

The Importance of Learning The Philosophy of Christian Religious Education in Theological Colleges

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ARTICLE INFO

Keywords: Importance, Learning, Philosophy, Christian Religious Education, Theological Colleges

Received : 20, May

Revised : 03, June

Accepted: 04, July

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ABSTRACT

Teaching the philosophy of Christian religious education to theology students is not wrong and sinful, but something that is beneficial for oneself and for building up others. For this reason, teaching PAK philosophy is very important to be taught to Christian theology students in theological schools. The application of PAK philosophy learning for theology students is very important in order to obtain wise thoughts, feelings and hearts because philosophy talks about wisdom. PAK philosophy learning has a direct relationship with the teachings of the Christian Scriptures. Therefore, the Holy Bible is the main standard in studying PAK philosophy..

INTRODUCTION

Philosophy is a benchmark for human thinking in the academic field as common sense reasoning in searching for and deepen a science. Philosophy and science knowledge is continuously undergoing transformation which is useful for resolving the problems faced simultaneously current development (Fadli, 2021, p. 132). However, some people argue that philosophy is a teaching that confuses everyone's minds and philosophy is also a heretical teaching for humans. However, this idea is a wrong idea, because the teaching of the philosophy of content has a very urgent meaning for human life, especially in solving humanitarian problems. Philosophy in general is a way of thinking comprehensively, deeply, radically and rationally about something.

Philosophy as the mother of science includes Christian religious education which provides answers to various problems of life in this world (Ediyono, 2022). Adian Husaini wrote that studying philosophy can seek the truth. Through constant questions about everything from elephant problems to ant problems, from political and legal issues to moral and metaphysical issues and so on (Husaini 2013:13). In fact, teaching philosophy is a scientific discipline that discusses wisdom. Teaching philosophy makes everyone have wisdom in behaving and acting according to principles to uphold human dignity. Therefore, teaching philosophy gives birth to a way of thinking for each person as a whole based on a process that is carried out without stopping to search for truth continuously, so that in fact everyone is able to understand everything related to human life.

If philosophy is compared with PAK, then the teaching of PAK philosophy is a step in thinking for each person as a whole regarding the processes carried out by humans without stopping to search for truth continuously, so that in principle humans will understand the understanding of everything that happens which is directly correlated with the meaning of human life. Human efforts to seek truth and love wisdom are called philosophy. Stephen Tong stated that philosophy is a teaching that is carried out continuously so that humans learn to love wisdom (Brown 2005a:i). Philosophers in the past usually thirsted for the truth until they found it, but PAK teachings always taught the real truth, namely the truth that comes from God through Jesus Christ.

Church figures in the first and second centuries such as Justin Martyr and Clement of Alexandria attempted to convince their readers that the pagans had been led to true belief through philosophical teachings, so it could be said that philosophy was to the Greeks what the OT was to the Jews (Brown 2005b:4). The church father Tertullian stated that secular philosophy without faith would not be able to bring humans to true knowledge in Christ Jesus (Brown 2005b:4). PAK teaches the Christian faith so that everyone remains faithful to Christ Jesus and brings people to know the truth in Christ, because PAK's philosophical teachings are able to bring people to Him.

Tertullian's thoughts are in accordance with the contents of the New Testament, as the apostle Paul warned the readers of God's people in Colossae to be careful so that no one influences anyone with his empty and heretical

philosophical teachings according to the teachings of generations and other spirits, however not in accordance with His teachings (cf. Col. 2:8). In line with the apostle Paul's warning to God's people in Corinth that the thinking of humans in the world is based on God's wisdom, humans do not know God through worldly philosophy, so God allows everyone who believes in Christ Jesus to be saved through the preaching of the Gospel (cf. 1 Cor. 1: 21). Indeed, Christ has the power to purify, redeem, and give wisdom to humans (1 Cor. 1:30). When humans return to the OT, humans will experience failure to find terms in a general sense. Likewise in the teachings of Jesus Christ.

PAK philosophy is an effort to search for truth or love wisdom taught by general philosophers, but Christian philosophers believe that in fact the teachings in PAK have been taught that true truth is found in Jesus Christ because Jesus is the truth. Tong states that God in Jesus Christ is the source of truth, so there is no possibility that the truth in true faith conflicts with the truth in essential philosophical teachings (Brown 2005b:ii). The link between philosophy and Christian religious education is very necessary because both are guidelines and sources of moral behavior that are utilized by society in general. For this reason, philosophy needs to be present as teaching material for PAK as a science. Philosophy is a method for thinking systematically and critically in Christian religious education (Sidabutar, 2020).

In this regard, what is the importance of studying the Philosophy of Christian Religious Education at Theological Colleges? This article will outline the importance of learning the Philosophy of Christian Religious Education at Theological Colleges to find again the limits of the true understanding of PAK philosophy.

