, 2009). Collaboration always ties other members because of the agreement of points of view. It starts with teachers giving an opinion about a topic. In the end, teachers have agreed on the point of view. There is a shared vision in collaboration. Everyone understands the goal and purpose of the agreement. It happens because every teacher is involved (DuFour, DuFour, Eaker, Many, & Mattos, 2016). Therefore, unity of points of view about needs is the beginning of collaboration.

In collaboration, compromise happens during this step (Smith, Sevensma, Terpstra, & McMullen, 2020). It is because every teacher has their own needs. If teachers try to decide on one point of view, the conflict will appear in a team (Rondfelt, Farmer, McQueen, & Grissom, 2015). Although this is a challenging process, it is a good sign of collaboration. At this moment, team members need to decide the purpose and things that need to be improved or done. It involves all teachers in discussions and understanding. After discussion, a compromise must be made in this step.

After making the decision, teachers start to discuss or make products together. In this

process, teachers respect and work effectively in diversity to achieve something (Smith, Sevensma, Terpstra, & McMullen, 2020). This collegial relationship helps the teacher to collaborate. At this point, the teacher starts opening themselves and working cooperatively because of the unity of point of view about needs (Tallman, 2021). Although not all ideas or opinions can be accepted, teachers are touched by others' perceptions about a topic. Every teacher values individual contribution. Teachers participate in the working process and feel involved in something.

The last element of collaboration founded is shared responsibility for collaborative work. Teachers hold the agreement by doing an action to achieve the goal (DuFour, DuFour, Eaker, Many, & Mattos, 2016). However, sometimes not all teachers holds agreement with the same degree. Some teachers have aense of ownership (Voogt, Pieters, & Handelzats, 2016). It happens because of the unity of points of view about needs. Directed by goals, this kind of teacher will do the agreement autonomously. Another type of teacher has less sense of ownership. Yet, when collaboration happens, the teacher with a sense of ownership will affect another teacher (Nguyen & Dang, 2021). This process is called exercising relational agency. Therefore, collaboration makes teachers become a community. They are not alone in doing something in school. It can happen if there is shared responsibility for collaborative work.

The Collaboration Nature of Human

Humans are designed as God's representation in the world's beginning of creation (Hoekema, 2000). It means humans reflect God just like the reflection of the image in still water. The illustration describes humans have characteristics of God. Humans never become God. Instead, humans reflect God by showing love, justice, cooperation, compassion, collaboration, etc. Those values and traits are imprinted on us. Although sin makes humans rebel against God and create disintegration of all creation (Keller, 2017), humans still reflect those traits and values. By redemption and restoration of Christ, human is directed to reflect God in a good relationship with God. It is just like the beginning of creation in the sense of direction. Therefore, human is designed as God's representation in the world.

Human, as the image of God, has communal nature. The communal nature of God is represented in Trinity (Keller, 2017). In the creation of humans, each Person of Trinity discusses, decides, and makes an agreement. Furthermore, the work of salvation is a masterpiece of Trinity God. Therefore, since God's way operate, humans have the same characteristic. In the early church, Paul urges Philippians believers to have one mind, thoughts, and feelings in Christ. Therefore, just like Trinity God, human has communal nature which relates to collaboration.

When God gives a cultural mandate, God wants humans to do it (Pratt, 1993). God wants humans in communal nature to steward the earth. It can't be done in isolation. Like the church, each member must have one mind, thoughts, and feeling in Christ. Church in

the unity spirit must spread the gospel in the world. Therefore, they can't do it in isolation. Like Christian schools and their members, the learning process and faith development must be done in collaboration by teachers, parents, and the leader board. God gives a cultural mandate, and human needs to work it collaboratively.

Choosing Right Technology

After finishing the literature review, there are at least two factors that help increase teacher collaboration. There are roles of technology in collaboration and teacher understanding about collaboration. To understand the shaping process, humans must understand what technology is and how they use it, including collaboration. Technology is the application of knowledge and effort to create tools, means, and processes that help us achieve specific ends (Smith, Sevensma, Terpstra, & McMullen, 2020). Technology is used to achieve something. If the future of technology creates collaboration, teachers need to choose an application and shape collaboration. By selecting an application, the teacher will be helped to shape collaboration. Therefore, the shaping process will happen when the teacher asks what technology will be used and how it will shape collaboration.

Technology can make a difference in a teacher's collaboration only if the teacher understands collaboration. Without a correct paradigm for collaboration, technology can't help teachers to collaborate. The way we use technology is influenced by the right paradigm, including collaboration (Smith, Sevensma, Terpstra, & McMullen, 2020). The teacher's point of view relates to how the teacher uses technology, including increasing collaboration (Blazieko & Squires, 2018). Teachers need to understand elements of collaboration such as shared vision, agreement, etc. If the teacher doesn't understand collaboration, technology can't help the teacher achieve collaboration.

After the teacher understands collaboration, the teacher needs to search applications according to the elements of collaboration. Teachers need to use applications that can help them communicate. Communication can help them to have the same perspective or point of view about their needs (DuFour, DuFour, Eaker, Many, & Mattos, 2016). Communication helps them to build relationships while sharing ideas and opinions. Using an application that can have two-way communication while showing their thoughts or products is an excellent way to grow collaboration collaboratively (Munoz, Vourikari, Costa, Hippe, & Kampylis, 2021). A network learning community (NLC) can also help teachers collaborate. Discussing, agreeing on NLC, and evaluating it will help teachers collaborate with other teachers (Blazieko & Squires, 2018). Applications that support elements of collaboration are an excellent tool to increase teacher collaboration.

Humans shape technology and life (Smith, Sevensma, Terpstra, & McMullen, 2020). There are so many improvements in life because of technology. Also, humans use technology to solve problems. One of the problems is making connections (Johnson,

Reinhorn, & Simon, 2018). There are a lot of social media and applications that can help humans make a connection. They are designed to allow humans to connect even though distance separates them. In the meantime, nowadays, humans using social media has become trending wildly due to Covid 19. Human doesn't realize that they are also shaped by technology while they make technology to solve problems.

4. Conclusion

This research has some conclusions about addressing collaboration needs in the digital era. First, to decrease isolation in schools, teachers need to collaborate with each other. Second, Cooperation is different from collaboration. Collaboration is not only about cooperation but also unite points of view, having discussions about it, making agreement, and sharing responsibility with each other. These elements make a true collaboration not only cooperation. Third, any application will help teachers to collaborate with each other if it can fulfill elements of collaboration. Last, technology can make difference including creating collaboration among teachers. NLC is one of example that can help teachers to collaborate.

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Basic Christian Leadership Training Implementation Need Analysis for Teachers College Indonesia

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Abstract

Teachers College had annual Basic Christian Leadership Training. It was to prepare the student teachers not only to teach the students but also to lead them to be Jesus' followers. Unfortunately, during the pandemic of Covid-19, Teachers College did not hold it. Many considerations made them not organize the training. Therefore, this research intended to analyze the factors that made the Basic Christian Leadership Training not held during the pandemic Covid-19. The study limited its focus to the Basic Christian Leadership Training implementation needs analysis. It was qualitative research to describe the factors that made the Basic Christian Leadership Training not held during the pandemic Covid-19. The data was gathered by interviewing the training coordinator and studying the Basic Christian Leadership Training report of Teachers College. The result was Basic Christian Leadership Training was not held during the pandemic of Covid-19 because the onsite leadership training program could not be implemented in the online context. Therefore, a training program that could be implemented in an online context was needed. The conclusion was to keep Basic Christian Leadership Training held; a training program that could be implemented in an online context was planned.

Keywords: Christian Leadership, Training, Online

1. Introduction

Pandemic Covid-19 started at the beginning of 2020. The situation forces almost single onsite activity to become online. Every program shifts immediately without any preparation. Was and Greeve convinced that the quick university closing and the changes of face-to-face or hybrid classes to full online meetings starting March 2020 due to the Pandemic Covid-19 gave a big impact on faculty, administrations, and students (Was & Greve, 2021, p. 23). Moreover, Coll and Ruch describe the pandemic Covid-19 as a sudden giant disruptor. Lots of institutions are forced to move their onsite teaching to online and close almost all their activities, services, and facilities. By nature, every university is being pushed to shift from face-to-face organization-oriented to an individual and technology-intensive organization. Every university struggles with any decisions to deal with crises (Coll & Ruch, 2021, p. 132).

The sudden big shift from onsite to online context also happens to Teachers College (TC) in Universitas Pelita Harapan, Indonesia. It gives a big impact in many areas of the university. One of the impacts is on Basic Christian Leadership Training (BCLT) which is always held annually. Starting the pandemic of Covid-19, the training is not held. Therefore, factors that become the roadblocks should be found so that the purpose of Teachers College in preparing the student teachers to become classroom or school leaders is

achieved. Regarding Christian education applied by Pelita Harapan Foundation, lots of Christian school leaders are needed.

The Christian school leader should be a transformative teacher. According to Doyle (2021), a transformative teacher does not only deal with technology, but also with the ways teachers think about, organize, collaborate, and ask questions about their work (Baker-Doyle, 2021). Further, Medina says that transformational leadership is a process of influencing others until it produces a big change in attitudes, beliefs, and values of the followers where the organization's goals and leaders' visions are internalized (Magaña-Medina et al., 2021, p. 83). Therefore, leadership training in TC is very necessary for student teachers in preparing themselves to be transformative leaders either for the school or classroom. To be mature Christian leaders, the student teachers require lots of practice to lead and be led. The need is facilitated by the annual leadership training (BCLT). Nevertheless, starting the pandemic Covid-19 in March 2020, the annual leadership training is postponed until now.

This is obvious that the problem is an absence of Basic Christian Leadership Training during the pandemic Covid-19. The training intends to prepare the student teachers to be transformative leaders. Therefore, the research aims to analyze the factors that make the Basic Christian Leadership Training not held during the pandemic Covid-19. The study limited its focus to the Basic Christian Leadership Training implementation needs analysis.

2. Literature review

As Jesus, the Great Leader transforms this broken world into a new perfect world, His followers are expected not only to see the real example from Jesus but follow Him as the Role Model, i.e. transform. Therefore, the Great Commission for all His followers is making all nations His disciples (Matthew 28:19-20). The task is aiming for others' transformation through Holy Spirit. Christians as His instruments have to assist others to have their lives transformed. Facilitating others to have transformation means Christians have to experience the transformation by themselves first. Christians have to experience how God works within them and make them grow to become a more mature person in spirituality. Therefore, being authentic before God is important. To be authentic, Christians are ready to be molded for the sake of God's purpose through their lives (Ephesians 2:10). In other words, being a Christian leader means being a transformational leader.

There are four components of authentic transformational leadership based on Bass' idea (B. M. Bass & Steidlmeier, 1999, p. 1). They share idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Particularly, a transformational leader provides vision and mission, gains respect and trust, communicates high expectations, expresses purposes in simple ways, promotes intelligence, rationality, and problem-solving, gives personal attention, coaches, and treats others individually (B. Bass, 1990, p. 22). Transformational leadership can be learned and it can be the subject of management training and development (p. 27). Research has shown that leaders at all levels can be trained to give influence both verbal and nonverbal performance.

There are three experts of Christian leadership discussed below, i.e. George Barna, Leighton Ford, and Ian Parkinson. Regarding the perspective transformation of the program planning, Flood and Romm's Triple Loop Learning is applied. There are three guiding questions to planning a program according to Flood and Romm (Flood et al., 1996, p. 11), i.e. 1) What should we do? (asking about the definition of Christian leadership), 2), Why should we do it? (asking about the purpose of Christian leadership), and 3) How should we do it? (asking about the implementation method).

According to Barna, Christian leadership is leading people with and through Christ-like character and demonstrating the functional competencies that permit effective leadership to take place based on God's call (Barna, 1998, p. 25). Ford, on the other hand, shared that it is leading people by keeping the atmosphere of the community and bringing the members to a future and hope (Ford, 1993, p. 15). Parkinson states that it is a relational process of social influence through which people are inspired, enabled, and mobilized to act in positive and new ways toward the achievement of a shared goal (Parkinson, 2020). In summary, Christian leadership is leading people with Christ-like characters and functional competencies to have a future and hope through a social and relational process that inspires them to act in positive ways to achieve the goal.

Again, Barna shared his opinion on the purpose of Christian leadership, i.e. to serve God by guiding His people to have progress and spiritual depth and Christian formation effectively and obediently (Barna, 1998, p. 20). In accord with Ford, it is to help people to find religiosity and hope (Ford, 1993, p. 21). Parkinson's idea on it is to help people to move towards fully mature, responsible personhood (Parkinson, 2020). The conclusion the purpose of Christian leadership is to serve God by helping people to grow in Christ and become spiritual and mature Jesus' disciples.

The next discussion is about how to carry out Christian leadership or the method. Barna applies the thirteen principles of a spiritually mature leader (1 Timothy 3:1-7) - (Barna, 1998, p. 105). Further, Ford mentions some ways, they are empowering leaders, vision, communication, trust, and empowerment. While Parkinson's ideas are 1) establishing a development culture; 2) cultivating a vision for 'whole-life discipleship'; and 3) devising a strategy for leadership development (Parkinson, 2020). To summarize, the method to lead Christianly is by experiencing the thirteen principles of eldership (1 Tim 3:1-7); having a vision of discipleship; having clear and intentional communication, and empowering others through positive and supportive culture.

