The Anatomy of Online Learning and Its Implications in Christian Religious Education

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Abstract− **The PAK teaching and learning process significantly changed from conventional patterns to online learning during the pandemic. This method is more difficult than face-to-face learning due to the absence of direct interaction between students and teachers, thereby leading to doubts in the formation of students' behaviors. Therefore, this research aims to examine the online PAK learning method and determine its real impact on the formation of student behavior. This is a descriptive and qualitative research with data collected using theory construction of online learning, PAK objectives, and behavior change. The results showed that student behavior could still be shaped through online learning. Research Contribution: This research provides pedagogical insight into teaching science using online learning and contributes to teachers' ability to observe and shape students' behavior in the e-learning process.**

Keywords-christian religious education; educational methods; development of behavior; students; learning.

I. INTRODUCTION

Circular Letter Number 15 of 2020 on the Guidelines for Organizing Learning from Home during an emergency and the Ministry of Education and Culture number 719P 2020 concerning Guidelines for Implementing Curriculum in Education Units in Special Conditions [1] led to the transition from conventional to online learning during the Covid-19 pandemic. This new method of learning where the entire process relies on the internet as a liaison platform between teachers and students is known as online learning, internet-enabled learning, virtual learning, or web-based learning.

The Christian Religious Education (PAK) did not escape this digital transition, and even though the model and form of implementation changed, the values remained the same. Furthermore, the learning requires special handling and management to achieve PAK educational objectives. Therefore, despite implementing the use of technology and the internet as a new medium for learning, teachers' roles remained unlimited during the pandemic. Teachers and students are still able to build interactions even though the emphasis shifts to being student-centered, while the teacher functions as a facilitator. Numerous studies have been conducted on PAK, for instance, Mardiharto determined a link between it and the development of Human Resources [2]. Kurniadhi also researched the PAK pedagogical correlation with the church and contemporary services [3]. However, research specifically discussing online PAK strategies in relation to student behavior has not been conducted. Therefore, this research intends to fill this gap by providing a further study on how online learning methods influence the formation of student behavior in accordance with biblical values, which reflect in their spiritual life and social relationships.

II. METHOD

This research used a literature review approach [4] with data collected from journal papers and books on the concept of online learning and its relation to the formation of learner attitudes. The analysis starts from the concept of Christian education and continues with the basic concepts of online learning. The synthesis of the two discussions was compiled qualitatively [5] to build a theoretical construction regarding the formation of student behavior.

III. RESULT AND DISCUSSION

A. *Basic concept of christian education*

The term Christian Education is an English word, which is translated as "*Pendidikan Agama Kristen*" in Indonesian because the term PAK has a slightly different meaning from "*Pendidikan Kristen*" [6]. Christian education in Indonesian refers to ordinary teaching given in a Christian setting and can also be referred to as Christian-based educational institutions. PAK focuses on implementing the teachings of Christ and the values of the Bible as the word of God through educational methods [6]. The summary of definitions compiled by Kristianto serves as comparison material. According to Hieronimus (345-420), PAK aims to educate the soul to become God's temple. Agustinus (345-430) defined it as education that aims to teach people to "see God" and "to live happily." Meanwhile, Martin Luther (1483-1548) defined it as an education that involves members of the congregation to learn in an orderly way, hence they become more aware of their sins and rejoice in the liberating Word of Jesus Christ. Similarly, John Calvin (1509-1664) stated that PAK is an education that aims to educate all church children to be involved in intelligent Bible study as guided by the Holy Spirit. It also enables them to participate in services, understand the unity of the church, and be equipped to choose ways of manifesting devotion to God the Father and Jesus Christ daily [7]. Therefore, Christian religious education aims to transfer knowledge commonly known as the pedagogic process based on these descriptions. PAK brings theological points regarding God, His works, and His words, thereby enabling students to position themselves in the whole creation and interpret the purpose of their presence on earth [8]. Therefore, the expected result is a stronger faith and behavior that positively impacts inspiration in the world.

