

Corpus Christianum Curriculum in Academic, Humanist, Social, and Technological Reconstruction in Christian Theological Education Towards a Global Society in Indonesia

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Abstract

Globalization brings problems. Lecturers (educators) specializing in one discipline experience difficulty adapting to global civilization. It is even found that Christian Theological Education in Indonesia is still being prepared to face globalization, so many Christian Theological Education live in a stagnant position. Many Christian Higher education need help with quality, management, and facilities. This study answers the question: How is the Corpus Christianum Curriculum based on Academic, Humanist, Social, and Technological Reconstruction in Christian Theological Education Towards a Global Society in Indonesia? This literature study research using a descriptive analysis approach produces (1) the values of Corpus Christianum: the Church as the Body of Christ, unity with Christ as the Head of the Church, and unity with fellow believers. (2) The "Corpus Christianum" curriculum based on academic, humanist, social reconstruction, and technology can address global problems in Indonesia's Christian Theological Education. (3) The "Corpus Christianum" curriculum applied to Indonesian Christian Theological Education can develop cognitive processes in teaching and learning between lecturers and students. Researchers recommend that lecturers (doctors of education) and Christian Higher Education must develop a Corpus Christianum curriculum, which moves from understanding a specialization in a field of science to various sciences in response to the global needs of the Christian community.

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Introduction

Global problems emerged from the 1930-1950s but did not attract the attention of lecturers or the world of education.

Globalization was first used in 1951 (Webster, 2010), resulting in a heated scientific debate from the late 20th century to the present. The word global was rarely used until the 1990s, but globalization has been going on for centuries (James & Steger, 2014). Then it develops to be associated with global economic issues integrated with free trade, the free flow of capital, and foreign labor in labor market exchanges (Amri, 2010). Globalization occurs due to the exchange process of international integration in products, ideas, and culture (Albrow, 1990). Advances in all fields of technology are becoming the main factor that further encourages the interdependence of economic and cultural activities. At the beginning of the 20th century, the interrelation of all fields in the world was unavoidable; until now, all products worldwide have flooded the market and continue to flood. One of the positive impacts is the existence of competition for all creative and innovative things in the wider community.

This is also the case in the world of education, especially Christian theological education in Indonesia, which has moved from specialization to globalization. So it is true, what Edgar Morin's analysis said in 2000, that the world has been and continues to grow to be global. Education and lecturers who stick to the establishment of pursuing a field of specialization are starting to be left behind and neglected by globalization. Morin invites education actors to think from specialization into globalization knowledge in facing a global world. He said that global knowledge can be started from the specialization of one discipline (Morin, 2005). Because just having a specialization of knowledge will lose the potential to face global progress, for example, the development of increasingly sophisticated digital technology. So all products of Christian theology tertiary institutions can be viewed quickly and in detail via the internet, such as institutions, accreditation, data in the Dikti for the lap, quality of lecturers, curriculum, Tridarma achievements from the Indonesian Government Sinta Index database, and others. Openness has occurred in the Christian world.

The context field findings are: Indonesia has 388 Christian theology tertiary institutions registered and accredited by the Government. Only a few Christian theological tertiary institutions are managed optimally: carelessly, the campus is in a rented shop house, and the number of classrooms is very limited. Other facilities need a better information system (still manual in information and have not used an application that facilitates information). There is a tendency for institutions to provide convenience because the student has been there for a long time

serve. Hence, they only need help to issue certificates where the teaching and learning process no longer meets the standards. The institutions concerned also issue certificates for those who do not deserve to receive diplomas or hold the title (Imeldawati, 2019).

