



# Comparative analysis of views and understanding of five figures in Christian religious education in their perspective of theology and education with their similarities and differences

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## Abstract

Christian religious education continues to develop over time and has different impacts depending on the problems that occur in school, church or congregation life and society. The author pays attention to the views of five figures in Christian Religious Education and compares with analyzes the similarities and differences in their theological and educational views which interest the author. The research method used is a qualitative research method to find the theological and education meaning. Through these compares and analyzes the author will offer research results as a new meaning how to implementation christian religious education base on the five figures thinking and understanding. My thesis in this research is that how their similarities and differences impact on development of Christian Religious Education. This article ends with a conclusion.

**Keywords:** Christian religious education, theology, education

## 1. Introduction

Christian education owes a great debt to the social sciences and in the framework of a secular university, that would be its normal home. But a secular university cannot provide the natural habit for christian education; its absolute link to scripture pushes the social sciences to step child status. The Bible is the primary source of our theological and educational commitments in Scripture. Evangelicals must test all opinions on faith and practice by their adherence to the inspired writings. To what source can we go to find renewal of thought and action “to what source but the Holy Scriptures? Asks Lois Lebar.

Church education is out of touch with the diminishing effects of its efforts with each generations over the past fifty years, attrition in knowledge and skills crucial to a corporate Christian witness has relentlessly sapped the strength of the church’s identity and mission. Congregations engage primarily in an education that ensures the increase of their ignorance and the intensification of the powerlessness of their members. This does not mean we are not engaged in educational activities. Religious educators turn for help in understanding the social contexts in which they work. In addition to theology, the disciplines of social philosophy, sociology, social psychology, and social history, among others, offer pertinent interpretations of current social context. In general, such analyses tend to focus on topics like modernity, postmodernity, modernization, reflexive modernity and globalization.

Similar to what was said of the homiletic, a school should not be lacking in the therapeutic. A school (the system, the place, the community) can be a place of healing and reconciliation; occasionally it has to be (for example, when there is a student suicide or when the challenger spaceship blew up before the eyes of millions of schoolchildren). Schools regularly offer therapeutic service in personal counseling. As with the

homiletic, the classroom is the specialized setting where therapy is not at center stage. Schoolteachers are often called upon to say soothing things to students, but if that were all the schoolteacher did in the classroom it would not be school teaching or class instruction. To find out the various similar and different views about Christian religious education which have an impact on students, the church and society, I analyzed the similarities and differences in the views of the five figures in Christian religious education in their views of theology and education.

## 2. Perspective of their theology

### a) Parker Palmer (To Know As We Are Known)

Palmer’s theological view of learning is how to deal with transformation. To learn the truth and to enter into relationships that require a good response from us as initiates, to give and get good, if we become easily hurt in order to claim the community of truth, our conversation will be necessary. Knowledge will call us to work more patiently and to be peacemakers instead of acting without thinking about treatment, our knowledge as humans calls us to be more careful in caring for nature, instead of being careless and instead exploiting the earth. But we find it safe to seek realities that preserve our power rather than truths that require us to give it up. Objectivity education is a strategy to avoid our conversations. If we keep the reality out there, we can only avoid it for a while, in the end worldly truth will claim community in our individual and collective lives.

### b) Ralph Tyler (Basic Principles of Curriculum and Instruction)

According to Tyler, his theological view is how to produce quality human resources based on the reality of life which is

formed by educational students based on the five principles according to Ralph Tyler's explanation. The teaching and learning process with appropriate and effective curriculum objectives provides opportunities and a good future for students because in the learning process students can develop and implement their energy as individuals who have a clear vision and mission for the future. In particular, what is expected from this learning process is how the learning process can shape the character of Christian education based on the principles of Christian values in the self-image of the character of the Lord Jesus. Changes in students' attitudes or behavioral patterns can be carried out through the implementation of curriculum-based education programs that clearly define elements or elements of competency change based on learning experiences, skills and abilities that are appropriate to the level of education as an effort and adjustment to the characteristics of Christian education. A guiding force in an achievement curriculum that teaches students to develop and practice it in everyday life both in the classroom and its implications for contributing to the development of schools, colleges or universities, society and the environment, nature and the church

**c) Maria Harris (Fashion Me a People Curriculum in the Church)**

According to Harris, in his theological view, pastors really need guidebooks to open their minds in order to refresh their knowledge of pastoral activities which also take place as a real curriculum in addition to the curriculum in the practice of worship in the church. Apart from that, Maria Harris's writings about training are every time the subject brings up the quality of a relationship with God in depth. The meaning of education is also formed from the realization of how the Pastor is able to implement the curriculum not only as part of his professional work but also to touch the needs of life in the church congregation. Education means reshaping and also building the character of a form of life with a clear final goal. A church-focused educational curriculum will not be boring but dynamic and continually evolving. Prayer and community are part of the radical input of various curriculum elements. Ultimately determining the meaning of a successful curriculum. The experience of the process of learning concepts from the curriculum is carried out in connection with the church because if the curriculum in schools or colleges is adjusted to the needs of students and in the church then of course it will be adjusted to the needs of the congregation in the Church.

