

# ICCE

INTERNATIONAL CONFERENCE  
ON CHRISTIAN EDUCATION



## Christian Education in Digital Technology Era: Challenges and Opportunities

June 4<sup>th</sup>, 2022



UPH PRESS

ISBN : 978 - 602 - 5859 - 17 - 5 (PDF)

**ICCE**  
INTERNATIONAL CONFERENCE  
ON CHRISTIAN EDUCATION



**Christian Education in  
Digital Technology Era:  
Challenges and  
Opportunities**

June 4<sup>th</sup>, 2022



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## Christian Education in Digital Technology Era: Challenges and Opportunities

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ISBN: 978-602-5859-17-5 (PDF)

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Additional copies of this publication are available from

UPH Press  
Building C, 3rd floor  
Universitas Pelita Harapan  
Lippo Village, Karawaci  
Tangerang 15811  
Indonesia  
+6221 5460901  
+6221 5460908 (Fax)

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## Welcome from the Rector of Universitas Pelita Harapan



Shalom and gratitude be to our Lord Jesus Christ! It is because of His love and mercy; we can gather together here in this event.

We are now in the end of the pandemic, where more than two years unprecedentedly we were forced to move to virtual education and embrace digital technology. Out of the millions of educators in Indonesia, both in primary, secondary, and higher education, quickly must learn and implement online teaching and learning. Every educator is required to adapt to various digital learning media, suddenly digital technology is not only a tool but the environment where we are living and interacting with one another.

Not only do the schools have to provide the system to support virtual learning, but educators also have to be equipped to design instructions that fit with the virtual setting. This need eventually triggers various parties to adapt, move, and innovate. Educators use a variety of media as a virtual meeting bridge with students. Not satisfied with just meeting virtual, educators also make some innovations by using other features and exploring any applications that will help provide creative materials and teaching materials.

However, despite of all the improvements and innovations in delivering teaching and learning in digital technology setting, there are many obstacles and challenges. The question remains, are students learning effectively? Especially for Christian educators, we need to keep asking the question, whether we have faithfully and effectively carried the mission of Christ-centered education, facilitating holistic transformational education in this digital technology era?

Christian education must consciously be aware of the current educational challenges while embracing the opportunities through the rapid development of digital technology. We should continuously ponder how to be faithful to our calling as Christian educators in this era of disruption. We should strive to be an exemplary institution in presenting Christian education during the fast-changed of digital technology. We believe that every technological progress is the fruit of cultural mandate to advance humans' life, fostering life given by God. On the other hand, Christians are also aware with our fallen nature, that there is a possibility of missing the point in any good effort that we are trying to do. Further as human beings, are we going to develop holistically if education is reduced by totally virtual learning? These are some questions that we need to keep thinking and discussing.

UPH, especially Teachers College, is grateful that we can host the first International Conference of Christian Education, especially inviting best panelist speakers to inspire us. We hope that through the ICCE event, there will be a forum for us, educators and practitioners of Christian education, to discuss the opportunity and challenges of doing our mission in the midst of such rapid technological advances. We also hope that this event will encourage us that amid various challenges that exist, God is faithful in sustaining us thus giving us hope to embrace the opportunities that are wide open to further our service to provide a quality, holistic, and transformational education.

Finally, enjoy the conference, Lord Jesus bless you.

**Dr. (Hon.) Jonathan L. Parapak, M.Eng.Sc.**

## Welcome from the Dean of Faculty of Education, UPH



Today what is happening in the classroom is different from practices before the pandemic. Changes will continue to occur, especially with the advancement of digital technology, which will become increasingly sophisticated. The interaction of education with technology is inevitable. As Christian educators, we embrace digital technology development. We believe students as the Image of God, and the purpose of educating them is to see them flourish with creativity and innovation for the development of human civilization. However, every technological development that brings about good changes may unwittingly change something essential. For example, now we cannot escape from digital technology. It is ubiquitous; from communication, working, shopping, and many more, all are on the digital platform. It has changed the way we interact with one another. To what extent has it changed us? How can Christian education embrace but also be aware of these?

