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Christian Education in Digital Technology Era: Challenges and Opportunities

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

June 4th, 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 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 Chrismastianto, S.E., M.Pd.

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

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Abstract

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

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

1. Introduction

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

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

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

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

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

2. Literature review

2.1. Enduring Understanding

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

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

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

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

2.2. Meaningful Learning

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

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

2.3. Christian Epistemology

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

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

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

3. Research Method

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

4. Results and Discussion

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

Whether the learning is held online, or onsite, meaningful learning must still be carried out. In this pandemic period, teachers need to implement meaningful online learning so that students still get essential concepts in learning. Remember that meaningful online learning combines pedagogy, technology, and organizational support (Yoon, 2003). For the pedagogy side, according to Baharuddin (2020), the things that need to be done in conducting meaningful online learning are 1) explain the relationship between new information and old information, 2) teach the general ideas, then go into more detail, 3) show similarities and differences between the new and old information, 4) ensure students master old information completely before new ideas are presented, and 5) ensure students get information meaningfully to ease them remember it longer.

Teachers can also do some strategies stated by Indrajit (2020). These strategies are suitable for online learning and will improve students' experience during the learning process. This way, students can find the learning process meaningful to them. The first strategy is to give assignments or questions for which there are no straight answers those students cannot directly find on the internet. This way students are "forced" to go through a thought process to get the requested answers. Second, personalize the learning context as an exercise or assignment, so students cannot copy the results of their friends and experience what he or she is learning. Third, conduct content-based discussions that require internet surfing (browsing). This kind of discussion makes students focus on answering a question that requires various aspects to think about. Next, teachers can create situations where students must collaborate in groups. The teacher can also develop situations that trigger debate and quality critical thinking. The debate will help students express their opinions, whether they agree or disagree so that they get different views on a topic. Another strategy teachers can use is creating scenarios full of impromptu surprises that are generated randomly by computers. It helps students think creatively and be original in producing work. In this online learning situation, using various gamifications to conduct formative evaluations can also be a way for students to feel enjoyment throughout the learning process. Last, teachers can invite students to interact with various other learning resources - students are more creative in finding learning resources, such as journals, books, expert interviews, and etc.

Meaningful learning involves student in its process. According to Brummelen (2009), just like in onsite or face to face learning, students can still actively participate in the learning process as a response to the new information the teacher gives. Students can start actively remembering their experiences related to learning materials, looking for additional information, and connecting experiences with the teacher's material. Students can also search deeper for connections from the material presented and begin to formulate conceptual sentences that are understood. Students can use the concepts they have compiled as a guide for solving problems or case studies given by the teacher. Students need to think critically and actively take the initiative to get additional information from teachers and other sources (Wiggins & McTighe, 1998). At the end of the learning process, students should be able to use their understanding concepts to solve their problems in the real world and carry the concept into adulthood. In this phase, students finally grasp the concept, namely enduring understanding, which results from meaningful learning and collaboration between students and teachers.

The use of technology is one thing that differentiates online learning from face-to-face learning. Technology gives many advantages during this pandemic situation to help educational organizations conduct a learning process. It helps teachers and students save their time, for they gain new knowledge immediately after content is shared. It also trains students to learn cooperatively in a fun and interesting way. Technology shared some disadvantages too. There are some distractions for students and teachers to stay focused on the learning process when there are so many other things that attract their attention. Students tend to copy and paste some information they find on the internet to fulfill their tasks or assignments (Baque, Cevallos, Natasha, & Lino, 2020). To reach meaningful online learning, teachers and students need to be committed to using the technology wisely, at least during the learning time, so the technology can be used optimally to help students and teachers reach their learning goals.

Gillett-Swan (2017) states some tips, which are about feelings and attitudes that students should have because of meaningful learning. Teachers also need to improve their online teaching and class management skills to gain this feeling among students. In online learning that separates a group of learners, it is not only learning content that is important to pay attention to but also the togetherness and relationships that occur in the classroom community. This does not directly affect students' enduring understanding cognitively, but it does affect their learning experience, which certainly makes it easier for students to understand the learning received. Students have a sense of belonging to the classes they attend to be motivated to apply the knowledge they gain to a larger community scale.

One of many forms of organizational support in online learning is assessment. Gikandi (2011) stated that the assessment carried out in the classroom can affect how meaningful the learning is. In an online context, the assessment can help students be active, interactive, think contextually and collaboratively, reflect, gain insight from new perspectives, and control themselves in carrying out assessments. Of course, flexible assessments can be given to carry out meaningful learning, freeing students to give their opinions about relevant phenomena around them. Thus, students feel that they get an impression and meaning in their lives even through online learning.

Meaningful online learning that is carried out well can ultimately produce a concept of knowledge known as enduring understanding. Enduring understanding is a matter that is directly related to an outcome of a meaningful and touching learning process for students. This is because enduring understanding is the insight that students get from the process of understanding something and connecting it with experience so that everything makes sense and expands students' knowledge. Students remember enduring understanding because it is valuable beyond the classroom. More specifically, enduring understanding will be left in students' minds when a concept can be used in their daily lives, even though the small details of their learning have been forgotten (Wiggins & McTighe, 1998).