The synthesis from the three experts above about Christian leadership is as follows. Christian leadership means leading people with Christ-like characters and functional competencies to have a future and hope through a social and relational process that inspires them to act in positive ways to achieve the goal. The purpose of this leadership is to serve God by helping people grow in Christ and become more mature in spirituality as Jesus' disciples. To start leading, a Christian leader has to experience the thirteen principles of eldership (1 Timothy 3:1-7), have a vision of discipleship, have clear and intentional communication, and empower others through positive and supportive culture.

The synthesis is described in Figure 1. It is shown that a leader can be at the back, among, and in front of the team. It depends on the need, but the leader's movement or position change is driven by the vision, not by intuition only. When the team needs support, the

leader can be at the back to give support. When the team needs a person who can listen and discuss, the leader can be among them. When the team tends to choose the wrong way, the leader can be in front to show the right way. The purpose of every leader's position in achieving the vision that is the eternal vision, discipleship.
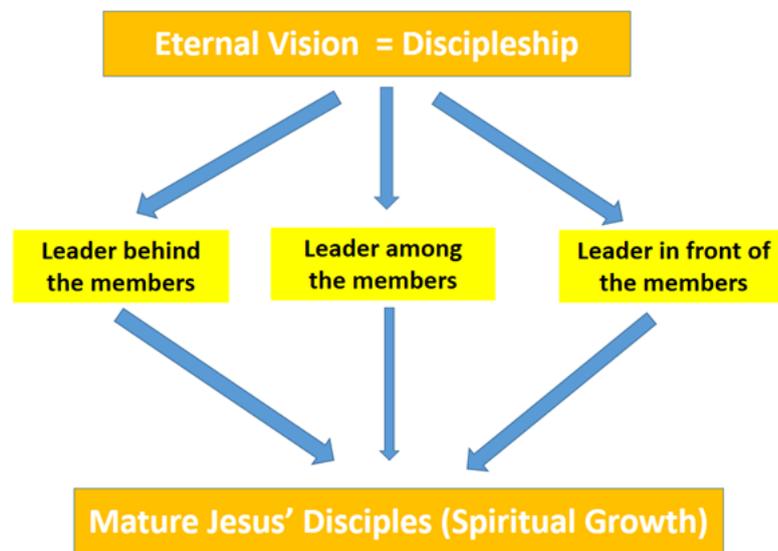

Figure 1. Christian Leadership

Based on the synthesis above and thought flow, the objectives of leadership training are broken down into two, i.e. the general objectives (the derivatives of the theory synthesis) and the specific objectives (the expected outcomes after joining the leadership training). The specific objectives are based on Bass' characteristics of a transformational leader (1990, 22).

There are eight general objectives with their specific objectives and characteristics of a transformational leader (Bass, 1990, 22). The first is leading others with Christ-like character and functional competencies. The specific objectives are showing sincerity, enthusiasm, and curiosity in learning about leadership and dealing with colleagues in their committee or organization as well as having a great willingness to apply it in their contexts. The character belongs to the intellectual stimulation category. The second is practicing building social and relational communication. Its specific objective is gaining respect and trust from colleagues in doing a training project. The character belongs to the idealized influence category.

The third is encouraging people to act in positive ways to achieve the goal. The specific objective is to support colleagues by giving honest feedback when doing group work. The character belongs to the individualized consideration category. The fourth is helping people to grow spiritually. The specific objective is listening to colleagues' complaints or suggestions and praying for them. The character belongs to the individualized consideration category. The fifth is applying the thirteen principles of

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eldership (1 Tim 3:1-7). Its specific objective is showing an authentic life by doing group work. The character belongs to the idealized influence category.

The sixth is having a vision of discipleship. Its specific objective is having learning goals that are responding to God's call and maximizing God's gifts as well as talents in doing the group work. The character belongs to the inspirational motivation category. The seventh is having clear and intentional communication. The specific objective is communicating with colleagues clearly and intentionally in respectful ways (attitudes and positive word choice). The character belongs to the inspirational motivation category. The eighth is empowering others through positive and supportive culture. The specific objective is to build positive working culture and encourage as well as support colleagues to do individual or group work in new ways. The character belongs to the intellectual stimulation category.

The objectives above will be best conducted through training. The idea is supported by Damşa who says that research training activities that are linked with practice are more relevant for students since they enable them to build their repertoire of knowledge and teaching practices (Damşa, 2018). In this context, Christian leadership will be meaningful for the student teachers when they practice. Another research proves that future teachers have positive views about the educational research training they have received especially as a tool for professional development and teacher empowerment (van Katwijk, Berry, Jansen, & van Veen, 2019). In other words, training can develop professionalism and empowerment.

2.   Research Method

Pelita Harapan foundation builds a lot of Christian schools across Indonesia. These schools need Christian teachers who are not only ready to lead the classes but also to lead the school. Developing leadership skills in Christian schools are very essential since leadership deals with discipleship. Fomum stated Christian leadership is not only a status or a title but a position as Jesus' follower which needs to be maintained and accounted for by God. Christian leaders should reflect Christ-likeness in all life areas (Fomum, 2015). This is qualitative research. The data will be explained descriptively. The data source can be people's own words or records of people's behavior (Taylor, Bogdan, & DeVault, 2016). There are two kinds of data gathered, i.e. interview and document data. The primary data is the training report document. The 2019 Basic Christian Leadership Training (BCLT) report as the secondary data was studied in January 2021.

The in-depth interview used open-ended questions. The interviewee was able to use their language, and provide long and detailed responses if necessary (Leavy, 2017, p. 139). In the research, the interview with the SS training coordinator as the primary data was conducted in February 2021.

Below is the guideline to do the interview and analysis of the training report data.

Tabel 1. The Document Analysis Guideline

No.	Questions	Findings
1	What was the rationale of the BCLT?	
2	How was the BCLT organized?	
3	What was the evaluation of the BCLT program?	

Tabel 2. The Interview Guideline

No.	Questions	Findings
1	What was the BCLT program?	
2	What was the purpose of the BCLT program?	
3	How long has the BCLT program been held since TC was founded?	
4	How was the BCLT program organized?	
5	What were the challenges of holding the BCLT program?	

First, the 2019 BCLT report document was studied. Secondly, the training coordinator was interviewed to clarify the document. Thirdly, the researcher compared the training report data with the training coordinator's interview data. Fourthly, the researcher analyzed all the data. Finally, the researcher proposed a recommendation to study further.

3. Results and Discussion

There were two kinds of data gathered for the research. The first data was the 2019 BCLT report. The 2019 theme was a New Me (Leader: The Renewed Person) taken from Psalms 139:13-18 and Ephesians 4:21-24. Its theological foundation was the Doctrine of Man and Sin. There were four Program Learning Outcomes (PLO) of this training, the participants were expected to 1) perform independent and qualified work, 2) collaborate and do peer evaluation, 3) have social awareness; and 4) show a responsive, reflective, and responsible manner. These PLOs facilitated the student teachers to embody the Teachers College graduate profile that is developing their character, calling, competence; and compassion.

The 2019 BCLT had three sessions. The topic for the first session was *Broken Vessel* and the second one was *Steadfast Leader.* The first and two sessions were handled by TC professors. The last session topic was *Leading in God's Guidance* guided by TC alumni who became school leaders. The training lasted for three days. The last activity was outbound. The purpose of the program was to equip the participants with Godly character, leadership competence, and caring as well as with biblical values and principles. The training materials encouraged the participants to develop their knowledge - head (being reflective), affection – heart (being responsive), and skill – hand (being responsible). By the end of the training, the evaluation was collected from both the committee and participants. The committee's evaluation focused on punctuality, teamwork, and responsibility. While the participants' evaluation was more on knowing self-better, learning to lead, and building supportive

teamwork.

The secondary data was based on the interview with the SS training coordinator. According to his explanation, this BCLT program was for first-year students. The training was given after the student teachers had the Foundations of Christian Education course. This BCLT program was mandatory for student teachers since 2008. Nevertheless, the theme was never the same each year - depending on the participants' needs. To determine the participants' needs, SS worked with the Student Council, TC mentoring, and the ministry team. In each training, there were three sessions with two sessions for sharing leadership theories by professors and one session for TC alumni (Christian school leaders) for sharing experiences. The last activity was outbound. The 2019 BCLT program lasted for three days. The evaluation of BCLT from the SS was the improvement of positive participant engagement, social awareness, and discipline improvement.

Based on the two data above, it can be concluded that BCLT gives a positive impact on the student teachers individually or as a team. The students became more disciplined in dormitory life, more responsible in teamwork, and more knowledgeable in finishing a task. Those were the statements of the training participants found in the BCLT report document. They improved their knowledge and skill of leadership as well as their affection as a leader. Therefore, the annual leadership training requires to be kept preparing the student teachers to be transformational leaders.

Seeing the factors that make BCLT not done during the pandemic of Covid-19 and the need for BCLT, the recommendation is made toward the implementation. An adjustment is needed so that BCLT can be done in an online context. The perspective of having online BCLT is underpinned by the idea that many institutions of higher education have begun to make teaching programs more effective with the implementation of online technology (Seifert, 2021). Further, the quality of online education such as communication, technology, time management, pedagogy, and assessment has been investigated (Limperos, Buckner, Kaufmann, & Frisby, 2015). It means that online leadership training is worth trying.

Table 3 below describes the online BCLT program which is arranged based on the Integrated Learning Model, Learning Pyramid, Vella's Seven Steps of Designing Learning Program, Christian leadership, and Teachers College vision and mission. The online training is expected to lead the student teachers to become transformational leaders who possess God's calling, Christ-like character, and functional competencies. Integrated Learning Model is chosen because it accommodates all student teachers' domains to develop, i.e. academic (head), spiritual (heart), and practical (skill). The learning pyramid is used to ensure that all activities are arranged starting from the low to higher order thinking skills. So, the training will be meaningful for each participant. Vella's Seven Steps of Designing Learning Program is also applied to guarantee that all aspects of training are prepared appropriately starting from the participant selection until the training implementation. This training design will be appropriate for the online context to be effective in implementing BCLT.

Table 3. Online Basic Christian Leadership Training Steps

No.	Learning Steps	Students' Activities	Outcomes
1	Students have some sessions about leadership: WHO, WHAT, WHY, and HOW for 4-8 sessions. Module, PPT, recording, the working document for discussion result and reflection journal, and guiding questions are provided (LECTURE & READING STAGE).	1. Lecturing 2. Class Discussions 3. Group Discussions 4. Individual Reflection Journal 5. Case Study 6. Presentation 7. Question and Answer 8. Reading books, journals, articles	1. Showing sincerity, enthusiasm, and curiosity in learning about leadership 2. Presenting the leadership theories clearly 3. Reflecting on the leadership theories to see the leadership talents and gifts within themselves 4. Understanding the leadership theories personally or with a group 5. Discussing the leadership theories in class or group discussion in a collaborative way
2.	Students observe and join activities of Christian school leaders (Principals, Curriculum Coordinators, or Team Leaders) for about 2-4 weeks to see the leadership implementation in each school leadership contextually (AUDIOVISUAL, DEMONSTRATION, & DISCUSSION).	1. Making a checklist for observing the school leaders 2. Interviewing with school leaders 3. Making a summary of the observation 4. Analyzing the summary with groups 5. Making 3-5 leadership key principles (1 principle = 1 sentence with an active verb) based on the discussion to be applied to the	1. Designing an observation checklist 2. Designing an interview guideline 3. Interviewing school leaders 4. Summarizing the results of observation and interview 5. Creating 3-5 sentences of leadership

		students' leadership context. For example, a great leader listens to others' suggestions.	principles
3.	Students join committees or organizations as well as institutions in 3-6 months and apply their leadership key principles (PRACTICING).	1. Joining an organization / institution/committee (they can join teaching, research, community services, university events, or local events) 2. Filling the observation checklist to do weekly self-evaluation and reflection. 3. Asking colleagues and leaders to give feedback on their committee/organization participation in terms of their competencies and character.	1. Joining a committee/organization/ministry for 3-6 months (depending on the working contract) 2. Writing weekly self-evaluation and reflection 3. Reflecting on the feedback from colleagues and leader
4.	Students evaluate with the groups and share experiences about the implementation of the 3-5 leadership key principles. Then, take in turn sharing the self-reflection. After that, they design a new plan for the next project. The result can be the revised leadership key principles or a new design of the implementation method. The group writes a leadership article about their experiences, outcomes, and revised leadership key principles as well as the implementation design based on the context (EVALUATING, REFLECTING, & MAKING FURTHER ACTION).	1. Evaluating with the groups about the experiences of implementing the 3-5 leadership key principles. 2. Sharing self-reflection. 3. Designing a new plan for the next project: revising the leadership key principles or the implementation method. 4. Writing a leadership article about their experiences, outcomes, and revised leadership key principles as well as the implementation design based on the context in groups.	1. Evaluating the experiences of joining a committee/organization/ministry and the implementation of leadership principles 2. Sharing reflection 3. Revisiting the leadership principle or the implementation method 4. Writing a leadership article with the group

Above all, the recommendation about online leadership training should be studied further if it will be applied to fulfill the need of Teachers College.

