



An Analysis of Patterns and Values of Humanist Christian Religious Education

Harun Y. Natonis,
Postgraduate Program, Kupang State Christian Institute, Indonesia
harunnotnis@gmail.com

Jonathan Leobisa,
Postgraduate Program, Kupang State Christian Institute, Indonesia
jonatanleobisa@gmail.com

Rajiman Sitopu,
Postgraduate Program, Kupang State Christian Institute, Indonesia
rajimansitepu@gmail.com

Anita A. Hege Udju
Postgraduate Program, Kupang State Christian Institute, Indonesia
anitahegeudju@gmail.com

Maglon Ferdinand Banamtuan*
Postgraduate Program, Kupang State Christian Institutem, Indonesia
banamtuanmaglon@yahoo.co.id

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Abstract

The purpose of this research study was to find out the patterns and values of humanist learning in Christian Religious Education. The research method used was a descriptive method with a qualitative approach. The qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, where the researcher is the key instrument, data collection techniques are carried out in triangulation (combined), data analysis is qualitative inductive and research results. The findings of the study in conducting this research were *First*, the teacher educates children to understand the contents of the Bible properly and to do this correctly; *Second*, Mastering of teaching materials; *Third*, Mastering of educational principles; *Fourth*, managing classes; *Fifth*, building important positive interactions between teachers and students; *Sixth*, guiding and accompanying the students in their Christian religious education. Christian education is important since it is the process through which students encounter and learn how to live through the Christian gospel of the Lord. It guides students towards a better comprehension of how they should live on a daily basis and they can then also gain more wisdom and then live according to God's word.

Keywords: Values, Christianity religious education, humanistic approach.



Introduction

Education is one of the most essential keys in human life and it is one of the vital needs for the future of the nation's next generation, especially for the younger generation who are the objects in the world of education (Agustina, 2016). In the context and scope of the life of a nation, education has a very important and strategic role in ensuring the continuity and development of the nation's life and sustainability. This is because from and with education all aspects of human life can be enlightened. Education must be able to prepare citizens to face their future (Akrim, 2022). With education, there will be thousands of hopes for the progress and welfare of life for every human child. Thus, it is not wrong if many people think that the bright future of a country is largely determined by its current education approach and policies (Anggairah, 2021).

Education is needed by humans as social beings since they interact with each other and learning is a pleasant undertaking for humans (students) so that they grow and develop according to their potentials as provisions for living in society (Anwar, 2021). Therefore, students need a balance between their potential and a conducive environment so that it becomes the key to the success of human education because humans have a tendency to do good and love purity, but without support from the environment, this potential will turn into a negative potential (Asfiati, 2016).

Education should be able to move human life to produce individuals who are more humane, efficient and have influence in society, and they should also be able to be responsible for their own lives and those of others, which of course are equipped with noble character and expertise (Tuju, 2014). The good or bad of all humans as valuable resources depends on the education they get. So, the educational process must be clear and well directed. According to (Triwiyanto, 2021) "Education is a process with a purpose. Even though the goal is not a closed (exclusive) goal, it is a goal that must continuously be directed towards human liberation." Providing learning experiences to be able to develop all the potential of students, through a process of good interaction between students and students, students and teachers, or students with the environment also needs to get very important attention on an ongoing basis.

The purpose of education is to shape humans so that they are able to socialize and be cultured and adapt to the environment so that life takes place both personally and in society (Tung, 2021). Education is seen as a long-term investment. In addition, education also functions to raise awareness of humans in order to be able to recognize and understand the reality of life. Humans as the subject of change are required to look critically at existing realities so that they remain in accord with desired human values. Education carries human values to be able to re-humanize humans and it is also used as a means to achieve liberation and as a strategy to achieve social justice. This is the case especially, if one looks at the current context of Indonesian education, especially Christian Religious Education (Tung, 2021). In the life of the nation and state, Indonesia faces various complex problems, such as conflicts which are often followed by violence, the danger of division or disintegration of the nation, violations of human rights, social injustice, abuse of the law, discrimination against marginalized communities, violence against women and children, reform and the lack of tolerance in social life and poverty which has made the nation's life worse. Therefore, education in Indonesia should expose students to the reality of these problems and help them, to prosper personally while supporting society (Wahyu, 2015).

