

PHILOSOPHY OF PROGRESSIVISM AND BEYOND: TRANSFORMING CHRISTIAN RELIGIOUS EDUCATION

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Abstract

Transforming Christian Religious Education through Philosophical Progressivism: Improving the Quality of Education and Relevance to the Contemporary Era. This research aims to examine the concept of philosophical progressivism and its application in Christian religious education in the contemporary era. The concept of philosophical progressivism has basic principles that are consistent with the goals of Christian religious education, namely to provide a holistic and critical understanding of Christianity and the surrounding environment. The results show that the application of philosophical progressivism in Christian religious education can improve the quality of education and relevance to the contemporary era. However, there are some challenges and obstacles that need to be overcome in its application. Therefore, teachers as implementers of Christian religious

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education need to pay attention to the basic principles of philosophical progressivism and be able to apply them in learning. This research is expected to provide recommendations for the development of Christian religious education curriculum in the future.

Keywords: Christian Religious Education, Philosophical Progressivism, Educational Transformation, Educational Relevance.

Introduction

Christian religious education is an integral part of the school curriculum in many countries around the world (Lenssen, 2010; S. Sanasintani, 2023; G. Sinta et al., 2023; Tse, 2020; Verhoef, 2021). In recent years, however, there have been concerns about the quality of Christian religious education, especially in terms of its relevance to today's world. On the one hand, many argue that Christian religious education ought to remain conservative and unchanging, while on the other hand, there are those who believe that Christian religious education should change and keep up with the times.

In this context, philosophical progressivism could be used as a foundation for transforming Christian religious education (Ahmad Ardillah Rahman et al., 2021; Munte, 2022b; Prasetiawati, 2020, 2022; Rahmelia, Prasetiawati, et al., 2023; Rahmelia & Prasetiawati, 2021; Sanasintani, 2019, 2020; S. Sanasintani, 2022, 2023; S. P. Sanasintani, 2020). Philosophical progressivism views education as a process that must always develop and change, following the times and paying attention to the needs and conditions of society.

In philosophical progressivism, education is seen as a dynamic process that always adapts to social, economic and cultural changes that occur (Ginting, 2010; Haloho et al., 2013; Haloho, 2016, 2022b, 2022a, 2022c, 2023; Munte, 2023; Rahmelia et al., 2022; Sari & Ginting, 2023; Sarmauli et al., 2022; Sriwijayanti, 2023; Timan Herdi Ginting et al., 2022). Philosophical progressivism in Christian religious education in some countries is an attempt to change the conservative and traditional paradigm of Christian religious education to be more relevant.

Therefore, this research aims to investigate the transformation of Christian religious education through philosophical progressivism (Angellyna, 2021; Hanriani, n.d.; Hasan et al., 2023; Magdalena et al., 2022; Munte, Natalia, et al., 2023; Munte, Saputra, et al., 2023; Munte, 2018b, 2018a, 2022a; Munte & Korsina, 2022; Munte & Monica, 2023; Munte & Natalia, 2022; Munte & Wirawan, 2022; Pernando et al., 2022; D. A. Saputra et al., 2023; D. N. Saputra, 2021; E. J. Saputra et al., 2023; Seruyanti et al., 2023). This research will discuss the concept of philosophical progressivism, as well as how this concept can be applied in the transformation of Christian religious education to improve the quality of education and its relevance to the contemporary era.

This research is expected to provide a more comprehensive understanding of the transformation of Christian religious education through a philosophical

progressivism approach, and to provide guidelines for the development of a Christian religious education curriculum (Apandie et al., 2022; Apandie & Rahmelia, 2020, 2022; Kristin et al., 2022; Munte, 2021a, 2021a, 2021b; Rahmelia et al., 2022; Rahmelia, Prasetiawati, et al., 2023; Rahmelia, Prihadi, et al., 2023; Rahmelia, 2020a, 2020b, 2023; Rahmelia & Agustina, 2022; Rahmelia & Apandie, 2020, 2023; Rahmelia & Prasetiawati, 2021). In line with the needs and circumstances of contemporary society.

The basic principle of philosophical progressivism is that education focuses on meaningful experiences that relate to the needs and conditions of today's society (Awak et al., 2023; Fitriana et al., 2023; Fransisko et al., 2024; Istinia et al., 2023; Keristina et al., 2023; Manik et al., 2023; Peryanto et al., 2023; Putri et al., 2023; Riska et al., 2023; G. Sinta et al., 2023; S. E. Sinta et al., 2022; Sulistyowati et al., 2022; Supardi, Muslimah, et al., 2023; Tekerop et al., 2019; Tirayoh et al., 2023; Trisiana et al., 2023). This concept can be applied to Christian learning by integrating Christian teachings with actual problems faced by society, such as poverty, injustice and social conflict. Thus, students will be able to understand and apply Christian values in the context of real life.