5. Conclusion

The factors that make Basic Christian Leadership Training not held during the pandemic Covid-19 are because leadership skill development would be integrated into all campus activities and courses as well as the onsite program especially outbound could not be implemented in an online context. Therefore, a leadership training program that can be implemented in an online context is recommended. The online leadership training recommendation is arranged based on the Integrated Learning Model, Learning Pyramid, Vella's Seven Steps of Designing Learning Program, Christian leadership, and Teachers College vision mission.

Acknowledgments

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A Christian Perspective: On Becoming Reflective in Search of a Meaningful Life

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Abstract

The unexamined life or experience is not worth living. An inquiring mind might reflect upon the meaning of life as it is worthy of study. The purpose of writing this paper is to describe a Christian perspective on becoming reflective in search of meaningful life. The literature review aims at finding the importance of: (1) gaining a better understanding about meaningful life in Christian perspective; (2) becoming reflective in search of understanding the meaningful life as stated in The Bible; (3) discerning meaningful life in practice. The research method is doing literature review relevant to the study, dealing with discussions on key issues, drawing conclusions and finding results in a better understanding about crucial points of the inquiry. The study showed that gaining a better understanding about meaningful life in Christian perspective is essential. In search of meaningful life, a Christian must necessarily become reflective. To respond in faith a Christian must discern the meaningfulness of life and realize it in practice. In conclusion, meaningful life in Jesus Christ is worth living.

Keywords: A Christian Perspective, Becoming Reflective, In Search of Meaningful Life.

1. Introduction

The Chicago Statement on Biblical Inerrancy (1978) asserts that devoted Christians believe in the authority of Holy Scripture. Recognition and confession of the full authority of Scripture is vital to a sound understanding of Christian faith. The term "recognition" according to Longman Dictionary of Contemporary English (2005) is the act of realizing and accepting that something is true or important, whereas realizing through recognition is derived from the verb form to realize which means "to know something and understand," or "suddenly beginning to understand." Implicitly stated in this context is that realizing and accepting the authority of Scripture is essential in learning about a meaningful life in a Christian perspective.

In this paper, the Christian way of approaching the Bible as the life-giving Word of the Lord is addressed to all believers who are entrusted with proclaiming this word to the Christian community as preachers and to all of us who are called to live by it and proclaim it in our lives and actions.

Problems arise when theologians, pastors, evangelists, teachers lacking terms for expressing the true nature of their faith perspective are likely to go astray from following divine guardian (Steven L. Childers,2001; Francis Schaeffer,1971; J. I. Packer, 1993, John

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Stott, 1992). Some common pitfalls in human inclinations prevent one from living a meaningful life in Jesus Christ.

Un-biblical principles have emerged since the Renaissance and particularly since the Enlightenment as today they frequently do. At present , a large numbers of scholars such as T. J Mawson (2016), Steward Goetz (2018), L. Kretzschmar (2014), T. Nagel (1997), Harry Frankfurt (2004) indicate refusal to the very idea of examining the question of a meaningful life based on Biblical Theology. Accordingly, all Christians must be alert and aware of great confusions resulting from those ceasing to believe the total truth of the message of the Bible.

The purpose of writing this paper is to describe a Christian perspective on becoming reflective in search of meaningful life. It is a literature review in finding the importance of: (1) gaining a better understanding about meaningful life in a Christian perspective; (2) becoming reflective in search of understanding the meaningful life as stated in the Bible; (3) discerning meaningful life in practice.

2. Literature review

(1)   Gaining a better understanding

Problems arise when theologians, pastors, evangelists, teachers have external ministry success but still have internal struggles. If this is the case, they are probably doomed to have a shallow life and an eventual breakdown. Such is what Francis Schaeffer (1971) refers this as "problem of reality," a point of great spiritual crisis for there is but very little true spirituality. J. I. Packer (1993) states this kind of life indicates weakness in one's character, even in regenerate one. Corollary to this situation, Paul R. House aptly states a truly biblical theology must take the human sin problem more fully into account. For this reason, each Christian must necessarily reflect upon oneself so as not to fall into spiritual crisis.

Wayne Grudem (1994; 2011) is convinced that studying and meditating what the Bible teaches in each topic rightly will make more mature Christians. Learning more about God's message is a means of obedience to the Lord's command. It also helps to overcome wrong ideas.

Walter Brueggemann (1980) states the Bible makes sense. Reading the Bible will enable one to build a frame of reference. A believer will learn to live in a fresh perspective that leads to meaningful life, joy and wholeness to the glory of God. Shera & Mellick (2010) states the Bible is both ultimate truth and the final authority for understanding all truth.

Philosophers centers upon a quest for truth about significant issues that are discussed thoroughly by thoughtful men. Geisler & Feinberg (1988) referring to Socrates (469-399 B.C.) asserts that "the unexamined life or experience is not worth living". Philosophizing or an inquiring mind is seen as "reflecting upon either the fundamental presupposition of thought and action or the ends to which the conduct of human life should be directed." likewise, every Christian must necessarily examine oneself and reflect upon the meaning of life.

Geisler & Turek (2004) argue that Christianity is reasonable. With conviction and clear thinking, they examine the Holy Bible, the source of morality and the reliability of the New Testament accounts concerning Jesus Christ. Christian philosophers evoke interests to

those who doubt or disagree about Christianity. They eventually present invaluable information for Christians seeking to clarify a responsible response of their faith.

(2)   Becoming reflective

It is necessary for a Christian to become reflective in search of a meaningful life. Respectively, Packer (1993) maintains that every Christian must seek to be led to God, to meditating on the truth of what the whole Bible teaches believers. Meditation or true reflection is required as it is an activity of holy thought and a means of communion with God. Its purpose is to clear one's mind and spiritual vision of God, and to let his truth makes its full and proper impact on one's mind and heart.

Paul the apostle speaks of "the teaching which accords with godliness" (1 Tim. 6:3) and says his work is "to further the faith of God's elect and their knowledge of the truth which accords with godliness" (Titus 1:1). To fully understand Christian faith and knowledge of the truth which accord with godliness requires one to reflect upon its meaning. In point of fact, it is a life-long process of learning true spirituality. It can be attained only by the Grace of God through The Holy Spirit.

Shera & Melick (2010) refers to Charles Haddon Spurgeon saying 'The Spirit has an affinity for an educated mind.' Thus, on the human side, Christian teachers must do their part earnestly. The Holy Spirit will enable and empower. It is expected that teachers will understand the need for serious study as well as the need to rely on the Holy Spirit. To the teacher, the primary concern is effective communication of God's truth through teaching and preaching.

Further, teachers must believe in the church as it is the primary way of working in the world, and it is the fellowship where most people find spiritual challenge, enrichment and wholesome relationships. Christians live in a developmental sphere of life where progressive change makes them what they should be. As Evangelical Christians, teachers recognize the authority of the Bible and explain the message of the Bible relevant to every generation in its cultural and educational context.
J. Burton Payne (1962) quoted by Paul R. House (1998) says God is leading human history for the purpose of redeeming men to Himself once and for all by sending His Son Jesus Christ to die on the cross for man's sin. Through the instrument of His covenant men is blessed saving salvation. Hence, faith and repentance is the first step to obedient action. it is living life in Jesus Christ.
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(3)   Discerning meaningful life in practice

Life in a Christian perspective is realistic. It is a state of being alive for human existence in a period of time that is considered as comprising of a variety of experiences and activities. It is dealing with situations in a practical way according to what is actually possible rather than what you would like to happen as the Lord the Christians believe is a living God.

To respond in faith a Christian must discern the meaningfulness of life and realize it

in practical life. Migliore (1991) asserts that every Christian must have a desire to respond in faith to the revelation of the living God through deeds and words. By the Grace of God, he or she is having faith in divine guardian, talking in a way that is clear and easy to understand, doing things exactly at the right time, and being realistic and responsible for the act and articulation of Christian faith.

Naugle (2012) asserts that a calling to philosophy in Christ is not only serving others but also entails suffering and sacrifice on their behalf. Philosophical vocation in many forms or activities might include reading, research, writing, publication, public witness, teaching, mentoring, and collegiality. It might be disciplined work and rigorous study, taking a stand for truth, goodness or morality, and beauty, being a public disciple of Jesus, a genuine concern for classroom excellence, studying theology in-depth.

Walsh & Middleton (1984) calls on Christians in general and academicians in particular to have faith in Christ and get rid of all arguments against the knowledge of God, bringing every thought to the obedience of Christ (2 Corinthians 10: 5-6). It means walk in unity to the glory of God.

Sims (2011) posits the importance of developing understanding of theologically reflective practice at theological schools in pluralistic world. Glissman (2017) argues that deep learning requires reflection and application to bridge the theory-practice gap. Patricia Cranton (2016) presents significant insights about formative theological education. It is unfortunate, however, that the importance of prayer, praise and worship to cultivate reflective practice in a Christian Education is not always given priority but often neglected.

3. Research Method

The research method is doing literature review relevant to the study, dealing with discussions on key issues, drawing conclusions and finding results in a better understanding about the crucial points of the inquiry.

4. Results and Discussion

The word "life" is a generic term for the state of being alive for human existence in a period of time. It is considered as comprising of a variety of experiences and activities. To the Christians, the term "life" must be meaningful as "All things were made through Him, … In Him was life, and the life was the light of men…". The term "life" in John's Gospel is eternal word which the Christians believe that the Triune God is life (John1: 1-5).

The message of the Bible is "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have "eternal life" (Revised Standard Version John 3:16). New King James Version has the term "everlasting life" for the same verse (NKJV John 3: 16); whereas New International Version has the term "eternal life" for the same meaning (NIV John 3: 16). Therefore, the meaning of life in "meaningful life" in a Christian perspective is worthy of study.

Walter C. Kaiser (1988) maintains the terms "Life and eternal life in Jesus Christ" in John's Gospel has an "ever-abiding meaning" as biblical message. It has eternal truth which time does not affect the meaning for all Christians regardless of their age. 'Meaning' in this perspective is unchanging once the Biblical writer commits himself to words. Meaning in

Christian perspective has always a single meaning as judged by the author's truth-intention. The importance of the message is that it carries the meaning. God put into Scripture everything we need to know for life and godliness.

Wayne Grudem (1997) asserts that he writes as an evangelical and for evangelicals. As an evangelical Christian, Paul R. House maintains that a theologian must be honest about his established mindset. Without faith there can be no righteousness.

Due to the frailty of human life and the complexities of the nature of this study, the writer of this paper makes an attempt to posit the idea that gaining a better understanding of a meaningful life in Jesus Christ is invaluable. Such could be attained only through the power of the Holy Spirit.

The need for reflective practice in Christian Education at present is of growing importance (Sims, 2011; Glissman, 2017; Patricia Cranton, 2016). It is unfortunate that the importance of prayer to cultivate reflective practice in a Christine Education is not given priority and often neglected. Packer (1993) asserts meditation or true reflection on the truth of Jesus Christ the Savior is a lost art today and Christian people in general suffer grievously from their ignorance of the practice. Such may bring about spiritual crisis.

Thus each Christian must necessarily reflect upon oneself so as not to fall into spiritual crisis. The defiling effect of human evil comes from inner human. The state of being self-centered is an act of denial towards the authority of God almighty.

Howard W Stone & James O, Duke (1996) asserts that Christians learn how to think theologically. Reflection on faith happens at many levels and in many different life contexts. Brian Walsh & Middleton (1984) states that to adopt Christianity with authenticity is to be a person of faith and acknowledge that Jesus Christ is the Lord in all aspects of life Ryken & Dockery (2013) states that Christian faith flows out of true fellowship with the personal God.

Walter Brueggemann (1980) maintains that reading the Bible carefully is precious to Christians as it offers a way of understanding the world in a fresh perspective that leads to life , joy and wholeness. Geisler & Turek (2004)) evoke interest to those skeptical about Christianity and provide a helpful resource for Christians seeking to articulate a more sophisticated defense of their faith and life.

An increasingly popular view is that any meaning that life may have must be found entirely from one's chosen activities and projects. Maxwell (2015), for example, says "To be significant, all you have to do is make a difference with others … with intentionality there's almost no limit to what you can do. … transform yourself, your family, your community, and your nation… change the world, a better place… "

 Peter Drucker (1990) the pioneer in Managing non-profit organization gives an interview with Robert Buford a friend of his, a highly successful builder, working on leadership and management in non-profit institutions, in his mid-forties, gets around from business to things that are eternal and of great significance and importance. Buford says it's critical to know who your master is.

Rick & Mellick (2010) reminds every Christian to evaluate subjects like philosophy and psychology as well as those that come from modern media. J. I. Packer (1993) warns against the idea of theology which rest on philosophical reasoning rather than biblical reasoning.

Such could be seen in the work of a large numbers of scholars as follows.

