Challenges of Christian Religious Education Teachers in Facing Era Society 5.0

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ABSTRACT

The teacher is one of the components of education and includes christian religious education that largely determines the success or failure of the aims of Christian religious education. A christian religious education teacher is a teacher who educates students, young and old about the christian faith, imitating Jesus Christ in daily life and in carrying out his teaching duties. One of the goals of christian religious education is to produce human beings who can live their faith responsibility in a pluralistic society. This research uses a qualitative approach with a literature study method. This research data collection technique is by the discussion regarding the challenges of christian religious education teachers in facing the era of society 5.0. The results of this research.

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INTRODUCTION

The development of information technology is currently considered to be the opening gate of civilization in Indonesia of society 5.0 (Kurniawan & Aiman, 2020). The era of society 5.0 is a process of collaboration between humans as the center (human-centered) and technology as the basis (technology-based). That is, education in the era of society 5.0 is an educational process that focuses on human development as beings who have reason, knowledge, and ethics supported by today's modern technological developments. Changes in this era cannot be avoided by anyone, so adequate human resources (HR) are needed to be ready to adapt and be able to compete on a global scale (Astini, 2022).

Currently, the world has entered the era of society 5.0. The term was first coined by the Japanese government in 2016. The era before, namely the industrial revolution 4.0, was simply understood as "the age of cyber-physical systems or intelligent automation" (Pujiono, 2021). The era of society 5.0 has slowly and visibly reduced various moral values of today's young generation (Pattiasina et al., 2022). However, at this time christian religious education teachers have increasingly complex challenges that must be faced with technological advances in the era of society 5.0. Therefore, to face the era of society 5.0, education units also need a change in the educational paradigm. Among them, educators minimize their role as learning material providers, educators become inspirations for the growth of student creativity (Astini, 2022).

LITERATURE REVIEW

In this modern era, fluctuations in christian education are always related to technology, information, and communication (Kolibu & Paparang, 2020). This, christian religious education teachers can improve quality by utilizing various technologies for the learning process and evaluation of learning activities. Therefore, christian religious education teachers must be professional in using information technology to the demands of the times. For now, christian religious education teachers will easily get various tutorials through youtube media and the willingness to update and upgrade is the key for teachers in this era (Pujiono, 2021). If not, then the teacher will not be able to answer the challenges of era society 5.0. For this research to be more focused, the authors provide a formulation of the problem, namely how to challenge christian religious education teachers in facing society 5.0.

METHODS

This research uses a qualitative approach with a literature study method. The literature study method is a data collection technique and the author will explore the data according to the discussion regarding the challenges of christian religious education teachers in facing the era of society 5.0. In this case, data were obtained from various sources such as books and literature, documents, bibles, journals, articles, and information from print media and other electronic media.
RESULTS AND DISCUSSION

A. Christian Religious Education Teacher

1. Definition of Christian Religion Education Teacher

According to the big Indonesian dictionary, a teacher is a person whose job (livelihood, profession) is teaching. The teacher is someone who has an important role in advancing each student, the teacher is a person who teaches various knowledge and is also a figure who is a role model or role model for students (Rantung & Lomboan, n.d.).

Christian religious education starts from the great commission of the Lord Jesus contained in the book of Matthew 28:19-20. (Mavis L. Anderson, 1993), states that the word educate means "to lead or guide the formation of habits that lead to proficiency", on the path that must be taken, and has a broader meaning than just providing as much theoretical knowledge as possible to students. the hearts of students who have not been prepared with one hope that someday at the end of this long journey, students will arrive at the right destination (Tafonao, 2018).

Christian religious education is a bible-based, christ-centered, and holy spirit-based teaching and learning process that guides every individual at all levels of growth through contemporary teaching towards knowing and experiencing God’s plan and will through christ in all aspects of life, and equipping them for effective service, which matures students (Kristanto, 2007). Meanwhile, according to (Boehlke, 2009) christian religious education is education that involves members of the congregation studying in an orderly and orderly manner so that they become more aware of their sins and rejoice in the liberating word of Jesus Christ.

Next, according (Jhon M Nainggolan, 2010) christian religious education Teachers are teachers who educate students, young and old about the christian faith, to imitate Jesus Christ in daily life and in carrying out their teaching duties. The practice of living that imitates Christ is shown in teaching places as well as in life in society (Pujiono, 2021).

2. The Purpose of Christian Religious Education

According to government regulation number 55 of 2007 concerning religious education and religious education, it is stated that: religious education functions to form Indonesian people who believe and fear God almighty and have noble characters, and can maintain peace and harmony in inter- and inter-religious relations (Article 2 paragraph 1). And then it is stated that christian religious education aims to develop the ability of students to understand, live and practice religious values that conform to their mastery of science, technology, and art (Article 2 paragraph 2), (Government Regulation, 2007).
1) Produce humans who can understand God’s love in Jesus Christ and love God and others.

