



Multicultural Christian Education in an Indonesian Church Context

I Made Suardana

Institut Agama Kristen Negeri Toraja, Indonesia
<https://orcid.org/0000-0002-5711-7942>
imadesuardana@iakn-toraja.ac.id

I Putu Ayub Darmawan

Sekolah Tinggi Teologi Simpson Ungaran, Indonesia
<https://orcid.org/0000-0002-9467-8925>
email: putuayub@sttsimpson.ac.id

Regita Oktavina Runtukahu

Universitas Kristen Indonesia Toraja, Indonesia
regita@ukitoraja.ac.id

Doi: <https://doi.org/10.46222/pharosjot.104.28>

Abstract

This article seeks to explain the multicultural contexts forming learning model, basic concepts of church-based multicultural Christian education, and the need for churches to be implementing a cultural study perspective. A literature analysis approach was used to drive a discussion on multicultural education and to explain it in a descriptive manner. In implementing church-based multicultural education, Christian education is responsible to answer challenges and expectations by producing a more perfect union of learning and education, in order to create an Indonesian soul which professes mutual respect and acceptance, and which upholds a principle of life in togetherness. In education, each person brings the entirety of his/her existence, socio-cultural backgrounds, religion, and existing and to-be-existing skills as a part of his/her growth. Christian education should promote education and empowerment values toward a smart, broad-minded humans who build relationships based on their readiness to respect and accept others, not giving any room for character assassination, cultural destruction, and blasphemy. It is in this spirit of togetherness that the roles played in keeping the wholeness of respective faiths will be apparent.

Keywords: multiculturalism, religion, Christianity, culture, Indonesian Church Context

Introduction

Education should touch all dimensions of human life since it is life's starting point. It should seek to developing an open mind in learners and forge empathy as diverse cultures are respected and celebrated. Houston (2009) opined that education is inseparable from culture and historical periods buried in the period's technology, and it will change along with the cultural changes happening in a particular period. A good multicultural education, seeks to build a community where peace reigns and where there is respect for others (Isaiah 11:6). Therefore, education in principle, should affirm human existence as the subject of education and the learners, i.e. cultured humans



who are grounded and molded in culture with their varying intelligence should be respected. It asserts that any developments and changes in culture result in analogous dynamics of education.

Nuhamara (2009:1) opined that the role of education should be appreciated, because it does not only function to preserve cultural heritage and identity, but also sparks the identity's renewal, so that in an ever-changing, ever-developing context with the youth, it can work well in teaching them to have all embracing attitudes and respect diversity while striving to love all human beings. The Bible does not offer multicultural educational strategies and tactics, but "...there exists plenty of biblical evidence to affirm that all people, nations, languages and tribes are to be joined together as a family without racial, cultural separation and distinctions. All of Jesus' teachings can be summed up with the commandments which state to love God and our neighbors" (Lee, 2010).

Jerome Bruner (in Moore & Neuhaus, 2007: 24) revealed in his theory that a lot of sensitivity to cultural contexts is needed in learning. Brameld (in Wynne, 1963: 426) with his theory of social self-realization presents an idea that individual and group traits are especially determined by the surrounding cultural contexts which become their constituent parts. Therefore, as creatures of culture, humans form for themselves life experiences which give birth to their abilities in fighting for life, one of which is through quality education. Christian education is initially a cultural reality, so that challenges to place cultural foundation within the framework of the inevitable application of religious education values in the unity of national culture, become worthy of research. A foundational understanding on the definition of multicultural Christian education is important to be viewed comprehensively so as to answer Indonesian Christianity's questions. Christian education must be marked by *agape* love, humility, grace, and forgiveness of the sins of others because of the work of Christ in His *laos* (nation) (Nicolaidis, 2010).

According to Segler (1960), Jesus is known as a Great Teacher figure that spent His time with His disciples and followers. In His earthly life, He did not socialize only with the Jews, but also people from other regions and a range of cultures. Personal commitment and faith-nurturing effort apparently become two intertwining elements in Him. Based on this understanding, a church-context multicultural Christian education is defined as an effort developed in tandem with personal development, which stresses ways to help people grow in the pattern of Jesus Christ as our role model. Hence, the principle still being fought for in building a multicultural Christian education is an education service that builds a holistic, Christo-centric life to build and empower life in all existence and contexts and which is also centered on Christ (Riniwati, 2016).