Mawson (2016) points out that there are many meanings of life. When it come to the meanings of life, he says that "the Lord giveth and the Lord taketh away." Steward Goetz (2018) in doing review of God and the Meanings of Life thinks that Mawson's ideas (2016) about it is extremely interesting and thought provoking. John Cottingham (2012) argues that if a person wants his life to be fully meaningful he has to decide to love to the end, as Christ himself did. Thomas Nagel (1997) says it might seem rather humiliating, rather demeaning, nowadays, to realize that people are not the grand autonomous beings. Harry Frankfurt (2004) has suggested that we can create for ourselves reasons which generate meaning. J. Kretzschmar says that attention needs to be given to what moral agency is In order for the moral transformation of society to take pace.

It could be seen that the written work of Mawson, Goetz, Cottingham, Nagel, Harry Frankfurt, and Kretzschmar indicate that knowledge of God has been obscured into ignorance of the living God, by the twisting of thoughts about the Trinitarian God. Such is the stuff that makes for a great deal of skepticism, indifference, and confusions to people at large. It is worthwhile, therefore, to reflect at this point some of the basic truths which divine guidance presupposes.

Therefore, every Christian must be alert and aware of confusions that may result from those scholars ceasing to maintain the total truth of the Bible. When the Bible is reduced in content to suit the demands of one's critical thought, independent reasoning will have authority as opposed to the Bible teachings. To the best of our knowledge, Bible scholars can defend the teachings of the Bible against attack by other scholars or those with specialized technical training.

The writer of this paper believes that the Christian way of approaching the Bible as the life-giving Word of the Lord is addressed to all believers who are entrusted with proclaiming this word to the Christian community as preachers and to all of us who are called to live by it and proclaim it in our lives and actions, the purpose of which is for the edifying of the body of Christ till we all come to the unity of the faith and the knowledge of the Son of God.

5. Conclusion

The study showed that gaining a better understanding about meaningful life in Christian perspective is essential. In search of meaningful life, a Christian must necessarily become reflective. To respond in faith a Christian must discern the meaningfulness of life and realize it in practice. In essence, meaningful life in Jesus Christ is worth living.

It is evident that there is an urgent need in the Church today for much greater understanding of Christian doctrine. Not only pastors and teachers need to understand theology in greater depth, the whole church as well. A truly biblical theology must take the human sin problem more fully into account. For this reason, each Christian must gain a better understanding about God and must necessarily reflect upon oneself so as not to fall into spiritual crisis.

Realizing and accepting the authority of Scripture is essential in learning about a meaningful life in a Christian perspective. All Christians must be alert and aware of great confusions resulting from those ceasing to believe the total truth of the message of the

Bible.

To gain a better understanding about meaningful life in Christian perspective requires one to read the Bible carefully as it offers a way of understanding the world in a fresh perspective, to study Systematic Theology rightly with prayer, with humility, with help from others, with rejoicing and praise so as to become mature Christians.

On becoming reflective in search of understanding the meaningful life as revealed in the Bible, one must seek to be led to God, to meditating or reflecting upon the truth and message of what the whole Bible teaches believers as a means of communion with God.

Discerning the meaningful life in practice indicates the desire to respond in faith to the revelation of the living God mediated through Scripture and the witness of the Church to venture a faithful, coherent, timely and responsible articulation of Christian faith.

In the last analysis, the writer of this paper hopes that the descriptions of the focal points in this paper is valuable as it is true to Scripture and actually helps contribute to edifying the body of Christ as she believes that the purpose of seeking a meaningful life in a Christian perspective is indeed to glorify God.

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The Application of Guided Inquiry Learning Model to Strive for the Activeness of High School Students in Online Learning

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Abstract

Student inactivity is one of the problems that occur in online learning, this is in accordance with the author's data reviewed based on indicators of student activeness. Students are the image of God that reflects an active God and as a social creature that requires communication, so that students' inactivity in online learning should be minimized. One of the teacher's efforts to strive student activeness is to apply a guided inquiry learning model. The purpose of writing this paper is to examine the problem of student activity when learning online using a guided inquiry learning model. The research method used is qualitatively descriptive. The conclusion of this paper is that guided inquiry learning models can strive student activeness because it provides plenty of space for students to argue, analyze, find information and infer knowledge. As for suggestions for teachers to be able to visualize instructions or have made announcements before learning so that learning time is more effective, and for researchers can further apply this model in a long time.

Keywords: Student Activeness, Guided Inquiry Model, Online Learning

1. Introduction

Online learning is an education system that is being implemented globally, but it is hoped that online learning will not reduce the success of achieving national education goals. In its application, affective development (student activity) is one of the obstacles observed during online learning. There are students that do not actively respond to questions posed by the teacher, do not actively ask questions, and do not actively participate in learning activities (Sareong & Supartini, 2020). Meanwhile, according to Viona & Suprijono (2014) in Zamratul, Nirwana, & Marjohan (2018) student activity is important because it can help teachers ensure all students achieve learning goals. The activity can also help students understand the material and remember the concept of the material (Setiyawan, Indrowati, & Nurmiyati, 2016). Therefore, the problem of student inactivity is a problem that must be addressed so that students can understand the material.

The results of observations and teaching at one of the schools in Tangerang were conducted online using the Microsoft Teams application, and it was showed that students were still less active when learning online. From 18 students in class X.1, only 3 students volunteered to respond to questions from the teacher, only 5 students responded to

teacher instructions in Microsoft Teams, 5 students were late for assignments, 7 students did not answer the teacher's questions in Padlet, and no one asked questions when the teacher gave the opportunity to ask questions. Therefore, the authors conclude that the problem is the lack of active students in terms of the opposite indicators of student activity. One of the learning models that can be applied to strive student activity is the guided inquiry learning model. The guided inquiry learning model is a model that places students as learning subjects and facilitates students to build their understanding (Haudi, 2021). The advantage of the guided inquiry learning model is that presenting problems in the form of questions can trigger students' curiosity (Natalia, Yusuf, & Ermadianti, 2013). So, it can be concluded that the guided inquiry learning model is a learning model in the form of a search that provides a forum for students to construct their understanding through guiding questions given by the teacher.

Based on the explanation of the problems and solutions that had been applied by the author, the formulation of the problem from this research is how the application of the guided inquiry learning model can strive students active during online learning? The purpose of writing this paper is to review a guided inquiry learning model can strive student activity during online learning. The research method used is descriptive qualitative which includes data from observation sheets, reflection journals, feedback sheets from mentors, lesson plans and literature reviews.

2. Literature review
STUDENT ACTIVITY IN LEARNING

Student activity in learning is a condition of students in carrying out various physical and spiritual activities, being involved in problem solving, daring to have an opinion to construct their understanding of material when learning in class or online learning (Nurhayati, 2020). The same meaning was conveyed by Sobron, Titik, & Meidawati (2020) that student activity in learning is the process and the ability of students to build their knowledge through the learning process. So it can be concluded that student activity is a series of student activities following all learning activities that are useful for developing student abilities and guiding students to reconstruct their knowledge.

Student activity can be caused by several things such as motivation from the teacher, clear instruction of explanations, reminding students' learning competencies, the existence of a problem stimulus to trigger student activity, the existence of varied learning models, feedback on student work, giving a short test at the end of the lesson and concluding the material (Martinis, 2007). The existence of student activity can support learning as a form of collaboration between teachers and students. Student activity is a motor learning activities (Sinar, 2018). Active students can practice critical thinking skills, can develop talents and can train themselves to solve problems that arise during the learning process (Wibowo, 2016). But what happens is the opposite is namely the non-achievement indicators of student activity (student inactivity).

According to Mardiyan (2012) in Dewi, A., Lunica, & Fitriani (2020), indicators of student activity include the desire of students to answer questions from the teacher, enthusiastic in learning, doing assignments instructed by the teacher and willing to display the results of working on assignments in front of the class. Meanwhile, according to Wibowo (2016) that student activity can be observed through students' readiness to take part in learning, students' courage, students' desire in problem solving, paying attention

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(visual activities), and conducting discussions according to teacher instructions and listening to teachers during learning. Meanwhile, according to Nurhayati (2020) indicators of student activity include problem solving skills, ability to express opinions, focus and can work together. From these opinions, it can be concluded that the indicators of student activity in learning are (1) doing the tasks instructed by the teacher; (2) involved in problem solving (answering/responding to problems raised by the teacher); (3) trying to find various information needed for problem solving; (4) carry out the teacher's instructions in the form of group discussions in accordance with the teacher's instructions; (5) ask questions to the teacher/friends if they do not understand the material.

The five indicators are then used by the author to review student activity problems and review the increase in student activity after implementing a solution. Therefore, it can be concluded that students can be classified as active in learning if they meet the 5 indicators of student activity. If students' actions contradict the indicators of student activity, students can be classified as inactive during learning.

GUIDED INQUIRY LEARNING MODEL

The inquiry learning model is a student-oriented learning model so that students have many activities to develop their ideas in learning (Kusumawardani, Maridi, & Muzayyinah, 2016). One type of inquiry learning is guided inquiry, in its implementation guided inquiry acquires knowledge through the search process. The Inquiry comes from the word inquire which includes investigation, keep asking for information or investigation, that is why students are directed to always be mentally and physically active (Sani, 2019). The main target of the guided inquiry model is to maximize student involvement in learning, a series of direct and logical learning activities in accordance with the learning objectives and develop students' confidence in expressing the results that students get in the inquiry process (Setiawati, Fatmaryanti, & Ngazizah, 2013). Students do not only play a passive role by sitting and listening to the teacher's explanation, but students can be active, creative, think critically and increasingly motivated to learn and find answers from the stimulus provided by the teacher (Ariani, Hamid, & Leny, 2015). Therefore, the application of the guided inquiry model is important to build student activity and student orientation that can make student feel more about learning activities.

The steps for implementing the guided inquiry model according to Setiawati, Fatmaryanti, & Ngazizah (2013) namely the orientation stage, formulating problems, proposing hypotheses, collecting data and formulating conclusions. According to Firdausichuuriyah & Nasrudin (2017) the stages are collecting attention, presenting problems, making hypotheses, collecting data, formulating explanations and concluding. Krismayeni, Sudhita, & Dibia (2016) also stated that the stages were delivering the problem, limiting the problem, determining variables, proposing hypotheses, analyzing data, analyzing the guided inquiry process and determining the process. Based on this explanation, it can be concluded that the stages of the guided inquiry learning model are orientation, presenting problems, formulating hypotheses, collecting data, testing hypotheses, and making conclusions. The stages of implementing the guided inquiry model can be used by the teacher as an effort to seek student activity.

STUDENT ACTIVITIES WHEN APPLYING THE GUIDED INQUIRY LEARNING MODEL TO ONLINE LEARNING

The stages of applying the guided inquiry learning model during online learning do not require students to formulate problems, but the teacher presents simple questions that can lead students to get answers from information-seeking activities directly (Susanto, 2014). The stages of the guided inquiry learning model according to Sani (2021) are (1) the teacher starts by giving questions or asking problems, (2) students formulate temporary solutions to problems, (3) students collect data (4) students test hypotheses that have been made and (5) students make temporary conclusions based on concepts that they have been obtained. Before the inquiry process is carried out, the teacher gives a problem that leads students to a learning target through various complete procedures and detailed questions. After students search for information, the teacher can provide questions that further lead students to understand the concept of the material so that the application of this model makes it easier for students to understand the material and can be more focused on learning objectives.

The application of guided inquiry during online learning is mostly carried out by students but still collaborates with teachers, for example students provide hypotheses, search for data, and test hypotheses to conclude them. This is in line with the research conducted by Jundu, Tuwa, & Seliman (2020) that the advantages of the guided inquiry learning model are that it provides opportunities for students to solve problems that are contextual to student life. However, the author as a teacher still has a role to help and supervise students and give appreciation to students who have been active during learning (appendix 8). Hafshoh (2017) in the book Jamaluddin, Asfar, & Asfar (2020) explained that the role of teachers in learning the guided inquiry model is as a motivator so that students are motivated to be active, as facilitators who provide guidance on problems, as a questioner so that students are aware of their mistakes, as an administrator in charge of class activities, as a director who leads students to think, as a manager who organizes classes and as a rewarder who gives appreciation to students.

3. Research Method

This research method was carried out using descriptive qualitative methods. The research procedure is carried out in the first way, namely identifying the problem, the researchers make observations during the learning process and from the results of the observations data, the researchers obtain a problem that can be processed to produce a better learning system. The second is to design a solution, the form of the solution designed by the researchers is the application of a guided inquiry learning model. The supporting instruments are in the form of learning videos, lesson plans, learning media in the form of website padlets and question guides in the form of worksheets that guide students to understand the material and do assignments. The third is the application of the solution, the researcher applies the guided inquiry learning model solution for 3 meetings. Fourth is evaluation, the researchers evaluate student responses from the entire series that has been determined by the researchers and reflect on the weaknesses and strengths of the application of the model. The evaluation data is also supported by the teaching feedback provided by mentor.

The instruments used to obtain the data are observation sheets, discussions with mentor, giving assignments to students, literature review and documentation. The observation sheet is very useful to help researchers identify problems that occur in the classroom. Details of student activities that arise before the application of the solution can help researchers review the changing conditions that occur after the application of the guided inquiry learning model. The act of observation used by the researchers uses an observation sheet as a guide to make observations or in order to obtain accurate data in observations. To obtain data related to student behavior or previous class conditions, the researchers conducted discussions with mentor. Giving assignments to students is useful for obtaining data on student activity toward the implemented solutions. The data obtained during the study were also validated by several literature reviews. Some documentation in the form of lesson plans, reflection journals and feedback are also used by researchers as sources of supporting data that help researchers analyze the benchmarks of the learning model applied to students.