THEORETICAL REVIEW

Education as a teaching process carried out by adult educators to students regarding knowledge, attitudes and skills, so that they become students who have the competence to compete healthily in technological advances for the sake of fulfilling a better life now and in the future (Mau 2016a:9). Christian religious education is the effort of people who have spiritual maturity, so that they are able to help young people and old people to believe in God's providence to respond to God's words in Christ Jesus. Christian religious education is a teaching process that is based on the Bible and centered on Christ to guide everyone at all age levels to know Christ Jesus in every aspect of life and equip everyone for effective service based on the commands of Christ Jesus taught to humans mature (Mau 2016b:29).

According to Tong, for hundreds of years the habit of Greek philosophers was to search for truth through teaching philosophy, so that the culmination point led to agnosticism as Pilate did when asking Jesus Christ the question, "What is truth?" But Christ Jesus responded that "I am the truth" (Brown 2005a:i). He firmly conveyed the same statement to the apostle Thomas that, "Jesus is the way; Jesus is the truth; and Jesus is life. Therefore, no human being comes to God the Father, except through Jesus (cf. John 14:6). Basically, humans are creatures created by God who are able to make efforts to find

Divine wisdom. Tong wrote that everything that is found both within humans and within the creation of the universe, all falls into the realm of philosophy (Brown 2005a:i). Some people think that philosophy is contrary to the truths learned in Christian religious education. Tong wrote about the opinion of experts that philosophy is the enemy of the beliefs of Christians who receive support from philosophical adherents or philosophy teachers (Brown 2005b:1).

Tong stated that philosophy should not conflict with the Christian faith because philosophical teachings could also be taught in the PAK, thereby gaining support from the church fathers of the past (Brown 2005b:1). PAK teaches about the Christian faith regarding the believer's response to God's revelation in general and specific revelation through His word, that is, having the right faith, so that believers are able to stand tall in worshipping the living God and are responsible as spiritual beings who love fellow humans (Brown 2005b:i). Christians are interested in teaching philosophy as a teaching that raises doubts and considers the teaching dangerous if it is not based on PAK teachings (Brown 2005b:3). Philosophers today have serious doubts between the importance of brain intelligence and the belief in Christ Jesus taught in religion (Brown 2005b:3).

METHODOLOGY

This paper used a qualitative type of methodology through the relevant literature (Marthen Mau, Junio Richson Sirait, Markus Amid, Yohanes Kotte 2023:4). Qualitative research methods are scientific procedures in research to produce written descriptive data (Runa, Marthen Mau 2022). Meanwhile, library research means a study used to collect data and information with the help of various literary sources related to the research topic (Mau 2023). So, the aim of literature is to obtain data or information needed by the author from various sources, for example through books, journal articles and other sources that are relevant to the research title (Saenom 2023). Using this method allows the author to carry out theoretical analysis from existing sources until everything is complete and the author can draw conclusions to answer the problem formulation contained in the research title. The data found is divided into three stages: collected, reduced, and displayed items. In the first stage, researchers collect literature that correlates with the research topic. After collecting data, the author selected the literature that was most relevant to the research topic. After selecting data, the author analyzes the literature to build a conceptual framework to achieve research objectives (Et.al 2023:4).

The author first carries out an analysis regarding the understanding of the use of social media which was stated in the introduction, then the author carries out an analysis of the concepts and theories in previous books and scientific journals to support this article in providing a contribution to knowledge and understanding when using learning media to application can be determined in the learning process for students. The method of analysis used by the author to show the application of understanding used in technological facilities is to find the main points of discussion through reading, taking notes

and processing research materials (Amid 2021), and abstracted the research results and then the author applied them to the learning process for students.

RESULTS AND DISCUSSION

The Importance Of The Nature Of Philosophy

1. *The importance philosophy*

Studying philosophy is in no way inconsistent with faith in Christ Jesus (Munir n.d.:2). The term philosophy is used in Arabic (falsafah) and in English it is called philosophy. The word philosophy comes from the Greek words consisting of the words philein which means love and sophia which means wisdom. So, philosophy can mean loving or seeking wisdom (Tung 2013:3). Philosophy comes from the Greek philos or philein and sophos or sophia. Therefore, philos means love or friend. Jan Hendrick Rapar wrote that the term "philos" means love, it can also mean friend (Rapar 1996:14). Philein means to love. The term sophos means wise. Meanwhile, Sophia means wisdom (Muzairi 2009:6). Jan Hendrick Rapar believes that the word "sophia" means wisdom, discernment, knowledge (Rapar 1996:14). The words philos and Sophos/sophia form a popular compound word, namely philosophia (Sumarna 2004:23) or philosophy.

So literally "philosophia" means loving wisdom as a friend of knowledge (Rapar 1996:14) or philosophy can be interpreted as the love of wisdom or discernment because it is a friend or friend of knowledge. Seeking wisdom is very important for everyone, whether academics or intellectuals, rulers, business people, or the elite. So, philosophy means that to seek wisdom, broad thinking is needed through a radical and comprehensive way of thinking, a way of thinking that explores something as deeply as possible (Suriasumantri 1985:5). Amsal Bakhtiar wrote that philosophy is correlated with knowledge because it is carried out through the use of reason to investigate the nature of everything that exists, its causes, origins and laws (Baktiar 2012:5).

