

ICCE

INTERNATIONAL CONFERENCE
ON CHRISTIAN EDUCATION



Christian Education in Digital Technology Era: Challenges and Opportunities

June 4th, 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 4th, 2022



UPH
UNIVERSITAS PELITA HARAPAN

FAKULTAS
ILMU PENDIDIKAN



sttb
Bandung Theological Seminary

ACSI 
²
STRONGER TOGETHER
INDONESIA

ACSI 
Association of Christian Schools International
AUSTRALIA

ICCE 
INTERNATIONAL CONFERENCE
ON CHRISTIAN EDUCATION

Christian Education in Digital Technology Era: Challenges and Opportunities

Copyright © 2022 by UPH Press. All rights reserved.

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

Editors:

Dr. Yohanes Edi Gunanto, M.Si.

Henni Sitompul, M.Si.

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)

Table of Contents

LIST OF COMMITTEES	7
Welcome from the Rector of Universitas Pelita Harapan	9
Welcome from the Dean of Faculty of Education, UPH	10
Welcome from the Head of Bandung Theological Seminary	11
Welcome from the ACSI Indonesia National Director	12
Welcome from the Chairman of the 1 st ICCE UPH 2022 Committee	13
A. Keynote Sessions	15
Home-Coming: Restoring a Theology of Place within Christian Education	15
<i>Darren Iselin</i>	
B. Paralell Session	29
Application of Reinforcement to Improve Students' Activity during Online Learning in the Biblical Worldview	29
<i>Inggrit Priscilya Samada, Yohanes Edi Gunanto</i>	
University Students' Responses toward Lecturers' Usage of Speech Acts on Planning Assessment for Learning Course	38
<i>Wiputra Cendana, Elisabet Dewi Rumanti, Yemima Handoyo</i>	
The role of Christian teachers during the COVID-19 Pandemic is Based on The Study of Teleological Philosophy Within The Framework of Reformed Theology	49
<i>Siti Arisa, Debora Suryani Sitinjak</i>	
Measuring The Readiness Level of the School as a Resolution to Learning Lost issue During the Pandemi	59
<i>Seri Damarwanti, Anthoneta Ratu Pa</i>	
Students' Views on Educational Videos about Anti-Corruption Value Education in Online Service-Learning Projects	69
<i>Juliana Tirza, Wiputra Cendana, Steven Setiadi</i>	
BYOD (Bring Your Own Devices) Policy Implementation in Secondary School: The Advantages and Drawbacks	78
<i>Kalvin Sandabunga</i>	
The Role of Christian Teacher as "in loco parentis" in Digital-Based Educational World according to Anthropological View	89
<i>Imanuela Izaabel Izaac, Wiputra Cendana</i>	
CEKristol : Collaborative Digital Module for Character Education for Christian Schools in Indonesian Contexts	99

<i>Heriyanto, Wemmy Prayogo</i>	
Interactive and Multimodal Learning of Hermeneutics Courses with Hermes AI Chatbot	109
<i>Arianto Pakaang</i>	
A Review of Augmented Reality, Its Advantages and Usages in Education in Indonesia	122
<i>Carlos Camelo, Dessy Rahmawati, Elvin Krismaswati Mendrofa</i>	
Information and communication technology (ICT) subject as a tool for students to preach the gospel	136
<i>Gerald Yohanes Meyners, Lastiar Roselyna Sitompul, Vallery Valencia Pasanea</i>	
Implementation of the Synchronous Learning Method in Intra-Curricular Activities in CTLS at UPH Medan Campus	149
<i>Danny Philipe Bukidz, Daniel Cassa Augustinus</i>	
The Development of Hybrid Learning Scenario in Satya Wacana Christian University: Opportunities and Challenges	158
<i>Christian Bernard Nichols Djami, Tri Nugroho Budi Santoso, Herry Sanoto</i>	
Online Shopping Decisions Towards Consumptive Behavior in A Christian Perspective: Case Study Cohort 2019 Economic Education and Primary Teacher Education	168
<i>Selvi Esther Suwu, Musa Sinar Tarigan</i>	
The Ways Technology Fulfilled The Traditional Forms of Education : <i>A Case Study of Moodle Learning Management System</i>	179
<i>Azalia Yisrael, Mira Oktri Yanti Brahmana</i>	
Christian Epistemological Study of Enduring Understanding as a Result of Meaningful Online Learning	192
<i>Tabitha Grace Larasati, Pingkan Imelda Wuisan</i>	
Recommended Learning Methods for Teachers to Forming Students' Critical Mindset in Globalization Era	203
<i>Andre Wilianto, Elisa Hermina, Marisa Milenia, Mona Prischilla, Henni Sitompul, Kurniawati Martha</i>	
Servant Leadership Informed by Christian Worldview: A Case Study in Lentera Harapan Schools	211
<i>Yonathan Winardi, Oh Yen Nie, Wiputra Cendana, Christina Dwi Putri</i>	
Student Teachers' Critical Reflection towards Online Microteaching.....	221
<i>Atalya Agustin, Destya Waty Silalahi</i>	
Quality Distance Learning in the Era of the Covid-19 Pandemic.....	228

