

Christian Religious Education Teacher's Understanding of Humanist Education: Case Study in Kanaan Jakarta Junior and Senior High School

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Abstract: *It seems that the focus of the study was to explore how Christian teachers at Kanaan Junior High School and Senior High School in Jakarta apply humanist education principles in their teaching practices, based on the Christian faith and the principle of love, as outlined in Deuteronomy 6:5. The study used a descriptive qualitative method to gather information about the teachers' understanding of humanist education and how they apply it in the classroom. The study found that the Christian teachers at Kanaan Jakarta have a good understanding of the principles of humanist education and apply them in their teaching practices. They focus on the unique qualities of each student, emphasize education as a means to finding personal meaning, and strive to help students become independent and responsible decision-makers. They also use communicative teaching methods and technology in the classroom and act as evaluators and facilitators in the learning process. Overall, it seems that the study aimed to show that Christian teachers at Kanaan Jakarta are able to incorporate humanist education principles into their teaching practices while remaining true to their Christian faith and the principles of love outlined in Deuteronomy 6:5.*

Keywords: *Teacher Understanding; Christian Education; Humanist Education*

I. Introduction

The 4.0 industrial revolution is an era of the internet, robotics, and 3D printing technology. Based on these characteristics, education in Industry 4.0 has the impact that the teachers/lecturers must change the learning methods and students' mindsets to sharpen and develop children's abilities. With the advent of industrial revolution 4.0, teachers/lecturers must develop critical thinking, creativity, innovation, communication, and collaboration skills. By having this ability, students are expected to succeed.

The 4.0 industrial revolution brings a new fresh air to everyone as all activities and tasks can be easily carried out. However, on the other hand, the biggest challenge is not mastering and using high-level technology in various fields including education. The challenge is in the "himself" itself; therefore, it is worth pondering whether we promote

human values or these values are eroded and buried in this situation. The next question is, what is the primary purpose of education? Based on Regulation No. 20 of 2003 concerning the National Education System Chapter II Article 3 "The functions of National Education are to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe in the Almighty of God, having noble character, healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen." To achieve the goals of national education, the role of religious education is so significant. Religious education must be in line with non-religious education.

Kanaan Jakarta Junior and Senior High School are Christian schools whose teachers are Christian. The problem is that Christian teachers in junior and senior high schools have not realized that Deuteronomy 6:5 can be the basis for the practice of humanist education. This problem brings up the issue that there is an unrelated from the biblical Text (Deut. 6:5) between the theory of humanist education. Based on this problem then become the background of this research "*The Understanding of Christian Religious Teachers at Kanaan Jakarta Junior School and High School on Humanist Education Based on Deuteronomy 6:5*". The aim is to determine Christian teachers' understanding in Kanaan Junior and Senior High School about humanist education based on Deuteronomy 6:5.

The implementation of humanist education in the teaching and learning process no longer considers students as objects but as subjects.¹ In this case, the implementation of humanist education focuses on optimizing the potential possessed by students. Meanwhile, teachers in the context of humanistic education will position themselves as facilitators for their students. Thus, the role of the teacher in the learning process is no longer as a person who knows everything without seeing the diversity of potential and talents that students own, but the teacher will try to develop this potential.²

Carl Rogers, in Joy A. Palmer's book, explained that "when I started to trust students, I changed from a teacher and evaluator to a facilitator in the learning process".³ In the implementation of humanist education in learning, the teacher positions himself as a facilitator in educational practice, so it can be ascertained that a more cooperative and democratic learning pattern can be created, so that students can express all the creative talents and potential that the students own without having to be fear and without the dominance of teachers who have adorned educational practice so that it can be in line with the spirit of critical education which states that teachers are not the only source of truth and

¹ Johanes Waldes Hasugian et al., "Kompetensi Sosial Guru PAK Di Era Revolusi Industri 4.0 Dan Implikasinya Bagi Perkembangan Karakter Peserta Didik," *JURNAL TERUNA BHAKTI* 5, no. 1 (2022): 107–115.

² Firman Sidik, "Pendidikan Humanis Dan Implikasinya Dalam Pembelajaran Tadbir: Jurnal Manajemen Pendidikan Islam," *Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2016): 88–89.

