

# 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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**ICCE**  
INTERNATIONAL CONFERENCE  
ON CHRISTIAN EDUCATION



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

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



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

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## 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 Chrismastianto, S.E., M.Pd.**

# **Roles of Christian Teachers: The Use of Literature to Guide Students in Confronting Issues in Digital Technology Era**

**C Kiky Puspita Anggraeni<sup>1</sup>, Debora Pratiwi Sibarani<sup>2</sup>**

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## **Abstract**

Digital technology has caused humans to be alienated from the real world due to increased dependence on devices and decreased social interaction. On the contrary, access to digital technology, which is broad and unlimited, brings out the other problems. Literature learning is a pivotal element in education as it will not only improve critical thinking skills, but also hone students' empathy. This article used a review of literature as a qualitative method to describe the roles of Christian teachers, whether in language classes or not, in selecting literary works to be read by students and guiding students in appreciating literary works. Thus, the purpose of this literature review is to emphasize the role of Christian teachers in using literature to guide students in confronting both local and global social issues, which will enhance their qualities as true disciples of Christ in digital technology era.

**Keywords:** Digital Technology, Christian Teachers, Literary Works, Literary Education, Literature

## **1. Introduction**

Digital technology is defined as technology that no longer uses human or manual labour, but uses automatic operation, which has surpassed the analogue system, so that it uses a computerized system or number format that can be read by a computer (Aji, 2016). The development of technology from analogue to digital has made the world experience many changes rapidly in various fields. Because of its many functions that help human daily life, in this digital era, humans cannot be separated from the use of digital technology.

Apart from all the benefits it provides, digital technology also presents its own challenges. Digital technology has caused humans to be alienated from the real world due to increase dependence on devices and decrease social interaction. Because all areas of life, from education, work, to entertainment can be accessed through the same device, humans cannot be separated from the device. This of course causes a decrease in social interaction coupled with the Covid-19 pandemic as an accelerating factor, which has made humans increasingly alienated from real life. For teenagers, this has an impact on reducing empathy in everyday life (Kanekar, 2018).

Access to digital technology, which is so vast and unlimited, also brings other problems to life. Problems such as hoaxes, pornography, and originality are increasingly occurring in our social environment (Setiawan, 2017). The existence of digital technology accelerates the spread of false news, facilitates access to pornography for all ages, and intensifies the theft of other people's ideas.



With the problems in this digital technology era, educators do not stay silent. Education is believed to be able to overcome these problems by implementing various strategies to improve students' critical thinking skills and hone students' empathy. One way that educators can use, regardless of whether they are literature teachers or not, is to use literature as a learning tool (Bal & Veltkamp, 2013; Rowe, 2018).

A good literary work will compel the students who read it to read it with pleasure but still be careful, reflect on it and carry it in an active dialogue, both with themselves and with others. "The themes, style, content, meanings, and structure of true literature challenge you intellectually and imaginatively. Other forms of writing usually do not." (Muller & Williams, 1994, p. 4). Literary works that have been well curated will also hone the empathy of students who read them because literary works are able to introduce various experiences that students may have never encountered in their real lives, around them.

This article intends to discuss the role of Christian secondary teachers, both language teachers and not, in using literature to guide students in solving problems that arise in this era of digital technology. Therefore, the roles are explained into these objectives; 1) By maximizing the teachers' role in choosing literary works, students can be exposed to important issues in the digital era, 2) By guiding students in literary appreciation activities, the teachers carry out their role to intrigue students in critical thinking and foster empathy, so that various issues in the digital era can be discussed in the classroom. Eventually, this article will enrich the quality of Christian teachers as true disciples of Christ who work in the era of digital technology.

## **2. Literature review**

Damono (2021) explains that the role of teachers who teach literature is as a older learning partners for the students. What is meant by partner who study together is that both teachers and students read and study the same work at a time. In this process, both parties have their own processes and perspectives, which will be further processed in a dialogue. What is meant by more mature partner is that teachers have more experiences than students, so they are able to guide students in expressing their responses, showing appreciation, and understanding the author's view of life. This will affect how students react to literary works before, during, and after reading literary works.