Based on the information above, education, in this case Christian education, needs a humanist education approach by paying attention to the balance between internal and external aspects of humans. Human development is determined by internal factors and external factors, these two factors are important to pay attention to in order to get maximum results in the process of human development and education. In terms of internal factors, of course it leads to students, but when



viewed externally, one of them is from the teacher factor. The teacher is the most important aspect in an educational process. Without a teacher the educational process cannot work, so the teacher is a key figure for a curriculum. A curriculum that is directed at student interests and makes the teacher a key figure is the main requirement for the sustainability of the school organization and all the stakeholders in the world of education (Wijaya et al., 2018).

Humanism is in essence a non-religious 'belief system' or a way of thinking about what it means to be a human being. It is also a 'moral system' about how to live life ethically. People need to strive to increase human happiness and well-being while they also care for others. Education that prioritizes human values is essential, especially Christian Religious Education which upholds Christian values (Walean, 2021), and educators are central figures in developing the abilities and potential of students. Educators are not just transferring knowledge and information, but do far more than that. The teacher is said to be successful in teaching if he or she is able to instill discipline in students, and students are still happy in the learning process. The teacher is able to shape the character of students well according to Christian values so that children are not only academically more astute and intelligent but also develop good characters. Humanist education sees students in their context as human beings who have their own uniqueness (Arifin, 2014). Students should be viewed as unique persons who are essentially human beings with all their strengths and weaknesses. This is where the value of a humanist education lies, by placing students as whole individuals. It leaves them intact as human beings who need assistance and education in a dynamic relationship between humans and society.

Humanist education is interpreted as education that is directed to the interests of all components of education, which are not only oriented to the humanism of students but also to teachers (Wijaya et al., 2018). Teachers must be able to provide appropriate learning to students according to the existing context so that they can answer student needs. Besides that, humanist education does not only discuss partiality for students, but humanist education will become humanist when in concept, it is also directed at teachers as human beings who must be respected (Zain, 2014).

The Example of the Lord

The spiritual dimension of existence, and the capacity of the 'human spirit' to be encouraged is very important in life. Jesus Christ was a very professional teacher or educator. The educational values that existed in Jesus showed that He had succeeded in becoming a professional teacher. He was able to communicate with everyone according to the level of that person's ability, and this shows Christian values are able to change human life and guide one to become a better person with a broader perspective on life (Gea & Darmawan, 2021). In the book of 2 Timothy 3:14-17 we read: " But you must stick to the truth that you have received and you believe in, always remembering the person who has taught it to you. Also remember that from childhood you have known the Scriptures that can give wisdom to you and lead you to salvation through faith in Christ Jesus.

Jesus is the creator of all and no other teacher can ever determine even the least thing that Jesus knew about teaching. The principle reason that Jesus made a great teacher was his total love for humankind. Jesus said: "What I teach is not mine, but belongs to him that sent me" (John 7:16). He also stated: "I do nothing on my own authority, but speak just as the Father taught me" (John 8:28). It was Jesus humble attitude that made him the most outstanding teacher that ever existed. All Christian teachers and believers should be teaching God's Word, so as to make disciples (Matthew 28:19-20).

All writings inspired by God are indeed useful for teaching, for stating mistakes, for correcting behavior and for educating people in the truth. Thus every man who belongs to God is equipped



for every good work.” Based on these verses, it can be understood that Jesus Christ has reminded Christians that educating must be done based on human values. All the examples that Jesus Christ has shown in his teaching are references and resources that Christians can use in all life activities (Gultom et al., 2022).

The large number of Christian educators who do not emulate educational methods as exemplified by Jesus, but rather Western educational thinking, makes researchers reveal the concept of education not only from the thoughts of Western figures, but also from the perspective of Christian teachings (Hattu, 2019). Because after all, long before the teachings of Jesus, in His holy word has taught us the importance of the values of humanism in the learning process of Christianity. Facing various problems in society, Christian Religious Education is also faced with a challenge to answer various educational challenges which are capable of producing humanist Christian Religious education (Anwar, 2020). Christian Religious Education should be able to prepare students to live their lives as disciples of Christ which implies a unique challenge that must be struggled with together with others. Through Christian Religious Education, it is hoped that the spiritual needs of students will not only be fulfilled but that they may also obtain enlightenment in life. It even prioritizes character building in students so that they can make a positive and maximum contribution to the wider community in which they live and even beyond that. Students are equipped with the inculcation of Christian values so that they have a good character, and are also prepared to have mature social-emotional abilities so that they are able to face the realities of life that occur and not be affected by the problems that occur in the current troubled era in which we live (Hendi, 2020).