Hehanussa (2017) says that Christian Theological Education is under the guidance of several government agencies: the Ministry of Research, Technology and Higher Education, and the Ministry of Religion. This shows that there is much list in the governance of theological higher education (Hehanussa, 2017). With this double coaching, the result is overlapping work programs and coaching from the Government, which often collide. So that in a coordination meeting with the Leaders of Christian Theological College Associations, including the Leaders of the Fellowship of Evangelical Theological Schools (PASTI), the Leaders of the Association of Theological Schools in Indonesia (PERSETIA), the Leaders of the Fellowship of Pentecostal Bible and Theological Schools in Indonesia (PESATPIN), and Leaders of the Association of Indonesian Christian Religious Lecturers and Higher Education (PDPTKI) that resulted in an agreement to form a new institution that became the main partner of the Directorate General of Christian Guidance in terms of improving the quality of Lecturers, Study Programs and Christian Religious Higher Education Institutions in Indonesia (Ministry of Religion of the Republic of Indonesia Directorate

General of Christian Guidance, 2019). One of the new institutions is the Consultative Body for Christian Religious Theology Higher Education in Indonesia (BMPTKKI).

Gideon's research on "Theological Higher Education Graduates' Proficiency in Facing the Service Needs of the Church and the World of Christian Education" is: Graduate skills that are not satisfactory, there are five skills that have a fairly low rating: English language skills, skills as leaders and servants, and service experience skills, and theological knowledge skills. All the results of this study can also be used as material for consideration for STT managers to evaluate the learning process that has been implemented (Gideon, 2020). In addition, government regulations still emerge under changing conditions.

It is suspected that one of the problems is the curriculum problem in Christian Theological Higher Education, which needs to be revised to develop a global direction. It has been almost 15 years since the government and education associations implemented a new curriculum. There is stagnation in curriculum development, while global developments always occur with discoveries in digital technology. The elaboration of the curriculum on academic, humanist, social, and technological curriculum development has also become stagnant.

In this regard, Ford said that the process of developing a curriculum design in Christian Theological Education starts with institutional goals are developed into the program, division, and department objectives; scope; educational goals and objectives for students; multiple contexts; methodology; and instructional and administrative models (Ford, 2003). Thus the development of a Corpus Christianum-based curriculum is significant and needed as an alternative to global issues for Christian Theological Education in Indonesia.

This study aims to answer the focus of the question: How is the Corpus Christianum Curriculum in Academic, Humanist, Social, and Technological Reconstruction in Christian Theological Education Towards a Global Community in Indonesia? While the sub-focus is: What is the meaning of Corpus Christianum? How is Corpus Christianum Global? What are the values of Corpus Christianum? How is the Corpus Christianum Curriculum in Academic, Humanist, Social, and Technological Reconstruction in Christian Theological Education Towards a Global Society in Indonesia?

Method

This study uses a literature study with a descriptive analysis approach. This study systematically explains the social phenomena studied regarding the facts obtained in the field. Sugiyono said that literature studies are theoretical studies, references, and other scientific literature related to culture, values, and norms that develop in the social situations studied (Sugiyono, 2012). The findings of social problems obtained in the field are the unpreparedness of lecturers and the Christian Theology of Higher Education to face the global world, especially with the rapid development of digital technology.

Kuhlthau (2002) says the library research steps are: (1) The topic selection is Studying Corpus Christianum as a Christian Theological Education Curriculum. (2) Exploring information (already described in the introduction) and choosing a research focus is how is the Corpus Christianum Curriculum in Academic, Humanist, Social, and Technological Reconstruction in Christian Theological Education Towards a Global Society in Indonesia? (3) Collection of data sources: First, collect data and describe Corpus Christianum, Corpus Christianum Global, and Corpus Christianum Values from various book sources and journal articles. Second, analyze and formulate the Corpus Christianum Curriculum in Academic, Humanist, Social, and

Technological Reconstruction: A Potential Proposal. The analysis used various data from research results, books, and journal articles. (4) Preparation of data presentation and preparation of reports is carried out in a descriptive analysis manner.

Discussion

Definition of Corpus Christianum

Corpus refers to the body or main organ part. Christian means: Christians are considered a group in which Christianity is the dominant religion—middle English festivities, from Old English *cristendōm*: Christian (Harcourt, 2016). Corpus Christianum is the designation for the Christian body (the Body of Christ). "Corpus Christianum" refers to the medieval concept of embracing church and state, spiritual and secular domination. The invisible and identifying head of this mystic corpus is Christ Jesus. At that time, the Corpus Christianum was ruled by the Emperor and the Pope as the temporal head (Wall, 2011). So Corpus Christianum is defined as a society with a body of unity between church and state. as a soul deals with things inward, spiritual, and eternal. At the same time, the state is an agency that concerns the Government's mandate in advancing human welfare in the world—church, and state work to glorify Jesus Christ (Joungue, 1998).