Progressivism philosophy is an approach that emphasizes the importance of experience and rational principles in learning (Alfianoor et al., 2023; Carolina et al., 2023; Fernando, Elawati, et al., 2023; Jasiah et al., 2023; Kurniati et al., 2023; Lamiang & Munthe, 2023; Lelunu et al., 2023; Magdalena et al., 2022; Melliani, Munthe, et al., 2023; Munte, Natalia, et al., 2023; Prinata et al., 2023; Simanjuntak, 2019; Supardi, Muslimah, et al., 2023). Progressivism philosophy is an approach that emphasizes the significance of experience and rational principles in learning.

It places students as active subjects in learning and leads to the development of critical, creative, and independent thinking skills (Amiani, 2022; Ausvina et al., 2023; Fernando, Pramana, et al., 2023; Jonathan et al., 2023; Lana et al., 2023; Melliani, Christian, et al., 2023; Melliani, Munthe, et al., 2023; Octaviana et al., 2023; Palit et al., 2023; Pattiasina et al., 2022; Pattiasina, 2021; Pengky et al., 2023; Pradita, 2021; Pradita, Pilenia, et al., 2023; Pradita, Widia, et al., 2023; Pradita & Veronica, 2023; Prakosa et al., 2023; Pramana et al., 2023; Samuel et al., 2023; Siburian et al., 2023; Susila & Pradita, 2022; Triani et al., 2023). In the context of Christian religious education, philosophical progressivism can be used to strengthen Christian character, improve understanding of faith and belief, and develop skills and attitudes relevant to the demands of the contemporary period.

Therefore, implementing the concept of philosophical progressivism in Christian religious education in Indonesia can be an alternative to increase the relevance of Christian religious education to the contemporary era and improve the overall quality of Christian religious education and prepare students to live in an ever-changing democratic society.

Research Method

The research approach used in this study is a qualitative approach using descriptive methods. In this study, researchers try to explore and provide arguments related to the condition of Christian religious education and its relevance to the contemporary era by analyzing the philosophy of progressivism. The primary data source in this research is literature related to the philosophy of educational progressivism, which is then analyzed and reduced in relation to the topic of discussion.

Result and Discussion

Christian Religious Education has a very important role to play in forming the character of students to have attitudes and behaviours in accordance with Christian values (Adellia et al., 2023; Amisani et al., 2023; Batuwael et al., 2019; Dandi & Veronica, 2023; Darma et al., 2023; Erika et al., 2023; Langi et al., n.d.; Ligan, 2022; Loheni et al., 2023; Malau, 2021, 2023; Mukuan et al., 2022; Munte & Monica, 2023; Munte & Wirawan, 2022; F. Pongoh et al., 2015; F. D. Pongoh, n.d., 2022b, 2022a, 2023; Rahmelia et al., 2022; Rosen et al., 2023; Suratinoyo et al., 2019; Susanto et al., 2022; Triadi, Pongoh, et al., 2022; Trisiana et al., 2023; Veronica, 2022; Wirawan, 2021; Wirawan et al., 2023). However, the challenges of Christian religious education in today's world are increasing, especially in the face of various social, cultural and technological changes. Therefore, a transformation of Christian religious education is needed in order to remain relevant to the demands of the times.

One approach that could be used in the transformation of Christian religious education is philosophical progressivism (Pahan, 2020, 2021; PAHAN et al., 2011; Pahan & Prasetya, 2023; Sihombing, 2015; Wahyudi et al., 2023). Philosophical progressivism is an approach to education that emphasises the development of students' ability to solve problems and think critically, as well as developing creativity and imagination (Nugrahhu, 2020, 2021, 2022; Nugrahhu et al., 2023; PAHAN et al., 2014; Sulistyowati et al., 2021). Philosophical progressivism recognises that the world is constantly changing and evolving, so education has to adapt to these changes (Salmanezzer et al., 2023; E. J. Saputra et al., 2023; Seruyanti et al., 2023; Sihombing, 2019, 2022). In the context of Christian religious education, philosophical progressivism can help improve the quality and relevance of education to the contemporary age.