Herry Sanoto, Dani Kusuma, Mila Chrismawati Paseleng
Addressing Collaboration Needs In The Middle Isolation of the Digital Era Based On a
Christian Perspective 239

Bernard W. Napitupulu
Basic Christian Leadership Training Implementation Need Analysis for Teachers College
Indonesia..... 248

Juniriang Zandrato
A Christian Perspective: On Becoming Reflective in Search of a Meaningful Life 259

R. A. Trisnowati
The Application of Guided Inquiry Learning Model to Strive for the Activeness of High
School Students in Online Learning 267

Elisabeth Pracilia Zega, Candra Yulius Tahya
Roles of Christian Teachers: The Use of Literature to Guide Students in Confronting
Issues in Digital Technology Era..... 278

C Kiky Puspita Anggraeni, Debora Pratiwi Sibarani
Academic servant leadership in lockdown: a case study of digital teaching-learning
during the Pandemic Covid-19 in a Christian school in Indonesia 289

Ricky, Natha Bella Angella

LIST OF COMMITTEES
INTERNATIONAL CONFERENCE ON CHRISTIAN EDUCATION (ICCE)
Saturday, June 4, 2022, 08.00-15.15 WIB

Advisory Board :
1. Dr. (Hon.) Jonathan L. Parapak, M.Eng.Sc. (Rector of UPH).
2. Sutrisna Harjanto, S.Si., M.Div., Ph.D. (Chairman of STT Bandung).
3. Agus Susanto, Ph.D. (Director of ACSI Indonesia).
4. Oh Yen Nie, S.E., M.Ed. (Dean of FIP-TC, UPH).

Person-in-Charge : Oh Yen Nie, S.E., M.Ed.

Steering Committee :
1. Dr. Budi Wibawanta, S.Sos., M.Si. (Vice Dean of FIP-TC, UPH).
2. Prof. Dr. Niko Sudibjo, S.Psi., M.A. (Departement Chair of Master of Education Program, UPH).
3. Sarinah Lo, Ph.D. (Lecturer of STT Bandung).

Chairperson : Imanuel Adhitya Wulanata Christmastianto, S.E., M.Pd.

Vice Chairperson : Lastiar Roselyna Sitompul, S.Si., M.Pd.

Secretary : Krisnajanti

Treasurer : Kristina Indiah R. Undari, S.E.

1st Division: EVENT

Coordinator : **Billy Mumu, M.Pd.**

Members :
1. Candra Yulius Tahya, M.Si.
2. Iko Agustina Boangmanalu, M.Pd.
3. Yanti, S.I.P., M.Sc., M.Th.

2nd Division: PUBLIC RELATION

Coordinator : **Yogi Saputra, S.Pd.**

Members :
1. Neneng Andriani, S.Sn., M.Pd.
2. Lygia Priscilla Tambunan, S.Psi.

3rd Division: REVIEWER & PROCEEDINGS

Coordinator : **Henni Sitompul, M.Si.**

Members :
1. Darren Iselin, Ph.D.
2. Dr. Ashiong Parhehean Munthe, M.Pd.

3. Dr. Collin Beaton
4. Dr. Janine F. Allen
5. Dr. Pamela Harvey
6. Dr. Pingkan Imelda Wuisan, S.IK., M.Pd.
7. Dr. Ir. Wahyu Irawati, M.Si.
8. Dr. Yohanes Edi Gunanto, M.Si.
9. Dr. Yonathan Winardi, M.Pd.
10. Abednego Tri Gumono, M.Pd.
11. Asih Enggar Susanti, M.Pd.
12. Atalya Agustin, M.Pd.
13. Chandra Han, S.T., M.Div., Th.M.
14. Imanuel Adhitya Wulanata Christmastianto, S.E., M.Pd.
15. Juniriang Zandrato, M.Pd., M.Ed.
16. Lastiar Roselyna Sitompul, S.Si., M.Pd.
17. Meicky Shoreamanis Panggabean, S.S., M.Pd.
18. Michael Recard, S.S., M.Hum.
19. Neng PriYanti, S.Pd., M.Ed., M.A.
20. Sandra Scott
21. Selvi Esther Suwu, S.E., M.M.
22. Siane Indriani, M.Pd.
23. Wiputra Cendana, B.Sc., M.Pd.