That is the background of the International Conference on Christian Education with the theme, Christian Education in Digital Technology Era: Challenges and Opportunities. Christian educators must continue discussing this topic to carry out our mission faithfully. Continuously we need to learn and relearn to prepare our students well and be ready to embrace their future as disciples of Christ.

UPH Teachers College is very grateful for the cooperation with various parties, ACSI Indonesia and Australia, and Bandung Theological College, which made this first international conference possible. Likewise, we are blessed with the plenary speakers who are experts in their fields and will share their research and insights. We hope that all the presenters and participants will benefit most from this event. The committee has worked very hard to prepare for this event and we hope that by the end of the conference, the conversation will not stop. Let us continue strengthening Christian education in Indonesia through this forum, and we will meet again at the following conferences.

In the end, as our God has led all the preparation for this conference to take place, let His wisdom guide our conversation! All praise and glory be to God alone!  
God bless.

**Oh Yen Nie, S.E., M.Ed.**

## Welcome from the Head of Bandung Theological Seminary



The ever-evolving world is a part of the Cultural Mandate or the Creation Mandate, which is revealed in Genesis 1:28. Therefore, we should respond to the development of digital technology critically and positively for Christian education in various contexts.

We are grateful for the first International Conference on Christian Education (ICCE) today, June 4, 2022, as the result of the collaboration between the Faculty of Education UPH, ACSI Indonesia, ACSI Australia, Indonesian Christian Education Council, and Bandung Theological Seminary (STTB), to study the opportunities and the challenges of Christian education in digital era, by involving the experts from within and outside the country as the speakers.

Thank you, especially for the willingness of Mr. David Smith (from Calvin University, US), Mr. Darren Iselin (from ACSI Australia), and Mr. Agus Susanto (from ACSI Indonesia), as the speakers, and for all the committee from the Faculty of Education UPH who has been working hard to prepare this conference.

Hopefully, all the opportunities and the challenges in Christian education in the digital era that are studied through this conference will equip fellow educators with more comprehensive and sharper insights from the biblical point of view, so that the purpose of Christian education which is to produce Christian leaders who have a good spirituality, high competence, and strong dedication, can be more realized through this conference.

Welcome to this conference. God bless you!

**Sutrisna Harjanto, Ph.D.**

## Welcome from the ACSI Indonesia National Director



Dear ICCE presenters and participants.

The development of digital technology is rapidly changing the order of human life—which is also developing so swiftly as well. There are those who agree and follow the speed of development, accept it for granted, and even get involved in the development. Still, not a few are also indifferent to it, disagree and refuse to use digital technology for all kinds of reasons that are indeed or are made in accordance with their choice of decision. In addition, there are those who try to be neutral ("wise"), by looking at digital technology such as a double-edged sword or fire which can be used either for good or evil purposes. We have already seen practical examples of these two possible uses of digital technology everywhere.

What about us as Christians? Specifically Christian educators? The term of Christian educator, this can be viewed narrowly or broadly. In a narrow sense, some categorize Christian educators as those who work as teachers or lecturers. But we can also see it from a broad sense, that Christian educators are anyone who has the responsibility to educate, direct, and give vision to other people or the surrounding community. And this means that all Christians are actually educators, because Christians are followers of Christ, and Christ has assigned a role to us, Christians, as salt and light of the world. This means that we as Christians must be a flavor for the world and be a statement of God's truth to the world as well.

I represent Christian schools and Christian educators who are members of the ACSI Indonesia organization. I herewith also welcome all the speakers and participants of 2022 International Conference on Christian Education. This conference is organized by Universitas Pelita Harapan in collaboration with several Christian education organizations including ACSI. I hope that this conference can continue in the future and there will be more Christian educational organizations including churches, and synods, to be able to collaborate, like what is stated by ACSI's motto: Stronger Together, for us to be strong together, as one body of Christ. Let's salt the world more and bring light to the world. I hope that through this ICCE more and more people who work as Christian educators will grow and more Christians in general will be more aware of their calling and will realize that we are all educators, tasters, and proclaimers of God's truth, who need to be equipped and strengthened at all times. Especially through the theme of the 2022 ICCE: "Challenges and Opportunities for Christian Education in Digital Technology Era."

Finally, congratulations to UPH for initiating the first ICCE in 2022. Let us be those who wait on the Lord so that we may gain new strength, like an eagle that soars with the power of its wings, we run and do not become listless, we walk and do not grow weary (Isaiah 40:31).