³ Joy A. Palmer, ed., *50 Pemikir Pendidikan Dari Piaget Sampai Masa Sekarang*. Terj. Farid Assifa (Yogyakarta: Jendela, 2003), 30.

knowledge, because in this case teachers and students are the same subjects who learn together.⁴

Implementation of humanist education in the teaching and learning process in schools to build a balance of interaction between teachers and students in the learning process, it is necessary to understand the teacher regarding the following five things: a) psychological factors of students in teaching and learning. The teacher's understanding of the psychological factors of this student will provide convenience in achieving optimal learning goals. On the other hand, the lack of understanding of these psychological factors will add to the difficulty in the teaching process; b) The adjustment of student learning needs. Adjustment to the needs of students carried out by a teacher, in addition to aiming to provide material for activities as effectively as possible, is also to provide subject matter according to the needs of students. This will help implement the teaching and learning process; c) individual development and student characteristics. Individual development means the desire to realize the individual into an independent, harmonious, balanced, and whole person. The classical system, which has been applied in the classroom learning process, cannot develop students' individual and independent abilities; d) learning methods. For the learning process to run smoothly, methods and approaches that support it are needed, namely learning methods that are no longer concerned with learning materials or focus on completing teaching materials rather than students' understanding of learning materials. The focus on achieving learning materials has forced students to master the knowledge and devour information from teachers, without giving students opportunities to reflect critically, let alone think innovatively; f) the role of the teacher is recognized or not, of course, he is more experienced and has more knowledge than his students. However, it does not mean that teachers are not the only truth holders. Teachers must be able to position and play themselves in the learning process.⁵

Teachers as Christian teachers in schools need to understand humanist education based on Deuteronomy 6:5. In Deuteronomy 6:5 You shall love YHWH your God with all your heart, with all your soul, and with all your might. This is an instruction or a command.⁶ In this case, Deuteronomy 6:5 is an instruction or command that must be done in our daily life.⁷ To love YHWH your Lord is a request comparable to hating YHWH's gods or enemies.⁸ "Love is shown in the form of faithfulness and service, that is faithfulness in obeying the law (10:12-13; 11:1, 13; 19:9; 30:16, 20).

⁴ Agus Nuryatno, *Mahzab Pendidikan Kritis* (Yogyakarta: Resist Book, 2011), 13.

⁵ Johannes Waldes Hasugian et al., "Panggilan Untuk Merekonstruksi Strategi Pendidikan Agama Kristen Yang Kontekstual Dan Inovatif," *Jurnal Shanan* 6, no. 1 (2022): 45–70.

⁶ P.C. Craigie, *Deuteronomy: Commentaries* (Michigan: Eerdmans Publishing, 2017), 169.

⁷ Richard D. Nelson, *The Old Testament Library: Deuteronomy* (Louisville: Westminster, 2004), 91.

⁸ Gail R. O'Day and David L. Peterson, *Theological Bible Commentary* (Louisville: Westminster John Knox Press, 2018), 69.

Von Rad⁹ also emphasizes that "love to God is central and must be kept in mind where YHWH establishes the covenant relationship. Love is a fundamental principle as emphasized by placing love for God as a feeling of glorifying God". Attitude towards YHWH is marked by the rejection of the gods.¹⁰ Loving YHWH more than anything else is a form of Israel's commitment to the established Covenant. Love is legally based on a covenant.¹¹ YHWH shows His love for Israel by choosing and making a covenant with Israel. In this context, "Israel must obey and submit to YHWH" so they must show their love only for YHWH. YHWH's love for Israel is shown through the election as a particular position.¹² YHWH shows His love through the election. The call for Israel to love Him is a way to maintain a covenant relationship, by loving YHWH, Israel moves away from an attitude of disobedience.

In this case, the teacher must understand love is not just an expression of feelings but a commitment to love YHWH only. "The commandment to love is central because all of Deuteronomy is focused on renewing the covenant with God and of course the request to obey. Obedience can only be done if Israel responds with love to God".

"Education is a moral effort to shape and develop the whole person. Morality, as referred to in education in the context of moral pursuits, and morality as a value becomes a full concern in the education system.¹³ Because morality is referred to, education with humanist scholarship is highly recommended because the humanist education model emphasizes individual development, namely to empower, creativity, care, compassion, and rationality within the framework of humanity. This concern for humanity expresses relationships with others.¹⁴ The social element is empathy for solidarity, and from society itself to the global world. Respect for diversity and democracy is a humanistic way of life".¹⁵

Teachers' understanding of humanist education based on Deuteronomy 6:5 is not limited to understanding but must be implemented. In education, the skill of using God's law to direct all decisions, answer all moral questions, and faithfully serve God and man is training designed to make people successful. Wisdom is a skill in the art of living. The skill of using divine wisdom is understanding and applying God's law to life. True education is much more than acquiring technical knowledge or skills in the biblical sense. True education

⁹ Gerhard von Rad, *Deuteronomy* (Philadelphia: Westminster, 1966), 51.