4th Division: MULTIMEDIA, TECHNOLOGY, AND DOCUMENTATION

Coordinator : **Wiputra Cendana, B.Sc., M.Pd.**

Members :

1. Michael Recard, S.S., M.Hum.
2. Meicky Shoreamanis Panggabean, S.S., M.Pd.
3. Jessica Elfani Bermuli, S.Pd., M.Si.

5th Division: REGISTRATION AND ADMINISTRATION

Coordinator : **Robert Harry Soesanto, M.Pd.**

Members :

1. Indra Praja Kusumah, M.Pd.
2. Jessica Florensia Irene, S.I.Kom
3. Ganda Sari, S.T., M.A.

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 1st 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 1st 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 1st 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 1st 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 1st 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.

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

Danny Philipe Bukidz¹, Daniel Cassa Augustinus²,

^{1,2}Business School, Universitas Pelita Harapan

e-mail: 1danny.bukidz@uph.edu; 2daniel.augustinus@uph.edu

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:

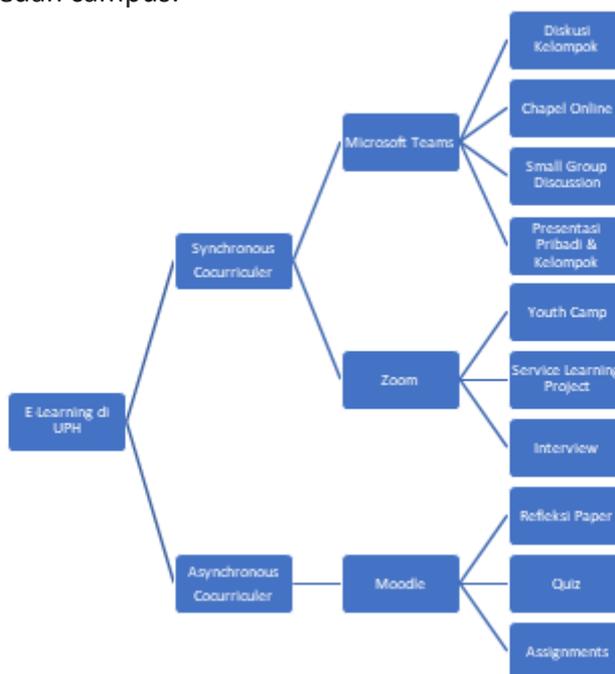


Figure 1 Model of E-learning at UPH Medan Campus

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.

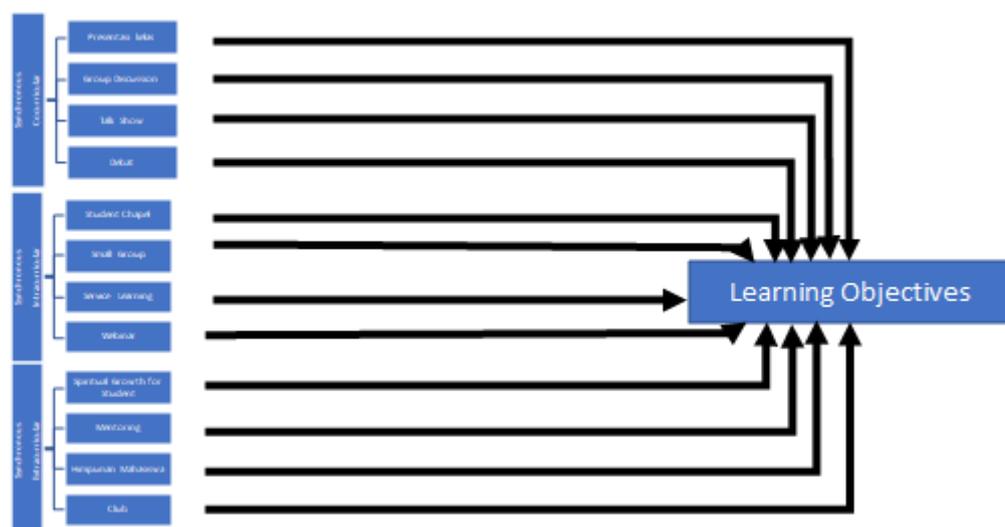


Figure 2 Model of Synchronous Learning to Learning Objectives

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

Thank you for UPH Medan Campus for supporting the research and the publication.