2) To produce Indonesian people who can live their faith responsibly and have a noble character in a pluralistic society.

The function of Christian religious education is intended to convey the gospel or good news, which is presented in two aspects, namely the aspect of the triune God and his work, and the aspect of Christian values (Mustikawati, 2020).

Thomas M. Groome in a book entitled "Christian Religious Education" put forward that the goal of Christian religious education is for humans to experience their life as a response to the kingdom of God in Jesus Christ (Daniel Nuhamara, 1992). In Indonesia, the National Education System for Christian Religious Education aims to grow and develop students’ faith and abilities to be able to understand and live the love of God in Jesus Christ which is expressed in everyday life.

Technically the operation can be described in the objectives and functions of Christian religious education as follows:

1. **Objective**
   a. General purpose
      1. Introducing God, the father, the son, and the holy spirit and His works
      2. To produce people who can live their faith responsibly in a pluralistic society.
   b. Special purpose
      Instill an understanding of God and His work in students, so that they can understand and experience God’s work in human life.

2. **Function**
   a. Enabling students to understand the love and work of God in everyday life.

3. **Duties and Responsibilities of Christian Religious Education Teachers**
   (Homrighousen, 2009), writes that the duties and responsibilities of the Christian religious education teacher are:
   1. The teacher becomes the interpreter of the Christian faith. It was he who expounded and explained the Christian belief, for he had to pass on the treasures of the past to the students who would take the future.
   2. The teacher becomes a shepherd for his students. He is responsible for their spirituality he is obliged to foster and advance the spiritual life of the students.
3. The teacher must be a guide and a leader. He must not lead his disciples into Christian belief by force, but he must guide them tenderly and gently to the Saviour of the world.

4. The teacher is an evangelist, who is responsible for the surrender of each student to Jesus Christ, it is not enough if he conveys to them all the knowledge about Christ.

From the above opinion, it can be concluded that the duties and responsibilities of PAK teachers in schools must be an example for students and be witnesses for Christ in everyday life in the school environment.

4. Theological Basis of Christian Religious Education

The theological basis of Christian religious education in question is the implementation of Christian religious education based on the Word of God, namely the Bible which consists of the Old and New Testaments. In the Old Testament the command to teach is found in Deuteronomy 6:1-7. In this verse, parents are given the mandate to teach their children. Besides the book of Deuteronomy, the word of God in Proverbs 1:8 as well as the theological foundation of PAK in Christian families.

Meanwhile, in the New Testament, there is also evidence of Christian religious education in Christian families which is found in Ephesians 6:1-4 Paul emphasized to parents to educate their children in God's teachings and advice (Yonas Muanley, 2016).

B. Era Society 5.0

Social change along with technological developments is a necessity; from one era to the next, there are always changes along with the rapid and massive development of technology. The country that first launched the Society 5.0 idea was Japan, intending to answer the challenges of technological development and humanistic problems. Japanese Prime Minister Shinzo Abe at the World Economic Forum (WEF) meeting in Davos Switzerland on 23 January 2019 stated that Japan has a vision of Society 5.0 or Society 5.0 (Purwoto et al., 2021).

Era Society 5.0 can be interpreted as a concept of a human-centered and technology-based society. Examples of applications that will be implemented by the Japanese government with the existence of this new civilization concept include the following. Society 5.0 is a concept of a human-centered and technology-based society developed by Japan (Nastiti & Ni'mal, 2020). This concept was born as a development of the Industrial Revolution 4.0 which is considered to have the potential to degrade the human role. Through Society 5.0, artificial intelligence (artificial intelligence) will transform big data collected via the Internet in all areas of life (the Internet of Things) into new wisdom,
which will be dedicated to enhancing human capabilities to open up opportunities for humanity (Zufiroh et al., 2023).

According to (Harefa & Paath, 2022), The era of society 5.0 is marked by the era of people who expect the services needed to be sufficient when needed with high quality. (Handayani et al., 2021) write down a list of competencies that must be possessed in facing the era of society 5.0, namely; (1) the ability to communicate, (2) the ability to think clearly and critically, (3) the ability to consider the moral aspect of an issue, (4) having intelligence according to one’s talents and interests, having a sense of responsibility towards the environment, (5) the ability to be a responsible citizen, (6) having the readiness to work, (7) the ability to try to understand and be tolerant of different views, (8) the ability to live in a globalized society, (9) have a broad interest in life.

Besides that, (Handayani et al., 2021) explained that education in the era of Society 5.0 must master several literacies, including:

1. Data literacy is the ability to read, analyze and use information (big power) in the digital world.
2. Technological literacy, namely understanding how machines work, and technology applications (coding, artificial intelligence, machine learning, engineering principles, biotech).
3. Human literacy is humanities.