According to Hunter and Peterson (2010), Christianity is closely identified with touching various dimensions of life and is related to the way of life that corresponds to the life of God. Christianity is a journey following the life examples of Christ in the Kingdom of God through the power of the Holy Spirit in actual events in this life. Thus, Christian education with its varying approaches is an effort to answer the need of humans in their struggle to build their lives in line with God's will. Consequently, life is the main target in religiosity, including Christian education (Hunter & Peterson, 2010). Meanwhile, religion never precedes human existence, but is an expression of the human effort to conceptualize an absolute presence in their lives (Dister, 1992). This asserts that in Christianity, as well as other religious beliefs, religious expression becomes the basis to build a life driven by God's love and is a means to establish closeness with God in order to be strengthened in the face of life's daily struggles. Subsequently, the conceptual definition of a multicultural Christian education is an effort to build Christian education on the basis of Jesus' concern to all and through *agape* love (Tatu & Nicolaidis, 2021). In education the strength of faith should be realized in life and vice versa, and the reality of life should be understood as the



revelation of the living faith. In order to carry out a multicultural Christian education in the church context in Indonesia, the nature of the multicultural context which shapes the teaching model needs to be understood first.

In the Indonesian context, Christians find themselves within a multicultural society. Under such conditions, Christians need to be prepared to express their faith in a multicultural milieu (Sagala, 2020). In addition, church members are also citizens who have different cultures. The New Testament clearly shows that the church is a community of believers who come from various nations and are on nation in God (Nicolaidis, 2010; Darmawan, 2019). Meanwhile in the Indonesian context, the church denominationally today consists of church members with various cultures based on ethnic origin and generational culture. That is why it needs to be studied in terms of the multicultural context that shapes teaching models, the concept of multicultural Christian religious education in the church context, and the way the church implements cultural studies insights.

The research question is: How does the multicultural context shape teaching models and implement cultural studies insights in church context education? The purpose of this study was to describe the multicultural context needed to form teaching models and implement cultural studies insights in the context of church education.

Method

This study approaches its purpose by analyzing various relevant literature. In this analysis, three things were noted: 1) An education model shaped by multicultural contexts, 2) A basic concept of multicultural Christian education in church context, and 3) Churches implementing cultural study insights. Since the study is related to a Christian education perspective, relevant literature especially in the forms of books and academic and other journals in theology and Christian education were utilised. An analysis was conducted by looking closely to meanings of each literature source and then building a conceptual framework presented in a descriptive and thematic manner.

Education Model shaped by Multicultural Contexts

A term by Antone (2010) is used in this research, namely “context births theory”, meaning that theories of education were built upon awareness to the contexts surrounding them. In building its learning model, Christian education is inseparable from culture, even becoming a manifestation of Christianity living in culture (Elwell, 1996). Christianity, in its position of “related to culture” and “becoming culture”, becomes the soul of Christian education in this context. Pazmiño (2009) explains that Jesus was present in His teaching service in culture and in being cultured, and that His teachings and those modeled by early Churches in Jerusalem and Antioch also follow a deliberate multicultural design. Since Jesus lived and grew in a multicultural context, He did not criticize that kind of context. According to Moore and Neuhaus (2007), Jesus’ critiques to contemporary culture are not wholly negative, but instead brought cultural aspects of His times to His benefit of helping Him continue His mission. He used various artifacts such as coins, clothes, and instruments, language, holy days, learning methods, institutions such as kingdoms, marriage, civil and religious, and authority structures as illustrations to assert His unique calling. He opposed aspects of His times that He considered as corrupt for the greater good of the Kingdom of God. He considered other cultural aspects as valid, even necessary, for the work of bringing the Kingdom to be expressed (Moore & Neuhaus, 2007). Based on this understanding, it is asserted



that in Christian education, Christianity should not position itself against culture, but should help Christian education become a culture living by the principles that Jesus had wrought. Consequently, there should be various models and learning approaches developed in Christian education, as well as the nature of learning which are inseparable to culture as the context within which they are attached. In relation to that above, there are many things that can be learned from the person of Jesus and His model and approach to culture.