The concept of Corpus Christianum is heavily influenced by Augustine's view of the two forms of state in his *De Civitas Dei*. God's state (*Civitas Dei*) and secular (*Civitas Terrena*) are the two forms of state in question. God's state comes with the colors of faith, obedience, and love for God, while the secular state comes with the color of sin (JH, 1995). Corpus Christianum is a Christian community as a church united between the soul and the state as a body. The church's responsibility is to look after matters of salvation and the state to seek to promote prosperity in the world. Both institutions aim to glorify the name of Christ and God.

Influenced by the thought of Augustine, Calvin argued that God as the king had laid the foundation for an ideal state government (heavenly country). In an ideal state, the Government strives for the welfare of its people (Schaff, 1993). So if you look at the Government in the world, he determines the country's laws, which are not contrary to God's Word, and defends or protects the church and its members (Dankbaar, 1967).

John Calvin's thinking about church and state is a further development of Martin Bucer when Calvin wanted to develop Geneva (McGrath, 2006). He was called back to Geneva to repair the church there. This suggests that Geneva was ruled by a cooperative city council, not a Protestant theocratic-authoritarian rule under the control of John Calvin (Joungue, 1998). There was a shift in the definition of the corpus Christianum idea, which gave birth to an unequal and ethical political praxis between church and state in the late Middle Ages towards the Renaissance, thus growing social anxiety every year. In the Middle Ages, there was fierce competition between religion and the state (Balke, 2020). This competition was sparked by Augustine, which emphasizes a country devoted to God while maintaining justice and peace if it is subject to the true religion. This argument indirectly gave the church excess authority. Moreover, the people at that time respected the church more as a spiritual institution, opening up great opportunities for the papacy to perpetuate its power (Batlajery, Agustinus & End, Th. van den, 2014).

Moreover, this medieval theocracy was further strengthened by the academic tradition. The academic tradition gave rise to an understanding of the relationship between nature and grace, mated with the relationship between church and state. As a result,

the popes sought to integrate political and spiritual life into the theocracy. Thus, the church has a dominant socio-political role in the public sphere. Calvin firmly defined the boundary between the church (regnum spiritual) and the state (regnum political) (Batlajery, Agustinus & Enda, Th. van den, 2014). But Calvin realized the corpus Christianum tradition had a destructive weakness for communal life. Therefore, Calvin anticipated the possibility of a return to dominance in the relationship between church and state by reemphasizing the equal position of church and state. This re-emphasis was conveyed by Calvin during the memory and hegemony of society after church absolutism, namely the memory of the church's domination over the space of public life and the possibility of announcing the domination of the state over the public space, including the church. Calvin challenged dominance in the relationship between church and state because both were able to embrace this political culture. So it can be concluded that "ius in sacris," the law that applies in sacred matters, is the territory of the church, while "ius circa sacra," the law that covers sacred matters, is the territory of the state. Calvin challenged domination in the relationship between church and state because both could embrace this political culture. After all, both could embrace this political culture.

Thus, Calvin's conception of the relationship between church and society is quite paradoxical. On the one hand, Calvin rejected the church's domination over the state, but on the other hand, he stressed the importance of the role of theology (faith) in a state. Calvin did not separate the two entities like the Anabaptists (Beeke, 2020). The state and the church have different but integrated areas of responsibility to realize Regnum Christi. The government, in this case, is interpreted as a servant of Christ who faithfully does God's will by his field and duties. Of course, the measure of loyalty to God's will is if the government adheres to Christian norms as mandated in the Bible. So, Corpus Christianum is a Christian community that believes in the Theocratic government system. Jesus is, too, and the Christian community is Corpus Christianum.