Philosophy as a science that seeks to present problems that arise and relate to everything, both material and immaterial, seriously in order to discover the true nature of things, look for the principles of truth, and think rationally- logically, deeply and freely, so that it can be used to help solve problems in human life (Susanto 2011:28). Philosophy is knowledge and investigation with reason about the causes, legal principles and so on of everything that exists in the universe or regarding the truth and meaning of the 'existence' of something.

Philosophy is all exclusive learning of the technical and practical arts; a scientific discipline consisting of a core of logic, aesthetics, ethics, metaphysics and epistemology; the search for a common understanding of values and reality by primarily speculative rather than observational means; basic analysis and concepts that reveal fundamental beliefs; theories underlying or regarding areas of thought activity; the most common beliefs, concepts, and attitudes of an individual or group; calmness of temperament and judgment.

Bertrand Russell wrote that philosophy is nothing more than an attempt to answer ultimate questions, not superficially or dogmatically as we do in

everyday life and even in science. According to R. Beerling, philosophy is free thoughts, inspired by reason, about everything that arises from experience (Anon n.d.-a). Karl Popper wrote that I think we all have philosophies and that most of our philosophies are not worth much. I think that the main task of philosophy is to examine various philosophies critically, which philosophies are held by various people uncritically (Anon n.d.-a).

From the explanation above, it can be concluded that philosophy is a system of logical thinking that involves all existing aspects, starting from the nature of something, the way of knowing, and the use value of that thing. Philosophy is a process that is carried out using everything that can be used to obtain something.

2. Objects of PAK Philosophy

Talking about systematic knowledge, there must be clarity regarding the object. Objects are divided into two types, namely material objects and formal objects. Each science has its own material objects and formal objects. Likewise with philosophy. People often say that one of the differences between empirical science and philosophy is this object.

The material objects of philosophy include everything that exists. Everything is God, nature and humans. Compare it with empirical science and religious science. The objects of empirical science are only humans and nature. Empirical science does not question or study God, but religious sciences (theology) mostly contain the study of divinity from the perspective and human interpretation of the revelations or teachings of the Prophets. Philosophy studies nature, humans and God. Throughout the history of philosophy, the study of nature has been in first place, followed by the study of humans and God. In medieval Europe, when philosophy became the servant of theology, there were many philosophical studies about God. After entering modern times, the focus of philosophical studies is humans.

The formal object (approach point of view) of philosophy is a philosophical teaching that attempts to discuss the nature of things. Essence means the real or genuine truth, which is essential, not accidental. An example can be presented here. Humans as objects of study in science and philosophy can be studied from various points of view. Humans can be studied from the perspective of their interactions in social life. This is the sociological point of view. Humans can also be viewed from their psychological side. This is a psychological point of view. Humans can be viewed from their behavior in fulfilling life's needs which tend to be unlimited when faced with limited objects. This is the economics point of view. However, humans can also be discussed from an essential point of view. This is the philosophical point of view. The fundamental question is: "Who really is a human being?" There are various answers to this question. One of the famous answers from Aristotle is that humans are animal rationale (animals that think).

3. Basic Philosophy of PAK

The term philosopher in Greek is called philosophos only once written in the New Testament (Acts 17:18) which is translated according to Interlinear. On

the other hand, the philosophers who were followers of Epicurus and the Stoics argued with him and some said: "What What would this person who pretends to know/ who likes to talk say?" Another, He apparently was a herald of foreign gods, because he preached the Good News about Jesus and the resurrection. In Acts 17:18 it can be understood that philosophers from the Epicurus and Stoic groups debated or questioned the apostle Paul regarding the Good News and the resurrection of Jesus which was preached by the apostle Paul at that time. The preaching of the Good News and the resurrection of Jesus Christ preached by the apostle Paul is a basic form of Christian religious educational philosophy. So, the apostle Paul was not preaching impersonal foreign gods.

Be careful, lest anyone be lured by empty and false philosophy according to the teachings of generations and the spirit of the world, but not according to Christ (Col. 2:8; Gal. 4:3). Therefore, everyone must see to it that no one will be taken captive by empty philosophy and deceit, according to human customs, according to the spirit of the world, and not according to Christ. God's words, especially in Colossians 2:8, provide a firm warning so that everyone who has believed in Christ is not easily misled by philosophies that are not in line with the teachings of Christ. For this reason, the apostle Paul reminded everyone to be wary of all philosophies and belief habits that prioritize human efforts to separate themselves from God's revelations written in the Bible.

4. *Characteristics of PAK Philosophy*

Philosophy has real characteristics or signs. There are several characteristics of philosophy including: First, comprehensive. Comprehensive means a philosophy that has broad thinking and does not limit any point of view from anywhere. Second, Basic. Fundamental means that philosophy of mind does not only discuss understanding/exploring the basics but is more than that. Third, Speculative. Speculative means that philosophy is a result which can become material/object for further discussion (Anon n.d.-c).

