

The strategy of Survival Theology in Christian Education at Christian Religious Education Institute

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Abstract. Indonesia has a unique way of dealing with disasters and the stresses of life. It is because the Asian context is close to suffering, poverty, and colonialism. Therefore, the spirit and principle to provide opportunities for others to work according to their fields are highly respected. This freedom is a principle that must internalize in education, predominantly Christian education, which is indeed called upon to educate its students to achieve that goal. However, the pandemic has complicated that goal due to massively restricted activities. This study aims to explain the strategy of Christian religious education in Pendidikan Tinggi Teologi Agama Kristen (PTTAK) in internalizing the theology of survival during and post-pandemic. The research method used is a qualitative case study. The study results show that the latest VUCA model, namely Vision, Understanding Networking, Clarity, and Adaptability and Agility, can be internalized to survive and exist during the Covid-19 pandemic.

Keywords: Survival Theology; Pendidikan Tinggi Teologi Agama Kristen; Christian education

1 Introduction

Indonesia experienced the spread of the Covid-19 pandemic in early March 2020. The number of spreading cases and deaths continued to increase from month to month. Not only that, but the spread is also increasingly widespread in the territory of Indonesia. Based on this, the government feels the need to take countermeasures, namely by Pembatasan Sosial Berskala Besar (PSBB) or is also called Pemberlakuan Pembatasan Kegiatan Masyarakat (PPKM) [1]. PSBB includes face-to-face school holidays and workplaces, restrictions on public places or facilities, socio-cultural activities, transportation modes, and other aspects related to defense and security [2].

These restrictions harm various vital sectors, such as the economy (there were layoffs at various companies, people's purchasing power is low, and poverty is increasing), the government (vital government programs do not go according to plan), and the world of education, including Pendidikan Tinggi Teologi Agama Kristen (PTTAK). Evidence by the fact that many PTTAK departments lack students and increased arrears in paying tuition fees.

In some areas before covid-19, Pendidikan Tinggi Teologi Agama Kristen (PTTAK) has experienced various obstacles, especially regarding the quality of education produced. Before the stipulation of IAPS 4.0 and IAPT 3.0 Regulations, which are the latest instruments to assess

the qualifications of theological schools and the quality of departments at Pendidikan Tinggi Teologi Agama Kristen (PTTAK), most of the theological schools under the auspices of the Director-General of Christian Guidance have deficient accreditation status. Some of the main problems addressed include the lack of infrastructure, and administrative implementation still uses manual recording, lecturer salaries are still below the regional minimum wage, the quality of human resources and research processes, and community service with meager funding allowances. Even before the pandemic, PTTAK had faced the above problems, especially with the COVID-19 pandemic. Of course, this has added to a series of problems in the PTTAK.

Pendidikan Tinggi Teologi Agama Kristen (PTTAK) should no longer be based on social aspects but seen as a company. The results of the management in the organization produce educational services that consumers can purchase. A survival strategy that needs to develop is service-oriented to customer satisfaction and creating marketing. There are seven basic service marketing concepts: product, price, location, promotion, human resources, facilities, and processes [3];[4].

Research conducted on 15 private universities in West Java found that variables that have no significant effect are price, promotion, and people. At the same time, the ones that have a significant effect are product, location, process, and physical evidence [5], likewise with Glandy's research which uses 100 respondents as a sample with accidental sampling technique. The results showed that a product, price, location, promotion, people, facilities, and processes simultaneously affected student decisions, where the influence was positive and significant. Products and people have a positive and significant influence, and price, location, promotion, facilities, processes have no significant effect on student decisions [6]. This research proves that products, people, and processes are the main factors in consumer decisions. The marketing strategy for the educational service products offered in Madrasah schools is reputation, prospects, quality of education, and offering any choice [7].