Christianity that lives in a multicultural setting should firstly be fully aware that its 'touch' in culture by means of religious education should enable people impacted by it to understand culture as an integral part of a community, ever growing and developing its own uniqueness. Kuyper (2001) stated that all God's creatures, including community life, will always develop complexity through a historical journey. In response to the above statement, it is important to come into equal agreement with Moore and Neuhaus (2007) who opined that culture should also be viewed critically and be assessed correctly in terms of the way in responding to, being involved in, employing, and improving culture in which Christians live, namely positioning culture in close relation with the interest of the kingdom of God. It is in line with H. Richard Niebuhr who proposed five approaches used both by church and Christian education in understanding their relationship with ever-growing culture. These approaches were mapped by Carter (2007) as Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, and Christ transforming culture. Based in this mapping, this research does not intend to bring each of these points into debate with each other, since all of them are markedly different approach with different goals. Since this paper follows Niebuhr's thought regarding this matter, when Christian education understands its presence in the world by building its learning model, this presence should be that modeled by Jesus. Brownlee (2004) noted that Niebuhr's own view is that Jesus' existence is that which ultimately transforms culture, a view also shared by St. Augustine, Calvin, Wesley. and it forms the primary attitude in Church history.

Jesus did not reject culture, but instead used it, neither did He reject differences, but was present and became part of the differences. This concept of culture usage as a part of culture renewal, is of the same essence with the Kingdom mission He brought, in which as He called on humanity to repent from their nature of sin, He also called on cultural transformation. Thus, this is the core of the understanding that the multicultural context will shape the learning model in the educational environment where education is built. In simple terms, it can be exemplified that, when Christian religious education grows and develops in Indonesia, the theory of Christian religious education, especially in building teaching and learning models and approaches, it cannot be separated from existing multicultural elements. This will give its own color to the creation of a teaching/learning model in Christian religious education. But it is important to emphasize that, in Christianity, text is the authority for context. All models of teaching and learning must invariably about the reality of Jesus' life as the Great Teacher, which are translated back contextually. Therefore, when emphasizing that humans are the core of culture, it also means understanding that when humans fall into sin, then all human entities are of the same nature as humans in their sinfulness and require redemption.

According to Erickson (2013) human sinfulness has damaged the relationship with God, negatively impacted human nature itself, and impacted interpersonal relationships. Marsh (1982) noted that it is completely damaged, meaning that personality in total has been affected both morally, spiritually, physically, and intellectually. Humanity's relationship with themselves, their surroundings, their lives, and their cultural concepts has been polluted by their sinfulness. But it is important to understand that, in the encounter of Christianity with culture, it must be understood



since Jesus met and still meets everyone including those who have sinned, the poor, children, the neglected, and foreigners (Han et al., 2023). Jesus met them, even destroying the dividing walls that prevent everyone from receiving the transforming gospel of the Kingdom of God.

Christian education is a divine and human effort carried out modestly and continuously, to provide knowledge, values, attitudes, skills, sensitivity, behavior that is consistent with the Christian faith. Education that is Christian in orientation needs to strive for change, renewal and reform of individuals, groups and structures by the power of the Holy Spirit, so that it conforms to God's will as stated in the Scriptures, especially in Christ Jesus, and is realized by that effort (Sidjabat, 1996). Christian religious education must be understood as a reality of life inseparable from faith and life practice, and therefore in responding to the struggle and the need for the realization of multicultural-based Christian religious education services, Christian religious education teachers must side with the uniqueness of students and the diversity of backgrounds that supports it. Educators are fully responsible for their own competence, expertise, and everything related to their mental and spiritual readiness. Hence, an educator must be wise to build his/her life capacity. Sidjabat (1996) wrote that humans must be wise to build their life capacity by thinking that as long as humans live, humans learn and as long as humans learn, humans will live.

In this regard, efforts to build a church-based multicultural Christian religious education should be more aligned with its basic nature to realize education that cares about life, namely by bringing students together to the responsibility of restoring the lives of themselves and others in Jesus; touching and greeting their students with a whole-person focus; understanding the learning tendencies of Indonesian people in general in accordance with their mindset and cultural values; touching on the dimension of adding knowledge that is systematic and logical in nature so that it is evident that faith does not conflict with reason' and becoming a partner in spiritual journey for students on their journey of faith. This confirms that Christian religious education must always be dynamic, innovative, creative, and eager to present new hopes for life, namely by seeing the past as the strength of the present to face the future (Sidjabat, 1996).

