The Spirit of Christian Education in the Pandemic Era in Religious Institutions

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Abstract—**The change in the learning system from attractive to bold because of the covid-19 pandemic impacts learning Christian religious education. The Director-General of Christian Guidance issues an appeal for the curriculum used in religious education institutions and gives freedom to regulate it. This research is the problem point where Christian religious education institutions need to overcome and not lose the spirit of Christian religious education during the COVID-19 pandemic. This study aims to analyze the spirit of Christian education in the pandemic era at Christian religious institutions. The research method used is a qualitative case study. The results of this study, it was found that Christian religious education institutions need to accompany parents personally before they teach their children at home. In addition, teachers also need to develop more innovative Christian religious education learning in online games without losing the spirit of learning.**

Keywords—spirit; Christian religious education; parental assistance; innovative learning; pandemic covid-19

I. INTRODUCTION

Since March 2020, the Covid 19 pandemic declare an epidemic that has hit the world community; without exception, Indonesia has experienced a significant spike in cases. The Covid pandemic affects the economic, political, and social aspects, but all lines of human life experience obstacles, including the educational process, which requires following the rhythm of policies that the government has issued. One of the opportunities and challenges in the COVID-19 pandemic is the spirit of Christian education that needs to be encouraged in religious communities. Other religious education institutions may have the same spirit in keeping the educational process going with the various dynamics. However, many researchers have revealed that the more affected COVID-19 pandemic is parents who have a dual role as workers and teachers for their children but with heterogeneous educational backgrounds.

Responding to learning conditions affected by the pandemic, the government has issued various policies such as implementing social distancing through PSBB (large-scale social restrictions) through PP No. 21 of 2020, which applied to major cities in Indonesia. Home or commonly abbreviated as BDR through the Circular Letter of the Minister of Education and Culture Number 36962/MPK.A/HK/2020, which contains that learning must be done online [1].

Christian religious education institutions also adapt learning from offline to online. It is just that online learning that carries out has several problems, as described by Asmuni, namely: weak mastery of IT by teachers, limited access to student supervision, students are less active in participating in the learning process, and limited internet network support facilities, as well as limited time for parents to participate in the learning process. Accompanying their children to study [2].

Considering the problems stated above, the director-general of Christian Guidance gave instructions to simplify the existing curriculum at Christian religious education institutions. It is doing following an appeal from the Ministry of Education and Culture. However, the regulation of online learning is an autonomous right of Christian religious education institutions. In principle, the spirituality of Christian religious education is about the efforts made by Christian religious education staff to lead children to know, know and obey Christ in life [3]. Of course, this is a unique challenge for Christian religious

education institutions to maintain the spirit of Christian religious learning during this pandemic.

II. METHOD

The research method used in this study is a qualitative case study. This research focuses intensively on one object, which is studying as a case. Case study data can obtain from all parties concerned; in other words, this study was collected from various sources. Case studies also aim to make an accurate interpretation of the characteristics of the object under study. According to Jacobs, case studies investigate small units such as families, clubs, schools, youth groups, or small communities [4]. On the other hand, type research seeks to understand a specific social unit as a whole and the totality in that environment.

In summary, what distinguishes the case study method from other qualitative research methods is the depth of analysis in more specific cases (both certain events and phenomena). Furthermore, this qualitative research is descriptive, and the primary data sources are research that acts and children who receive action. At the same time, the secondary data are the results of interviews, observations, documentation, and triangulation. An interview is a conversation with a specific purpose. The conversation carries out by two parties, namely the interviewer (interviewer) who asks questions and the interviewee (interviewer) who provides answers to these questions [5]. In this study, 15 sources were interviewed to obtain saturated data.

III. FINDINGS AND DISCUSSION

Undergoing distance learning or online one-sidedly is a challenge for a religious institution in transmitting religious spirit and character values for educators and students. It needs to be supported by the availability of adequate facilities and infrastructure so that the learning process becomes more than meaningful. The Pandemic period indirectly forced teachers and students to adapt to bring up ideas and innovations. So that online learning can continue to be meaningful and as an effort to spread knowledge. So that the transfer of knowledge still occurs during the learning process [6].

Various government education policies regarding large-scale social distancing efforts to micro-scale are a reasonable option to stop the spread of the virus. However, the online learning process continues to run normally.