Meanwhile, Purves (1972, p. 25) divides the role of the teachers of literature into these objectives:

1. The teachers must provide each student with as many different texts as possible.  
By giving students exposure to various literary works, we introduce students to different situations in the world in terms of politics, economy, social, culture, and other aspects of life. In the end, it will be an introduction to different life contexts in literary works that will enrich students' knowledge.
2. The teachers must encourage each student to respond as fully as he is able.  
After reading a literary work, students are invited to respond to what they have read by giving their opinions or comments about the elements in the work, such as themes,

characterizations, plots, settings, and other elements in literary work. From there, teachers can find out whether students really understand the literary works they have read.

3. The teachers must encourage students to understand why they respond as they do. However, the other important role of teachers in teaching literature is to ensure that students really understand how they respond to literary works according to the existing text and context. When they understand why they respond the way they do, they will be motivated to dig deeper into the literary work and relate it to their own lives or the conditions that happen around them.
4. The teachers must encourage students to respond to as many texts as possible. These students' responses are important to bring students to read more literary works and motivate them to respond to other literary works, for example by comparing them with literary works from different authors in their own country, as well as literary works translated from foreign authors. In the end, students become accustomed to responding to the literary works they have read and make reading activities a meaningful activity for them.
5. The teachers must encourage students to tolerate responses that differ from his/her. In addition of learning to respond to what they have read, teachers also have a role to motivate students to appreciate and respect other responses in reading a literary work. Literary works can be enjoyed by many people, and everyone must have their own opinion about the literary works they have read. Those different opinions that enrich the value of a literary work because this appreciation is given by the readers who come from different backgrounds.
6. The teachers must encourage students to explore their areas of agreement and disagreement. In responding to different opinions from one reader to another, the teachers also act as a mediator who must teach students how to respond to things they agree or disagree with from other people's opinions on a literary work that they have read together. Through this experience, students can understand different perspectives offered by other students on a literary works which will later broaden their horizons.

Besides, Osorio (2012) explains that teachers should take five roles during literature discussions: facilitator, revoicer, modeler, pusher, and evaluator. These roles allow teachers to build a purposeful manner of students from the beginning of discussion because students need to have someone to guide them at any age. During the literature discussion, teachers must ensure that students get to talk, share their personal connections, and reflect on their lives. Therefore, it is extremely important that teachers provide literary works that students be able to relate to or encourage students to discuss the issues related to their classroom, community, and world.

In addition, Vijayarajoo & Samuel (2013) explain the important roles of teachers in teaching literature through teacher literature circles (TLC):

1. The teachers should help students to understand the text better. During the literature discussion, the teachers could ask students to explain their understanding of the literary works by making personal connections from the character referred to in the text to their own experiences. This activity will help students to build their understanding of their prior knowledge and personal experiences with the text

situation on relationships.

2. The teachers should intrigue students to make implications from the discussion.  
The teachers can narrate students' responses to a part of the text which engages students during classroom interaction. This process could give students the idea to begin their reflection and then lead the students to think about what could be implied in their lives from the literature text.
3. The teachers should negotiate the classroom strategies in teaching literature.  
To guide students toward certain moral values in appreciating literary works, teachers should facilitate the students with classroom activities that would engage and enlighten students to discover many interpretations from the text. The strategy also should help students to organize their knowledge in a presentable and more comprehensible way while making meaningful learning experiences during the classroom experiences.

Many have discussed the role of teachers in assisting students in studying literary works, but there are no specific writings discussed the role of Christian secondary teachers in using literary works in confronting issues in the digital technology era. Therefore, this article can be used as a reference for teachers in any subject to assist students in appreciating literary works in the classroom.

### **3. Research Method**

This article used a review of literature as a qualitative method to describe the roles of Christian teachers, whether in language classes or not, in selecting literary works to be read by students and guiding students in appreciating literary works. A literature review is a written summary of articles, books, and other documents that describes the past and current state of knowledge about a topic, organizes the literature into topics, and documents a need for a proposed study (Creswell, 2012, p. 105).

The important procedures and techniques involved in conducting a literature review in this article use four phases (Synder, 2019):

1. Designing the review  
This phase begins by defining the topic to map and select the topic, defining the research question of the topic, identifying the types of information needed, and preparing the keywords for conducting the research.
2. Conducting the review  
There are three types of information from the text gathered: data, statement, and theory. This article reviews related statements from the competent scholars, officials, or researchers, and theory and definitions about the process, condition, or relation between the variables in this article.
3. Analysing the information  
This phase allows the researchers to conduct the reading analysis and make the synthesis by stating the topic that being discussed in the paragraph, adding the sources, or using paraphrases to state the idea, and then interpreting the significant supporting quotes to the topic of discussion.