Thank you, God bless us all.

**Agus Susanto, Ph.D.**

## Welcome from the Chairman of the 1<sup>st</sup> ICCE UPH 2022 Committee



Shalom Aleichem, gratitude be to our Lord Jesus Christ, because of His love and favor, we can gather in this conference. It is such an honor for me to welcome you to the 1<sup>st</sup> International Conference on Christian Education (ICCE) UPH 2022, with the main topic, “Christian Education in Digital Technology Era: Challenges and Opportunities.”

The rapid development of science and technology in today’s digital technology era encourages the emergence of various educational innovations based on learning technology, making it easier for educators and students to access multiple educational contents. This is marked by the ease of obtaining access to information and internet connection speeds. The Covid-19 pandemic has increasingly encouraged the emergence of various forms of digital learning media globally. This unavoidable pandemic requires school administrators’, education providers, educators, and students to be able to adapt to changes in learning patterns from face-to-face learning to online learning. An education system that combines digital technology with the learning process will open opportunities and challenges as real implications of the transformation and paradigm shift of education in the digital technology era, including Christian education in it. Therefore, the 1<sup>st</sup> ICCE UPH 2022 aims to 1) Explain the implementation of digital technology in learning and its implications for students' faith formation; 2) Discuss digital technology development in learning and its implications and influence on the way we communicate and relate to others in Christian educational context an excellent, holistic, and transformational; 3) Enrich understanding to Christian educators regarding the calling response to teach in digital technology era by looking at the opportunities and challenges.

For organizing the 1<sup>st</sup> ICCE UPH 2022, allow me, as the chairman of the organizing committee, to express my deep gratitude and appreciation to the Keynoted Speakers, Mr. David I. Smith, Ph.D. (Professor from Calvin University, USA), Mr. Darren Iselin, Ph.D. (Director of Research and Innovation Christians School Australia), and Mr. Agus Susanto, Ph.D. (ACSI Indonesia Director) for each conference material presented. We also express our gratitude and most profound appreciation to the Advisory Boards and the organizing partner, Mr. Dr. (Hon). Jonathan L. Parapak, M.Eng.Sc. (UPH Rector), Mr. Sutrisna Harjanto, S.Si., M.Div., Ph.D. (Chairman of Bandung Theological Seminary), Mr. Agus Susanto, Ph.D. (Director of ACSI Indonesia), Mrs. Sandra Scott (Executive Officer of International Partnerships and Service Christian Schools Australia) and Mr. Marks Spencer (Director of Public Policy Christian Schools Australia). Likewise, we would like to express our gratitude and most profound appreciation to the Supervisory Board, Mrs. Oh Yen Nie, S.E., M.Ed. (Dean of the Faculty of Education, UPH) and Mrs. Sarinah Lo, Ph.D. (Senior lecturer of Bandung Theological Seminary) and to the Steering Committee Mr. Dr. Budi Wibawanta, S.Sos., M.Si. (Vice Dean of the Faculty of Education, UPH) and Prof. Dr. Niko Sudibjo, S.Psi., M.A. (Department Chair of Educational Technology, Faculty of Education, UPH). Expressions of gratitude and highest appreciation are

conveyed to the entire organizing committee team, who have worked tirelessly to prepare for this conference so that it can be organized successfully. We also express our gratitude and appreciation to the presenters who have shared articles and published works in the form of proceedings and the participants who have involved in this conference.

Finally, we hope through the organizing of the 1<sup>st</sup> ICCE UPH 2022, as educators and leaders of Christian educational institutions, we can collaborate to do concrete works in the area where God has entrusted us in responding to the opportunities and challenges in the digital technology. We will appreciate constructive suggestions and criticisms to improve the quality of future conferences. To God be the Glory.

*For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. - Ephesians 2:10 (ESV)*

**Immanuel Adhitya Wulanata Chirmastianto, S.E., M.Pd.**

# 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 (Priyanto, 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

I want to say thank you to Mrs. Debora Sitinjak, who guided me to finish this paper, and to all of my family and friends. And especially to God, who has given His love to me. Without Him I'm nothing.

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