4. Results and Discussion

Online learning also has problem that occurs during face-to-face learning, namely the lack of student activity. If studied anthropologically, student inactivity is not in accordance with human nature which requires communication as social beings and to shape students' mindset. The mindset and knowledge possessed by students will be less useful if they can not be communicated to others or beneficial to others. In addition, through activeness, students can realize that they are unique individuals and have abilities that are bestowed by God so that reasons for choosing inactivity can be minimized. Therefore, every student has the opportunity to express themselves in learning through student activity in learning.

We as God's image and likeness should also represent the active characteristics of God. Humans must try to reflect the characteristics of God in every human activity, such as active, purposeful, loyal, moral, responsible, creative and has freedom (Graham, 2003). God actively created the universe and all its contents and sustains all of creation until the end, so students as humans can apply their activeness in learning and are responsible for developing every potential within themselves. Erickson (2013) also supports that humans are given the responsibility by God to manage the earth He created, and in carrying out this mandate requires the ability to study God's creation as the highest form of responsibility for God's creation.

The nature of sin has damaged the order of human life which was created by God in the beginning, but through the sacrifice of Christ on the cross, humans are given the opportunity to live according to God's will and have a relationship with God. The relationship between human doctrine and Christ's doctrine is that humans who are given knowledge, truth and holiness must have distance from sin, but God as a mediator helps humans to try to live according to God's Word (Berkhof, 1993). Students also have the same opportunity to return to active life according to the characteristics of God. This also does not mean that the teacher has perfectly lived according to God's teachings, but this is an

opportunity for the teacher as God's co-worker who has been previously formed and equipped with the knowledge of educating students. So it is expected that teachers can guide students to collaborate with teachers to achieve learning goals.

One of the teacher's efforts to help students take advantage of the work of salvation that God has given to humans is to provide a place for students to apply the talents and knowledge that God has given to students. One of these containers is to provide a variety of learning models. If the learning model is generally dominated by the teacher, this will further increase the limitations of students to be active during online learning. Therefore, the authors apply the guided inquiry learning model as a solution that can seek student activity. The following are 6 forms of action that have been taken by the authors when applying the guided inquiry learning model.

Table 1. Application of the stages of the guided inquiry learning model

No.	Stages	Teacher's actions
1.	Orientation	The teacher reminds students to be ready to take part in learning, motivates students to be active during learning so that teachers can ensure students understand the concept of the material, review lessons and convey an overview of learning activities, namely the teacher will provide a topic that will be completed by students.
2.	Presenting problems	The teacher presents the problem topic as a stimulus for students.
3.	Making a hypothesis	The teacher guides students to actively provide students' initial opinions based on these problems before conducting group discussions.
4.	Gathering information	The teacher provides opportunities for students to discuss in the breakout room, access videos from the teacher, seek information from various sources and answer guiding questions that have been provided by the teacher.
5.	Test the hypothesis	The teacher provides an opportunity for each group to convey the results of group discussions or the results of student searches through various sources. The teacher conveys to the students that those who present are not group leaders, this is to provide opportunities for other students to be active in learning.
6.	Formulating conclusions	The teacher provides opportunities for students so that students can volunteer to conclude the knowledge that has been obtained by students so as to form an answer to the problems given by the teacher.

Source: Author Portfolio

The stages in the table above illustrate that most of the activities are carried out by students but still collaborate with the teacher, for example, students provide hypotheses, look for data, and test hypotheses to conclude them. These various activities make

students contribute more in learning so that they can strive for student activity during online learning. After implementing the above stages, the authors evaluate that there are differences in student responses or actions before and after the application of the guided inquiry learning model. The following is the data after the application of the guided inquiry learning model as a form of seeking the activeness of class X students in online learning.

Table 2. Data before and after the application of the guided inquiry learning model

No.	Indicator	Before implementing the guided inquiry learning model	After the application of the guided inquiry learning model
1.	Carry out a task	5 students were late in submitting assignments.	1st meeting: 2 students do not collect. 2nd meeting: 17 out of 18 students collected on time. 3rd meeting: all students collect on time.
2.	Answering / responding to problems given by the teacher	Only 3 out of 18 students responded to the teacher.	1st meeting: 5 students 2nd meeting: 4 students 3rd meeting: 8 students
3.	Ask a question to the teacher/friend if you don't understand	Nobody asked.	1st meeting: 2 students contact the teacher personally.
4.	Trying to find various information needed for problem solving	There are 8 students who have not collected in the class notebook.	1st meeting: 4 out of 18 students who collected, answered incorrectly on asynchronous notes. 2nd meeting: all students actively seek information.
5.	Carry out class activities instructed by the teacher in the form of responding to chat and group discussions according to the teacher's instructions	Only 5 students responded to the teacher's instructions in Teams. What fills the padlet: 1st question answered by : 18 students 2nd question answered by : 14 students The 3rd question was answered by: 13 students.	1st meeting: 7 students chat response. 2nd meeting: 12 students chat responses. Initially there were 4 groups who took the initiative to share screen and actively discussed and 2 groups that were passive, then I gave directions and asked the 2 groups who were passive the problems.

Source: Author Portfolio

 From the table 2 it can be concluded that the application of the guided inquiry learning model can make students active during online learning. The authors' mentor also conveyed in the feedback that the application of guided inquiry learning that had been applied by the author could facilitate and strive for student activity. In the feedback, it is also stated that the authors always try to provide opportunities for students who rarely comment or respond to teachers.

In the first indicator regarding doing the task, when starting to apply the guided inquiry model (first meeting) there were still 2 students who did not do the task. When learning, the authors as the teachers have reminded students firmly to be responsible for the assignments given and also reminded them not to be late in submitting assignments and be aware of the due date. This affirmation is very useful for students because they are also individuals who have a sinful nature so it is possible to have a lazy or irresponsible attitude. After the author contacted students who did not do assignments, it turned out that 1 student who was still had confusion about the material and 1 student who was not aware to the due date.

The second indicator is about answering/responding to problems, initially only 4 out of 18 students were active and it happened repeatedly. Therefore, the authors wanted to ask other students by doing a variety of questions, namely providing a guiding statement so that students could remember the material related to the questions asked and can actively answer questions. The result is 1 student who could answer. If it is reviewed at the second meeting there are 4 active students by providing hypotheses on a problem that made students think critically, this can prove that the stages in the guided inquiry learning model can facilitate students to actively give opinions when compared to the teacher only lecturing.

The third indicator is the activeness of asking questions, during learning no students ask questions even though the authors have motivated and stimulated students to ask questions. Therefore, the teacher must be aware that the courage that students have is different, so the author gives the opportunity for other students if they have questions to contact the teacher personally. As a result, there was 1 student who contacted the author personally and the authors explained the concept of the number of atoms that have a charge on an element. In the fourth indicator regarding the activeness of students to try to find various information needed for problem solving, all students used various reference sources to answer guiding questions related to a problem given by the teacher. The authors instructed students to include valid sources to support problem solving and the authors have provided interactive videos that students could observe to support problem solving. The authors analyzed 2 things that can influence students to work, namely including interactive videos that attract students' attention to work on the problem and grouping students to discuss with each other so that each student feels they have a responsibility and can help each other.

The fifth indicator is the students' desire to carry out learning activities instructed by the teacher, in the form of discussing in groups and responding to the instructions given by the teacher. If analyzed the cause of the increase is the teacher who always reminds students to respond to teacher instructions in Microsoft Teams and conveys the goal is to

help teachers know the number of students who have understood each learning instruction from the teacher and this is one of the character building for mutual respect. In addition, with a variety of learning activities in the form of group discussions

5. Conclusion

Based on the results of research and discussion, we can conclude that the application of the guided inquiry learning model can strive for student activeness in online learning. The improvement includes students doing assignments, answering or responding to teacher questions, asking if they don't understand the material, looking for various information for problem solving and conducting class activities in the form of group discussions, or responding to teacher instructions. The activeness of these students can be triggered because of the clear and complete instructions given by the teacher, making it easier for students to lead to learning materials. The application of this guided inquiry learning model can be more effectively successful if there is good cooperation between the teacher and the student, in this case when the teacher gives clear and interesting instructions, then the student can be motivated to do the task and the inquiry process is more effective. During the application of the guided inquiry learning model, each student has various courage and abilities, therefore teachers are more active in designing learning models that can trigger the activeness of all students by considering the characteristics and needs of the students. Whatever the design of learning, the teacher must be able to lead students to have the ultimate goal of knowledge which is to live more and more like Christ as the creator of the universe.

Acknowledgments

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Roles of Christian Teachers: The Use of Literature to Guide Students in Confronting Issues in Digital Technology Era

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Abstract

Digital technology has caused humans to be alienated from the real world due to increased dependence on devices and decreased social interaction. On the contrary, access to digital technology, which is broad and unlimited, brings out the other problems. Literature learning is a pivotal element in education as it will not only improve critical thinking skills, but also hone students' empathy. This article used a review of literature as a qualitative method to describe the roles of Christian teachers, whether in language classes or not, in selecting literary works to be read by students and guiding students in appreciating literary works. Thus, the purpose of this literature review is to emphasize the role of Christian teachers in using literature to guide students in confronting both local and global social issues, which will enhance their qualities as true disciples of Christ in digital technology era.

Keywords: Digital Technology, Christian Teachers, Literary Works, Literary Education, Literature

1. Introduction

Digital technology is defined as technology that no longer uses human or manual labour, but uses automatic operation, which has surpassed the analogue system, so that it uses a computerized system or number format that can be read by a computer (Aji, 2016). The development of technology from analogue to digital has made the world experience many changes rapidly in various fields. Because of its many functions that help human daily life, in this digital era, humans cannot be separated from the use of digital technology.

Apart from all the benefits it provides, digital technology also presents its own challenges. Digital technology has caused humans to be alienated from the real world due to increase dependence on devices and decrease social interaction. Because all areas of life, from education, work, to entertainment can be accessed through the same device, humans cannot be separated from the device. This' of course causes a decrease in social interaction coupled with the Covid-19 pandemic as an accelerating factor, which has made humans increasingly alienated from real life. For teenagers, this has an impact on reducing empathy in everyday life (Kanekar, 2018).

Access to digital technology, which is so vast and unlimited, also brings other problems to life. Problems such as hoaxes, pornography, and originality are increasingly occurring in our social environment (Setiawan, 2017). The existence of digital technology accelerates the spread of false news, facilitates access to pornography for all ages, and intensifies the theft of other people's ideas.

With the problems in this digital technology era, educators do not stay silent. Education is believed to be able to overcome these problems by implementing various strategies to improve students' critical thinking skills and hone students' empathy. One way that educators can use, regardless of whether they are literature teachers or not, is to use literature as a learning tool (Bal & Veltkamp, 2013; Rowe, 2018).

A good literary work will compel the students who read it to read it with pleasure but still be careful, reflect on it and carry it in an active dialogue, both with themselves and with others. "The themes, style, content, meanings, and structure of true literature challenge you intellectually and imaginatively. Other forms of writing usually do not." (Muller & Williams, 1994, p. 4). Literary works that have been well curated will also hone the empathy of students who read them because literary works are able to introduce various experiences that students may have never encountered in their real lives, around them.

This article intends to discuss the role of Christian secondary teachers, both language teachers and not, in using literature to guide students in solving problems that arise in this era of digital technology. Therefore, the roles are explained into these objectives; 1) By maximizing the teachers' role in choosing literary works, students can be exposed to important issues in the digital era, 2) By guiding students in literary appreciation activities, the teachers carry out their role to intrigue students in critical thinking and foster empathy, so that various issues in the digital era can be discussed in the classroom. Eventually, this article will enrich the quality of Christian teachers as true disciples of Christ who work in the era of digital technology.

2. Literature review

Damono (2021) explains that the role of teachers who teach literature is as a older learning partners for the students. What is meant by partner who study together is that both teachers and students read and study the same work at a time. In this process, both parties have their own processes and perspectives, which will be further processed in a dialogue. What is meant by more mature partner is that teachers have more experiences than students, so they are able to guide students in expressing their responses, showing appreciation, and understanding the author's view of life. This will affect how students react to literary works before, during, and after reading literary works.

Meanwhile, Purves (1972, p. 25) divides the role of the teachers of literature into these objectives:

1. The teachers must provide each student with as many different texts as possible.
   By giving students exposure to various literary works, we introduce students to different situations in the world in terms of politics, economy, social, culture, and other aspects of life. In the end, it will be an introduction to different life contexts in literary works that will enrich students' knowledge.

2. The teachers must encourage each student to respond as fully as he is able.
   After reading a literary work, students are invited to respond to what they have read by giving their opinions or comments about the elements in the work, such as themes,

characterizations, plots, settings, and other elements in literary work. From there, teachers can find out whether students really understand the literary works they have read.