References

- Augustinus, D. C., & Rais, S. (2021). Pengaruh atas Keikutsertaan di Hospitality Club terhadap Keinginan untuk Bekerja di Bidang Perhotelan. *VITKA Jurnal Manajemen Pariwisata*, 3(1), 16–24.
- Aveling, E. L., Gillespie, A., & Cornish, F. (2015). A qualitative method for analysing multivoicedness. *Qualitative Research*, 15(6), 670–687.
<https://doi.org/10.1177/1468794114557991>
- Burck, C. (2005). Comparing qualitative research methodologies for systemic research: the use of grounded theory, discourse analysis and narrative analysis. *Journal of Family Therapy*, 27(3), 237–262. <https://doi.org/10.1111/j.1467-6427.2005.00314.x>
- Carr, W., & Kemmis, S. (1986). *Becoming Critical*. In *Taylor and Francis Group*. New York: Deakin University Press.
- Chomaidi, & Salamah. (2018). Pendidikan dan Pengajaran: Strategi Pembelajaran Sekolah. In *Jakarta: PT Grasindo*. Retrieved from https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=Pendidikan+dan+Pengajaran%3A+Strategi+Pembelajaran+Sekolah&btnG=
- Driscoll, M. (2010). *Web-based training: Creating e-learning experiences*. Retrieved from [https://books.google.com/books?hl=id&lr=&id=SQb9GNZMV6cC&oi=fnd&pg=PR3&dq=Driscoll,+M.+\(2002\).+Web-based+training:+Creating+e-learning+experiences.+San+Francisco:+Jossey-Bass/Pfeiffer&ots=GI933a2_C8&sig=SlrLiYf0exfZUdrewaTGSBQyaPk](https://books.google.com/books?hl=id&lr=&id=SQb9GNZMV6cC&oi=fnd&pg=PR3&dq=Driscoll,+M.+(2002).+Web-based+training:+Creating+e-learning+experiences.+San+Francisco:+Jossey-Bass/Pfeiffer&ots=GI933a2_C8&sig=SlrLiYf0exfZUdrewaTGSBQyaPk)
- Earthy, S., & Cronin, A. (2008). NARRATIVE ANALYSIS. In N. Gilbert (Ed.), *Researching Social Life, 3rd Edition*. London: Sage.
- Elliott, J. (1991). *Action Research for Educational Change. Developing teachers and teaching* (p. 163). p. 163. Retrieved from <https://books.google.com/books?id=TX5EBgAAQBAJ&pgis=1>
- Farrell, G., Ambiyar, A., Simatupang, W., Giatman, M., & Syahril, S. (2021). Analisis Efektivitas Pembelajaran Daring Pada SMK Dengan Metode Asynchronous dan Synchronous. *Edukatif: Jurnal Ilmu Pendidikan*, 3(4), 1185–1190.

- <https://doi.org/10.31004/edukatif.v3i4.521>
- Farquhar, J., Michels, N., & Robson, J. (2020). Triangulation in industrial qualitative case study research: Widening the scope. *Industrial Marketing Management*, 87, 160–170. <https://doi.org/10.1016/j.indmarman.2020.02.001>
- Harmadi, M., Tinggi, S., Baptis Indonesia, T., Agung, A., Mahasiswa, J., Sekolah, P., ... Indonesia, B. (2020). Pembelajaran Efektif Pendidikan Agama Kristen Generasi Milenial. *PASCA: Jurnal Teologi Dan Pendidikan Agama Kristen*, 16(1), 62–74. <https://doi.org/10.46494/PSC.V16I1.72>
- Jung, I., Nishimura, M., & Sasao, T. (2016). *Liberal Arts Education and Colleges in East Asia : Possibilities and Challenges in the Global Age*. Retrieved from <http://www.springer.com/series/11872>
- Narayana, I. W. G. (2016). Analisis terhadap hasil penggunaan metode pembelajaran synchronous dan asynchronous. *Seminar Nasional Teknologi Informasi Dan Multimedia*, 4(1), 139–144. Retrieved from <https://ojs.amikom.ac.id/index.php/semnasteknomedia/article/view/1255>
- Pazmiño, R. W. (2010). Christian Education is More Than Formation. In *CEJ: Series* (Vol. 3).
- Roslan, N. M., Shukri, M., & Hamid, A. (2020). The Effectiveness of Co-Curricular Activities By Integrated Living Skills Unit in Enhancing Students' Soft Skills. *E-BANGI: Jurnal Sains Sosial Dan Kemanusiaan*, 17(4), 162–172.
- Sari, S. P., & Bermuli, J. E. (2021). Pembentukan Karakter Tanggung Jawab Siswa pada Pembelajaran Daring Melalui Implementasi Pendidikan Karakter. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran*, 7(1), 110. <https://doi.org/10.33394/jk.v7i1.3150>
- Yalman, M., Basaran, B., & Gonen, S. (2017). Education faculty students' Levels of satisfaction with E-Learning process. *European Journal of Contemporary Education*, 6(3), 604–611. <https://doi.org/10.13187/ejced.2017.3.604>



UPH PRESS

Penerbit UPH Press
Kampus Universitas Pelita Harapan
Gedung C Lantai 3
Jl. MH. Thamrin 1100 Lippo Village
Karawaci, Tangerang 15811

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