Corpus Christianum is a Global

Corpus Christianum is a global society in Christ Jesus. Believers live in the fellowship of Jesus Christ: live and grow because of the protection and maintenance of Christ himself. But all members of the body of Christ are given different talents according to their respective areas of life specialization. The Bible words "field" (Ahava; area) and "expert" (saphar; expert; scribe) form the basis of the idea of specialization. The word "ahava; field" appears seven times in the OT, emphasizing work where God gives work per field done by someone who will (imperfect) or has (perfectly) done work for his life (Ex 30:3, 4; 37:26-27; Jos 17:5, 14; Ne 13:30). "I cleared them of everything foreign and assigned the believers and the Levites each a task in his field of work (Neh 13:30). While the word "expert" appears 157 times which emphasizes: the skills of a person such as a sorcerer, priest, and scribe (Luke 15:12; 19:47; 20:1); God's prophets or apostles (Ezra, Nehemiah, Paul, and others); or refers to gifts from God as heirs (Luke 20:14).

Even though many experts reject God, God also provides the experts He wants, for example, Ezra. In Ezra 7:6, "Ezra will return from Babylon. He was a scribe, proficient in the Law of Moses given by the LORD, the God of Israel. And the king gave him all he wanted because the hand of the LORD his God was upon him." In Ezra's work, "the hand of the Lord his God was upon him." What is interesting in this verse is that the words "the hand of the Lord was on Ezra" appear three times in this chapter (Ezr 7:6,9,28; cf. 8:18,22,31).

Three reasons are given in verse Ezra 7:10 that Ezra devoted himself: First, to research God's Word. Second, to do it. Third, teach it to others (Ezr 7:10 next). So, faithfulness to God and His Word will always be accompanied by God's blessings and

help. This principle is emphasized in the NT verses (Mt 5:6; John 14:21; 15:7-10; Acts 10:1-4; 2Co 6:16-18; Heb 11:6; Jas 1:21-25; Revelation 3:7-10). The above thoughts, when associated with the understanding of Morin's specialization, are as follows:

First, it is reasonable if experts (specializations) are needed in the world of work. However, if he rejects Allah, Allah will surely give the law and never protect them from harm. Conversely, if Allah pleases (glorifies Allah) someone becomes an expert in a field, then "God's hand" protects him.

Second, specialization is something that has been introduced previously. Ecclesiastes 1:9-10 reads: "What has been done will be done again, and what has been done will be done again: nothing new means "nothing new" under the sun. Does anyone have something to say: "Look, it's new (supra means "new")!" But it existed long before we existed" (Ecclesiastes 1:9-10) (Eaton, 1983)? As long as humans live on Earth, nothing is new. The word "new" means that previously did not exist or had never been seen (known, heard), first time, or first seen. Something new belongs only to God (Ps 96:1), and only God can make something new (Isa 43:19). This is proven as follows:

Your youth will be new (Ps 103:5). Gaining new strength (Isa 40:31). God proclaims new things (Isa 48:6). New heavens and new Earth (Isa 65:17; 66:22; 2Pe 3:13; Re 21:1); New Jerusalem (Revelation 21:2). God created something new (Jer 31:22). His grace is new every day (Lam 3:23). God gives a new heart and a new spirit (Eze 36:26). What is in Christ is a new creation (2 Cor 5:17). The new man (Col 3:10). God makes all things new (Revelation 21:5).

Third, every believer's extraordinary lives are one unit in the Body of Christ, which is global in nature. All believers are equal and grow in the same faith in Christ. So God has developed a global life in the Body of Christ.

Corpus Christianum Curriculum in Academic, Humanist, Social, and Technological Reconstruction: A Potential Proposal

The Corpus Christianum curriculum integrates Academic, Humanist, Social, and Technological elements in global life. These elements are developed with a balance in the teaching and learning process. This can be seen in Carolyn and Alison's "Conceptions of Curriculum" picture as follows.