Based on the results of current observations, it is clear that education is still far from what is actually expected. The pattern of Christian Religious education which is still in the "what" stage is poor Christian Religious education, rather than focusing on "why" the need for Christian Religious education. The reality can be seen from the problems that are so widespread, such as cases of violence against students, the lack of application of tolerance values among students so that there are frequent fights and bullying. Departing from this background, the author is moved to find out the patterns and values of humanist learning in Christian Religion education.

Methodology employed

The research method used in this study is a descriptive method with a qualitative approach (Moleong, 2014). The qualitative research method is a research method based on the philosophy of postpositivism, and is used to examine the condition of natural objects, where the researcher is the key instrument, data collection techniques are carried out in triangulation (combined), data analysis is qualitative inductive and the results of qualitative research emphasize meaning rather than generalization (Moleong, 2013).

Discussion

Education is a process that can be pursued, through formal, non-formal and informal education. Education can be carried out anywhere and in any situation, so that it can be enjoyed by anyone regardless of social status, race, ethnicity, culture and so on. Education is the right of every human being to develop themselves into quality, productive and independent human beings. Education and learning for each individual is a personal requirement which must be fulfilled by every human being in order to increase their standard of living and elevate their social rank. Learning can be understood as anything that is done with the intention of facilitating learning. Learning can also be understood as a deliberate effort to manage learning events or



events in facilitating students (Sahertian et.al, 2021) so that they are able to obtain the objectives of what is being learned (Metekohy et.al, 2021).

There are several roles of the teacher in learning Christian Religious Education (Isu et.al, 2021); a). The teacher is also called an educator and teacher, because the teacher is a professional position that requires certain technical skill requirements and personality attitudes, all of which can be obtained through the process of teaching and learning and practice. A professional educator is someone who has knowledge and skills who are able and loyal to develop their profession and shape students' ethical behavior, the teacher's task as an educator in the learning process must find the types of learning and learning atmosphere that can have an impact on learning output. b). Teachers are called guides, teachers are also seen as mentors who can help students to explore their various potentials in order to achieve and carry out their developmental tasks so that they can grow and develop as ideal human beings, which is the hope of every parent and society.

Guidance is intended for things that are not understood to be understood. Guidance is carried out according to the stages of child development which are different from one another (for example naughty, lazy, undisciplined, disciplined, student weaknesses can be overcome through friendly and humanist teacher guidance (spoken words and teacher expressions greatly influence the formation of behavior) students). c). Teachers are also motivators, and the learning process will be successful when students have motivation in learning. Teachers need to cultivate students' learning potential to obtain optimal learning outcomes. Teachers are required to be creative in generating student learning motivation. d). The teacher acts as an advisor. This role is carried out when students need advice, when and wherever the teacher is, this is because the teacher is a transferor of values and norms who must show his or her identity as a teacher. The teacher as an advisor is very necessary when in school because a teacher is considered as a person who can solve various problems related to student problems. e). The teacher in the learning process acts as a facilitator, so that students can be active and creative in learning according to their respective potentials and abilities. The teacher is in charge of facilitating or guiding, making something fresh so that students can learn according to the targets or goals that have been formulated. The teachers acts as guides in the learning process and their job is to help and facilitate students in learning both individually and also in groups (Souisa et.al, 2022).

Learning is an activity that is quite urgent in an effort to achieve educational goals. Without learning, it is impossible for an ordinary person to become an educated person. Educated people are people who like to learn. So that they instill a principle in themselves that there is no day without learning. Every student who wants to achieve his goals must study not only at school, but also at home and in the community. There are several learning climates carried out by Christian Religious Education teachers in Rote Ndao Regency, including: a). Democratic, Democratic learning is learning that is built to create a critical and safe environment, enlivening dialogue and participation of all parties (teachers and students). The discussion method is one of the methods that can provide space for students to argue and discuss issues. In this method students are given the opportunity to give their views or thoughts on a topic discussed. This method should be maintained in the learning of Christian Religious Education due to its great value.