3. The teachers must encourage students to understand why they respond as they do.
   However, the other important role of teachers in teaching literature is to ensure that students really understand how they respond to literary works according to the existing text and context. When they understand why they respond the way they do, they will be motivated to dig deeper into the literary work and relate it to their own lives or the conditions that happen around them.

4. The teachers must encourage students to respond to as many texts as possible.
   These students' responses are important to bring students to read more literary works and motivate them to respond to other literary works, for example by comparing them with literary works from different authors in their own country, as well as literary works translated from foreign authors. In the end, students become accustomed to responding to the literary works they have read and make reading activities a meaningful activity for them.

5. The teachers must encourage students to tolerate responses that differ from his/her.
   In addition of learning to respond to what they have read, teachers also have a role to motivate students to appreciate and respect other responses in reading a literary work. Literary works can be enjoyed by many people, and everyone must have their own opinion about the literary works they have read. Those different opinions that enrich the value of a literary work because this appreciation is given by the readers who come from different backgrounds.

6. The teachers must encourage students to explore their areas of agreement and disagreement.
   In responding to different opinions from one reader to another, the teachers also act as a mediator who must teach students how to respond to things they agree or disagree with from other people's opinions on a literary work that they have read together. Through this experience, students can understand different perspectives offered by other students on a literary works which will later broaden their horizons.

Besides, Osorio (2012) explains that teachers should take five roles during literature discussions: facilitator, revoicer, modeler, pusher, and evaluator. These roles allow teachers to build a purposeful manner of students from the beginning of discussion because students need to have someone to guide them at any age. During the literature discussion, teachers must ensure that students get to talk, share their personal connections, and reflect on their lives. Therefore, it is extremely important that teachers provide literary works that students be able to relate to or encourage students to discuss the issues related to their classroom, community, and world.

In addition, Vijayarajoo & Samuel (2013) explain the important roles of teachers in teaching literature through teacher literature circles (TLC):

1. The teachers should help students to understand the text better.
   During the literature discussion, the teachers could ask students to explain their understanding of the literary works by making personal connections from the character referred to in the text to their own experiences. This activity will help students to build their understanding of their prior knowledge and personal experiences with the text

situation on relationships.

2. The teachers should intrigue students to make implications from the discussion.
   The teachers can narrate students' responses to a part of the text which engages students during classroom interaction. This process could give students the idea to begin their reflection and then lead the students to think about what could be implied in their lives from the literature text.

3. The teachers should negotiate the classroom strategies in teaching literature.
   To guide students toward certain moral values in appreciating literary works, teachers should facilitate the students with classroom activities that would engage and enlighten students to discover many interpretations from the text. The strategy also should help students to organize their knowledge in a presentable and more comprehensible way while making meaningful learning experiences during the classroom experiences.

Many have discussed the role of teachers in assisting students in studying literary works, but there are no specific writings discussed the role of Christian secondary teachers in using literary works in confronting issues in the digital technology era. Therefore, this article can be used as a reference for teachers in any subject to assist students in appreciating literary works in the classroom.

3. Research Method

This article used a review of literature as a qualitative method to describe the roles of Christian teachers, whether in language classes or not, in selecting literary works to be read by students and guiding students in appreciating literary works. A literature review is a written summary of articles, books, and other documents that describes the past and current state of knowledge about a topic, organizes the literature into topics, and documents a need for a proposed study (Creswell, 2012, p. 105).

The important procedures and techniques involved in conducting a literature review in this article use four phases (Synder, 2019):

1. Designing the review
   This phase begins by defining the topic to map and select the topic, defining the research question of the topic, identifying the types of information needed, and preparing the keywords for conducting the research.

2. Conducting the review
   There are three types of information from the text gathered: data, statement, and theory. This article reviews related statements from the competent scholars, officials, or researchers, and theory and definitions about the process, condition, or relation between the variables in this article.

3. Analysing the information
   This phase allows the researchers to conduct the reading analysis and make the synthesis by stating the topic that being discussed in the paragraph, adding the sources, or using paraphrases to state the idea, and then interpreting the significant supporting quotes to the topic of discussion.

4. Writing the review

Finally, make the sentences explaining how the sources relate to each other and evaluate the discussion topics.

Eventually, this article offers both depth and rigor discussion that captures information and insights to demonstrate the roles of Christian teachers in selecting the literary works to study and guiding the students in appreciating the literary works. In addition, a quality literature review needs to be replicable as the readers could replicate the study and reach similar findings (Synder, 2019).

4. Results and Discussion

A. *The Roles of Christian Teachers*

In the Indonesian Dictionary or *Kamus Besar Bahasa Indonesia (KBBI)*, the word 'role' means a set of behaviors that are expected to be possessed by people who has a certain position in the society. Teachers have a very important role in the education field because they can have a great influence on the students they teach through their words, actions, and thoughts. Therefore, in learning literature, teachers, especially Christian teachers, must have a guide for guiding their students in appreciating literary works because they have a responsibility to make students understand different values from every element that exist in the literary works. Wolters (2005, p. 5) says that a worldview is a guide to our lives that functions like a compass or a road map. It directs us to the world at large, giving us a sense of what goes up and what goes down, what is right and what is wrong in the flurry of events and phenomena that confront us. As Christian teachers, our minds are constantly shaped and tested by the Scripturee which teaches us about God and his relationship to us. The basic definition of the Christian faith is given by Herman Bavinck: "God the Father has reconciled his creation with the fallen world through the death of his Son and renewed it into the kingdom of God by his Spirit." It summarizes what is written in the Scripture as the Grand Narrative: creation, fall, redemption, and consummation (Wolters, 2005, p. 11).

By adhering to that worldview, Christian teachers must ensure that in studying literature, the teachers review the literary works with a reformational worldview. Literary works are human creations that have a function and purpose as expected by the author. Parents and educators are right to use judgment in choosing literature for children, and they should consider moral implications no less than educational and psychological ones. They should also consider aesthetic implications. Poorly written textbooks can make a child hate to read (Veith, 1990, p. 45). In addition, Veith (1990, p. 45) explained that a well-written book or a well-made film may deal with sex of violence, but almost never in a prurient way. Serious literary art tends to be honest; as such, it often confronts realities - the search of love, the ugliness of evil, the futility of life without God, the mysterious splendors of ordinary life - that Christians can recognize as part of the human condition and what God has ordained in the created order. Thus, both in choosing the literature to be used in literary learning, as well as guiding students in appreciating literary works, the role of Christian teachers is very important because through literary works, they can bring their students to a deeper understanding of God.

B. ***Selecting the Literary Works***

There are many aspects that must be considered in choosing a literary work to study. Teachers should consider the type and range of literary works, the time required to finish the book, the development of students' skills, learning outcomes that should be achieved, performance work to be undertaken, and assessment deadlines when making decisions regarding the selection of literary works. This section will explore the elements that teachers need to consider in selecting the literary works to be studied, both for teachers who teach literature, as well as teachers in other fields of study who use literature as teaching material.

1. Content (Text and Context)

    Literature can be seen as something that is built on conventions or community agreements that never stop developing because of innovations that always renew conventions and are related to the cultural context of the community. Students should be invited to explore as many functions of literature as possible in the history of human life, with an emphasis on literary functions that are relevant to their daily lives (Budianta, et al., 2006, p. 120). Choosing literary works that come from various contexts of human life is very important, so that students' insight will be more open to the values that are born and developed in society. Thus, students can enjoy traveling around the world by understanding the text based on the context presented in the literary works.

    In understanding literary texts, the teachers should not function as the most knowledgeable source who answers all questions with an inviolable authority, but rather as a facilitator or guide for an exciting knowledge tour to the magical world of literature that is full of charm and adventure (Budianta, et al., 2006, p. 119). That is why teachers are encouraged to choose literary works from authors from different regions or countries and even continents. Texts are situated in specific contexts and deal with or represent social, political, and cultural concerns particular to a given time and place. Students should be exposed on how cultural conditions can affect language and how these conditions are a product of language.

2. Period (Classic and Popular)

    Classical literary works that are timeless are always good to read and teach values that are relevant to this day. However, that does not mean that popular literary works are weightless and do not provide insight to students. If the teachers can choose the right popular literary work, students can enjoy the beauty, wonder, and vicarious adventure of literature. They also can use it to shape their students' view of and responses to current issues in life. They can help students discern the vision of literary works, understand it in terms of a biblical worldview, and respond in considered, personal way (Van Brummelen, 2008, p. 218).

Even though popular literature today has been profoundly shaped by the television mindset and many books also play with the obscene and pornographic, students are expected to take good values in a literary work (Veith, 1990, p. 28). Therefore, this is where the role of the teachers must be dominantly used when accompanying students in reading literary works. Great books of literature may not always articulate an explicitly Christian worldview, but they will still usually be worth reading for their intrinsic merit and will often give unwitting testimony to God's sovereignty over all of life (Veith, 1990, p. 28). Thus, Christian teachers should be the mature reading partners and the facilitator in studying literature, so that students also get the guidance they need in understanding literary works.

3. Type (Prose, Poem, and Drama)
   In reading outside the Bible, a knowledge of the dynamics of literature forms such as fiction and poetry also be helpful. Knowing the artistry involved in nonfiction, in supposedly factual writing, can help us to understand the hidden biases and worldviews implicit in any piece of writing. Such understanding can help us to appreciate excellent writing and to become better communicator. Knowing something about the technique of fiction-writing can increase our pleasure and understanding when we read a novel or a short story. Knowing how to read poetry - almost a forgotten art for contemporary readers - can open whole realms of pleasure and insight (Veith, 1990, p. 48). It is crucial for teachers to introduce different forms of literary works, so that students will gain an awareness of how texts can provide critical lenses for reading other texts and of how they can support a text's interpretation by providing a different point of view.

   Teachers are also encouraged to explore the connections between different forms of literary works which involve diverse ideas from different authors. Teachers can focus on the comparative study of texts, so that students may gain deeper appreciation of both unique characteristics of individual texts. Throughout the course, students also will be able to see similarities and differences among diverse texts. Thus, they are exposed to the creativity of language, the relationship between language and thought and the aesthetic nature of literature. Students also will see that texts are powerful means to express individual thoughts and feelings.

4. Language (Original and Translated)
   Study and work selection in this area should allow students to explore texts and issues from a variety of places, cultures, and/or times. The culture, biography of an author, historical events or narratives of critical reception will be considered and may be researched, but the focus of study will be on the ideas and issues raised by the texts themselves and a consideration of whether these are best understood in relation to an informed consideration of context. That is why reading literary works in the original and translated languages have its own challenges. However, this should not prevent teachers from choosing translated literary works which have the value of great literary texts that can nurture young minds and hearts. Translated literary works are supposed to be a bridge to enrich students' knowledge, not be a barrier in understanding literary works.

Besides, Van Brummelen (2008, pp. 218-219) explains that Christian teachers should teach students some literature written by Christian authors. If it is of good quality and sensitive to biblical mandates, such literature will nurture a Christian vision of life. However, teachers should also include significant literature written by others, though it may sometimes contain language and situations that offend Christians. The basic criterion for its inclusion should be whether teaching that literary work can affirm God's Kingdom and His Righteousness, including ethically and socially responsible world. Non-Christian works taught in a Christian classroom can extend students' vision of reality and their understanding of and sensitivity to other people and other cultures. Thus, teachers can be better in enabling students to enjoy and appreciate literary texts and develop their capacity for critical thinking, creativity, and self-expression.

C. Guiding Students in Appreciating Literary Works

After selecting the literary work to be used, there are many ways to help students appreciate literary works, which will train students' critical thinking skills and hone empathy so that they are able to combat the problems that occur in this era of digital technology. In the book entitled "Bongkar Pasang: Negeri 5 Menara", the authors demonstrate to teachers or instructors in guiding students to be able to study literary works effectively (Kiky & Setyaningrum, 2015, p. 9). The principles described by the two authors are summarized in four elements, namely: prediction, research, analysis, and reflection. As for the trainings they conduct, this principle is often abbreviated as PRAR.

1. Prediction (P)

   The predictive element is believed to be able to make students have greater motivation to start and finish reading literary activities. As a note, this element must be done in group, before students read literary works in class. This is in line with what Osorio (2012) believes that the role of the teachers to lead discussion groups is important, especially at the beginning, before the book is read. The teachers can implement this predictive element by asking the students in the class to make predictions or guess various things about the literary work that will be read together. For example, before reading a novel, it is better for the teachers not to say anything about the novel. The teachers can show the cover of the book to the students in class and ask them, "Take a look at the cover of this book. What do you see? What do you think this book will be about?" Teachers can also provoke, "Why is the cover of this novel given a quote from famous people such as Minister X and Professor Y, huh? What do you think?" In addition, the teachers can also provoke students' predictions by showing the back of the book cover. Questions about the contents of the endorsement and the number of awards or achievements related to the book can stimulate students to be curious about the book to be read. This is expected to increase students' motivation to immediately read and finish the novel they are going to read. Certainly, after that, the teachers added by sharing how good the novel was in general, for example some highlights explaining why the novel won several awards.