Based on the network visualization of the Vos Viewer application in the picture below, it can analyze that researchers in the global scope have not widely researched the spirit of Christian education during the pandemic at religious institutions. On this basis, this paper seeks to add to the repertoire of knowledge.
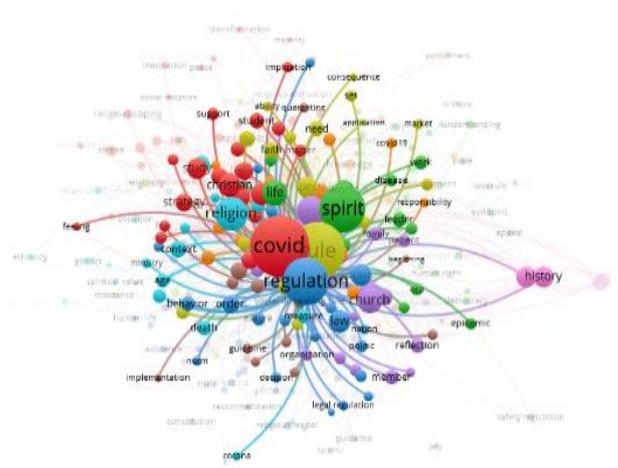

Fig. 1. Network visualization of the vos viewer

Religious institutions inevitably must respond to the process of adapting learning from all offline/conventional to online. Various applications such as Google Classroom, Zoom Meeting, Google Meet, WhatsApp, Telegram, Google Form, and Skype are used by educators and students as distance learning media so that the spirit of Christian education can still convey to students [7].

A. Christian Religious Education and Online Learning Opportunities in the Pandemic Covid-19

TABLE I. THE SPIRIT OF CHRISTIAN EDUCATION DURING A PANDEMIC
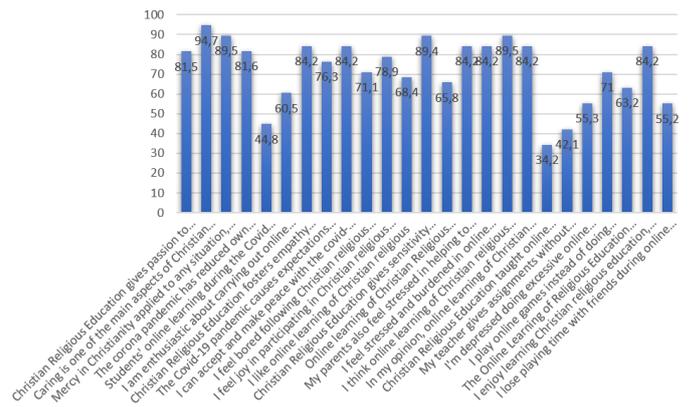
Descriptively, the table above explains that Christian Religious Education taught at religious institutions in the pandemic era certainly has its challenges and dynamics. It could be because of the unpreparedness of teachers or institutions in responding to these demands but based on a study of the instrument for students, it was found percentage of 44.7% said that the spirit of Christian education always gives a passion in learning, 36.8% said often, and 18.4% said rarely. The percentage consists of four Likert scales, but the answers

that appear are only three options: always, often, and rarely, while the answer is no. It shows that Christian Religious Education does provide passion in learning in the pandemic era, so that religious institutions' efforts have a deeper meaning in transmitting Christian values to students. On the other hand, it has to do with the implementation of the Catholic Religious Education [8].

Christian religious education that contains the teachings of mercy found a percentage of 63.2% who stated that compassion in Christianity can always be applied to any situation, [9] including a pandemic atmosphere, 26.3% often applied in the context of a pandemic. Therefore, the implementation of the teachings of love from the analysis only has two options, namely always, and often the dominant one; this shows that Christian religious learning in the online learning process can convey well even though during the ongoing pandemic, further this description confirms there are differences of opinion regarding the function of education which only left to the educational institutions. At the same time, parents only occupy a small portion of the role of education for their children [10].

In online learning, giving assignments by teachers without detailed explanations resulted in 33.3% often, 20% rarely, 20% never, and 26.7% always. It indirectly indicates that teachers need variations/new strategies to provide descriptions when giving students online assignments. The other impact of the lack of variety or teacher strategies in giving online assignments also resulted in students being depressed as the analysis results were 30% consistently, 13.3% often, 40% rarely, and 16.7% never. According to Priyanti, teachers need creativity to support online learning to keep students interested [6].