Experts' views on the characteristics of philosophy are very diverse. According to Nur A. Fadhil Lubis, philosophy has three main characteristics, namely: First, Universal (comprehensive), namely broad thinking and not just certain aspects. Second, Radical (fundamental), namely deep thinking that reaches fundamental and essential results. Third, Systematic, namely following patterns and methods of thinking that are coherent and logical even though they are speculative (Anon n.d.-b).

Another perspective adds the characteristics of philosophy to be studied and known, namely as follows: First, Descriptive, namely a detailed description of something, explaining why something does what it does. Second, Critical, namely questioning everything (including the results of philosophy), and not simply accepting what is seen at first glance, what society says and does. Third, Analysis, namely reviewing and studying something in detail and thoroughly, including the basic concepts with which we think about the world and human life. Fourth, Evaluative, which is also said to be normative, meaning a serious effort to assess and respond to all the problems faced by humans. This assessment can be in the form of ensuring truth, appropriateness and goodness.

Fifth, Speculative, namely the efforts of the human mind which are in the nature of speculation, exploration and supposition and are not limited only to sensory recordings and external observations.

5. *Biblical Basic*

Studying philosophy is one way what should be focused on. Because philosophy studies the essence, not the outer shell, which often gives rise to hostility and hatred between religious adherents and within religions because of doctrinal differences (Surpi & Ardana, 2022). Philosophy means wisdom, wisdom and knowledge. Wisdom is a magnet that attracts the attention of many people throughout the history of time and space to obtain it. In the Bible, Solomon was a figure who really longed for wisdom, wisdom in the hope of living his life as a king wisely, so Solomon prayed to God to ask for wisdom from Him (1 Kings 3:9; 2 Chron. 1:10). Solomon's action in seeking wisdom from God was to direct humans to submit to God's leadership so that God would give them true knowledge (Proverbs 1:7).

According to Aristotle, philosophy was born and grew from two main things, namely: (1) wonder has a subject; (2) magic has an Object. According to Augustine and Rene Descartes, what underlies people's thinking is doubt because the world is full of various opinions, beliefs and interpretations, giving rise to research results regarding: *Cogito ergo sum*, which means if I think then I exist. This pattern of thinking is contrary to Christian philosophy which comes with the concept of "Deus Est Ergo Sum" or "God exists, so I exist." Socrates stated that "all I know is that I know nothing." This view becomes the basis for philosophy due to the awareness that he is very small and weak compared to the universe around him (cf. Ps. 8:5-6).

Polanyi and Karl Popper, a philosophical thinker, stated that philosophical thinking driven by positivism does not provide certainty that there is a difference between reality and fantasy. The Gospel of John says, "Christ Jesus who came down from heaven is above all; but people who live in the world, so their lives belong to the world and always communicate in human language (cf. John 3:31).

Humans develop philosophy to introduce themselves, so they fail to understand themselves, therefore the Word becomes human and conveys the real truth to humans so they know the real truth. Christian philosophy answers that in this case humans do exist. We are all human and there are reasons that can be detected by the five senses. Humans are made up of billions of cells, which doesn't make sense to happen by itself. The Bible explains why humans exist. The answer is: First, God created humans to glorify His Name. As Isaiah 43:7 emphasizes that all sons and daughters who are still far away at the ends of the earth who have been created, formed and made by God must glorify His Name, which is holy. Under the leadership of the Holy Spirit, the apostle Paul wrote that in Christ or in Him everyone has a part that has been promised and predestined so that they receive their part according to God's purpose and in all things are done according to His will, so that everyone puts their hope in Christ to praise His glory (Eph. 1:11-12) and because it is God's will that all things can be created

(Revelation 4:11) as good. When anyone eats or drinks, or does anything else, what is good must be done for the glory of God (1 Cor. 10:31).

Second, God created humans to have fellowship with Him. As David asked Him and desired to live in God's house all his life, so that he could bear witness to His mercy and live in prosperity in His House (cf. Ps. 27:4). The Apostle Paul wrote that God had called God's people in Corinth to fellowship with Jesus Christ as Lord and faithful God (1 Cor. 1:9) to preserve their lives, because of His love which has made them a fellowship and the Holy Spirit accompanies people's lives. believed in Corinth at that time (cf. 2 Cor. 13:13). Third, God created humans to carry out His commands. Everyone who obeys the commandments of Christ Jesus and carries them out, then that person loves Him. Then everyone who loves Christ Jesus is greatly loved by the Father who sent Jesus and Christ Jesus certainly loves him (cf. John 14:21). Then the apostle Paul seriously asked God's people in Thessalonica to live according to God's will, thereby calling the Thessalonian people to glorify His Name (cf. 1 Thess. 2:12). Everyone who carries out the good works of Christ Jesus until the end of his life, God will give him power to rule over all tribes (cf. Rev. 2:26).