¹⁰ J. R. Lundbom, *Deuteronomy: A Commentary* (Grand Rapids: Eerdmans Publishing, 2018), 310.

¹¹ Gary Harlan Hall, *Deuteronomy* (USA: College Press Publishing, 2000).

¹² Nelson, *The Old Testament Library: Deuteronomy*, *ibid.* 91.

¹³ Wiel Veugelers, "The Moral in Paulo Freire ' s Educational Work : What Moral Education Can Learn from Paulo Freire The Moral in Paulo Freire ' s Educational Work : What Moral," *Journal of Moral Education* 46, no. 4 (2017): 412–421.

¹⁴ Johannes Waldes Hasugian, "Relasi Guru-Siswa: Pendekatan Christ Centered Sebagai Solusi Dalam Perubahan Perilaku Belajar Di Masa Pandemi Covid-19," *Jurnal Teologi Berita Hidup* 4, no. 1 (2021): 47–51.

¹⁵ W. Veugelers, "Linking Autonomy and Humanity," in *Education and Humanism* (Rotterdam: Sense Publishers, 2011), 1–7.

is training students to live in fear of God and use His law as the foundation for their vocation in the family, church, and country. It is training on using their knowledge and skills within the ethical framework of God's revealed law. Without knowledge of God's law, students are not wise; if they are, it means that they are not educated in the biblical sense. Thus, the concept of Hebrew wisdom shows that formal and rigorous training in Christian ethics is an inseparable aspect of Christian education based on Old Testament texts, Deuteronomy 6:5.

II. Research Methodology

The research method used in this study is the descriptive qualitative method. The procedures are data reduction, data presentation, and conclusion drawing/verification as interweaving before, during, and after data collection. The resource persons in this study were 4 teachers and 6 students in Kanaan Junior High School Jakarta and 7 students in Kanaan Senior High School Jakarta. In-depth interviews were conducted with 3 teachers, while 1 teacher and 13 students filled out interview questions using the Google form.

III. Result and Discussion

Christian teachers' understanding of humanist education based on Deuteronomy 6:5

In this study, to obtain information about Christian teachers' understanding of KANAAN Junior and Senior High School about humanist education based on Deuteronomy 6:5, the researcher asked ten questions. Questions were asked to 4 people as Christian teachers at KANAAN School.

On the first question: Christian teachers' understanding of Deuteronomy 6:5. The researcher asked Christian teachers in KANAAN School about their understanding of Deuteronomy 6:5. Based on the results of interviews, the teachers gave answers that they understood Deuteronomy 6:5 as an Old Testament text that recorded love for God which was implemented in life, including in learning activities. On the second question: The principle of love in Deuteronomy 6:5 forms the basis of learning humanist education. The researcher asked Christian teachers at KANAAN School about applying the principle of love in Deuteronomy 6:5. Based on the results of interviews, 100% of the teachers answered that they applied the principle of love in the practice of humanist education in schools. Applying the principle of love in learning activities such as not keeping a distance from students, telling the reasons for disciplining students, being communicative, and being flexible or not rigid. On the third question: The principle of love in Deuteronomy 6:5 forms the basis for moral and ethical teaching. The researcher asked Christian teachers at KANAAN School about the principle of love in Deuteronomy 6:5 as the basis for teaching morals and ethics. Based on the results of interviews, 100% of the teachers said they applied the principle of love in Deuteronomy 6:5 as the basis for teaching student morals and ethics.

On the fourth question: Education from a humanist perspective is participatory-dialogical. The researcher asked the teachers why there is no partition or distance between the teacher and the students. Based on the results of interviews, two teachers said they did not agree that there should be a partition between teachers and students with reasons, while the other two said they agreed that there should be a partition between teachers and students. On the fifth question: Education from a humanist perspective. The researcher asked the teachers questions about education from a humanist perspective focused on developing rationality, autonomy, empowerment, creativity, compassion, and concern for humanity. Based on the results of the interviews, it was found that the teachers said they agreed to be applied because it was a good thing. On the sixth question: mastery of technology by students. Researchers asked teachers questions about students mastering high-level technology, being critical, creative, and innovative but must be moral. Based on the results of the interviews, two teachers said they did not agree. Meanwhile, two teachers said that they strongly agree for students to master high-level technology, to be critical, creative, and innovative but must be moral and have faith.