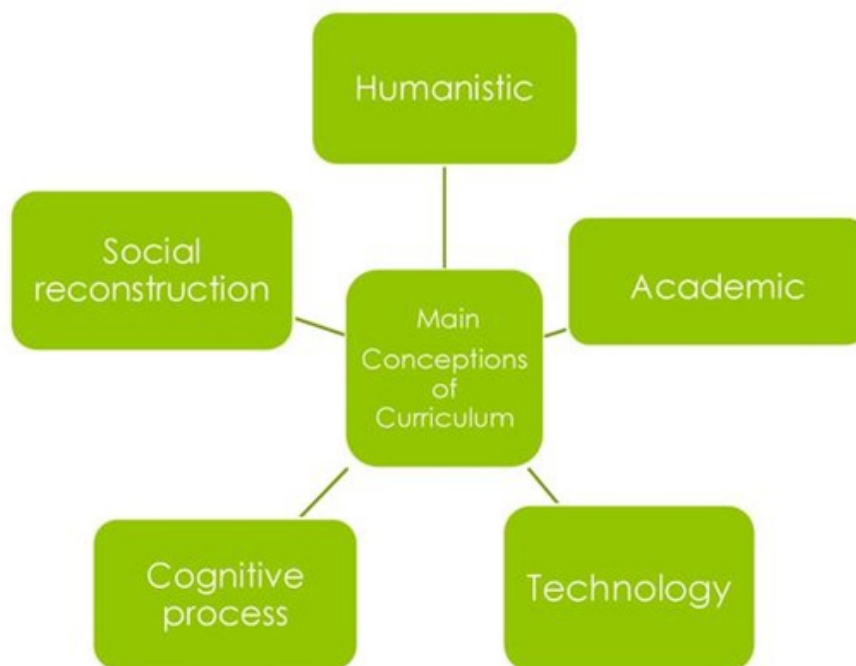


Figure 1. Conceptions of Curriculum (Carolyn and Allison)

The concept of the "Corpus Christianum" curriculum can be the basis for developing a curriculum based on Academic, Humanist, Social Reconstruction, and Technology. These values can produce graduates ready to face the competition of globalization: qualified, have many skills, have integrity as Christians, and are ready to serve God.

Corpus Christianum Values as a Curriculum Concept

The values of the Body of Christ are: First, the Church as the Body of Christ. The term "The Body of Christ" is a simile commonly used in the OT for the Church (all those who have been saved). The Church is called "one body in Christ" (Rom. 12: 5), "one body" (1 Cor. 10: 17), "the body of Christ" (1 Cor. 12: 27; Eph. 4: 12), as well as in a bodily situation (Hebrews 13:3). The Church is related in a real way to the "body" of Christ (Eph. 5:23; and Col. 1:24). The body of Christ in Christian theology has the following meanings: (1) refers to Jesus' statement about the Eucharist at the Last Supper, namely "This is my body..." (Luke 22:19-20). (2) used expressly by the Apostle Paul to refer to the Church (1 Cor. 12:12-14). (3) refers to the Christian Church as a community of believers to emphasize the spiritual nature or sacramental character that characterizes a group of believers (believers in Christ) (McKim, 1996). In the first century, "body" was used for a group of people. "You are the body of Christ" (1 Cor. 12:27). Thus, there is a very close relationship between Christ and the Church, and here 'body' is more than just a metaphor (Morin, 2005).

Second, unity with Christ as the Head of the Church. The Church is one body likened to the human body consisting of many members, which, though different, are interdependent. Neither is more important than the other, and each contributes its interests for the unity and good of the whole body (Morin, 2005). Paul in 1 Corinthians 12:12-13 shows how the various members of the body are: the Church which cannot be separated from the body because Christ is the owner of the body and all members of the body must have unity in the body (Paimoen, 2016).

Third, unity with fellow believers. The "body of Christ" is unity with fellow believers (communion of saints: *communio sanctorum*; communion of saints). The Body of Christ means the spiritual unity of the members of the Church, both living and dead. In unity, there is a process of purification.