The most important thing is that the teacher is required to condition the learning atmosphere. b). Cooperative learning is a learning method or strategy in learning and teaching based on shared attitudes or behavior in learning that is carried out by making a number of students motivated to achieve common goals. By using cooperative learning, it is clear that a teacher will instil a spirit of cooperation among students because students are encouraged to improve cooperation skills and in solving student problems faced in learning. c). Being oriented to character formation is important. The formation of student character education can be carried out according to learning achievement targets. The character values transformed are the values



of personality, performances and Commitments (Daliman et.al, 2021). Character building is done through a learning process in the classroom and outside the classroom. The character building approach has been carried out so far through teacher exemplary (discipline in entering and leaving school) Friday services in the form of Bible study involving clergy from outside the school. In addition, the teacher's attitude and character must support what is conveyed to students through their behaviour.. d). Teachers acting as good examples is vital. A teacher should be a good role model for students. The teacher must be able to create learning opportunities that 'hit the hearts' of students, and answer all the challenges faced by current technological developments, as well as being able to control emotions in the learning process. Teachers must be able to set an example and position themselves as parents of students and demonstrate love, gentleness, long-suffering, kindness and they should not neglect any children in terms of love. Service to children must be on an equal basis.

The learning process in the practice of Christian Religious Education can run effectively if there is an understanding of humane learning patterns. Therefore an understanding of the humanist Christian Religious Education learning model in Rote Ndao will be very useful for teachers and education practitioners. For this reason, this next section will discuss patterns/models and values of Christian Religious Education learning carried out by Christian Religious Education teachers in Rote Ndao.

Patterns/models and values of Christian Religious Education

The implementation of humanist education in the teaching and learning processes means that teachers no longer consider students as objects but as valued human beings. The implementation of education focuses on the potential possessed by students. Teachers in a humanistic context position themselves as facilitators for their students. Setiawati & Saptatiningsih (2022), said: Humanist learning design can make the learning process more conducive and provide confidence in the uniqueness of each individual. Humanist education prioritizes human values, so that students feel valued and/or accepted in accordance with their existence (Aloni, 2014). This learning design can generate enthusiasm to move forward to turn into a human being with a variety of positive works that can be beneficial for life, because students can understand the environment and themselves. Students in a humanist learning process try to gradually achieve self-actualization as well as possible. The forms of humanist Christian Religious Education learning designs in senior high schools in Rota Ndao Regency are as follows: The design of humanist learning materials according to the needs of students, the main function of the learning design is to determine the competencies that will result from the learning process carried out. The learning design provides clarity in achieving student competence and the requirements needed by students to be able to take part in learning at school. It increases efficiency in the implementation process, implementing a sustainable development process (Setiawati & Saptatiningsih, 2022).

In the humanist Christian Religious Education learning pattern in Rote Ndao there are also several steps that need to be oriented by teachers as teaching staff and students who receive them, including: First, teachers educate children to understand the contents of the Bible properly. The humanist Christian Religious Education learning pattern requires teachers to provide students with awareness that the Bible is the foundation for Christians to understand God's teachings and His will as written in it.

God tells us to read and meditate on His words all the time, and do it conscientiously (Psalm 1). This is an order that must be carried out by anyone, including every believer in accordance with God's will that has been recorded in the Bible. Pasaribu, (2018) explains that the Bible is the



basis for the growth of faith from someone who lives it. The Bible is not an ordinary book because it is the Word of God whose contents contain power, which is able to change the life of every human being who believes and has faith in it. The Bible as the Word of God must be respected because it contains divine truths. Wijaya, (2013) states, "The Bible is the Word of God which has no errors in it."

Second, Mastering teaching materials. The humanist Christian Religious Education learning pattern encourages teachers that in addition to having good and optimal preparation for learning materials, it is also mandatory to master teaching materials (materials) that have been carefully prepared with various learning innovation approaches. Sianipar, (2017) explains that in order to master teaching materials in full, there needs to be innovation from the teacher so that it is easy to understand the material he or she is preparing. Mastery of teaching materials by the teacher as a whole will help him or her provide a clear and complete understanding for the students being coached. This means that students will more easily understand the teaching and aims/purposes which are shared by the teacher. Students who get a clear and complete understanding from the teacher will find it easier to learn and to interpret aspects in their daily life activities (Sianipar, 2017). Therefore, the preparation of teaching materials and mastery of the material contained therein is very necessary so that teachers can carry out tasks humanely in the teaching and learning process in the classroom.