According to (Fukuyama, 2018), quoted by (Abidah et al., 2022), the aim of the era of Society 5.0 is to produce a human-centered society in which economic development and resolution of societal challenges are achieved. People can enjoy an excellent quality of life fully active and safe. This community wants to appear in detail for the various needs of society, regardless of region, age, gender, or language, by providing the necessary objects and services. The key to its realization is the combination of the virtual world and the real world to create quality information and generate new values and solutions to solve challenges.

So, the presence of the era of society 5.0 is a concept that a humanity-centered society is based on technology. Era Society 5.0 is intended to give birth to a society that has good humanist values (Topayung, 2022).

C. Challenges of Christian Religious Education Teachers in the Era of Society 5.0

The challenge faced by christian religious education teachers in facing the era of Society 5.0 is the lack of adequate human resources who have competence in the field of education, such as teachers, lecturers, and other education personnel. Therefore, today’s education is still clueless about technology or in other words technological literacy.
According to (Richardo, 2016) challenges related to teacher competence in preparing various models, strategies, and methods in learning as well as the ability to utilize technology and information-based learning media in the learning process inside and outside the classroom.

Meanwhile according to (Handayani et al., 2021) challenges in terms of human resources, where; education must improve the competence of Education 4.0; students, as the millennial generation, are no strangers to the digital world. This must be utilized in various ways, both methods, media, and learning processes; besides that, students are also familiar with the flow of information and industrial technology 4.0. Furthermore, future educational challenges are also very complex, including; (1) the implications of the industrial revolution 4.0 to Society 5.0; (2) environmental problems; (3) advances in information technology; (4) convergence of science and technology; (5) knowledge-based economy; (6) the rise of creative and cultural industries; (7) a shift in world economic power; (8) the influence and impact of technoscience; (9) quality, investment and transformation in the education sector.

Therefore, christian religious education teachers must be able to face the challenges that will be faced. Apart from that, christian religious education teachers must have the main abilities that must be possessed to overcome these problems. According to (Jumari & Umam, 2022), there are three main capabilities, among others:

1. **Ability to solve a problem**
   
   Each individual is capable of solving various problems encountered. The problem-solving process certainly requires a good strategy to solve the problem or problem at hand. According to (Purwanto, 1999), a problem-solving strategy is a process of using a particular strategy, method, or technique to deal with new situations, so that these conditions can be passed by the wishes that have been set.

2. **Ability to think critically**
   
   Critical thinking is the ability to reflect on thoughts and solve problems. According to (Rahardhian, 2022), critical thinking can be formed by combining several habits such as the following:

   1) Curiosity
      
      The desire to seek knowledge and understanding. People who know are never satisfied with their current understanding but are driven to ask questions and seek answers.

   2) Modesty
      
      Humility is an acknowledgment that one's understanding of knowledge is of limited value. Humility is closely related to curiosity. And
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a humble person is always aware of the limitations and gaps in his knowledge.

3) Skepticism

Skepticism is an attitude of being suspicious of what other people say. Skepticism means the feeling of always demanding evidence and not simply accepting what others say and focusing on one's own beliefs.

4) Rationality or logic

Logic skills are indispensable for critical thinkers. Skepticism makes one wary of bad arguments, and rationality helps to identify good arguments and then helps to understand the further implications of those arguments.

5) Creativity

Creativity is the ability to generate new combinations of ideas. When someone thinks critically, they often unconsciously involve the ability to think creatively in solving a given problem.

6) Empathy

Critical thinking can be applied by trying to see the problem from the point of view of others. By seeing things from another person's point of view, one can generate new ideas better than relying solely on one's knowledge.

3. Ability to be creative

According to (Rahardhian, 2022), Creativity is the ability to generate new combinations of ideas. When someone thinks critically, they often unconsciously involve the ability to think creatively in solving a given problem. In developing creativity, it is not only the emotional factor but also the belief factor in students to bring out their creativity. Confidence in oneself can make a significant contribution to the process of one’s life because if an individual believes he is capable of doing something, creativity will arise in the individual to do things in his life. This that the ability to be creative is an ability that must be based on belief and confidence to do good things in life (Zufiroh et al., 2023).

CONCLUSION AND RECOMMENDATIONS

Challenges in facing the era of society 5.0, Christian religious education teachers are required to be able to utilize supporting facilities and infrastructure in schools. This is inseparable from various opportunities that can be used as a way to foster and educate generations to be better.

Therefore, Christian religious education teachers must be able to face the challenges that will be faced. In addition, Christian religious education teachers must also have abilities related to improving the quality of teachers who can professionally educate students.
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