The Bible answers human dilemmas. Humans in their humanity according to "behaviorism" and "determinism" humans are not personal. Humans are noble but cruel (like to torture). Many say that humans are under God's law and that means zero, so that's not the case with God's Word. Psalm 8:6 "Yet you have made him almost like God, and have crowned him with glory and honor." The Bible answers two dilemmas about humans which are big questions for philosophy, namely: First, humans are limited and individual. ~ God created humans with free will. Second, humans are noble but evil. ~ God created very, very good but sin has corrupted it into evil. Through the restoration of Jesus Christ, everything becomes a new creation and will live one day in the Most Holy Kingdom of Heaven. He has restored it on the cross that reconciled all things to the good and perfect God. So, according to Lasiyo, humans from birth have human nature which is a gift from God who is in the Kingdom of Heaven. Human nature is like a pearl of great price. Therefore, humans should always strive to recognize their nature and continually strive to please God in Heaven (Lasiyo, 2018).

6. *Issues in Christian Religious Education*

a. *Philosophy in Christian Religious Education*

The Holy Bible is a source of knowledge for believers. The Holy Scriptures guide a person to love wisdom and love the Person who gives wisdom, namely God. Christian philosophy not only guides believers to "love wisdom" but also to love the giver of true wisdom. Pazmino writes that Christians are always reminded in the Scriptures that God gives wisdom to everyone who asks for it because from the mouth of God comes knowledge and wisdom (Prov. 2:6), and obeying God is the initial form of knowledge and wisdom (Prov. 1 :7; 9:10). An amazing statement that in Christ Jesus are kept all the secrets of wisdom and knowledge (Col. 2:3) to be given to everyone who asks (Pazmino 2012:111).

According to Dyulius Thomas Bilo, philosophy cannot be separated from four important aspects, namely: (1) The wonder aspect, studying philosophy because of wonder, questions about something that exists or happened; (2) Wisdom aspect, studying philosophy because it seeks the essence of something, seeks truth, and loves wisdom; (3) Truth aspect, studying philosophy because it leads to science that considers essential truths; (4) The aspect of a dynamic process, studying philosophy begins with a process, from a series of conflicting opinions, and continues until a satisfactory answer is obtained (Bilo 2020:3).

Based on the thoughts above, this is the basis for the worldview discussing philosophy, including the philosophy of Christian religious education. Bilo, a Christian philosopher, has a Christian perspective with the following characteristics: (1) has a holistic goal that seeks to see all areas of life and thought in an integrative manner; (2) using an approach that provides a perspective, by assessing everything based on the perspective that someone has previously held with the aim of obtaining an integrative framework of thinking; (3) presents an exploratory process, by investigating the relationship of one area of life with other areas from a complete perspective; (4) it is pluralistic so that the same basic perspective can be articulated in various different ways; (5) shows the results in the form of actions, which are produced to think about, things that are considered valuable and things that will be done (Bilo 2020:3-4).

Norman DeJong who provides levels of Christian philosophy, namely the basis of authority, human nature, goals and objectives, structural organization, implementation, and evaluation. First and foremost the basis of authority is Scripture. God's Word is the main frame of reference of Christian religious education. A view that corresponds to Christ's view of the Bible. Jesus said: "For truly I say to you, as long as the heavens and the earth disappear, not one iota or one tittle will pass away from the law until everything comes to pass" (Matt. 5:18). In John 10:35 the Savior said "The Scriptures cannot be broken." And in John 17:17, "Sanctify them in the truth, Your word is truth." Second, is human nature. What and who are humans, as written by the Holy Bible. Third, goals and objectives, are based on theology which provides direction, goals and targets to be achieved. Fourth to sixth are organizational, structural, implementation and evaluation (Bilo 2020:4).

Christian religious education must develop philosophy and theology as an effort to express Biblical truth on various life issues. True truth comes from God which is revealed in His revelation, namely general revelation and special revelation. Through general revelation, God's truth can be seen through the universe, conscience, and life history of humans, tribes and nations. Through special revelation God's truth is revealed in Christ, the Bible, and the Holy Spirit. Of course the truth is expressed in various ways (Heb. 1:1-2). God's truth is also expressed in words, ideas, and various events. Even though it is realized that humans, in all their limitations due to sin, are certainly limited in obtaining and understanding that truth. These limitations make humans suffer and get sick (Bilo 2020:4).

From the explanation above, Christian religious educators should be able to formulate a philosophy of Christian education that can direct students and readers to understand it. Brown is very firm in saying that Christian philosophy is very concerned about the reality and truth of God. For Christians, God is the source of truth and reality, discussing Christian philosophy must always relate humans to God the creator/redeemer (Ruru and Bilo 2023:177).