Online learning adds to stress during the pandemic; according to students, there is a religious response, 33.3% often answered, 20% always, 30.6% rarely, and 10% answered never. While in item 6 enthusiastically participating in the implementation of online learning, it found that 36.7% always answered, 40% rarely answered, and 23.3% answered often. These two points will at least be a new problem for educators and students who do not have internet access and have implications for the emergence of stress for both parties. It is just that point 6 shows a relatively high level of student enthusiasm; even then no answer does not appear in the student's response, not need to take the initiative to come to each student's home as a response to student satisfaction in learning that is already good, in contrast to the case if students do not have internet access. Teachers can continue to carry out learning by complying with health protocols, by visiting from one student's home to another student's house with textbooks to deliver the subject matter. As for the attitude of empathy among others in Christian religious education, the item analysis results showed that 56.7% always answered, 26.7% answered often, and 16.7% answered rarely. Meanwhile, the COVID-19 pandemic item causes expectations that Christian religious education is easy to implement at home; the results obtained are 33.3% always answered, 50% answered often, and 16.7%

answered rarely. These two points, if explored further, actually represent that empathy and learning expectations can be easily conveyed in the online learning [11].

The description above indirectly shows a learning conditioning in the pandemic era, leading to a good level of concern among students. Christian religious education taught in online learning can answer various problems or obstacles in the online learning [12]. It is also based on the response to the items that students are bored with taking Christian spiritual lessons during the pandemic; the answers are 53.3% answered rarely, 23.3% answered often, and 20% answered never.

B. Parental Involvement in Christian Religious Education Online Learning

The process of online learning or distance learning will slowly but surely become a habit in education during this pandemic, and this will change the habits of the Indonesian people who have the habit of gathering and discussing offline into face-to-face in cyberspace. The process of meeting with friends or teachers is automatic only in an online/virtual view through the Zoom Meeting or Google Meet application, LMS, or the like. The process of not meeting students with teachers and students, on the one hand, will have a different meaning if they can meet in person, and this remains a response that must be given positive input on the sustainability of education during a pandemic.

In the context of online learning involvement, the role of parents in online learning can be to provide assistance or cooperation in completing a school assignment [13]. From the item analysis, parents feel stressed in completing online tasks; the percentage is 53.3% never, 30% rarely, and 10% often. At first glance, 10% becomes a problem for parents due to various busy work or homework, but parents' involvement is good. It also responded by students who stated that online learning of Christian religious education made stress, 60% never, and 33.3% rarely; the rest did not give a response. Indirectly, the relationship between parents and students in online learning has been going well. However, this good relationship needs to be strengthened by an exemplary model from parents and good relations between parents and children [14].

C. Online Learning and Online Games

Learning carried out online certainly requires adequate devices such as smartphones [15], which contain various applications, including various games that are very influential in students' teaching and learning process in the pandemic era. Online games are often used to represent a digital game that is booming in this modern era. Online games are found in everyday life. Although some people think that online games are synonymous with computers, the use of smartphones for online games is more than favored by the younger generation, in which there are many students. On the one hand, online games are helpful for refreshing or eliminating the player's boredom, both from daily activities (work, study, and other factors) or just filling spare time, but gradually online games make a terrible impact on students as players. It is mainly

because most games are addictive and are usually about violent fighting and fighting [16].

Furthermore, to find out students' opinions on their items playing online games rather than online assignments, the percentages were 40% rarely, 26.7% never, 20% often, 13.3% always. This point at least confirms that the existence of online games does create a dilemma in online learning, because it is possible when students are learning online that they are engrossed in playing online games with different devices, and even because the short online learning time usually used for the benefit of playing online games, with a longer duration than online learning. Even in the following item regarding whether they lose playing time with friends during online learning, the results are 30% often, 26.7% rarely, 26.7% rarely, and 16.7% always. It shows that online games provide an online learning process as an opportunity and a challenge for teachers. However, will online learning be as enjoyable as online games?

IV. CONCLUSION

Based on the description above, this study concludes that the spirit of Christian education in the pandemic era can internalize in online learning. One strategy that Christian religious institutions can use is to provide personal assistance to parents. It is doing so that parents can get the core value of the spirit of Christian education, making it easier for them to accompany children who are studying Christian religious education from home. In addition, another strategy is that Christian religious education teachers can package their learning in the form of games. Finally, teachers can use Kahoot, Quizizz, and Word Wall applications in making online games so that Christian religious learning during the pandemic can still maintain its spirit. This study aims to encourage parents to accompany their children in online learning at home and teachers to use play applications in delivering their learning materials.

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