Academic Curriculum

The academic curriculum focuses on subjects, cognition, and knowledge. The primary teaching method is that individuals must study various academic subjects on campus (McNeil, 2006). So the *Corpus Christianum* in the Academic Curriculum emphasizes the values of the *Corpus Christianum*, which must be based on the Bible (biblical), where the center of the curriculum is God-centered, not human-centered. The Extensive Study in Christian Education on the God-centered curriculum is a solid foundation for formulating the entire educational curriculum. Christians cannot fulfill their purpose using a human-centered curriculum but a God-centered one. So, God's Word is the main basis of the curriculum because no book can be compared with God's Word (LeBar, 1989).

Woodruff supports LeBar's thinking that God-centered curriculum teaching materials can be implied by integrating the spiritual, academic (knowledge), and service mission dimensions. These three things are used as a spiritual coaching program: living to be like Jesus (Woodruff, 2001). Thus, the formulation of the core curriculum can be developed: Centered on God --- humanity -- - other disciplines (educational, pastoral, misology, or others).

Humanist Curriculum

The humanistic curriculum refers to self-actualization, individual fulfillment, and learner-centered. Students learn to choose what is needed in themselves to build their personality (Schiro, 2008). So *Corpus Christianum* in the Humanist Curriculum provides a solution to educate students to respect themselves. Students are taught to show their human potential as individuals who are unique and different from other individuals. This is because humans will naturally experience development and aging while spiritual and psychological aspects are sought to become mature (Angraeni, 2019). So humanism emphasizes humanizing humans (Uni, 2006). Thus, students become the main center of teaching and learning activities. Students are nurtured to become fully human, both in faith and cognitively, affectively, and psychometrically.

Studying humanity is not new but has become a daily part of Christian education. Ahmadi said that education is a universal aspect that always exists and must exist in human life. Without education, he will never develop and be cultured. Education is all life situations that influence individual growth so that educated humans respect themselves as humanity (Ahmadi, 2014: 36).

Every human being (lecturers and students) can appreciate the existence of one human being with another. With this understanding, what Morin strives for can become a reality: from time to time, the world becomes more holistic. It is undeniable that globalization unites: First, Christian Theological Education in Indonesia plays a role in the true transformation that will be achieved if all of them transform one another to produce a global transformation (Morin, 2005). Second, the demand for world unity. This unity requires awareness and a sense of belonging that connects us to the human earth, humans' first and primary homeland. Therefore, the fundamental aim of all education is to civilize and unify the world and to transform all human beings into true human beings. Third, the true spiritual mission of Christian Theological Education in Indonesia is to teach mutual understanding as a necessary condition for protecting human morality and intellectual solidarity. *Corpus Christianum* is a forum

for the early work of Christian Theological Education in Indonesia to develop humanitarian education, which will become an example for the wider community.

Social Reconstruction Curriculum

The Social Reconstruction curriculum focuses on community needs. So the Theological College can make various courses according to the needs of the Christian community (Christian families, Christian Schools, and Churches). In this regard, Sowell said that courses that answer community need focus on environmental, economic, social, and political issues or perspectives that occur in society to produce social change (Sowell, 2005). So Corpus Christianum on the Social Reconstruction Curriculum to answer building the future of Christian society (JD, 1981).

Thus, Social Reconstruction is a means to help develop dissatisfaction and complement the needs of students' abilities to create new goals and influence social change. Social reconstruction is an educational philosophy emphasizing educational institutions as an environment for social change and challenging social inequalities (Friere, 2015). The Corpus Christianum curriculum is based on social reconstruction: (1) The main goal is to expose Christian students to challenges, threats, obstacles, or disturbances humans face in society. (2) Learning activities are focused on urgent social problems. (3) The organizational pattern of this curriculum is arranged like a wheel, the middle of which acts as a pivot in solving various problems encountered.

Technology Curriculum

Curriculum Technologists believe that learning is pre-planned and that goals, standards, expectations, and goals should be predetermined. Content, lesson plans, learning outcomes, and assessment measures must be aligned with these elements (Orstien & Hunkins, 2009). Curriculum Technology curriculum uses technology to transmit learning through audio-visual aids or computer-assisted programs that provide students with hands-on knowledge (Valence, 1986). So Corpus Christianum on Technology Curriculum can be applied in two forms: First, Software emphasizes the use of technological tools that support the efficiency and effectiveness of education. Second, hardware emphasizes preparing teaching and learning programs with a systems approach.