Basic concept of church-based multicultural Christian education

The term 'multiculture' is a compound of two words: 'multi' and 'culture'. The word 'multi' comes from Latin *multus*, meaning *much, many, more, more than one, more than two* (Webster, 1976), which in essence denotes many. Meanwhile, the word 'culture' comes from Latin *cultūra*, derived from Latin verb *cole, colere*, meaning *make, process, work, plant, decorate and inhabit*. This refers to the diversity aspect of culture (Verkuyl, 1989). There are some basic definitions on culture provided in the following descriptions. Chew (1990) understood that culture is a very complex thing, namely a system that is interrelated with one another in human life, whether it concerns language, life habits, values and social systems that give them identity or become their identity, which distinguishes them from the other people. Elwell (2001) wrote that culture includes all the behaviors learned and transmitted by symbols (rites, artifacts, language, etc.) of a particular group and which focuses on world views. Then, Verkuyl (1989) revealed that based on Vanhoozer's thought, it can be interpreted that the notion of culture touches on the dimensions of quality in a person or society, namely concerning interests and preferences in creating or shaping the reality of life, differentiating it in the beauty of art, values, behavior and scientific endeavors originating from what is generally considered to be excellent is also understood to be a civilization.

Kraft (2005) understood culture as a human formation that is inherited. In line with Kraft, Wynne (1963), citing the view of John Dewey, noted that, culture as a human environment reflects the



qualitative reaction of humans to the world throughout human history. Thus, in its capacity as 'inheritance', culture is responded to as an environment that re-shapes cultural perspectives based on human reactions to their lives. According to Verkuyl, the word 'culture' is a word that shows the meaning of *kebudayaan*, and thus *kebudayaan* is the most appropriate term in Indonesian to express the meaning of culture. Verkuyl (1989) explained that the word *kebudayaan* or culture denotes everything created by the human mind. In principle, culture always touches one's learning space as well as communally as a society in responding to various forms of development and change. Arensberg and Niehoff (2017) noted that culture is the sum total of what an individual learns along with other group members who are members of it. In this connection, Hesselgrave and Rommen also interpreted culture in the same way in that culture refers to shared knowledge, at the root of this idea there is the concept of teaching and passing on. Certainly, what is expected from the process of teaching and transmitting refers to the values of shared knowledge, which are used to interpret and assess the ways in which each individual and group relates to one another and to their environment (Hesselgrave & Rommen, 1995). Culture is a human creation, which produces human intellect, which is a reflection of human mentality and character that enables humans to interpret themselves and their lives together (Objantoro, 2014, 2018; Schumann, 2011). It is important to respond to this condition wisely by not shifting the authority of the Christian faith but being able to fight for the beauty of life in diversity.

For Christians, the practice of multicultural diversity is generally motivated by love for God and thus by includes love for other human beings. Multiculturalism is exactly what Christians will see in heaven if they are fit to be there. The Holy Bible speaks of many people "from every nation, tribe, people and language" praising God at His throne" (Revelation 7:9). Multiculturalism is clear in the Bible's teaching that race, culture, and also gender do not separate people in God's eyes (Galatians 3:28; Romans 1:16). The Holy Bible inspires cooperation with cultural norms, as long as they comply with God's commands (1 Corinthians 9:22; 10:33). Nicolaides (2010) stresses that all people are in a oneness - all of humanity is a central teaching in the Christian faith and thus all people are related and that all are brothers and sisters who come from the one Father who made everything Christians as the 'people of God' must become the custodians of the truth and love must dominate their lives. There are many cultures that God has created and values, so it is clear that multiculturalism is indeed biblical concept. What God has created and values, should also be respected by us.

In scientific repertoire, this multicultural term is differentiated into several simpler expressions, such as plurality, diversity and multiculturalism. The pluralist concept presupposes the existence of "things that are more than one (many)", while diversity indicates that the existence of "more than one" is different, heterogeneous, and even cannot be equated. Meanwhile, multiculturalism is actually still relatively new (Schumann, 2011). In principle, the terms multiculturalism and multiculturalism contain the same spirit, but are not distinguished in their meaning. Maksum (2011) revealed that the word multiculturalism basically comes from the word multicultural. Every awareness of multiculturalism will lead to readiness to build an attitude of multiculturalism and respect. That is, the term "ism" attached to the attitude of multiculturalism emphasizes values, ideology or concepts, or teachings that are general in nature and form behaviors that support this "ism".