An attempt to systematically organize several thoughts about education when given meaning based on biblical teachings that express the orthodox Christian faith. It is a challenge for Christian educators to formulate a biblical Christian education formula and maintain an attitude that is committed to the authority of the Bible (Pazmino 2012:117).

b. Philosophical Foundations of Christian Religious Education

The foundations of philosophy are linked to the foundations of the Bible and theology, and will provide universal, transcultural and cultural foundations in order to guide the mindset and practice of Christian education. Drawing connections between the foundations of the Bible, the foundations of theology, and the philosophical foundations of Charlotte Mason's thought, it is argued that just as a stream of water cannot rise higher than its source, so no educational effort can transcend the entire scheme of thought from which it originated (Bilo 2020:5). For Mason, education is the fruit of his philosophical roots which are based on the Bible and theology. According to Pazmino, the obstacle for all Christian teachers is to carry out a dynamic educational philosophy that is explicit and consistent with Christian views but still provides room for paradoxes to occur (Pazmino 2012:110).

Koe Yao Tung wrote that there is a relationship between theology and philosophy, therefore Christian education is education whose centrality is God, so that the implications are for the interpretation of God's love. So, Christian education uses a theistic philosophy which is based on the truth of God's word (theology) and is very clearly different from secular educational philosophy (Bilo 2020:5). According to Gordon Brown, the aim of Christian education is directly related to the aim of Christian life, namely for God and His glory. So education is understood as a means used by the Holy Spirit to bring theology students into communion with God in order to prepare themselves for eternal salvation. Christian education aims to improve thinking in the view of the Christian faith and train everyone to live obediently and worship God as the goal of human life (Bilo 2020:5). So, there is a correlation between the teaching of philosophy and Christian religious education, thus encouraging humans to worship God through the principles of wisdom that He has given to humans to obey in implementing them. There are five starting points for understanding Christian educational philosophy, namely: The reality of God's creation, the mandate of creation, the mandate of culture, the covenant, and the mandate of the Great Commission. Why use a philosophical approach instead of just pure theology?(Tung 2013:265-68). This is not easy to understand and answer. Samuel Sijabat sees the nature and model of educational philosophy as very helpful in providing an understanding of the policies and implementation of education and learning,

namely starting from the nature of life philosophy, educational philosophy, educational policies and practices, and teaching and learning activities. Of these three basic characteristics, philosophy is a search for truth that starts from asking questions about the ultimate meaning and purpose of life.

The teaching of philosophy is often discussed by scientists and has a very significant relationship with science, so that philosophy is synonymous with science. Young explained that philosophy seeks to integrate various information discovered by science, especially the physical sciences, applying an analytical approach, while philosophy takes a synotype (integrative-synthesis) approach in thinking activities. Science focuses its attention on research and discovery of factual (empirical) data, while philosophy is interested in efforts to find and express the meaning and working principles pursued and from the available data. Young very clearly positions that scientists are discoverers while philosophers are interpreters, but he admits that this is also not pure because scientists need a philosophical approach in understanding science, so the philosophy of science was born.

It must be acknowledged that theology and philosophy are different, but cannot be separated. Van Peursen sees the relationship between philosophy and theology from two points of view, namely the West and the East. In the East (Asia) philosophy developed in a religious context, while in the West, religion (theological concepts) developed in the context of philosophy (contemplation). That's why in the Western context, if we study theology, theological philosophy (philosophy of religion) is a field of study that receives important attention. For Van Peursen the theological approach is related to philosophy, the East is more to a religious context, and the West is more to a philosophical context.

For Nico Syukur, he recognizes that theology is methodical, systematic and coherent supernatural knowledge about what God has revealed. It could be said that theology is a "scientific" reflection on faith. The basis is God's revelation, which reveals itself supernaturally.

Doing theology and philosophizing in the context of the Christian vocation and Christian education is a vocation to enrich the mind and insight into a comprehensive way of thinking. Arthur Holmes' philosophical thinking styles such as systematic, synthetic, descriptive and normative thinking in fulfilling the Christian calling to life are very useful in making us more effective. Philosophy can further enrich our own theological thinking and efforts to do theology (worldviewish theology). Then philosophy can encourage us in apologetics by putting forward perspectives and providing clear answers (clarity) about various emerging and challenging issues, illuminated by the Holy Spirit and the word of God (1 Pet. 3:15).

The philosophy of Christian education cannot be separated from the philosophy of ecclesiastical education. Educational services should be the domain and core of church ministry. This philosophy will give birth to new energy in ecclesiastical services beyond the conventional services carried out so far. Rex E. Johnson defines philosophy based on Webster's dictionary, namely "an analysis of the foundations and concepts that express fundamental beliefs". If it is related to service, then the question as a guide is what is the basis of your beliefs about

service? When we serve, we are playing out a service philosophy. According to him, there are eight advantages of churches that have laid the foundation of their philosophy correctly, namely: (1) being able to determine the environment of their ministry; (2) can continuously re-evaluate the group's experience in terms of understanding His message; (3) can evaluate its services based on carefully considered criteria, not based on the popularity of a program; (4) are more likely to keep their services balanced and focused on what is important; (5) can mobilize a large proportion of its congregation to become pastors; (6) can determine the relative benefits of a prospective service; (7) can be a clear and attractive alternative community for people seeking escape from a systemic failure; (8) can choose to collaborate or not collaborate with other churches and church ministries (Bilo 2020:7).