B. *Description of online learning*

Online or electronic learning (e-learning) is an educational method carried out online using the internet [9]. All materials are presented electronically without using papers through the help of various application platforms such as Zoom, Google Class, Microsoft Teams, and web-based digital search engines [10]. Through e-learning, teachers and students interact digitally and access various learning resources together or independently [11]. This makes it possible to share information and communicate without being limited by space and time. In practice, the traditional teaching and learning process in face-to-face turns into a digital representation in virtual space [12].

1. *Student Oriented*

One of the characteristics of online learning is the transition of the teaching and learning process from teacher-centered to student-centered [13]. Therefore, students must be proactive and fully responsible for achieving learning objectives without depending entirely on the teacher as in the offline learning method. It can be said that the teacher only acts as a mentor that facilitates the educational process [14]. Furthermore, the initial process where every student received the same linear material from the teacher's point of view has changed significantly. With the e-learning system, students are required to develop learning materials by searching for them independently or through collaborations. The internet easily provides all the resources needed by students for the independent learning process and the development of their knowledge.

However, this e-learning method has several drawbacks. For instance, the availability and strength of the internet network are very important hence disruptions to the system directly affect the teaching and learning process. Moreover, the uneven disparity of students' abilities in ownership of the learning support tools such as notebooks, PCs, or smartphones significantly affects the continuity of the learning process. [15].

2. *Online learning model*

The common online learning models used to teach Christian religious education are described as follows:

First, Telelearning (distance learning system) [16]. This model includes learning activities such as tele-access (the use of online resources), virtual publishing (class materials are publicly available through telecommunications networks), telepresence (the ability to use telecommunications technology for discovery/research purposes), telementoring, and telesharing (supporting the exchange of all forms of information among users through telecommunications technology for problem-solving, collaborative design and cross-class collaborative inquiry).

Second, Virtual classroom. This is a formal online learning environment, resembling a classroom but without face-to-face interaction. Students can share their thoughts with teachers and classmates using computers, mobile phones, or other hardware that allows them to send and receive messages, interact with each other, read and comment on material, take tests, and receive feedback without attending class schedules.

Third, Web-based instruction (web-based learning) [10]. Web-based learning includes the use of the World Wide Web (www) to confront students with text-based learning, hypermedia, multimedia, and collaborative sources for the purposes of learning Christian religious education, such as spiritual sites, YouTube, Instagram, etc. This learning model takes many forms and relates to different types of presentation technology, extending to the establishment of various learning resources, such as teacher syllabuses and lesson notes, to use text-based communication tools to promote collaborative discussion and numerous activities, and documents between students and teachers. Multimedia sources, such as video, audio, and animation, are components included in the web [17].

These learning models need to be implemented for students to receive each material properly and develop patterns of taste, thought, and action (behavior) according to the truth of God's Word.

3. Development Process

Several stages are involved in building an online learning program, such as the development process, which takes place in four stages.

First, analyzing the needs of students. This is to determine the gap with the goals expected to be achieved by an institution/organization. For instance, teachers apply e-learning technology to participate in Christian religious education learning and keep up with technological development [18].

Second, describing the level of performance or competence to be achieved. Online learning is considered the right solution in educating students during the Covid-19 pandemic, hence the next step is to analyze the goals to be achieved through this program and the expected level of performance. In other words, it is necessary to identify the description of the performance/competence to be achieved through e-learning and determine Christian religious education. This step means setting goals/competencies to be achieved for learning development, then selecting appropriate learning materials and experiences to support competency. This material is in the form of facts, concepts, principles, and procedures with assistance from the government to help the continuity of religious education in the community [19].

Third, determining learning methods and media. This method is the technique used in implementing learning, while the media facilitates the implementation of these activities. Various methods and media used in face-to-face classes are also applied to online channels, enabling teachers to make appropriate choices [20].