#### 4. Writing the review

Finally, make the sentences explaining how the sources relate to each other and evaluate the discussion topics.

Eventually, this article offers both depth and rigor discussion that captures information and insights to demonstrate the roles of Christian teachers in selecting the literary works to study and guiding the students in appreciating the literary works. In addition, a quality literature review needs to be replicable as the readers could replicate the study and reach similar findings (Synder, 2019).

### 4. Results and Discussion

#### A. *The Roles of Christian Teachers*

In the Indonesian Dictionary or *Kamus Besar Bahasa Indonesia (KBBI)*, the word 'role' means a set of behaviors that are expected to be possessed by people who has a certain position in the society. Teachers have a very important role in the education field because they can have a great influence on the students they teach through their words, actions, and thoughts. Therefore, in learning literature, teachers, especially Christian teachers, must have a guide for guiding their students in appreciating literary works because they have a responsibility to make students understand different values from every element that exist in the literary works. Wolters (2005, p. 5) says that a worldview is a guide to our lives that functions like a compass or a road map. It directs us to the world at large, giving us a sense of what goes up and what goes down, what is right and what is wrong in the flurry of events and phenomena that confront us. As Christian teachers, our minds are constantly shaped and tested by the Scripture which teaches us about God and his relationship to us. The basic definition of the Christian faith is given by Herman Bavinck: "God the Father has reconciled his creation with the fallen world through the death of his Son and renewed it into the kingdom of God by his Spirit." It summarizes what is written in the Scripture as the Grand Narrative: creation, fall, redemption, and consummation (Wolters, 2005, p. 11).

By adhering to that worldview, Christian teachers must ensure that in studying literature, the teachers review the literary works with a reformational worldview. Literary works are human creations that have a function and purpose as expected by the author. Parents and educators are right to use judgment in choosing literature for children, and they should consider moral implications no less than educational and psychological ones. They should also consider aesthetic implications. Poorly written textbooks can make a child hate to read (Veith, 1990, p. 45). In addition, Veith (1990, p. 45) explained that a well-written book or a well-made film may deal with sex or violence, but almost never in a prurient way. Serious literary art tends to be honest; as such, it often confronts realities - the search of love, the ugliness of evil, the futility of life without God, the mysterious splendors of ordinary life - that Christians can recognize as part of the human condition and what God has ordained in the created order. Thus, both in choosing the literature to be used in literary learning, as well as guiding students in appreciating literary works, the role of Christian teachers is very important because through literary works, they can bring their students to a deeper understanding of God.

### **B. *Selecting the Literary Works***

There are many aspects that must be considered in choosing a literary work to study. Teachers should consider the type and range of literary works, the time required to finish the book, the development of students' skills, learning outcomes that should be achieved, performance work to be undertaken, and assessment deadlines when making decisions regarding the selection of literary works. This section will explore the elements that teachers need to consider in selecting the literary works to be studied, both for teachers who teach literature, as well as teachers in other fields of study who use literature as teaching material.

#### **1. Content (Text and Context)**

Literature can be seen as something that is built on conventions or community agreements that never stop developing because of innovations that always renew conventions and are related to the cultural context of the community. Students should be invited to explore as many functions of literature as possible in the history of human life, with an emphasis on literary functions that are relevant to their daily lives (Budianta, et al., 2006, p. 120). Choosing literary works that come from various contexts of human life is very important, so that students' insight will be more open to the values that are born and developed in society. Thus, students can enjoy traveling around the world by understanding the text based on the context presented in the literary works.

In understanding literary texts, the teachers should not function as the most knowledgeable source who answers all questions with an inviolable authority, but rather as a facilitator or guide for an exciting knowledge tour to the magical world of literature that is full of charm and adventure (Budianta, et al., 2006, p. 119). That is why teachers are encouraged to choose literary works from authors from different regions or countries and even continents. Texts are situated in specific contexts and deal with or represent social, political, and cultural concerns particular to a given time and place. Students should be exposed on how cultural conditions can affect language and how these conditions are a product of language.