It is strongly emphasized that Christian philosophy is not the same as world (secular) philosophy. The difference lies in the source used, namely absolute truth. To differentiate between them, the definition of worldview is used, namely a philosophy that has become a person's view and belief. There are two types of worldview, namely the secular worldview and the Christian worldview. The secular worldview includes: Temporary, developing, contrary to history, revisable, natural and rational. Meanwhile, the Christian worldview is: eternal, unchanging, in line with history, biblical, permanent, and theistic (Tung 2013:5-6).

c. Integration of Faith and Science in PAK Practice

Talking about knowledge cannot be separated from the aspect ratio behind it. Some people want to prove the truth through their ratios. Ratio is a part of humans as creatures created by God. It is from rationality that we become mature in the context of science. In the 17th and 18th centuries, several philosophers postulated that reason is everything and then seemed to no longer recognize Christian faith and teachings and even rejected the existence of God. Darwin with his revolutionary theory of evolution seemed to emphasize that humans and their ratios are everything. Some of these philosophers would have sunk to a terrible death if they had not repented. They forget that all truth cannot be tested for truth only by science and reason, but must also be accepted by faith as the Bible confirms in Romans 10:17, "faith comes from hearing, and hearing by the word of Jesus Christ, meaning there are two the parties involved, namely humans with their faith and reason and God with His love, justice and sovereignty. If we talk about Christian religious education, we also cannot escape the role of faith and reason. PAK is a projection of faith that is socialized through various aspects of life, while science is a way to analyze, criticize and evaluate. Christian thinkers have struggled throughout the history of their time to find the true nature of Christian education. It is true that there is tension, especially in the dynamics of PAK, such as the statement from Thomas Groome that there is tension, especially around differences in perspectives of principles, praxis and teaching methods, such as the tension in the thoughts of Comenius (1592) who proposed an inductive teaching method under the guidance of nature, educators others such as Pattalozzi and Froebel who propose education that is learner-

oriented and centered. Whitehead, proposed that education should be religiously based.

This happens because of worldview differences. Every Christian must have and understand the correct human perspective or worldview which will help him to judge everything correctly and in accordance with the faith he believes in. Humans are essentially rational creatures who can understand science theoretically and practically. In the Christian faith with science, human reason can absorb, discover and create empirical truths that can test and prove everything that can be useful for humanity. However, all scientific knowledge must be evaluated based on Scripture. In Hebrews 11:3, it is through faith in Him that it is understood that He created the universe and that what is seen arises from what cannot be seen.

Stephen Tong, believes that there must be a balance, humans must not lose their reason but humans also must not allow reason. Christians must use reason as well as possible so that they do not have to fall into rationalism. In Hebrews 11:1, faith is the basis of all things, so the thing that Christians need to understand is faith which provides space for reason to explore all knowledge and the universe to discover the greatness of God. However, it is true what Christian thinkers such as Thomas Groome say that there are no cheap gifts in educational practice, that education is not easy, so it requires conscious effort in the form of hard and responsible work.

First, Thomas Groome with the praxis of Aristotelian thought, which said that humans can be free to think intelligently using *theoria*, *praxis* and *poiesis*. These three styles are speculative, practical and productive lifestyles. *Theoria*'s perspective is the search for truth through a contemplative or reflective or non-involved process. How to know *praxis* with reflective involvement in social situations. While *poiesis* is a way of knowing that is manifested in and appears in the way of "making". All three differ in goals and what is expected is the results. For Aristotle, the context of *praxis* means reflective action and has useful goals with which knowledge emerges through "involvement" in social situations. In *praxis*, *phronesis* appears which is defined as "the state of being correct, reasonable, and able to act regarding things that are good or bad for humans. *Phronesis* is the state of mind from which *praxis* arises and is then further developed by *praxis*, resulting in practical wisdom. Meanwhile, *poiesis* is a way of relating to reality in which concrete objects are produced. These results contain certain knowledge and their production involves knowledge processes. *Praxis* refers to the creation of activities that require expertise. *Praxis* is practical knowledge whose goal is continuous action, while *poiesis* includes productive action and ends in what is produced.

If what creates practicality is *phronesis*, then the way to know *poiesis* is so that using *poiesis* sharpens skills or abilities in making things. There is a reflective intellectual dimension to *poiesis*. For Aristotle, education carried out deliberately must be based on a practical way of knowing, so that knowledge is practice, not just theory. So, for Aristotle, the purpose of education is to create good moral character for citizens who are ready to bring prosperity to the country. Thomas Groome combines the dialectic between theory and practice.