Christian education that is contextualised and integrated with the surrounding environment can help students to understand and apply Christian values in everyday life (Andiny, 2020, 2023; Dandung et al., 2022; Kamayuda & Sulistyowati, 2015; Lana et al., 2023; Lumbantobing, 2022; Mariani et al., 2023; Nugrahhu et al., 2023; Pilenia et al., 2023; Pransinartha, 2022; Pransinartha et al., 2023; Reggina & Indriani, 2023; D. A. Saputra et al., 2023; Sarmauli et al., 2022; M. T. Sarmauli, n.d., 2020; S. Sarmauli, 2016; S. Sarmauli & Pransinartha, 2022; Sepniwati, 2022; Sriekaningsih et al., 2019; Sulistyowati et al., 2022; Supardi, Merdiasi, et al., 2023; Teriasi et al., 2022; Tobing, 2015; N. N. A. Utami, 2022; R.

Utami et al., 2019; Wahyudi et al., 2023). The curriculum could be designed using a more creative and interactive approach, so that students could be more active in learning and understanding the concepts of Christianity.

Innovative learning methods could help students to be more active and creative in learning Christianity (Angellyna & Tumbol, 2022; Kristin et al., 2022; Marilyn, 2018, 2020; Susila, 2022c, 2022a, 2022b; Susila & Pradita, 2022; Susila & Risvan, 2022; M. T. Telhalia, 2017b, 2017a; T. Telhalia, 2016, 2023; T. Telhalia & Natalia, 2021, 2022; S. Tumbol, 2020; TUMBOL, 2022; S. N. Tumbol & Wainarisi, 2023; Wainarisi, 2021d, 2021a, 2021c, 2021b, 2023; Wainarisi et al., 2022b, 2022a, 2023; Wainarisi & Tumbol, 2022b, 2022a). Some methods that could be applied include project-based learning, problem-based learning, and collaborative learning.

Technology could be an effective tool in supporting the learning of Christianity. The utilisation of technology such as apps, videos and social media could help students to more easily understand the concepts of Christianity and apply them in their daily lives. Teachers are one of the key factors in the transformation of Christian religious education. Therefore, developing teachers' competence in teaching with a philosophical progressivism approach is essential (Amiani, 2022; Ausvina et al., 2023; Fransisko et al., 2024; Hanriani, n.d.; Jonathan et al., 2023; Lamiang & Munthe, 2023; Melliani, Christian, et al., 2023; Melliani, Munthe, et al., 2023; Octaviana et al., 2023; Palit et al., 2023; Pengky et al., 2023; Pramana et al., 2023; Samuel et al., 2023; Siburian et al., 2023). Teachers need to be trained to use innovative learning methods and strategies and apply Christian values in daily life.

Parents also have an integral role to play in improving the quality of Christian religious education through philosophical progressivism (Angela & Triadi, 2022; Darnita & Triadi, 2022, 2023; Jasiah et al., 2023; Melliani & Triadi, 2024; Mualimin et al., 2022; Triadi, Mualimin, et al., 2022; Triadi, Pongoh, et al., 2022; Triadi, Prihadi, et al., 2022; Triadi, n.d., 2013, 2022; Triadi & Darnita, 2021). Parents need to be encouraged to be involved in their children's Christian religious learning, by providing support and assisting in finding relevant learning resources.

In addition, the transformation of Christian religious education through philosophical progressivism can also help create an educational environment that is inclusive and respectful of differences (Eribka et al., 2023; Hendrik et al., 2022; Mamarimbing et al., 2023; Mariani, 2022b, 2023; Saputri et al., 2023; G. Sinta et al., 2023). In the Indonesian context, where there is a lot of religious and cultural diversity, Christian religious education that adopts philosophical progressivism can help strengthen the sense of unity and tolerance among religious communities. Through inclusive and respectful learning, students can understand and appreciate the religious and cultural diversity that exists in Indonesia.

In addition, a Christian religious education that embraces philosophical progressivism can also help to prepare students for the challenges of the contemporary

world (Mariani, 2020, 2022a; Meilan & Mariani, 2023). Philosophical progressivism emphasises the development of students' skills, such as critical thinking, creativity and collaboration, which are essential in facing the changes and challenges that continue to emerge in the contemporary period.

In this case, the transformation of Christian RE through philosophical progressivism can also help students to develop skills needed in the digital age, such as digital literacy and technological skills (Merdiyasi, 2013, 2022; Merdiyasi et al., 2017, 2022; Merdiyasi & Kristiani, 2021; Supardi, n.d., 2014, 2022; Supardi, Merdiyasi, et al., 2023; Supardi, Muslimah, et al., 2023; Teriasi et al., 2022). This is very important given the rapid development of technology and digitalisation, so students need to be prepared to face the challenges and opportunities of this digital age.