In the seventh question: carry out learning tasks. The researcher asked the teachers questions about implementing learning by using communicative learning methods between teachers and students and students with students. Based on the results of interviews, it was found that 100% of the teachers said they had used communicative methods in learning. On the eighth question: flexible learning activities. The researcher asked the teachers questions about the teacher positioning himself as a flexible resource in learning activities to be used positively by students. Based on the results of the interviews, it was found that two teachers said they placed themselves flexibly in the teaching and learning process. Meanwhile, two teachers said they did not place themselves flexibly in learning. In the ninth question: the teacher is the evaluator and facilitator. The researcher asked the teachers questions about the teacher's role as evaluators or facilitators in learning. Based on the results of interviews, it was found that 100% of the teachers said that in their learning they acted as evaluators and facilitators. On the tenth question: Evaluation of learning. The researcher asked the teachers questions about the evaluation of learning on the completeness of student learning outcomes. Based on the results of the interviews, it was found that two teachers chose to discuss with students for evaluation of learning for students. Meanwhile, two teachers said that to evaluate the completeness of student learning outcomes, they did not discuss it with students.

Teachers have understood Deuteronomy 6:5 as the basis for humanist education in the learning process

Deuteronomy 6:5 "*Love the Lord your God with all your heart, with all your soul, and with all your might.*" Deuteronomy 6:5 can be understood as the basis of humanist education. Based on the results of the interviews, it was found that 100% of the informants (teachers and students) said they had understood Deuteronomy 6:5 as the basis of humanist education. This means that teachers have understood and implemented humanist education within the

scope of the school, especially in the learning process. In addition, students also said that the teachers had understood. The primary application of Humanist education carried out by teachers is to emphasize love, which means that Christian teachers at KANAAN School have taught love to students in their daily lives. The teacher is flexible (push and pull) or not rigid, so they are not giving the impression of being "scary or *killer*" and firm. So that they love God in their daily life. Boiliu et al., stated several things related to love in Deuteronomy 6:5, namely: (a) Love is shown as a form of loyalty and service, namely loyalty to God (b) Love is not just an expression of feelings but a commitment to God (c) Love for God is the center and must be kept in mind in everyday life (d) Love is the underlying principle that places love for God as a sense of glorifying God.¹⁶ Thus, love for God is an essential thing that must be instilled in students from an early age because by truly loving God, they will have good spirituality and morals.

Teachers have applied the principle of love in Deuteronomy 6:5

In Deuteronomy 6:5, there is a principle of love which is the application of that love in humanist education. The principle of love is the basis for students' moral and ethical learning. This means that the love of learning that teachers in learning have applied can shape students' morals and ethics in everyday life. Based on the results of filling Google form, 4 teachers have used the Old Testament text Deuteronomy 6:5 as a verse that records love. In an in-depth interview with 1 (one) teacher who is also a Christian religion teacher, know that Deuteronomy 6:5 is indeed understood as a verse that records love but has not understood it as a principle of humanist education. That is, the 4 informants said they 100% applied the principle of love in Deuteronomy 6:5 as the basis for teaching moral and ethical values to students. This is undoubtedly a moral basis instilled in students from an early age so that they have excellent and proper attitudes and behavior under the standards of the truth of God's word. According to Carisma Marbun's plan, love for God consists of fellowship with Him, gratitude and praise to Him, and obedience. In applying love, of course, these things must be realized in love for fellow human beings.¹⁷ This means that in manifesting loving God, students must love others regardless of religious background, ethnicity, social status, etc.

Thus, it can be understood that the principle of love as the basis of humanist education is not only limited to students understanding cognitively but must apply it in daily life to shape their morals.

Teachers have implemented humanist-based education in schools

The application of humanist-based education in schools aims to not distinguish between teachers and students, students and students but to shape students to have good

¹⁶ Noh Ibrahim Boiliu et al., "Pendidikan Humanis Sebagai Pendekatan Pembelajaran Di Era Revolusi Industri 4,0," in *Sosial, Pendidikan Dan Agama Sebagai Pondasi Dalam Mewujudkan "Maju Bersama Kita Berjaya"* (Riau: Marpoyan Tujuh, 2020), 741–58.