Sukamadinata said that after utilizing digital technology in learning, it is necessary to evaluate it at the end of the lesson unit or semester (Sukmadinata, 2005). The evaluation ascertains how: (1) Whether using various technologies to assist the learning process will help facilitate the work of education personnel. (2) Does it make work faster, more effective, and more efficient? (3) Does it help the development of students' understanding so that they can more quickly and easily absorb the material presented? (4) Will using technology in the learning process save on education costs if education staff know how to manage the technology (Subandiah, 1996).

Cognitive Process between Lecturers and Students

Lecturer Cognitive Process

Cognitive processes occur between lecturers and students. Sowell (2005) says that lecturers believe in teaching intelligence

and intellectual processes.

It focuses on thematic instruction, where content is planned before instruction. Ornstein & Hunkins (2009) added that cognitive processes aim to grow student thinkers.

So in the teaching and learning process, lecturers not only develop their scientific disciplines but also need to see more broadly the needs of global developments to integrate their expertise with the values of *Corpus Christianum*. Individual specialization must not only develop the ability to contextualize and globalize but also understand the globalization of the world, the relationship between the whole and the parts, multidimensionality, and complexity. However, the problem of understanding one's expertise should not be sacrificed to oneself and immersed in one's specialty, regardless of the global circumstances around it.

From the above understanding, it is hoped that lecturers will become the best educators as follows: First, lecturers are actively able to translate and conquer global problems. Second, every lecturer departs from being centered on God and enters into the implications of the life of *Corpus Christianum*.

Student Cognitive Process

Students learn to experience cognitive changes from the teaching and learning process. So what educational institutions determine, including the curriculum in it, students only follow the existing programs. So if Christian theology higher education develops the values of *Corpus Christianum* based on academic, humanist, social, and technology, students form their cognition in planning the institution. So student attitude: First, focus on the lesson at hand. Second, mastering the related rules so that they cannot understand the lesson. Third, speed reading in order to be able to read the material that should be read (EP, 1986).

Samuel said that the challenge of Christian Theological Education in Indonesia is to conquer global life, which begins with the Christian faith ruling the world like Jesus came to the world giving the Gospel of Salvation (Samuel, 2021). Rajashekar said that Christian Theological Education in Indonesia and theology in a global context at least require Christian Theological Education in Indonesia to dialogue and collaborate with theologians and scholars who emerge from various contexts and contextual experiences (Rajashekar, 2015). Because of this, Q'Rourke suggests that scholars re-examine Christian theology and its ways of teaching, given the increasing recognition of the wider global context in which they are located (Q'Rourke, 2021).

Conclusion

Corpus Christianum is the Body of Christ, and Jesus Christ is the Head of *Corpus Christianum*. *Corpus Christianum* is a Christian community that lives in a global era. Believers live in fellowship with Jesus Christ and grow because of Christ's protection and care. However, all members of the body of Christ are given different talents according to their respective areas of specialization. The values of the Body of Christ are: The Church as the Body of Christ, Unity with Christ as the Head of the Church, and Unity with fellow believers.

The *Corpus Christianum* curriculum, based on Academic, Humanist, Social, and Technology, is the answer for Christian Theological Education in Indonesia to respond to global challenges. Christian theology education can graduate its alums with a global perspective so that they are ready to become Christians with integrity and serve God faithfully in churches, schools, and

the wider Christian community.

The research findings show that: (1) Christian Theological Education in Indonesia can apply and develop "Corpus Christianum" learning as a global curriculum based on: Academic Curriculum, Humanitarian Curriculum, Social Reconstruction Curriculum, and Technology Curriculum. (2) creating an effective teaching and learning process in developing a global cognitive perspective between lecturers and students.

The researcher recommends that the findings of this study can be used and have implications for Christian Theological Education in Indonesia and that further research can be carried out on Corpus Christianum from various educational perspectives.

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