Fourth, determining the type of evaluation to evaluate the success of learning. Teachers of Christian religious education learning need to develop instruments that allow students to conduct self-evaluations continuously. Evaluation needs to occur during the learning process in the form of feedback, or revision of tasks, hoping that students know the achievement of their learning outcomes to measure success [21]. Furthermore, students need to evaluate themselves to ensure success, and online learning is effective due to the independence of the e-learning approach [22].

C. Formation of Student Behavior

PAK fully carries out its main mission, in the cultivation of values and understanding of God and His works, through the formation of positive and good character (behavior). Students are expected to understand the existential purpose of their existence in the world and direct their behavior and life to achieve these goals [23].

Emotional developments that impact student behavior tend to also emerge along with differences in the learning methods accompanied by developments in educational technology. The old culture of changing habits (behaviors) in Christian religious education is difficult to conduct and accept. This is because it is associated with the conventional formation method where direct (face-to-face) interaction is required and forced online. The book entitled "Psychology of Christian Religious Education" by Junihot

S indicates three levels of moral development, namely Pre-Conventional, Conventional, and Post-Conventional. The Pre-conventional level consists of stages 1 and 2. At stage 1, children are oriented towards obedience and punishment, while stage 2, apply the relativistic-hedonism principle. This relativism means that every event has several aspects that depend on one's needs and abilities. The Conventional level consists of stages 3 and 4. At stage 3, the child's orientation is good and shows the orientation of good or bad actions, while the stage maintains social norms and authority. The Post-Conventional level consists of stages 5 and 6. Stage 5 is the orientation stage consisting of the reciprocal relationship between the agreement, the social environment, and society. Meanwhile, stage 6 is called the universal principle comprising ethical, personal, and subjective norms, in addition to subjective elements that judge the merits of the act [24].

Based on the level of moral formation (behavior change) above, online learning of Christian religious education affects students' emotional and social behavior. It also makes them less cooperative because they rarely play together with their friends, leading to inadequate socializing and boredom, thereby leading to laziness. Therefore, online Christian religious education needs to be more creative and innovative to develop student behavior even though they do not interact directly (face to face/onsite). Teachers also need to train themselves to explore and actively use online learning applications. That way, solutions in applying learning methods can be found, hence students and teachers have a wealth of knowledge in Christian teachings in digital technology packaging and influence faith which is reflected in positive behavior in modern civilization [25].

IV. CONCLUSION

In conclusion, the discussion on online Christian religious education learning is essential because it is a basic factor in instilling an understanding of God, His Biblical teachings, and works for every human being, especially students. The main goal of PAK education is centered on God and the holy book (Bible), therefore, learning by using telelearning, virtual classrooms, and the web needs to be properly implemented and developed. Teachers also need to improve their quality to be more creative and innovative by exploring technology through e-learning applications and instilling soft skills, such as character and behavior, in each material. Therefore, the use of online media needs to be developed for teachers to be able to provide Christian religious education that students can adequately absorb. The psychology of Christian religious education, which focuses on observing various responses and behaviors of students, is also needed to assist teachers in understanding students' characters hence the learning process is carried out effectively. Furthermore, the interaction of teachers and students in online learning also affects the responses of students. For instance, when

teachers are able to explore the available and latest applications, learning Christian religious education becomes more fun despite the lack of direct interaction with students. However, the adverse effect of using this learning method is an increase in the level of boredom, desire to meet face to face, and lack of socialization. Conversely, the emotional influence of students that were originally lazy, lacked enthusiasm, and attention changed to diligent behavior, enthusiasm, and feeling or care. Therefore, the teacher's role in providing Christian religious education needs to be developed and carried out properly. Furthermore, assistance from the government and universities to conduct massive research related to religious education using online methods is urgent. The era of digitalization and the Covid-19 pandemic has reduced the offline learning system, where internet media has become commonplace. Therefore, an increase in quality, thinking skills, interaction, and other ideal skills of teachers and students is expected.

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