Involving students in learning to shape their understandings aligns with the principle that students are God's unique creation with their respective talents, interests, and objective in each other's life. Students have the right to be free, apply creativity, and be responsible in applying the learning result in their lives as part of people who have been redeemed by God (Graham, 2009). When meaningful learning produces enduring understanding, students can develop the concept in a field they like and find things new for they know more. The role of the teacher here is not dictating but giving freedom, being a facilitator to guide students' thoughts, giving suggestions and input, and evaluating students' projects (Brummelen, 2009).

Christian epistemology is the right philosophy branch to learn about students' understanding and thoughts. Christian Epistemology has one starting point to think: all knowledge comes from God. This thing is written inside the Bible that the Lord gave wisdom, knowledge, and cleverness (Proverbs 2:6). To gain this knowledge, man needs to surrender and ask for guidance Lord because the beginning of knowledge is the fear of the Lord (Proverbs 1:7). Because all knowledge in this world originated from the Lord, then every human theory and idea should not be contrary to the knowledge from the Lord

(Verster, 2020). The existence of theories against the knowledge from the Lord shows the fall of man in sin that makes man define Truth as something relative and centered on man's understanding alone (Calvin, 2000). Man can obtain knowledge from anywhere, for example, the five senses, human ratio, intuition, and authority rules. However, if all that originated from man alone, several things cannot be aligned with the Lord as the source of Absolute Truth (Knight, 2009).

For Christian education, the proper understanding will lead to a better social life and strengthen human relations with their Creator, the trustworthy source of Truth (Erickson, 1990). When humans know and understand the actual concepts revealed by God, humans will use that knowledge to enjoy God and all His works, preach God's word with joy, and know God better (Piper, 2012). Students who know God well through the learning they get and remember God's work in their lives will use what they know to serve, innovate, and put the people's interests above their interests. Students will be able to achieve the goal of Christian education, which is to prepare students for the task of serving God responsibly (Brummelen, 2009).

The description above shows that enduring understanding resulting from meaningful online learning can significantly impact students' lives, even more so on God's work in student's lives and how important a meaningful learning process is to be applied in the classroom. Teachers and students both have a role in realizing a meaningful learning process. Teachers are expected to be agents of transformation for students. Not only transferring knowledge to students so that those who do not know become aware but also transforming students' lives in the knowledge and example of Christ (Cendana, 2019). The transformation carried out can start with implementing meaningful learning in the classroom. Teachers can do several things, including motivating students throughout learning, adjusting the delivery order of learning concepts, using interactive methods, using effective learning media, adding case studies or problems related to learning materials, and actively involving students in the learning process (Chairudin & Dewi, 2021; Dewi, 2017; Suaeb, Degeng, & Amirudin, 2018). By trying to conduct meaningful learning, teachers are continuously trained to be creative and innovate in the classroom according to the needs of students in their time. When teachers succeed in facilitating students to understand a concept and make it their enduring understanding, they have successfully carried out meaningful learning, touching students' personalities and transforming them in their cognitive, affective, and psychomotor domains.

In the principle of enduring understanding, teachers must think about three things, namely "what is valuable to learn?", "What is the evidence of that understanding?" and "how is the learning experience that can shape student understanding?" (NSW Government, 2021). In the first question, the teacher should answer it by returning to the trustworthy source of Truth, namely the Bible, and remembering the Creator of all things, namely God. When teachers think about this and apply it to learning activities, the result is that students know that every knowledge that humans have was created and revealed by God so they live to glorify Him and enjoy God's love in their lives (Rumanti, 2020). The second question will bring learning based on actual Truth to understanding the world's knowledge in accordance with the Truth in the Bible. The third question relates to meaningful learning because it involves student activities to discover so that learning becomes meaningful and not easily forgotten by students (Rumanti, 2020).

The enduring understanding that results from a meaningful online learning process is essential for constructing students' thinking. In order to gain an enduring understanding of a lesson, the active role of teachers and students is needed. In addition, the teacher's role is to facilitate and guide students so they do not get out of the corridor of actual knowledge. The branch of Christian philosophy of epistemology has explained that all knowledge understood by humans should not contradict the true mind of the Truth. Every knowledge comes from God and is revealed through the Bible (Frame, 2002). Students have the right to get the correct understanding to remember and understand during their lives. It impacts themselves, relationships with others, service assignments, and relationships with God based on The Bible as the only absolute authority (Grudem, 1994).

5. Conclusion

Enduring understanding is a concept of student thinking that students carry until they are adults and can be applied in various fields resulting from a meaningful online learning process and plays an essential role due to the construction of students' thinking. Meaningful online learning is realized by combining pedagogy, technology, organizational support, and student-teacher collaboration. The teacher's role is to structure interesting, interactive, and engaging learning. Teachers should pay attention to factors that make an online learning process conducted meaningfully and lead students to find their enduring understandings revealed by the Lord. It needs the teacher's willpower to practice and innovate the learning process and share with others. Meanwhile, the student's role is to participate in the learning enthusiastically and diligently by connecting information from teachers and other sources with experiences or events around them.

Some tips given related to the meaningful online learning practice are paying attention to the topic or lesson that is being shared, encouraging students to actively participate in the class activity, using the technology wisely and appropriately, having a good and professional student-teacher relationship, and providing organizational support to help students reach enduring understanding from the lesson they received.

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