**d) Campbell Wyckoff (Theory and Design of Christian Education Curriculum)**

According to Wyckoff, in his theological view, the character of Christian education for young people formed by families, schools, colleges or universities through the teachings of Jesus based on the Bible is very necessary to create a new generation that is not only intelligent in the academic field but also in an attitude that shows God's love and character. His Christian education requires good teaching materials. Such material will guide students to live in Christ. For this to happen, the material will be theologically accurate, introduce students thoroughly to

the Bible, teach the church, observe students' abilities and needs in terms of assessment, breathe a spirit of evangelism, and emphasize mission, stewardship, and social education and action.

**e) Lebar Lois (Education That Is Christian)**

According to Lois, her theological view is that Curriculum design must be centered on Jesus Christ because Jesus is an extraordinary Great Teacher where apart from teaching, He prepares students to be mentally strong, mature in spiritual growth and also have character to face various realities in ministry that can occur. Jesus Himself perfectly embodied the truth, He perfectly understood His disciples, and He used perfect methods to change people. He himself is "the way, the truth, and the life" (John 14:6). He knows all people individually and He knows human nature, what is in humans in general (John 2: 24,25). He taught the people the truth "as they could hear it" (Mark 4:33). Near the end of His ministry, He said to His disciples, "I have yet many things to say to you, but you cannot bear it now" (John 16:12

**3. Perspective of their education**

**a) Parker Palmer (To Know As We Are Known)**

Palmer believed that education is a process in which interaction occurs between the subjective and the objective (as some new epistemology tell us). We will create a different kind of education. Students and subjects will meet in ways that allow our passions to be softened by realities and realities to be rewarmed, adapted to human habits, with enthusiasm. This type of education will not only make us know this world. Our own selves, our deepest secrets, will become known, we will bring into the community the same knowledge which is called and called truth. A kind of epistemology that is very rarely conveyed through our teaching, even that objectivity. The assembled group of students is not a true community, but simply a fun pedagogy.

Objective knowledge involves an encounter with knowledge, no relationship whatsoever is necessary. Even though the call of the community consists of the majority of scholars from individual checks on other individual discoveries. In objectivity, there is no rationale for community, no prioritization of each other, interactive questions to know and know. In fact, objectivity with the fear of biased subjectivity, is set against community, if one is prejudiced, how much worse is the prejudice that develops in the fermented state of cooperative life! So conventional pedagogy is not only non-communal but also anti-communal. Students compete against each other in an error-ridden and limiting competition, so only those who are willing to try and those who are smart will survive. In fact, in the classroom, teachers and students are not on the same page, this cannot be recognized as natural and part of history, we have our own views. So we come to think of the reality out there, as part of us and knowledge becomes a kind of spectator sport. The best thing in the class is a podium where we view several subjects

**b) Ralph Tyler (Basic Principles of Curriculum and Instruction)**

According to Tyler, education is a process of changing people's behavior patterns. It uses behavior in a broad sense to include thoughts and feelings as well as overt actions. Educational objectives, then, represent the type of behavioral change that an educational institution wishes to induce in its students. In the acceleration of knowledge with each generation following the advent of science, schools found it no longer possible to include in their programs all that scholars received. The questions asked are about the contemporary significance of particular items of knowledge or particular skills and abilities. Subject specialists and most are of the view that the main source of the goal is to use schools. The courses usually prepared by schools are usually conducted by specialist subjects and their conception of the goals that the school should strive to achieve.

Educational programs should include suggestions to better provide the goals that are essential in selecting consistent requirements. It is not effective if tempted, because only a few succeed in a short and significant time. One section of the educational philosophy will outline the values considered essential to a fulfilling and effective life. In general, educational philosophies in democratic societies tend to emphasize strong democratic values. Educational goals and learning outcomes obtained from the psychology of learning allow us to distinguish changes in humans from those that can be expected as a result of a learning process from those that cannot be explained. For the author, in an effort to bring about the desired changes in students, teachers must conclude the types of activities to achieve educational goals by developing teaching curriculum procedures. Goals are sometimes stated as things that instructors, slow for example, to present the theory of evolution, to show the nature of inductive proofs, to present poets, to introduce the harmony section.