2. Research (R)

Through the research element, students will be invited to understand the context of the book to be read. This context can relate to the period in which the literary work was written or the period that became the setting in the literary work. So, before reading the target literary work, the teachers ask students to do research on several things, such as the author's background and the context of the era when the literary work was written by the author. In addition, research materials can also be in the context of time, place, and social that sets in the work. This will help students as readers in a process called by Bal & Veltkamp (2013) as emotional transportation into the story, which affect how far a literary work can affect the empathy of its readers. Teachers can provide maximum creativity in making research guiding questions. These questions can also be submitted in various media, such as worksheets or other forms according to the creativity of the teachers. After doing research, students are also asked to discuss, both in groups and in class. Through this activity, the teachers can direct the conclusion of the discussion into something that sparks the curiosity of the students. This is expected to increase students' intrinsic motivation to immediately start and finish the process of reading selected literary works.

3. Analysis (A)

In element analysis, teachers guide students to: 1) complete the process of reading a literary work thoroughly, 2) find literary elements, narrative strategies, and figurative language in the work, and 3) look for the effects of using elements - elements of literature, narrative strategies, and figurative language towards the reader. Although the reading process is a process that should be liberating, teachers' guidance is still important. Osorio (2012) states, "At any age, students need to have someone to guide them in order to be successful." Teachers can trigger the analysis process in various creative ways, for example in the form of guiding questions written in worksheets with various fun activities that can accommodate the various needs of students. After that, the teachers can also lead a discussion as a follow-up of individual analysis work. In several studies, literary discussion has proven to be an effective thing to make students succeed in understanding literary works, discussing issues more critically, and improving their social skills (Osorio, 2012; Vijayarajoo & Samuel, 2013; Rowe, 2018). This analysis section is expected to be able to make students complete the literary works they are reading, as well as see the aesthetic aspects used by writers to convey their aims and objectives to the reader.

4. Reflection (R)

Teachers can use the element of reflection to make reading literature more useful. This section will make students get the relevance between what they read in the fictional world and what is real around them. Reflection invites students to be more critical of the issues that exist in literary works and the real world, as well as hone their ability to empathize with other creatures on this earth who are affected by these issues. This is in line with the research done by Koopman & Hakemulder (2015), empirical and theoretical work indicates that the combination of experiencing narrative and aesthetic emotions tends to trigger self-reflection. Teachers can be as creative as possible in making reflection activities that can address the needs of various students. Kiky &

Setyaningrum (2015) used Gardner's Multiple Intelligence to find various activities in guiding students' analysis of literary works.

5. Conclusion

The lack of social interaction and the excessive of gadgets use have caused problems in this digital age. Everything can be faced if students are trained more in critical thinking and empathy. Christian secondary teachers, both language teachers and not, can use literary works as a tool to improve students' critical thinking and empathy. Before carrying out their roles as teachers who will use literary works, Christian teachers must first have a reformational worldview as a foundation in teaching so that their role as Christian teachers can then be carried out. The role of the Christian teachers is to select literary works that expose students to various issues in the digital era by considering the content, period, type, and language of the literary works. Furthermore, another role of Christian teachers is to guide students to understand and discuss the literary works through four phases such as prediction, research, analysis, and reflection (PRAR) which eventually train students to have courage in confronting the issues in this digital era.

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Academic servant leadership in lockdown: a case study of digital teaching-learning during the Pandemic Covid-19 in a Christian school in Indonesia

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Abstract

Servant leadership is believed to be an effective academic leadership approach. Teachers who embrace servant leadership are not only giving instructions to their students but also share stories about their lives as the inspiration for the growth of these students. This research has the purpose to investigate the digital effort done by teachers as they should lead and teach during lockdown. This research which will employ the theories of Servant Leadership Behavioral Scale and distance learning technology effectiveness aims to answer three research questions: 1) How do the headmaster lead her teachers to ensure that these teachers teach effectively during the lockdown period 2) How do the teachers ensure that their students learn adequately during the lockdown period? and 3) How does the headmaster lead her teachers to ensure that these teachers teach effectively during the lockdown period. A mixed method of interview and survey is used to gather the necessary data. The result shows that the digital teaching method has limits namely teachers' reflection time, authentic growth, peer interactions and lack of infrastructure stability. Balanced parents' involvement, hybrid teaching-learning methods and intentional caring both for teachers and students are encouraged to ensure that the education process is indeed growing both the teachers and students.

Keywords: Academic Servant Leadership, Distance Learning Technology, Digital Teaching-Learning.

1. Introduction

The pandemic covid-19 has forced schools around the world to use distance learning as the only viable teaching method. Distance learning using digital tools such as videoconferencing platforms such as google meet and zoom is believed to ensure the safety of the teachers and students. Suddenly students were studying without having to meet their teachers and expected to be able to manage themselves to listen to the lessons and to work on their assignments. These students were forced to do this from their homes while their families were also forced to either work from home or work from the office with a high level of risk of being infected (Clabaugh et al, 2021). In countries where internet penetration is still relatively low like Indonesia, houses suddenly had to be equipped with

adequate infrastructure for going online in a stable manner. Surabaya is a city where internet infrastructure is not ready in all regions and thus having the financial resources does not guarantee a house to have a reliable internet connection for having the online learning (Rahayuningtias, 2021).

The pandemic has reached a point where it is mandatory for a city to be locked down and this means teachers are forced to coordinate and prepare their classes without having the possibility for a meeting. The teachers were forced to teach using a videoconferencing digital platform that made accurate observation or monitoring of the students progress impossible. Teachers begin to report their stress not only from the lack of response from the students but also from their own anxiety as they also should protect their own family including ensuring that their own children can learn effectively.

In times of crisis, leaders are expected to step up and enact their leadership that really could empathize with their lead. Servant leadership, under a 'normal' circumstance is a leadership approach that believes that the greatest responsibility of a leader is to understand and meet the needs of his or her followers (Ricky, 2019). This research is investigating how academic servant leadership is being done in a Christian school in Surabaya by posing three research questions: 1) How do the headmaster lead her teachers to ensure that these teachers teach effectively during the lockdown period. How do the students perceived their learning experience during the lockdown period 2) How do the teachers ensure that their students learn adequately during the lockdown period? And 3) How do the students perceived their learning experience during the lockdown period?

In answering the research questions, the researchers intend to explore how academic servant leadership is supposed to be adjusted during the pandemic era or being done in a lockdown situation. The second purpose of the research is to explore how the teachers tried to understand and meet the needs of their students and lastly the research is intended to hear the students' perspectives on what they have experienced while learning during the lockdown period.

2. Literature review

2.1 Servant leadership

Servant leadership is a leadership approach that suggests that the main priority of a leader is to serve his or her followers and that is to understand and meet the needs of them (Greenleaf, 1977; Wheeler, 2012). Eva et al (2019) argue that servant leadership is a holistic leadership approach designated to develop the followers to become more than what they think they can be. Servant leaders expect followers to the individuals who are mature and free that they would aspire to be the servant leaders themselves (Greenleaf, 1991).

Study about servant leadership can be categorized into the antecedent of the leadership, the behavior of the leader and the impact it is built to the followers (Northouse, 2017). Furthermore, there are many applications of servant leadership as it has been applied in business, healthcare, public service, military, and educational institutions (Parris and Peachey, 2013). Servant leadership in the sector of education has been done repeatedly. In higher education, servant leadership is proven to be helping students to grow in their college education. In secondary education, servant teachers help their students by getting rid of their obstacles in learning (Anderson, 2019).

2.2. Servant Leadership in Education

Teachers applying servant leadership in their classroom positively impacts student learning and development (Noland and Richards, 2015). Despite research on the effectiveness of servant leadership in the enactment of teaching, there are still a few a servant leadership that is multi-level in the nature where servant leadership is being viewed as a chain of influence where the leadership of educational leaders will influence the teachers and how these teachers will influence their students in the direction and dedication of their learning. This research tries to study the chain of servant leadership during the pandemic or the lockdown period.

Studies have shown that many schools were forced to conduct their educational activities by using technologies that support distance learning. These technologies cover videoconferencing, social media, and educational applications. Despite the technological support, teacher and learner readiness has become the major obstacle for learning not in the same location. Furthermore, the distance learning was being done in a situation where the teachers and learners should live in fear of the infection of the Covid-19. The fact that learners and teachers are not in the same room has created a phenomenon called learning loss where students and teachers are learning but the learning process where both are interactively learning does not happen.

In his extensive study on the behaviors of servant leaders, Sendjaya (2015) argues that there are six dimensions of them, namely: voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality and transforming influence. These dimensions were extracted from synthesizing three leadership approaches: transformational leadership, authentic leadership, and spiritual leadership whose explanations could be found in the following table.

Table 1. Sendjaya et al.'s (2008) Servant Leadership Dimensions and Behaviors

Servant Leadership Dimensions	Servant Leadership Behaviors
Voluntary Subordination	Being a servant and Acts of Service
Authentic Self	Humility, Integrity, Accountability, Security, and Vulnerability.
Covenantal Relationship	Acceptance, Availability, Equality, and Collaboration
Responsible Morality	Moral reasoning and Moral action
Transcendental Spirituality	Religiousness, Interconnectedness, Sense of Mission, and Wholeness
Transforming Influence	Vision, Modeling, Mentoring, Trust, and Empowerment.

Sendjaya et al. (2008) explain that voluntary subordination or sacrifice describes the nature of a servant leader that s/he is a servant and thus has the innate desire to serve others. In other words, who they are is the basis of their desire (to serve). These kinds of servant leaders have an authentic self that is displayed in their humility, integrity,

accountability, security, and vulnerability (Sendjaya, 2015). Furthermore, servant leaders are the ones who build a covenantal relationship; a relationship based on acceptance, equality, and collaboration and who have a moral responsibility by using morality as the basis for reasoning and acting (Sendjaya, 2015).

Servant leaders are not only relating with others based on covenantal relationship and morality but they also connect their followers to the sense of calling, purpose and meaning.

Educational leadership is a leadership enacted to improve students' learning by setting a direction, developing people and organization (Leithwood et al., 2004). Grissom, Egalite and Lindsay (2021) confirms that there are three leadership skills, namely: interpersonal skills, instructional (teaching-learning) skills and organizational skills. These three skills are employed by educational leaders to influence their teachers so that these teachers are productive, collaborative, learn independently and developed strategically (Grissom, Egalite and Lindsay, 2021). This research argues that the servant leadership of educational leaders is influencing the teachers' servant leadership behavior which eventually influences how students learn during the lockdown period.
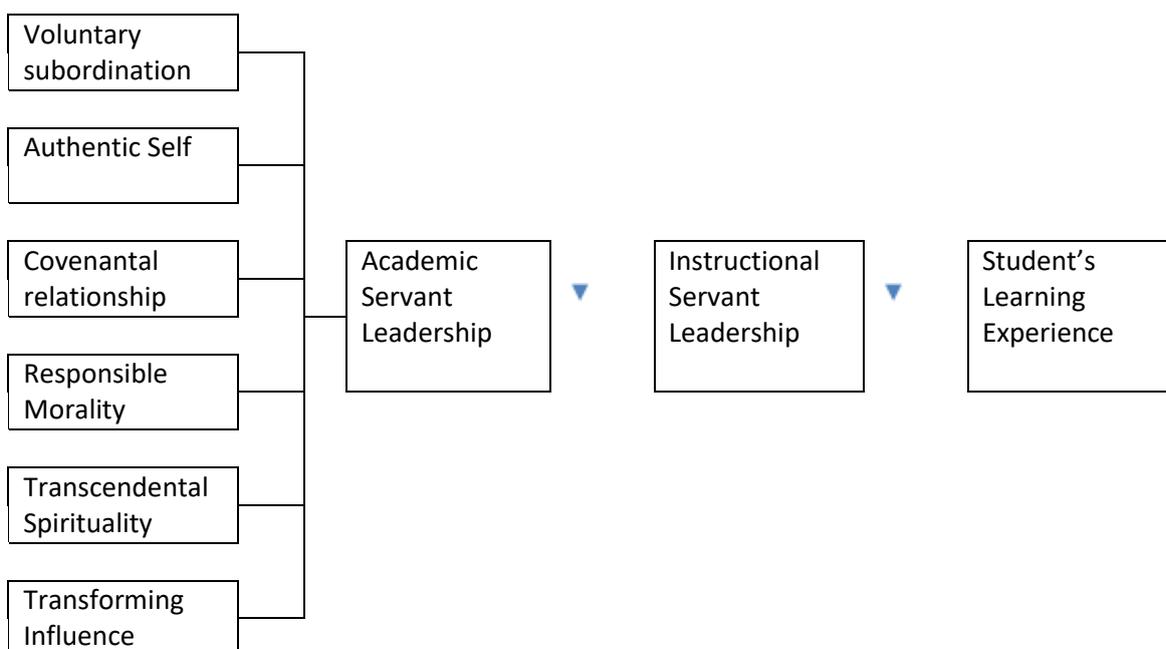

Figure 1. Theoretical Framework

3. Research Method

To answer the research questions this research is implementing the mix method where data are gathered by mixing an interview and administered questionnaire. The interview is being done to four educational leaders and six teachers while the self-administered questionnaire is for the students. The qualitative data are being gathered through a semi-structured interview where each interview consists of two main questions: 1) What is

servant leadership for you? 2) How do you implement servant leadership?