This study demonstrated that the practice of progressive philosophy in the transformation of Christian religious education can improve the quality and importance of teaching to date (Ahmad Ardillah Rahman et al., 2021; Arisanty et al., 2020; Sanasintani, 2019, 2020; S. Sanasintani, 2022, 2023; S. P. Sanasintani, 2020; Supardi, Merdiyasi, et al., 2023). In this regard, some important notes are made the implementation of philosophical progressivism in Christian religious education could increase students' active participation in the learning process. This happens because philosophical progressivism encourages more interactive and collaborative learning, where students are not only as recipients of information, but also as constructors of knowledge.

The transformation of Christian religious education through philosophical progressivism can strengthen religious values that are inclusive and tolerant (Netanyahu & Susanto, 2022; Tanyid, 2018, 2019, 2023). This happens because philosophical progressivism emphasises the importance of pluralism and diversity in Christian religious education, so that students can better understand and appreciate the differences that exist in society.

The implementation of philosophical progressivism in Christian religious education can improve students' skills in critical and creative thinking (Anggreni, 2023; Christina et al., 2023; Kristiani et al., 2023; Nindi et al., 2022; Nopitri & Irdayani, 2023; Pahan, 2021; PAHAN et al., 2011, 2014; Pahan & Prasetya, 2023; Pareira, 2020; Sugiyanto, 2022; SUGIYANTO et al., 2014; Suriani & Betaubun, 2022; Tedy et al., 2023; Trisiana et al., 2023; Veronika et al., 2023; Wahyudi et al., 2023; Yuel & Keintjem, 2021). This happens because philosophical progressivism encourages students to think independently and develop reflective thinking skills, which are needed to face changes and challenges in the contemporary era.

The transformation of Christian religious education through philosophical progressivism can strengthen the relevance of Christian religious education to the needs of society and the contemporary era. This happens because philosophical

progressivism emphasises the importance of developing skills that are relevant to the needs of the labour market and the needs of society.

Philosophical Progressivism: Applied in Christian Religious Education

Philosophical Progressivism emphasises the importance of education as an attempt to achieve progress and change in society. This concept can be applied in Christian Religious Education by changing from an approach centred on transferring knowledge to one that is more interactive and inclusive. This allows learners to be more actively involved in the learning process and encourages them to create a deeper understanding of Christianity's teachings.

By applying the Philosophical Progressivism approach, Christian religious education can provide learning experiences that are more meaningful and relevant to students' needs in the contemporary era. In addition, this approach can also enhance students' engagement in the learning process, improve their ability to think critically, and promote values of justice and equality.

The application of Philosophical Progressivism could help Christian religious education to remain relevant to the contemporary era, where learners experience various challenges and complexities that require different skills and knowledge. By adopting a more inclusive and interactive approach, Christian religious education can help students to understand how religious teachings can be applied in their daily lives.

The implementation of Philosophical Progressivism in Christian Religious Education requires support from all parties, including the school, teachers, parents and the community. All parties must participate in the change process and ensure that the Philosophical Progressivism approach can be effectively integrated in the curriculum and learning process.

Although the Philosophical Progressivism approach offers much potential in strengthening Christian Religious Education, further research is needed to strengthen the implementation in the curriculum and learning process. This can help identify challenges that may arise during the implementation process and find appropriate solutions to overcome them.

In implementing philosophical progressivism in Christian religious education, it is necessary to take a more contextual approach and in accordance with the social, cultural and environmental conditions of students. In this case, the role of teachers is very important in designing curriculum and learning methods that are in accordance with the characteristics of students. In optimising the transformation of Christian religious education through philosophical progressivism, further research needs to be done to see the effectiveness of the implementation of philosophical progressivism in improving the quality of Christian religious education and its relevance to the contemporary era.

Collaboration between institutions, whether educational, church or community, can be a solution to improve the quality of Christian religious education and its relevance to the contemporary world. In this case, joint programmes such as teacher training, workshops or joint research can be undertaken. The use of technology can be a solution to improve the quality of Christian religious education and its relevance to today's world. The use of technology in learning can help to improve the effectiveness and efficiency of the learning process.

Conclusion

The transformation of Christian RE through philosophical progressivism can improve the quality of education and its relevance to the contemporary world. This is evidenced by several research findings that show an increase in students' skills and attitudes, as well as increased success in understanding Christian religious material. The implementation of philosophical progressivism in Christian religious education requires the support of various parties such as educators, school administrators and parents. It also requires innovative and creative learning so that students can be more actively involved in learning and gain a deeper understanding of Christianity.

In a contemporary era characterised by rapid and complex changes, the transformation of Christian religious education through philosophical progressivism can be a solution to maintain the relevance of education to the needs of the times. By continuing to develop strategies and methods that are appropriate to the context of Christian religious education in Indonesia, it is hoped that Christian religious education can make a positive contribution to the scientific, religious, and moral development of students in an increasingly complex and dynamic society.

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