¹⁷ Rencan Carisma Marbun, "Kasih Dan Kuasa Ditinjau Dari Perspektif Etika Kristen," *Jurnal Teologi Cultivation* 3, no. 1 (2019): 88–97.

character.¹⁸ This means that in applying humanist education in schools, ideally there is no distance or partition between teachers and students. Based on the results of the interview, it was found that the informant said that at school there was no partition or distance between teachers and students. In this case, the application of humanist-based education in schools should focus on developing rationality, autonomy, empowerment, creativity, compassion, and concern for students. Based on the interview results, it was found that the informant said that he had implemented humanist education in schools by focusing on being independent, creative, having good character, having compassion, and caring for others.¹⁹

Regarding the application of humanist education in schools in the figure of students' personalities. Minsi said the application of humanist education in schools should open up space for freedom for students to develop themselves following the ideals proclaimed by spiritual and human values by teaching honest and honest attitudes and behavior. moral and prepare students to live simple and clean hearts. For Minsi, the application of humanist education in schools must foster a positive attitude toward life, understand social conditions, and contradictions in society, and teach students to practice faith in all dimensions of life.²⁰ Thus, it can be understood that humanist education is so important to be applied in schools through learning to shape students into fully human beings by knowing themselves and being helpful to society. The interviews show that the teachers at KANAAN School have implemented humanist education in learning at school. To educate and shape students in schools so that they have independence, creativity, compassion, and care.

Teachers have taught technology to students

Learning to master technology is an important thing that teachers must apply to students so that they master technology, not technology masters them.²¹ In this case, no matter how sophisticated the technology, students still do not use it as exceeding the standards of faith and morals. This means that students use it according to the Christian faith. Based on the interview results, it was found that the informant said it was essential for students to master high-level technology, to be critical, creative, and innovative but must maintain their morals and faith. Of course, the teachers already understand and teach students to master the technology so that they use it appropriately and correctly. This means that mastering technology can help students learn in the era of the industrial revolution 4.0.

¹⁸ Syalam Hendky Hasugian and Johanes Waldes Hasugian, "Spiritualitas Pendidik Kristen Dalam Pembentukan Karakter Peserta Didik," *Regula Fidei* 6, no. 1 (2021): 24–31, <http://christianeducation.id/e-journal/index.php/regulafidei/article/view/70>.

¹⁹ Elisabeth Sitepu, Johanes Waldes Hasugian, and May Rauli Simamora, "Interests, Barriers, Stress, and Resilience of High School Students: A Caring Christian Religious Education Teacher," *International Journal of Learning, Teaching and Educational Research* 22, no. 3 (2023).

²⁰ Minsi. "Membangun Karakter Siswa Melalui Pembelajaran Humanis Religius Di SD Muhammadiyah Program Khusus Kotta Barat Surakarta 2019," in *The Progressive and Fun Education Seminar*, 2019, 412–19.

²¹ Hermanto Sihotang, "Penggunaan Media Teknologi Informasi Dalam Pembelajaran Pendidikan Agama Kristen Di Masa Pandemi Covid-19," *IMMANUEL: Jurnal Teologi dan Pendidikan Kristen* 1, no. 2 (2020): 63–75.

Associated with mastery of high-level technology, being critical, creative, and innovative but must maintain morals and faith. No matter how sophisticated technology is, humans must continue to use it under the Christian faith so that they do not become slaves to technology and deify technology.²² In line with this, Rantung and Boiliu put forward several things as the basis for using technology by the Christian faith, namely (a) believers must use technology according to their functions and abilities (b) believers must know that technology is a tool, not a goal (c) believers should not depend on technology and leave dependence on God.²³ Thus, it can be understood that students may master high-level technology critically, creatively, and innovatively but must use it according to the Christian faith to avoid falling into the negative flow of technological developments.

Teachers have used communicative methods in learning

The communicative method is one of the appropriate learning methods in schools during the Covid 19 pandemic. Based on the results of interviews, it was found that teachers have used communicative methods in the teaching and learning process during the Covid 19 pandemic. This means that the communicative approach is a reference for making students have skills in communication. Thus, it can be understood that teachers at KANAAN School use communicative methods in learning during the Covid 19 pandemic to make students able to communicate with teachers and other students. This means that learning will be completely student-centered.