The two questions are being developed into two sub questions. For question one: What does it mean by serving the followers? Do you see that change during the pandemic era? For question two, the informants were asked to answer these two questions: How do you implement servant leadership in the pandemic time? What are the tools you used during the pandemic? These questions are being asked by putting in mind the theory of servant leadership behavioral scale (Sendjaya, 2015).

The data gathered from the interview are being processed using qualitative data analysis that involves three reiterative processes namely data condensation, data display and conclusion drawing (Miles et al., 2020). In this study, data analysis was started when data were being collected where the collection involved the tape recording and note taking during the interview. The records were listened to twice to come up with themes that came through the process of coding to produce themes.In this research, data analysis was started when data was collected. The semi-structured interviews, which intend to explore the servant leaders' leadership experience, were tape recorded and backed up by field notes to ensure the reliability of the data (Denscombe, 2007). The records were listened to twice prior to the process of transcription. This data familiarization process (May, 2011) allowed the researcher to listen carefully to the interviewees' answer and to list his thoughts along the way.

The self-administered questionnaire was being done by electronically spreading a google doc and it covered questions that can absorb the students' perceptions on the learning during the pandemic period. These quantitative data are meant to confirm the previously gathered qualitative data. This means the mixed method in this data involves a sequential data gathering method: semi structured interview and self-administered questionnaire.

The case study methodology is flexible in relation to the research method or data collection method (Bryman, 2012). Case study methodology has no specific method of data collection that is unique to it however in gathering the data, the researcher must be governed by research ethics (Bassey, 1999). To collect the data, this case study used semi-structured interviews. Interview is a conversation with a purpose (Ribbins, 2007) and one of the important sources of a case study's evidence Yin (2014).

The self-administered questionnaire is designed to be answered by 5 Likert-scale answers. The answers to each statement in the questionnaire will be answered using a Likert scale having categories from very positive to very negative, the list of questions has five categories of answers, with the following numbers given:

1 = Strongly Disagree (STS)
2 = Disagree (TS)
3 = Neutral (N)
4 = Agree (S)
5 = Strongly Agree (SS)

In this way, the tendency of respondents to answer in certain columns of the checklist form can be reduced. With this model, the respondent will always read the statement of

each instrument item and also the answer. The data obtained from this scale is in the form of interval data (Sugiyono, 2016, p.169). After data processing is complete, the author will provide a scale on the average result (mean) of each statement using intervals with the following formula:

The importance of interview comes with the paradox of concentration where on one hand a case researcher needs to follow his line of inquiry and on the other should ask the actual (conversational) questions in an unbiased manner (Yin, 2014). Given that this study involved interviewing leaders, the researcher was fully aware of the risk of the researcher bias which Gronn (2007) refers to as 'romanticizing leaders'. This means, the researcher has remained steadfast to remain neutral in listening to the answers of the leaders, especially the ones perceived as the excellent leaders.

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4. Results and Discussion

The results and discussion describe the important results obtained. The results can be presented using tables and figures to make them clearer. The discussion should be analytical, argumentative, logical, and critical. It contains the position or response of the author.

The findings suggest that educational leaders understand servant leadership during the lockdown period as a leadership that prioritizes others by listening, being there and

being involved. One of the educational leaders who have been the leader of the school for more than a decade suggests that

'An academic servant leader should listen to the struggle of the leaders' instruction. Many times, I was in a dilemma between doing what I should do or listening to my subordinates on their struggle. They could come to my office because of their financial matters. A teacher said that her husband was forced to be an online driver after he lost his job due to the pandemic. There was even a time where I should spend 1,5 hours listen to the mother of a student who was not happy with her marriage life'

Another educational leader suggests that academic servant leadership is being there for their subordinates.

'One of my teachers that entered the class was calling me saying that one of her family members got infected by the Covid-19. It was the time when hospitals were full and very difficult to find the alternatives for healthcare assistance. I was forced to be with the teacher through a long-distance communication device. She was in need of sharing her anxiety about the severity of her husband's infection. Thank God, he made it' (L2,35)

Related to the teachers' strategy and effort in teaching during the lockdown period, teachers shared two main themes: informal teaching and optimizing the technology.
When asked about how teachers are preparing for their teaching during the lockdown period an experienced teacher shared:

'It was fun at first because suddenly I was using technology to teach the students. However, as time goes by, I do realize that the inability to meet the students in person has make me unable to monitor the progress of my students. Some students were showing a change in their behaviors. Those used to be very diligent during the normal condition were not performing as they were. Students need to be met informally. This means, we need to meet using zoom, but the meeting was more about sharing and asking them to think about others during the difficult time' (T1, 25)

Besides the informal teaching, teachers also shared that they should utilize various educational technologies, mainly applications to make classes more alive and engaging. A teacher shared her experience in trying to get the students going.

'The second term of lockdown was the period when I should explore different tools to teach. 'Mentimeter' has become something that is no longer interesting and thus, I had to find games that forced them to think and to some extent to move from their seats to find something in their house to be presented'. It was fun to see the students saying that they enjoy the lesson despite the long-distance nature of the education. (T3, 61).

However, despite the teachers' appreciation of the technology, teaching online limits the

teachers' reflection time.

> 'It is sometimes an irony where students were not with you that were supposed to give you more 'me and myself time'. However, whether teaching from home or from the classroom, my mind was always occupied. Reflection time is hardly possible. The moment I close my eyes, I see many issues and the faces of my students that were not happy with their learning progress' (T2, 30)

Another seasoned teacher also shared her anxiety about the authentic growth of her students:

> 'I was about to lower my standard for the grading. I do realize that learning during the pandemic was not easy. Many things should be prepared by the students and their parents. Many exams or assignments could not be monitored and thus, I am really worried about the growth of my students. Do they really understand what they are learning? Do they do the assignments themselves?' (T3, 51).

Besides the reflection time and authentic growth, another teacher was concerned with the lack of intercommunication among friends:

> 'Before the pandemic, me and other teachers were worried about the screen time of the students and obviously the screen time got higher during the pandemic time. This has reduced the peer-to-peer communication among the students significantly. Discussion during the zoom time was not effective as they could not present themselves fully and authentically. Many misunderstandings happened and students felt that they were losing their friendships. This lack of peer-to-peer communication also limits my ability to understand students' situations from the perspective of their friends' (T4, 22).

The other them that has came out from the study is the lack of infrastructure stability where the distance learning was not stable.

> 'The distance learning that was supported by individual infrastructure has caused me to missunderstood my student. He was in and out of the zoom meeting and I thought he was doing it on purpose. He eventually confessed that his internet connection is not stable and that he was forced to use a used laptop that was not reliable for a long hour videoconferencing (T5, 33).

The result shows that the digital teaching method has limits namely teachers' reflection time, authentic growth, peer interactions and lack of infrastructure stability.

The findings and discussion above were confirmed by the descriptive data where the students were asked to share their perception on the teachers' competency, student readiness and infrastructure sufficiency. The total number of students at the case school is 747 and 309 returned filled in the questionnaire. In the three aspects of distance learning, students stated that they felt that none of the three aspects of home learning are considered as strongly positive.

Table 2. Students' perception on the three major elements of distance learning

	Dimensi	Mean	Level
PG	*Teachers Competency to teach online*	3,46	High
KP	*Infrastructure sufficiency*	3,69	High
SR	*Student Readiness*	3,46	High
	Grand Mean	3,54	

On the teachers' competency to teach online, the following table suggests that the students felt that their teachers were not ready to teach online.

Table 3 Perceptions on teachers ability to teach online

	Pernyataan *Persepsi terhadap Guru*	Top Two Box	Bottom Two Box	Mean	Level
PG1	Saya merasa bapak/ibu guru siap dengan perubahan metode pengajaran selama Gloria Home Learning berlangsung	33%	28%	3,17	Medium
PG2	Guru saya menggunakan metode-metode belajar yang kreatif selama Gloria Home Learning	45%	19%	3,35	Medium
PG3	Guru saya mampu menguasai dan menggunakan teknologi dengan baik untuk mendukung pembelajaran semakin mudah saya pahami	62%	14%	3,65	High
PG4	Guru saya bersedia berkomunikasi atau dihubungi diluar jam pelajaran (untuk pertanyaan tambahan atau hal lain yang berhubungan dengan pelajaran)	61%	13%	3,67	High

While on the infrastructure sufficiency, the results can be considered as the highest among the three elements. Students stated that their necessary devices and equipment for online learning are adequate enough.

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Table 4. Perception on infrastructure sufficiency

	Pernyataan *Kesiapan Peralatan*	Top Two Box	Bottom Two Box	Mean	Level
KP1	Saya memiliki koneksi internet yang stabil untuk mengikuti pembelajaran online	45%	16%	3,37	High
KP2	Saya memiliki peralatan-peralatan yang memadai untuk mengikuti kegiatan pembelajaran online (ketersediaan gadget, dll)	74%	5%	3,94	High
KP3	Saat pembelajaran berlangsung, kestabilan listrik rumah saya memadai hingga akhir pembelajaran	63%	10%	3,73	High
KP4	Saya mengikuti pembelajaran online dari tempat yang mendukung atau kondusif	63%	25%	3,72	High

The third element called student readiness suggests that students are not confident enough to work on the assignments themselves, difficult to focus while learning from home and easily got bored. The details could be found in the following table.

Table 5. Perceptions on the student readiness to learn online

	Pernyataan *Student Readiness*	Top Two Box	Bottom Two Box	Mean	Level
SR1	Saya lebih mudah lelah saat mengikuti pembelajaran online	39%	25%	3,24	Medium
SR2	Saya merasa sulit untuk fokus terhadap pembelajaran online karena banyak bentuk distraksi di sekitar saya	51%	16%	3,50	High
SR3	Saya merasa susah berinteraksi dengan teman-teman baru, walau dalam satu kelas saat pembelajaran online berlangsung	49%	20%	3,42	High
SR4	Saya merasa jenuh saat mengikuti pembelajaran online	48%	15%	3,47	High
SR5	Orangtua saya mendukung saya untuk tetap dapat fokus belajar meski dari rumah	70%	5%	3,91	High
SR6	Sulit bagi saya untuk mengerjakan sendiri tugas-tugas yang harus dikerjakan	36%	29%	3,11	Medium
SR7	Sulit bagi para siswa untuk tetap jujur ketika pembelajaran online (dalam pengerjaan tugas maupun ujian)	41%	14%	3,35	Medium
SR8	Kondisi keluarga saya cukup kondusif untuk saya belajar dari rumah	62%	7%	3,70	High

The results show that none of the respondents perceived highly (4,2 above) the performance or the availability of the three major elements of distance learning. This means the distance or home learning still has areas for improvement. Furthermore, there are two issues that should be improved by the academic servant leaders, namely teachers' readiness and student readiness. Students also shared that they have difficulties to focus when they should learn from their home and difficult to communicate with their friends. Students stated they were happy with the teachers' willingness to be contacted outside their office hours during the pandemic and that their teachers are mastering the technology. However, they felt that in terms of mastery of the material, their teachers still should be improved. Another promising result is that the students believe that their parents have supported them enough to go through the home learning experience. Overall, when asked about their home learning experience, 108 students stated that it was negative, 142 positive and 59 neutral.

The findings from the mix data collection method suggests that academic servant leadership in the case school has been implemented as a leadership that listens to the followers and being involved with the problems of the followers. This educational leadership has a strong relationship with the teachers' leadership as they lead their students through their distance learning classrooms. These teachers shared that their educational leaders have helped them to go through the complexities of teaching online.

However, they also shared that their technologies for home learning have four limitations, namely: teacher reflection time, authentic growth of the students, peer-to-peer communication, and infrastructure reliability.

Three of the four findings were confirmed by the students namely teacher reflection time, authentic growth, and peer-to-peer communication. The students shared their technology situation that they are relatively ready for home learning. Teacher readiness. Teacher reflection time has a lot to do with their readiness to teach in the online situation. Authentic growth is difficult to achieve since students find it difficult to focus and easily get tired or bored when following home learning. The peer-to-peer communication is also confirmed to be the factor that has been missing from home learning and this is believed to be an important element of learning.

5. Conclusion

This research is about academic servant leadership in a Christian school in Surabaya. The case school was implementing academic servant leadership during the lockdown period. The educational leaders tried their best to listen to their teachers as these teachers should be forced to teach online under the anxiety of Covid-19. These academic servant leaders also tried to be involved in the daily situations of their teachers both related to their teachers' personal and professional needs. The teachers who have experienced the academic servant leadership also tried to teach in the servant leadership manner where they also try to listen to their students and being involved in the struggles of their students to learn during the pandemic period.

Teachers and students who have been using the digital technologies for their learning do realize that the digital technologies as part of the distance teaching-learning have three major limitations, namely: teacher reflection time, student authentic growth and peer-to-peer communication. Parents who have been considered as very supportive are expected to play more role to instill confidence in their children and that the digital technologies could be used to trigger direct communications such as a video call or limited onsite meetings. These direct communications are expected to minimize miscommunication and enhance the interactions among students during their learning period. To ensure that both teachers and students are ready to do the academic process, educational leaders are expected to do intentional caring programs that can be done as a community of learners.

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