During the Covid-19 pandemic, not all marketing services can be offered, given that the basic principles are Pendidikan Tinggi Teologi Agama Kristen (PTTAK) still based on social services. So, in order to exist and survive, it is necessary to emphasize the principle of being efficient but still effective, namely achieving educational goals, both regarding the quality and standards of education. The survival strategy requires self-help alternatives, social capital, adaptive strategies, and problem solutions that can be applied. For this reason, this study aims to offer a strategy for survival Pendidikan Tinggi Teologi Agama Kristen (PTTAK) during and after the COVID-19 pandemic.

2 Method

This research uses the case study qualitative method. Case studies can explore the bounded system of particular cases in detail with in-depth data mining [8]. Partisipan penelitian dipilih menggunakan teknik purposive dengan bantuan key person. Research participants were selected using a purposive technique with the help of a key person. Through a purposive technique, we select research participants and sample institutions Pendidikan Tinggi Teologi Agama Kristen (PTTAK) to study or understand the main problem to be studied [9].

This study takes as an example the case in Pendidikan Tinggi Teologi Agama Kristen (PTTAK) which represents the division of Indonesia's territory, the western region is Sekolah Tinggi Teologi Bethel Medan, Central region represented Sekolah Tinggi Teologi Kingdom, Bali, dan East region is Sekolah Tinggi Teologi Terpadu Waingapu, Nusa Tenggara Timur. The research procedure is as follows: we first collect and analyze data related to the problems in the

Pendidikan Tinggi Teologi Agama Kristen (PTTAK) during the Covid-19 pandemic new-normal learning that has been implementing gradually. After the problem is found and analyzed, we provide category collection, direct interpretation and form a pattern by finding equivalence regarding strategies that can be applied to survive during the pandemic and post-pandemic. In the end, the researcher develops natural generalizations through data analysis [10].

3 Result and Discussion

3.1 Essential Problem Pendidikan Tinggi Teologi Agama Kristen (PTTAK)

The Covid-19 pandemic spread in Indonesia for almost two years significantly impacted the Pendidikan Tinggi Teologi Agama Kristen (PTTAK) in Indonesia. For PTTAK located in the West and Central region, the problem causes by the online system (online), which combines synchronous and asynchronous. The hybrid model applied at the suggestion of the government did not provide a solution. There are still many lecturers who do not understand the purpose of this synchronous and asynchronous system. Asynchronous meetings consider giving students assignments, and there is no need for meetings between lecturers and students or students to discuss the teaching materials given. While PTTAK in the East, because access to the network and the internet is still difficult to reach, the quota is minimal, the campus applies a limited face-to-face lecture system. The local government also did not provide solutions and financial support for student and lecturer quota subsidies.

The second problem is the dwindling interest of registrants. Both PTTAK in the West, Central, and East regions experienced a drastic decline in demand. Sekolah Tinggi Teologi Terpadu Waingapu stated that the results of new student admissions did not touch the figure of 50% of the predetermined target. The two Strata-1 departments, namely Theology and Christian Religious Education, registered only 40 participants in the 2020/2021 academic year, thus the 2021/2022 school year with only 47 participants. Far from their target of 150 participants in one batch. Even though the campus has provided a limited scholarship program, this method has not increased the number of applicants. Likewise, with PTTAK in the West region, Sekolah Tinggi Teologi Bethel Medan stakeholders complained about the lack of interest in theology schools, which only reached 36 applicants. This problem exacerbates by graduates who cannot have competitiveness in the community and cannot become promotional tools.

The third problem is the non-implementation of research and community service output of national and international scientific journals. Various reasons are giving. The first is a reference source that is difficult to access. Because learning is online, lecturers and students cannot access the books in the campus library. It is also because the library has not changed from the conventional way to the online way. Second, the funds that do not exist or are minimal. Sekolah Tinggi Teologi Waingapu issued a policy to cut lecturer salaries by 50% so that the funds they have are sufficient to carry out the educational process. Likewise, for the allocation of funds for research and community service.