**c) Maria Harris (Fashion Me a People Curriculum in the Church)**

According Harris, education is the formation and renewal of these forms in interaction, the curriculum is the learning material and processes that make them what they are. Where education is life and style, curriculum is life, the substance that is formed.

These five principles are very important in curriculum design:

- As church members, we must consistently differentiate between the educational curriculum and the school curriculum.
- The educational ministry curriculum insists on the distinctions just described allowing us to claim as educational strengths all forms of church ministry.
- The subject matter has many layers. Talking about curriculum, it is impossible to avoid the term "subject matter".
- The curriculum must be priestly, prophetic, and political. The broader meaning and expression of the curriculum needs to be linked to and informed by the past; it cannot be history.

**d) Campbell Wyckoff (Theory and Design of Christian Education Curriculum)**

According to Wyckoff, the implementation of education needs to pay attention to and know the meaning of each individual character, so it is necessary to design a Christian education character formation curriculum. Christian values are developed, valid, acknowledged, believed in, and agreed to be implemented based on Christian values. For Christian education, the question, according to Campbell, is Christianity? and that question is of great importance, for upon it depend the aims which will shape and guide its curriculum and all its other operations.

**e) Lebar Lois (Education That Is Christian)**

Lois's view of education begins with a testimony about the good news about Jesus Christ which must be shared with others through the testimony of daily life like Ruth (Ruth 1: 16-17). The goal of Christian education is maturity in Christ for the glory of God. The word must be used personally and actively. Knowledge alone is not power, but the effective use of knowledge is. Evangelism is part of Kerygma because the proclamation of the Gospel is about good news for all believers and the character of Jesus is the risen one and the center of our lives. Students can be shaped by practical training and directly demonstrate the power of faith to spread God's blessings and love. With their real attitudes and behavior as Christians they become real examples for other non-believers. The spiritual life of Christians improved as part of the proclamation. In kerygma gives the implementation of the exact character of the love of Jesus. In Jesus we believe in the power of His almighty name.

**4. Similarities**

The similarities that I analyzed and found will be explained in two categories, namely:

- Parker Palmer's views and understanding in the book *To Know as We are Known* are similar to Louis Lebar's views in the book *Education That Is Christian* because their views are similar in directing a curriculum that will stop students, especially educators, from understanding the process of teaching the truth. Their Theological and Educational Views guide students and teachers to refer to and imitate the character of Jesus Christ as the Great Teacher.
- Meanwhile, Ralph Tyler in his book *Basic Principles of Curriculum and Instruction* with Maria Harris in *Fashion Me A People Curriculum in the Church* and Campbell Wyckoff in the book *Theory and Design Christian Education Curriculum* have the same views regarding the curriculum that must be planned and realized and even implemented in schools, colleges and churches.

**5. Differences**

Meanwhile, for the differences, I will also analyze them in two categories, namely:

- Parker Palmer's views and understanding in the book *To Know as We are Known* are different from Louis Lebar's views in the book *Education That Is Christian* because

Palmer's views are very specific in providing an open space for students to find answers to life's questions through experiencing the reality they face so that found the truth while Louis was more inclined towards the truth in preaching the Good News or the Gospel of Jesus Christ in ministry.

- Meanwhile Ralph Tyler in his book *Basic Principles of Curriculum and Instruction* with Maria Harris in *Fashion Me A People Curriculum in the Church* and Campbell Wyckoff in the book *Theory and Design Christian Education Curriculum* have differences where Tyler talks about a curriculum that is more for schools and Harris's curriculum for services The Church and then Wyckoff to the curriculum in the formation of general and comprehensive Christian value character.

## 6. Conclusion

Through these 5 PAK figures (Parker Palmer, Ralph Tyler, Maria Harris, Campbell Wyckoff and Lois Lebar) we will find extraordinary benefits and have an impact or implication in the life process, both in preparing and implementing the curriculum through real programs, whether it will be applied within the scope of schools, colleges or churches and society as a whole. All the contents of the book and the views and understanding of the five authors of this book or the 5 PAK figures are a reference and enable us who read to understand how important planning and actualization are that have content to describe what truth is in theology, in teaching and learning and even in fulfilling the three tasks of the church are witnessing, fellowship and serving as well as carrying out God's command to love one another.

These five figures in Christian religious education have influenced thoughts and had an impact on the development of theology and education, that both in schools, campuses and churches or even in society require the development and design of education which must be arranged in such a way with clear planning and curriculum so that the development program is faithful. Christian religious education is truly interpreted in the appreciation and belief of faith which produces results from the grace that God has given. Education changes strata and elevates the honor and dignity of every person so that they can enjoy God's beautiful blessings by working and serving God responsibly and reliably to continue the development of Christian religious education.

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