Third, Mastering the principles of education. A wise teacher in carrying out their duties must master the principles of education in the learning process. Fina et al., (2021) explains, what is meant by educational principles are guidelines that must be applied by teachers in the teaching and learning process whose goal is to help students besides becoming intellectual individuals, they can also become individuals with a positive character, and be able to live meaningful social relationships with others. They also need to have the determination to carry out religious teachings obediently and faithfully. Teachers in learning Christian Religious Education Humanism have a big responsibility to implement various educational principles in learning activities. When this is done continuously, it will produce superior and well attuned students in social life.

Fourth, managing classes. The teacher is the main actor in the class who controls the class learning process and is responsible for helping students create a comfortable and enjoyable learning atmosphere. Alfaruq and Aly, (2014) explain, classroom management will greatly help teachers lead the smooth running of teaching and learning activities so that the objectives of delivering learning material can be conveyed with optimal results. In this context, the humanist Christian Religious Education learning pattern needs to be the basis for teachers to be able to manage classes well. Thus Christian Religious Education teachers are responsible for providing understandable material and managing the class so that the teaching and learning process can run smoothly and effectively. Christian Religious Education teachers in humanist learning activities must be able to embrace students and get them involved in learning activities. This needs to be understood correctly because the principle of the teacher as class manager is not as the most powerful (authoritarian) party but one who can and must act as a party that can be a protector and role model for students to practice the truth and live in adequate knowledge of Christ and others.

Fifth, build positive interactions between teachers and students. The learning pattern of humanist Christian Religious Education must be lived humanely as well. This means that teachers need to establish good interactions with their students. Because in the teaching and learning process one of the important things that must be known is that the teacher needs to create a comfortable learning atmosphere with students, one way of which is by having friendly interactions with each student. Learning patterns of Christian Religious Education Humanism



through positive interactions never look at backgrounds or show attitudes that discriminate between the circumstances of their students. This means that all students are seen as equal and are to be treated fairly. It is important to apply this in humanist Christian Religious Education learning so that students feel at ease with the teacher and are enthusiastic/enthusiastic to participate in learning activities in class. Ali, (2012) explains, "school is a place to socialize, therefore teachers must be good at establishing good relationships and interactions with students so that they get a lot of information about them."

Sixth, guiding and accompanying students. The learning pattern of humanist Christian Religious Education means that the teacher is required to provide time in accompanying children and guiding them to better understand the material that has been given to them. It is important to apply this so that the teacher does not only explain in class and considers the task finished when leaving the class after the end of the lesson. However, teachers are obliged to pay attention to their students through guidance in order to ensure that students besides understanding the material, also become true actors according to the teacher's directions. Amilda, (2015) explained, mentoring and mentoring regularly carried out by the teacher would help students understand the learning objectives and carry out their tasks according to the right instructions. Therefore, humanist teachers need to be wise in allocating time so that each student can fairly feel continuous guidance so as to experience positive changes. Christian Religious Education teachers who are humanists make the moment of encounter with their students an opportunity to instill biblical values in every guidance step whose goal is for students to become humanists who obey God and strive to do God's will in various life activities.

In the implementation of humanist Christian Religious Education learning there are values that need to be transferred to be further understood and practiced in the daily lives of students both within the family, school, church and community. In particular, learning Christian Religious Education is guided by the values contained in the New Testament (Galatians 5: 22-23), namely; a). Love, in Christian theology is understood as human friendship with God that unites humans with God. Love is declared to be the foremost of the virtues. In its development the habit of loving extends not only to love of God, but also to love of neighbor and of the universe. Love in the sense of giving implies a response to God's saving action. The definition of love actually includes loving God above all things for Himself, and others. In 1 Corinthians 13:1-13 and Matthew 22:37-40 it is stated that love is the most important, and the greatest law of God, the core of all Christian faith and the purpose of Christian life. Christian Religious Education teachers invite students to always pray, attend household worship, Children and Youth Services and weekly services, and to get involved in community social activities as ways to grow students' faith and trust in God which is applied through caring for others.