Thus, multiculturalism will always deal with two aspects that must receive balanced attention, diversity on the one hand, and similarity on the other, so as to create a harmonious and dynamic shared life in diversity. The concept of culture that must be understood when placing it in the



understanding of multiculturalism, is not culture in the narrow sense, but in that touches all human dialectics towards life. Maksum (2011) emphasized that, regarding the cultural diversity that is built in the meaning of multiculturalism, it is not limited to what is formulated by ethnicity, religion, race and inter-group aspects. Cultural diversity in a daily context exists in layers within the sphere of the interpersonal, family, group, country, regional and global. In today's current reality, cultural diversity includes things that are not limited, starting in educational background, economic ability, gender, reasoning power, professions, hobbies, lifestyles, tastes, access to information, etc. A plural society in the multicultural dimension is a society built on diverse cultures, in which existing ethnic or cultural groups can coexist peacefully in the principle of co-existence which is marked by a willingness to respect another culture. It is this condition according to Maksum (2011) when a society that has heterogeneous characteristics and where the pattern of social relations between individuals is tolerant and accepts the reality of peaceful coexistence with each other with the differences inherent in each of its social and political entities is realised. Consequently, Siahaan (2017) argues that the church must be a home of education for every citizen, which consequently facilitates the realization of a multicultural education.

Multiculturalism is an ideology as the basis for upholding democracy, human rights, and the welfare of people. It requires concepts that are used as references to understand it and expand it in society. These concepts are democracy, justice and law, cultural values and ethos, togetherness in equal differences, ethnicity, cultural expressions, private and public domain, human rights and other relevant concepts. Herein lies the difference that is often equated when discussing cultural diversity and ethnic diversity with multiculturalism which gave birth to this multiculturalism. Maksum (2011) emphasizes this is because multiculturalism emphasizes not only in terms of differences or diversity alone, but is more focused on diversity in equality. The term multiculturalism is used as an analytical tool and perspective to understand the development of various backgrounds, ethnicities, nations, races, groups and religions as well as other symbols of diversity.

Multiculturalism becomes a kind of new policy response to diversity, so that the existence of different communities is not enough; but the most important thing is that there is equal treatment by the State for all communities. Therefore, multiculturalism as a movement demands recognition (politics of recognition) of all differences as entities in society whose existence must be accepted, respected, protected and guaranteed as Christ teaches us to love our neighbours. Mahfud (2009) reveals that it must be emphasized that multiculturalism is a spirit of togetherness that is built in an intellectual study to express a partiality towards the meaning of equality, justice, and togetherness to minimize the space for destructive conflict. In an effort to see Christianity together with people of other religions, and in the diversity of ethnicities, cultures and other entities, togetherness should be built so that pluralism becomes the reality of togetherness. Both Christianity and other religious communities live in a pluralistic reality. Thus the freedom to express diversity is an essential part of human dignity, which should not be addressed by means of violence (Sairin, 2009). Antone (2010) understood that conducting education in diversity is a form of sharing or sharing life for others. That is, the reality of pluralism is not a challenge that must be avoided or even buried, but should rather be taken as a force to build sensitivity to life and by living on the basis of humility to build care, friendship that overflows and gives life to others. Thus it can be concluded that understanding a multicultural society cannot be separated from the issue of multiculturalism that develops in it. Multiculturalism enters human cultured life to form a new way of thinking in response to the rhythm of life in diversity by spreading new concepts and giving birth to movements that fight for freedom within the existing diversity.



Churches implementing cultural study insights

In implementing cultural study insights, the multicultural Christian education in the Indonesian church context is expected to give awareness to the reality of multicultural characteristics within churches in Indonesia, so that an attitude of equal and mutual respect can be nurtured for cooperation between people irrespective of their differences. The Indonesian church-context Christian education is inseparable from Indonesian culture. Cha (2008) stated that, culture strongly determines how people interpret their experiences and evaluate reality around them by providing a range of ideas, habits, skills, and styles. Hence, education which fails to utilize culture is similar to a person losing his/her precious toolkit, in that it will fail to build a life-giving education.