Second, Thomas Groome with Hegel and Geist praxis. One of the themes of Hegel's philosophy is geist. Which is a combination of the Greek concept of supreme reason and the Judeo-Christian tradition of transcendence-immanence. The Greeks understood the world to be essentially rational and the entire understanding of its rationality was a contribution from the highest reason which was its source. For the Greeks, reason was not an active principle in the process of becoming, but was already present in the world and could be brought to human consciousness by *theoria*. Geist is an active rational principle that actualizes itself in history, because for Hegel, geist is not abstract and transcendent wisdom, but active and unlimited reason that directs the world with its destiny. Hegel argued that God plans all events in the universe in accordance with existing principles, so that His destiny is wisdom given with unlimited power that realizes its own goals, namely the final, rational and absolute goals of the world. Here, the higher reason of Greek philosophy and the effective, active God of Judaism and Christian thought are combined. Geist is reason that actualizes itself in the world. In this sense, geist is not only the ultimate state and reality, but also the efficient and ultimate cause of the world. For Hegel, geist moves forward to higher levels of actualization. The real essence is Spirit and action. The Spirit makes for itself what essentially exists. The Spirit is its own product, its own work. Geist moves towards self-actualization with its own inner dynamics. The role of humans is only through their awareness and will to become intermediaries or reflections of self-actualization activities. For Hegel geist is a part of human history. Hegel supports his theory and praxis into historical praxis which is a search for sources of knowledge.

Third, Thomas Groome on how to know praxis from Karl Mark. Mark rejects Hegel's geist which is only a natural wonder of thought. For Mark, knowledge has now become a human and historical process, so that knowledge is not a reflection of geist but a reflection of historical materialism, namely the conditions of material life and especially the way of producing objects that are realized in society. In his epistemology, Mark views work as an intermediary between subject and object, so that work is not only a way to engage in the world, and work is also an appropriate way of working when using knowledge. So, knowing the world through real reflection to change the world.

Fourth, Thomas Groome and Paulo Freire with their educational praxis. Freire started education from praxis. He taught people to read for at least six weeks. An emancipation according to Groome. There are three assumptions, first, humanization is the main calling of humans, second, people must be able to change their reality, create their culture. Third, education is never neutral, education always has political consequences. For Freire, education must be liberating to achieve this. He proposed a model of problem solving, as critical reflection and opening up myths that deceive and ignore.

In the earliest efforts of zealotry brought the idea that a renewed lifestyle of the Holy Spirit and the Word was the path to salvation and a moral life in the world. Augustine from the Alexandrian school, emphasized that the city of God and connesions are a spiritual reflection of personal relationships with God. Its theological aim is the search for spiritual and practical wisdom. Thomas Aquinas

really emphasized the importance of the role of intelligence in the process of knowledge, with his method extended from *theoria*. Where there is no path to intelligence if it does not start from reflective sensory experience and he calls it *summa*.

Indeed, Martin Luther rejected the intellectuals of the scholastics who tried to find God from human rationality. For Luther, he emphasized faith as a form of belief in God rather than doctrinal postulates. For Groome, the factor of experience with God in the world cannot be ignored in various aspects of life, including education. Allah is the ruler of all life, including the world of education, so anyone who wants to obey and worship Him in all areas of life will definitely experience Allah's care and help.

CONCLUSIONS AND RECOMMENDATIONS

Theology students are part of humans who need to study philosophy at theological colleges. The philosophy that students need to study is PAK philosophy. PAK philosophy is based on biblical theology, because the word of God written in the Holy Bible is the benchmark for Christian philosophy. Christian religious theology and education is a good formulation for developing the principles and praxis of Christian religious education philosophy. Written sources, namely the Bible and the word that became flesh in the person of Jesus Christ, must influence every style of thinking and behavior in educational practice.

In the dynamics and development of Christian education, theology students cannot ignore or even separate science and faith. Christian religious education can combine or integrate faith and science, where reason is important for the development of science and faith as the basis for doing this. Theology students must submit to the authority of God's word and faith that encourages acceptance and belief in things that are within, above and/or beyond their reason. In this way, STT students are able to find correlations between the theological and philosophical foundations of the formulation and development of the principles and practices of Christian religious education.

FURTHER STUDY

This research has limitations because it only focuses on assessing the needs of theological high school students to develop teaching materials for the Philosophy of Christian Religious Education in theological high schools. Therefore, it is hoped that future research efforts will try to examine more deeply the needs of students at theological colleges, both state and private/Christian theological colleges, regarding the development of teaching materials for the Philosophy of Christian Religious Education.

ACKNOWLEDGMENT

First of all, the author expresses gratitude to the presence of the Triune God, namely God the Father, Jesus Christ, and the Holy Spirit who has always blessed the author until the end of this article. Second, the author would like to thank the heads of the Theological Colleges who always encourage him to be active in writing. Third, the author would like to thank himself for having the

courage to try and continue to make efforts to produce scientific work in the form of articles until this article is finished. Fourth, the author would like to thank his fellow lecturers for their support in completing this article. Fifth, as well as for readers, we hope this article can add insight into the fields of science and art.

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