In the school environment, the value of love can be manifested in the form of caring for others, classmates, teachers, or people you meet at school. A teacher reprimands students who make mistakes with love, not with anger let alone violence. Likewise students can show concern for their teacher by paying close attention in lessons and obeying instructions given by their teacher. Fellow schoolmates are also obliged to help one another indiscriminately. Students can teach each other if there is a teacher's explanation that is not well understood, work together in doing group tasks/sharing information. b). Joy, arising from God's participation and longing to live together with God. A life attitude that leans on God, will stand firm and will not waver, the soul will rejoice and the body will remain calm." In 1 Thessalonians 5:16 it is said to rejoice always, and in Philippians 4:4 it is said to rejoice always in the Lord. We need to practice joy in our daily lives. The joy of Christians comes from faith in God's promise that he will always accompany and protect everyone who believes and is loyal to him. Christian Religious Education teachers in Rote Ndao teach the value of joy in students' lives at school to be applied when facing hostility with



classmates, it is mandatory to have the intention to resolve it. Students should keep rejoicing, even if they obtain a grade that doesn't match their expectations, because at least they have tried.

Praying before and after studying will also give joy, if done in earnest. c). Peace, here refers to the term in Genesis 43:27 which means peace of mind because you realize that all human life is in God's hands. By His death on the cross, the Lord Jesus has made peace for everyone who believes. Christian Religious Education teachers teach the value of peace so that it can be applied in the school environment for example, by being a mediator when there is a dispute between schoolmates. Forgive each other and forgive each other when you are in disagreement. d). Patience, refers to a calm attitude, not being in a hurry, resistant to temptation and not easily discouraged. The value of patience can be found in Romans chapter 2 where we read about God's patience with all those who disobey His will. Furthermore, in the first letter of Peter 3: 20 we see real patience where God patiently waited for Noah to prepare the ark. In the Rote Ndao District school environment, the value of patience by Christian Religious Education teachers is carried out by inviting students to be grateful for having the opportunity to go to school; being patient when there are friends who bully or insult each other, and also the teacher is patient in teaching and dealing with students who are not disciplined. e). Mercy, in John 3:16 it says that God has first loved man. God's mercy and goodness are unceasingly bestowed in the lives of all of His creations. Therefore, as God's creation, it is appropriate to imitate His generosity and kindness, by doing the same for others. The values of generosity and kindness in the school environment in Rote Ndao district are practiced by paying attention to friends who are experiencing difficulties and helping them as much as possible, respecting and listening to their complaints. f). Kindness, is an attitude of life about how someone who imitates the life of Christ treats others. Kindness should permeate all words and actions at work, school, Church, and especially in the family environment. g). Loyalty, refers to the attitude of being able or worthy of trust, perseverance in doing something, continuing to try until it succeeds, and being reliable. In Matthew 25:14-30 it also speaks about loyalty, where the person who is faithful in small matters will be trusted by God with great things.

Loyalty can be an indicator of genuine Christian spiritual growth. The value of loyalty in the school environment is manifested by a student being faithful to continue to be diligent in learning and not comparing oneself with other friends, or his or her family with other families. h). Meekness, in Matthew 5: 5 it says that those who are meek will inherit the earth. Gentle refers to a yielding attitude, not being harsh or hurtful, calm, and patient. Being rude is always a bad Christian habit. The value of gentleness in the school environment, such as the teacher teaching students to speak gently when delivering teaching materials, and admonishing students who make mistakes, not hurting fellow schoolmates, not saying things harshly, and being willing to apologize first even though they don't feel wrong is very important. i). Self-mastery, the attitude of self-mastery makes a person able to control themselves, especially regarding their emotions and acting properly and correctly. In the Bible self-control can be read in Genesis 39 where Joseph was able to control himself when Potiphar's wife asked him to have sex. Self-mastery is also reflected in the behavior of the Lord Jesus in the garden of Gethsemane- just before Jesus was crucified he demonstrated great mastery of self. The value of self-mastery in a school environment can be practiced by prioritizing learning over playing, controlling oneself when interacting with students, teachers, or co-workers at school. Not saying and being rude to others.

For students in Rote Ndao District, the most basic needs at this time are physiological needs, namely the need to survive physically. The needs referred to are the need for food, drink, shelter, sleep and oxygen (clothing, food, shelter). Physiological needs are the most basic and greatest for the fulfillment of all other needs. Hungry humans will always be motivated to eat, not to make



friends or be appreciated. Someone who is truly hungry will not care much about taste, smell, temperature or texture of food. In order to meet the physiological needs of students in Rote Ndao, they are at the forefront of helping their parents at home, in the fields and rice fields and they are hard working individuals.

The reason why Rote Ndao students are involved in fulfilling their physiological needs is because these needs are different from other needs, in two respects.

