

# 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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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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## 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.**

# **CEKristol : Collaborative Digital Module for Character Education for Christian Schools in Indonesian Contexts**

**Heriyanto, Wemmy Prayogo**

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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 CEKristol (Character Education Kristal). CEKristol 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. CEKristol 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, Cekristol, 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 CEKristol, a collaborative digital module for Christian schools in Indonesia. CEKristol 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)

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

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 CEKristol 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 CEKristol character education module that the author proposes

### **CEKristol character education module**

The CEKristol 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)

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 CEKristol 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.

CEKristol 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 CEKristol 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 CEKristol module, there are some basic elements that build this module :

1. Module Name : CEKristol (Character Education Kristal). The material and menu for the CEKristol 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 CEKristol 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: CEKristol 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.

CEKristol 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 CEKristol 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 CEKristol 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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