Teachers have acted as evaluators and facilitators

The role of teachers as evaluators and facilitators are vital. In this case, in the teaching and learning process, learning is entirely centered on students and the teacher only acts as an evaluator and facilitator. The role of teachers as evaluators and facilitators during the Covid-19 pandemic is very much needed. The results of interviews with the teacher and student informants said that the teacher acted as an evaluator and facilitator during the Covid 19 pandemic at KANAAN School. As an evaluator, the teacher can evaluate each learning process to achieve the goal or not and evaluate the learning outcomes (minimum criteria of mastery learning) of students reaching the specified standard or not. Amir, Utomo, and Atmajah said the role of the teacher as an evaluator in learning to improve student learning outcomes with the role of the evaluator is expected to be formative and summative. Formative evaluation is an evaluation conducted by the teacher at the end of each presentation of a lesson or model. While summative evaluation is an evaluation conducted by the teacher after a set of learning programs are given to students. Thus, it can be seen that

²² Maranatha Merinda Sitorus and Fredik Melkias Boiliu, "Kajian Perkembangan Teknologi Berdasarkan Pendidikan Agama Kristen Biomatika," *Jurnal Ilmiah Fakultas Keguruan dan Ilmu Pendidikan* 7, no. 1 (2021): 110–121.

²³ Djoys Anneke Rantung and Fredik Melkias Boiliu, "Teknologi Dalam Pembelajaran Pendidikan Agama Kristen Yang Antisipatif Di Era Revolusi Industri 4.0," *Jurnal Shanan* 4, no. 1 (2020): 93–107, <http://ejournal.uki.ac.id/index.php/shan/article/view/1770>.

the role of teachers as evaluators is essential and teachers at KANAAN School during the Covid-19 pandemic have played a role as evaluators in learning.

In learning, it is expected to act as a facilitator who facilitates students in the learning process to improve learning outcomes. According to Dorlan Naibaho, the teacher's task is not only limited to teaching and explaining the study materials but also training, guiding, and facilitating students. As a facilitator of learning, teachers do not dominate students through stories, lectures, or explanations but must view students as individuals responsible for learning activities based on instructions or directions from the teacher.²⁴ In line with this, Rahmawati and Suryadi said that the teacher as a facilitator, in the teaching and learning process must allow students to determine their learning needs and goals by utilizing various sources. This means that students actively engage in discussions during the learning process and seek their own experiences through the teacher's systems, techniques, and methods.

Thus, it can be understood that the teacher is not only responsible for teaching, in this case explaining the material to students with lectures from the beginning to the end of the lesson. It can be seen that teachers at KANAAN School during the Covid 19 pandemic have acted as facilitators. This means that in learning during the Covid-19 pandemic, they focus more on student-centered learning.

The results of this study also show that Christian teachers at Kanaan Junior and Senior High School in Jakarta have understood and implemented it in learning. This is in line with Deuteronomy 6:5 and education from a humanistic perspective that focuses on developing rationality, autonomy, empowerment, creativity, compassion, and concern for humanity. This concern is for humanity. This study's results align with the spirit of humanist education where humanist education is part of the spirit of student-centered education or independent learning.

IV. Conclusion

Humanistic education as an educational theory is intended as education that makes humanism an approach. A humanism approach is an approach that focuses on human potential to seek and discover the abilities they have and develop these abilities. In this case, the central concept of humanistic educational thinking according to Mangunwijaya is "respect for human dignity". The essential thing in humanistic education is the desire to create a learning environment that frees students from great competence, high discipline, and fear of failure. Teachers should understand children as unique individuals. This view of the uniqueness of the individual leads teachers to emphasize education as an effort to find personal meaning in students. The function of education is to help individuals become independent and responsible human beings in choosing. With this freedom, students will be able to actualize their potential to the fullest.

²⁴ Dorlan Naibaho, "Peran Guru Sebagai Fasilitator Dalam Perkembangan Peserta Didik," *Jurnal Christian Humaniora* 2, no. 1 (2018): 77–86.

The implementation of humanist education in learning will prioritize human values, of course, it will create a harmonious atmosphere because each individual feels valued which then has an impact on the mindset of students because their existence and existence has meaning. Based on the results of the research, we recommend to every teacher in general and specifically to Christian education teachers to prioritize a humanist approach in learning activities. Each child has their advantages or has different abilities. Teachers of Christian education with the love of Christ should motivate, accompany and help children without distinction, so that children with their own uniqueness, can develop themselves.

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