First, physiological needs are the only needs that can be completely satisfied. Humans can feel enough in the activity of eating that at this point, the drive to eat will disappear. For someone who has just finished a large meal, the thought of more food can be enough to make him sick.

Second, what is unique in physiological needs is the nature of their repetition. After humans have eaten, they would eventually become hungry again and would continuously search for food and water again. Meanwhile, needs at a higher level do not continuously arise. For students, if someone's minimal needs are met, some of their needs to be loved and appreciated will still make them feel confident that they can maintain fulfillment of their needs without having to look for them again.

Third, the need for security: security is a very important need in the lives of students, especially the feeling of security in the classroom and school. Every student who comes to school really wants a school or classroom atmosphere that is safe, comfortable and orderly, and protected from noise and various threatening situations. The loss of a sense of security among students can also cause damage to their interpersonal relationships with other people, generating hatred towards those who are the cause of the loss of a sense of security within them. Moreover, feelings of insecurity will also affect students' learning motivation at school (Emeliana et.al, 2022).

Fourth, the need for affection: All students really need love, both from parents, teachers, school friends, and from the people around them. Students who get affection will be happy, at home, and happy to be in class, and have the motivation to participate actively in teaching and learning activities. On the other hand, students who feel they are not getting enough love will feel isolated, have a low self-esteem, feel uncomfortable, sad, anxious, and maybe even have learning difficulties, and this can trigger maladaptive behavior (Purwisasi et.al, 2022). Such conditions in turn will weaken their learning motivation.

Fifth, the need for appreciation: The need for appreciation can be seen from the tendency of students to be recognized and treated as people with self-worth. They want to have something, want to be known and want to be acknowledged in the midst of other people. Those who are valued will feel proud of themselves and happy, their views and attitudes towards themselves and others will be positive. Conversely, if students feel belittled, pay less attention, or receive less positive responses to something they do, then their attitude towards themselves and their environment becomes negative. Providing an objective assessment of students based on quantitative and qualitative considerations is vital. That is, teachers must be able to assess students' self-development as a transformational (Daliman et.al, 2021).

Sixth, the need for self-actualization the last level of basic needs is self-actualization (Castillo 2021), namely the need to prove and show oneself to others. At this stage, a person develops as much as possible all the potential he has. The need for self-actualization is a need that does not involve balance, but involves a continual desire to fulfill one's potential. Christian Religious Education teacher Rote Ndao describes this need as the desire to become more and more fully



one's own self, to become everything one can be. Christian Religious Education teachers assume that the need for self-actualization immediately arises after the need to be respected is fulfilled.

Seventh, the desire to learn, this is the potential available within the students. This potential must be nurtured by providing a creative learning environment as its main support. Extrinsic motivation is needed here, so that the desire to learn is transformed into learning behavior (Metekohy et.al, 2022). Admittedly, the desire to learn is a psychological symptom that does not stand alone, but is related to the need for students to know something from the object to be studied. This need is the basis for student activity in learning. No need means no desire to learn. It's the same as no interest in learning. In schools there are quite a lot of students who desire to develop their potential, but because the environment provided is less creative.

Conclusion

Humanist Christian Religious Education in schools can be pursued through designed learning patterns/models, conditioned learning climates, prepared learning designs, taught Christian Religious Education learning values and understanding children's needs for education, namely: 1). The learning model intended in this study includes an understanding of the duties and roles of teachers as educators, mentors, motivators, advisers and facilitators; 2). Understanding of the learning climate democratic, cooperative, oriented towards the formation of teacher character and role models; 3). Learning design prepared through material design, learning steps, methods used, forms of evaluation used, and sources used; 4). The application of humanist Christian Religious Education values includes love, joy, peace, patience, generosity, kindness, gentleness, loyalty, self-mastery; and 5). Understanding of children's needs for education includes physiological needs, needs for security, needs for affection, needs for appreciation, needs for self-actualization, desire to learn, meaningful learning, learning without punishment, learning with effort or self-initiative, learning and change. All these aspects are essential because Christian humanists believe in the ability of human beings to reason and improve themselves on an ongoing basis. In any case, knowledge and feelings tend to go hand-in-hand in process of teaching and learning as demonstrated by Jesus Christ. . Cognitive and affective learning are also very important to humanistic learning. This means that any and all lessons and learning activities must focus on the whole student who seeks self-actualisation, and their feelings as well as their intellect, and not only one of these.

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