The fourth problem is cooperation with parties outside of education which is not working. The local church, Synod, and local government did not provide solutions and assistance to the problems faced in Pendidikan Tinggi Teologi Agama Kristen (PTTAK). There is not enough financial support for the education process to run normally. Indeed, there is some financial support from the Synod that oversees certain theological schools, but the amount is still very minimal. Because of that, the campus is more likely to hand over this burden to their internals by cutting salaries or delaying salary payments rather than seeking sponsors from various parties.

3.2 Hybrid Learning Berbasis VUCA

VUCA is an acronym for Volatility, Uncertainty, Complexity, Ambiguity. The US Army War College first popularized this acronym to describe the increasingly vulnerable, uncertain, complicated, and confusing world situation resulting from the post-old War world multilateralism. However, this term use by many corporations to describe the rapid technological advances that require speedy management changes [11].

The VUCA world is faced by educational organizations and management generally through two approaches: adapting and finding the essence. Others make adjustments by constantly learning, generating new ideas, responding to change productively, and innovating [12]. This section will describe the latest VUCA model that can be a Pendidikan Tinggi Teologi Agama Kristen (PTTAK) strategy to survive during and after the Covid-19 pandemic.

Vision that Answers Consumer Needs

A shared vision drives the PTTAK organization. All energy and potential will mobilize to vision that has set can achieve, both in quality and quantity. However, is the vision created to answer the problems and needs in the community? This question must be a correction and a roadmap for the vision in PTTAK. This interest base on the fact that Indonesia is one of the Asian countries that participated in the signing of the GATS (General Agreement on Trade in Services), which is an agreement under the WTO (World Trade Organization) which regulates general agreements for all service sectors, including services in the education sector. As a result of this participation, education in Indonesia must produce Human Resources that have global competitiveness [13].

Therefore, the vision must structure with the following concepts:

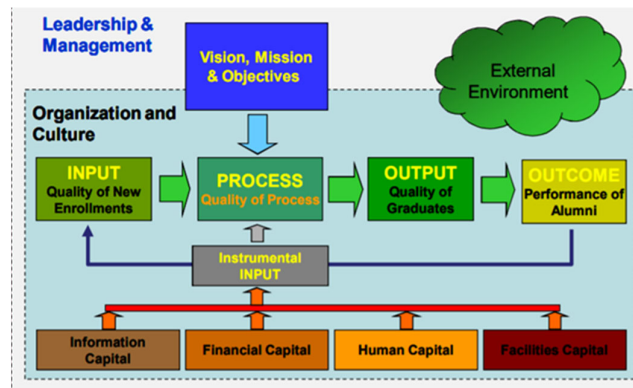


Fig 1. Vision and Mission within the University

The vision must direct to the fulfillment of consumers who enjoy PTTAK's human resources from the picture above. The quality or not of a theological school determine by assessing both students and users in the community, namely parents, churches, and educational institutions whose benefits are felt directly [14]. It shows a strong brand and how services are packaged in such a way that it gives satisfaction. The bureau that handles this matter at least has a sensitivity about the extent to which the products and services produced can provide high-value benefits for users according to their needs and development trends. The trick is to conduct regular surveys. Data collection uses various approach methods to obtain accurate, objective, valid and reliable data.

The process results in such a way then compiled a systematic presentation and reported to the relevant parties for follow-up. Regarding matters of urgency and priority scale, decisions are immediately at the leadership level. Furthermore, appointing people in charge (PIC) and preparing projected work agendas must be carried out quickly and accurately. Educational institutions in their management must not be allergic to changes and are in the "comfort zone" area. PTTAK include in the service category, so it is difficult to measure the perceptions and expectations of the church community in particular. It is not easy to measure service quality in the service sector because of the unique characteristics of services, namely: intangibility, heterogeneity, inseparability, and perishability [15].

Several studies have proven that two main factors determine public interest in service products: service quality and customer satisfaction. With good service, consumers can get value for what they sacrifice to get what they expect. Furthermore, satisfied consumers will inform others of the services they receive. When customers are satisfied with the education or service received and intend to continue the relationship, that includes making recommendations to others [16].