In a global world, the search for cultural identity is not an easy task. One approach proposed to deal with this matter is an inter-ethnic interactive Indonesianism (Cha, 2008). In this manner, churches in Indonesia are allowed to remain in the occurring cultural crossing process, in which they are subjected to inevitable encounters with other cultures, which culminates in the recognition and appreciation of cultural differences. Besides, culture should also be understood as having values that are ever developing and demanding adjustments in various aspects of life that unites and projects its image. Similar to the above statement, Kim and Park (2010) stated that culture is an emergent property from individuals who interact by managing and changing their surroundings, and it represents the collective utilization of natural and human resources to achieve desired results. As an emergent property, Kim and Park firmly saw that, the unity between humans and culture cannot be separated or be understood separately. This is similar to the way Cohen (2011) argues that at present culture cannot be seen as a manifestation of life and understood as a 'noun', but it must rather be seen as a dynamic entity and understood as a 'verb', which is dynamic and continues to develop.

As culture develops and demands adjustments, so does education; Christian religious education in the context of the Church in Indonesia must experience adjustments (Sitanggang, 2023). Building adjustments based on cultural studies can refer to the meaning of cultural studies that Tilaar understood, in that religious education with a cultural studies perspective in principle placed all human culture as the object of his research, which has special characteristics in accordance with the changing times. Tilaar (2009) distinguishes transformative pedagogic studies that are rooted in critical pedagogy and traditional pedagogy, which places a new perspective on educational praxis. He emphasized that transformative pedagogy places education as part of culture in a broad sense, whereas in traditional pedagogy, it tends to start from students in the educational process which are generally limited to the school environment (schooling). Gardner (2010) responded to Jerome Bruner's thoughts, by revealing that education is not just a technique for processing information, not also the application of learning theory in class and measuring it using subject-centered achievement test results, but is in essence an attempt to adapt culture to the needs of its members and adapt its members to the way they know their culture.

Education and culture bind themselves to the needs of students and their culture. This means that it can be stated that democratic education is a form of integration of the needs of students with their culture which originates from the products of social life and social activities of humans (students). Therefore, by raising aspects of cultural development from behavior, then one is directly also considering the aspects of social development (Ardichvili, 2010; Habeahan & Prayitno, 2022). It is at this level that it is important to develop Christian religious education in the context of a multicultural-based Church.



By reading the direction of the movement of cultural studies in Indonesia, it is evident that the movement places pluralism as a priority. Culture in Indonesia is multicultural which does not only touch ethnicity, language, religion and caste, but is integrated and rooted in the values of social life in Indonesia. Antone (2010) understands that the term multicultural can be interchanged with the term multiethnic, because it refers to the diversity of racial and ethnic origins. The term multicultural in Antone's observations has also been used for gender, social status, sexual orientation, and other differences, which of course cross racial and ethnic lines. Therefore, the use of the term multiethnic can be considered.

Because of the aforesaid, church-based multicultural Christian religious education services have essentially been built in Indonesia by placing national culture as an integral part of Indonesian human identity and with Indonesians as civilized human beings. Between civilization and the civilized, people have a complete relationship, since a nation in which people are said to have civilization must have civilized humans while conversely, a nation that is said to be a civilized nation must also consist of a truly civilized society (Lumintang, 2011). Schumann (2011) noted that a civilized society is one which has a social order that replaces what was previously called barbarian (wild or primitive). Therefore, a civilized society is a society which on the one hand shows the expression of human progress in terms of culture, law and civilization, and on the other hand, gives recognition to other human beings and is different in various ways and when dealing with others affords them dignity and considers and values their human rights.

Conclusion

In building its education model, Christian education is inseparable from culture, and lives in culture as exemplified by Jesus Christ in His ministry. The multicultural context becomes an asset in education, similar to Jesus who utilized cultural the aspects of His time to help Him continue His mission. Christianity and Christian education should place education not in opposition to culture, but in line with it and be enriched by it by observing the principles espoused by Jesus. Christian education also plays a role in transforming cultural mores and values contrary to many general and spiritual values. A church-based multicultural Christian education should play a role in shaping a dynamic culture based on Christian principles. This can be facilitated by the incorporation of multiculturalism into cultural life, shaping new mindsets in responding to a rhythm of life within diversity, presenting new concepts, and giving birth to movements fighting for freedom in the existing cultural diversity. Christian education influences and shapes human cultural life. Insights from cultural studies should be implemented by the church to embody the building of civil society, to show the existence of expressions of human progress in culture, law, and civilization, and to give recognition to other, diverse peoples in various matters and always embracing them as humans with equal dignity and human rights.