#### **2. Period (Classic and Popular)**

Classical literary works that are timeless are always good to read and teach values that are relevant to this day. However, that does not mean that popular literary works are weightless and do not provide insight to students. If the teachers can choose the right popular literary work, students can enjoy the beauty, wonder, and vicarious adventure of literature. They also can use it to shape their students' view of and responses to current issues in life. They can help students discern the vision of literary works, understand it in terms of a biblical worldview, and respond in considered, personal way (Van Brummelen, 2008, p. 218).

Even though popular literature today has been profoundly shaped by the television mindset and many books also play with the obscene and pornographic, students are expected to take good values in a literary work (Veith, 1990, p. 28). Therefore, this is where the role of the teachers must be dominantly used when accompanying students in reading literary works. Great books of literature may not always articulate an explicitly Christian worldview, but they will still usually be worth reading for their intrinsic merit and will often give unwitting testimony to God's sovereignty over all of life (Veith, 1990, p. 28). Thus, Christian teachers should be the mature reading partners and the facilitator in studying literature, so that students also get the guidance they need in understanding literary works.

### 3. Type (Prose, Poem, and Drama)

In reading outside the Bible, a knowledge of the dynamics of literature forms such as fiction and poetry also be helpful. Knowing the artistry involved in nonfiction, in supposedly factual writing, can help us to understand the hidden biases and worldviews implicit in any piece of writing. Such understanding can help us to appreciate excellent writing and to become better communicator. Knowing something about the technique of fiction-writing can increase our pleasure and understanding when we read a novel or a short story. Knowing how to read poetry - almost a forgotten art for contemporary readers - can open whole realms of pleasure and insight (Veith, 1990, p. 48). It is crucial for teachers to introduce different forms of literary works, so that students will gain an awareness of how texts can provide critical lenses for reading other texts and of how they can support a text's interpretation by providing a different point of view.

Teachers are also encouraged to explore the connections between different forms of literary works which involve diverse ideas from different authors. Teachers can focus on the comparative study of texts, so that students may gain deeper appreciation of both unique characteristics of individual texts. Throughout the course, students also will be able to see similarities and differences among diverse texts. Thus, they are exposed to the creativity of language, the relationship between language and thought and the aesthetic nature of literature. Students also will see that texts are powerful means to express individual thoughts and feelings.

### 4. Language (Original and Translated)

Study and work selection in this area should allow students to explore texts and issues from a variety of places, cultures, and/or times. The culture, biography of an author, historical events or narratives of critical reception will be considered and may be researched, but the focus of study will be on the ideas and issues raised by the texts themselves and a consideration of whether these are best understood in relation to an informed consideration of context. That is why reading literary works in the original and translated languages have its own challenges. However, this should not prevent teachers from choosing translated literary works which have the value of great literary texts that can nurture young minds and hearts. Translated literary works are supposed to be a bridge to enrich students' knowledge, not be a barrier in understanding literary works.

Besides, Van Brummelen (2008, pp. 218-219) explains that Christian teachers should teach students some literature written by Christian authors. If it is of good quality and sensitive to biblical mandates, such literature will nurture a Christian vision of life. However, teachers should also include significant literature written by others, though it may sometimes contain language and situations that offend Christians. The basic criterion for its inclusion should be whether teaching that literary work can affirm God's Kingdom and His Righteousness, including ethically and socially responsible world. Non-Christian works taught in a Christian classroom can extend students' vision of reality and their understanding of and sensitivity to other people and other cultures. Thus, teachers can be better in enabling students to enjoy and appreciate literary texts and develop their capacity for critical thinking, creativity, and self-expression.

### ***C. Guiding Students in Appreciating Literary Works***

After selecting the literary work to be used, there are many ways to help students appreciate literary works, which will train students' critical thinking skills and hone empathy so that they are able to combat the problems that occur in this era of digital technology. In the book entitled "Bongkar Pasang: Negeri 5 Menara", the authors demonstrate to teachers or instructors in guiding students to be able to study literary works effectively (Kiky & Setyaningrum, 2015, p. 9). The principles described by the two authors are summarized in four elements, namely: prediction, research, analysis, and reflection. As for the trainings they conduct, this principle is often abbreviated as PRAR.