References

- Antone, H. S. (2010). *Pendidikan Kristiani Kontekstual: Mempertimbangkan Realitas Kemajemukan Dalam Pendidikan Agama*, BPK Gunung Mulia.
- Ardichvili, A. (2010). Lev Semyonovich Vygotsky (1896-1934). In *50 Pemikir Paling Berpengaruh Terhadap Dunia Pendidikan Modern*, Laksana.
- Arensberg, C. M. & Niehoff, A. H. (2017). *Introducing Social Change: A Manual for Community Development*. Routledge.



- Brownlee, M. (2004). *Tugas Manusia Dalam Dunia Milik Tuhan*, BPK Gunung Mulia.
- Carter, C. (2007). *Rethinking Christ and Culture*, Brazos Press.
- Cha, P. T. (2008). Doing Theology In A Multicultural Theological Community. *Common Ground Journal*, 5(2), 81–92. http://www.ttgst.ac.kr/upload/ttgst_resources13/20124-223.pdf.
- Chew, J. (1990). *When You Cross Cultures: Vital Issues Facing Christian Missions*, Navigators Singapore.
- Cohen, C. (2011). Sain, Teknologi dan Kebudayaan: Suatu Refleksi Kritis, *Jurnal Stulos*, 10(1).
- Darmawan, I. P. A. (2019). Jadikanlah Murid: Tugas Pemuridan Gereja Menurut Matius 28:18-20. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 3(2), 144–153. [Available online at <https://doi.org/10.46445/ejti.v3i2.138>].
- Dister, N. S. (1992). *Pengalaman dan motivasi beragama : pengantar psikologi agama* (Edisi. 2). Kanisius.
- Elwell, W. A. (Ed.). (1996). *Evangelical Dictionary of Biblical Theology*, Baker Publishing Group: Grand Rapids, MI.
- Elwell, W. A. (Ed.). (2001). *Evangelical Dictionary of Theology* (2 edition), Baker Academic: Grand Rapids, MI.
- Erickson, M. J. (2013). *Christian Theology* (2 edition), Baker Academic: Grand Rapids, MI.
- Gardner, H. (2010). Jerome Bruner (1915-...). In *50 Pemikir Paling Berpengaruh Terhadap Dunia Pendidikan Modern*, Laksana.
- Habeahan, R. I. B. & Prayitno, I. S. P. (2022). Dalihan Na Tolu Analogy as an Approach to Strengthen Men's Ministry Role. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 6(2), 142–155. [Available online at <https://doi.org/10.46445/ejti.v6i2.415>].
- Han, C., Mamahit, H. & Panggara, R. (2023). Christlikeness: An Attempt to Build Christian Spirituality for Indonesian Millennial Generation. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 7(1), 23–34. [Available online at <https://doi.org/10.46445/ejti.v7i1.559>].
- Hesselgrave, D. J. & Rommen, E. (1995). *Kontekstualisasi, Makna, Metode dan Model*. BPK Gunung Mulia: Indonesia.
- Houston, W. R. (2009). Teachers in History. In L. J. Saha & A. G. Dworkin (Eds.), *International Handbook of Research on Teachers and Teaching* (pp. 15–23), Springer US. [Available online at https://doi.org/10.1007/978-0-387-73317-3_2]
- Hunter, T. D. & Peterson, E. H. (2010). *Christianity Beyond Belief: Following Jesus for the Sake of Others*, IVP Books.