#### **1. Prediction (P)**

The predictive element is believed to be able to make students have greater motivation to start and finish reading literary activities. As a note, this element must be done in group, before students read literary works in class. This is in line with what Osorio (2012) believes that the role of the teachers to lead discussion groups is important, especially at the beginning, before the book is read. The teachers can implement this predictive element by asking the students in the class to make predictions or guess various things about the literary work that will be read together. For example, before reading a novel, it is better for the teachers not to say anything about the novel. The teachers can show the cover of the book to the students in class and ask them, "Take a look at the cover of this book. What do you see? What do you think this book will be about?" Teachers can also provoke, "Why is the cover of this novel given a quote from famous people such as Minister X and Professor Y, huh? What do you think?" In addition, the teachers can also provoke students' predictions by showing the back of the book cover. Questions about the contents of the endorsement and the number of awards or achievements related to the book can stimulate students to be curious about the book to be read. This is expected to increase students' motivation to immediately read and finish the novel they are going to read. Certainly, after that, the teachers added by sharing how good the novel was in general, for example some highlights explaining why the novel won several awards.



2. Research (R)

Through the research element, students will be invited to understand the context of the book to be read. This context can relate to the period in which the literary work was written or the period that became the setting in the literary work. So, before reading the target literary work, the teachers ask students to do research on several things, such as the author's background and the context of the era when the literary work was written by the author. In addition, research materials can also be in the context of time, place, and social that sets in the work. This will help students as readers in a process called by Bal & Veltkamp (2013) as emotional transportation into the story, which affect how far a literary work can affect the empathy of its readers. Teachers can provide maximum creativity in making research guiding questions. These questions can also be submitted in various media, such as worksheets or other forms according to the creativity of the teachers. After doing research, students are also asked to discuss, both in groups and in class. Through this activity, the teachers can direct the conclusion of the discussion into something that sparks the curiosity of the students. This is expected to increase students' intrinsic motivation to immediately start and finish the process of reading selected literary works.

3. Analysis (A)

In element analysis, teachers guide students to: 1) complete the process of reading a literary work thoroughly, 2) find literary elements, narrative strategies, and figurative language in the work, and 3) look for the effects of using elements - elements of literature, narrative strategies, and figurative language towards the reader. Although the reading process is a process that should be liberating, teachers' guidance is still important. Osorio (2012) states, "At any age, students need to have someone to guide them in order to be successful." Teachers can trigger the analysis process in various creative ways, for example in the form of guiding questions written in worksheets with various fun activities that can accommodate the various needs of students. After that, the teachers can also lead a discussion as a follow-up of individual analysis work. In several studies, literary discussion has proven to be an effective thing to make students succeed in understanding literary works, discussing issues more critically, and improving their social skills (Osorio, 2012; Vijayarajoo & Samuel, 2013; Rowe, 2018). This analysis section is expected to be able to make students complete the literary works they are reading, as well as see the aesthetic aspects used by writers to convey their aims and objectives to the reader.

4. Reflection (R)

Teachers can use the element of reflection to make reading literature more useful. This section will make students get the relevance between what they read in the fictional world and what is real around them. Reflection invites students to be more critical of the issues that exist in literary works and the real world, as well as hone their ability to empathize with other creatures on this earth who are affected by these issues. This is in line with the research done by Koopman & Hakemulder (2015), empirical and theoretical work indicates that the combination of experiencing narrative and aesthetic emotions tends to trigger self-reflection. Teachers can be as creative as possible in making reflection activities that can address the needs of various students. Kiky &

Setyaningrum (2015) used Gardner's Multiple Intelligence to find various activities in guiding students' analysis of literary works.

## 5. Conclusion

The lack of social interaction and the excessive of gadgets use have caused problems in this digital age. Everything can be faced if students are trained more in critical thinking and empathy. Christian secondary teachers, both language teachers and not, can use literary works as a tool to improve students' critical thinking and empathy. Before carrying out their roles as teachers who will use literary works, Christian teachers must first have a reformational worldview as a foundation in teaching so that their role as Christian teachers can then be carried out. The role of the Christian teachers is to select literary works that expose students to various issues in the digital era by considering the content, period, type, and language of the literary works. Furthermore, another role of Christian teachers is to guide students to understand and discuss the literary works through four phases such as prediction, research, analysis, and reflection (PRAR) which eventually train students to have courage in confronting the issues in this digital era.

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