- Kim, U. & Park, Y. S. (2010). Landasan Ilmiah Indigenous and Cultural Psychology, Pendekatan Transaksional. In *Indigenous and Cultural Psychology, Memahami Orang dalam Konteksnya*, Pustaka Pelajar.
- Kraft, C. H. (2005). *Christianity In Culture: A Study In Biblical Theologizing In Cross-cultural Perspective* (25th Annv), Orbis Books.
- Kuyper, A. (2001). *Iman Kristen dan Problem Sosial [Het Sociale Vraagstuk en de Christelijke Religie]*, Momentum.
- Lee, H. (2010). Building a Community of Shalom: What the Bible Says about Multicultural Education, *International Christian Community of Teacher Educators Journal*, 5(2).
- Lumintang, R. B. (2011). Krisis Peradaban Manusia di Indonesia: Perspektif Injili atas Sila Kedua Pancasila, *Jurnal Stulos*, 10(1).
- Mahfud, C. (2009). *Pendidikan Multikultural*. Pustaka Pelajar: Yogyakarta.
- Maksum, A. (2011). *Pluralisme dan Multikulturalisme Paradigma Baru Pendidikan Islam di Indonesia*, Aditya Media Publishing.
- Marsh, L. (1982). *Educational psychology for Christian education*. Southwestern Baptist Theological Seminary; USA.
- Moore, T. M. & Neuhaus, R. J. (2007). *Culture Matters: A Call for Consensus on Christian Cultural Engagement*, Baker Academic & Brazos Press: MI.
- Nicolaides, A. (2010). 'The Laos tou Theou – an orthodox view of the “people of God”', *HTS Theologiese Studies/ Theological Studies*, 66(1), DOI: 10.4102/hts.v66i1.37
- Nuhamara, D. (2009). *Pembimbing Pendidikan Agama Kristen*, Jurnal Info Media: Indonesia.
- Objantoro, E. (2014). Pluralisme Agama-Agama: Tentangan Bagi Teologi Kristen. *Jurnal Simpson: Jurnal Teologi Dan Pendidikan Agama Kristen*, 1(1), 61–80. [Available online at <https://journal.sttsimpson.ac.id/index.php/Js/article/view/6>]
- Objantoro, E. (2018). Religious Pluralism And Christian Responses. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 2(1), 123–133. [Available online at <https://doi.org/10.46445/ejti.v2i1.94>].
- Pazmiño, R. W. (2009). Restoring Adults: A Call for Multicultural Education-Formation. In *Introduction to Christian Education and Formation*, Zondervan.
- Riniwati, R. (2016). Iman Kristen Dalam Pergaulan Lintas Agama. *Jurnal Simpson: Jurnal Teologi Dan Pendidikan Agama Kristen*, 1(1), 21–36.
- Sagala, L. D. J. F. (2020). Tugas Pedagogis Gembala Dalam Menyiapkan Warga Gereja Menghadapi Perubahan Sosial. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 4(2), 167–174. [Available online at <https://doi.org/10.46445/ejti.v4i2.253>].



Sairin, W. (2009). *Menjadi Gereja yang Menggarami Dunia*, Bina Media Informasi: Indonesia

Schumann, O. H. (2011). *Agama-Agama Kekerasan dan Perdamaian*. BPK Gunung Mulia: Jakarta.

Segler, F. M. (1960). *A Theology of Church and Ministry*, Broadman Press: Nashville, TN.

Siahaan, H. E. (2017). Mengajarkan Nasionalisme Lewat Momentum Perayaan Paskah: Refleksi Kritis Keluaran 12:1-51. *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani*, 1(2), 140–155. [Available online at <https://doi.org/10.30648/dun.v1i2.119>].

Sidjabat, B. S. (1996). *Strategi Pendidikan Kristen*, Penerbit Andi Publishers: Indonesia.

Sitanggang, M. H. (2023). Spiritual Education for Children as A Shared Responsibility Between Parents and The Church. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 7(1), 80–88. [Available online at <https://doi.org/10.46445/ejti.v7i1.630>].

Tatu, R. & Nicolaidis. A. (2021). Orthodox Christianity contrasted with Buddhism: A brief reflection and comparative analysis, *Pharos Journal of Theology*, 102.

Tilaar, H. A. R. (2009). *Kekuasaan dan Pendidikan, Manajemen Pendidikan Nasional dalam Pusaran Kekuasaan*, Rineka Cipta: Jakarta.

Verkuyl, J. (1989). *Etika Kristen: Etika Kristen dan Kebudayaan* (4th ed.), BPK-Gunung Mulia: Jakarta.

Webster, N. (1976). *Webster's New Universal Dictionary of the English Language: Unabridged*. Webster's Universal Press.

Wynne, J. P. (1963). *Theories of Education, An Introduction to the Foundations of Education*. Harper and Rowe Publisher: New York City.

Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence
The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.