Generally, the service quality instrument in measuring satisfaction is SERVQUAL (Service Quality) developed by Parasuraman, Zeithaml, and Berry (1996), namely Tangibles Aspects, Empathy Aspects, Responsiveness Aspects, Reliability Aspects, and Assurance Aspects [17]. While academic and administrative services are Importance Performance Analysis (IPA) developed by Martilla & James (1977). It is possible to measure each dimension that gives a higher weight, indicating that the respondent's assessment is more important than the other dimensions.

Understanding Networking

PTTAK can not survive if it does not have support from various parties. The first strategy, namely a clear vision, is how graduates from PTTAK can meet the community's needs. It has explained that the 'market' of PTTAK is the church, family, education, and faith-based organizations. The users of these graduates should be partners to support the education process and campus organization. The school organization is unlikely to isolate itself from the life of the wider community. Schools as small communities to carry out educational or learning tasks for those who are not ready to carry out social roles should build cooperation or partnerships with other societal institutions.

School partnerships with other institutions in society are needed to assist campuses in carrying out educational tasks, enriching the learning experiences gained by students in various life settings, bringing learning activities closer to the context of real-life in everyday life, helping campuses to utilize the resources available in the community for student education and learning activities, and increase the meaning of student learning activities for life change and solving social problems [18].

Building a network is based on mutualism, a mutual benefit between each collaborating party—the principle of efficiency and effectiveness, which does not reduce the quality of the process and results [19]. On the contrary, it can improve the quality of the processes and products achieved. The principle of dialogic communication is based on mutual respect for one another. Without dialogical communication, one party will dominate the other, which can damage the built relationship. Furthermore, the last principle is a solid commitment to the agreements made together [20]. PTTAK must develop this principle to build cooperation with the parties that want to collaborate. If the party wants to cooperate with does not benefit, the cooperation should not carry out.

The efforts made by the campus in building networking external include the following, namely by forming a special team, in this case forming a unique public relations team in collaborating with external parties [21]. This unique team has been trained beforehand and consists of active people in the life of church and community organizations. After that, exploring cooperation is carried out by digging and gathering information about related parties, then making a mutual agreement or drawing up a mutual agreement and successfully entering into a cooperation contract.

Clarity in Problem

The ability to solve problems or find solutions in the world of education is called higher-order thinking. All stakeholders must have this thinking concept to survive and continue to exist as a company. Pendidikan Tinggi Teologi Agama Kristen (PTTAK) who have graduates who are helpful in society. As stated by Kurniasih and Sani, the vital thing to prepare the younger generation is to think critically, creatively, and skillfully in making decisions to solve problems. [22]. Meanwhile, Driana and Ernawti stated that surviving in the 21st century requires developing creativity and solving problems. Critical and creative thinking needs to solve problems because the rapid development of knowledge and technology has resulted in more complex challenges and problems that humans will face in the 21st century [23]. Therefore, Sulianto et al. present a picture of the cognitive level in Bloom's taxonomy as follows [24]:

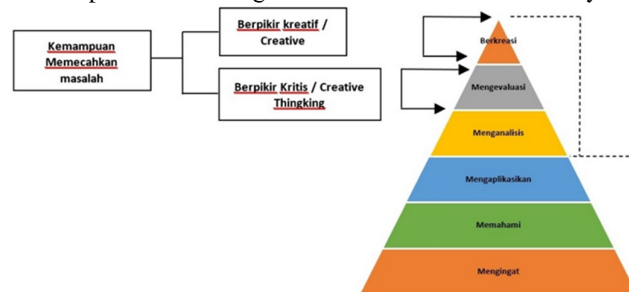


Fig 2. Taxonomy Higher Order Thinking Skill

From the explain, the ability to think high lies in analyzing, evaluating, and being creative. This third thinking begins with a critical perspective on the issues to get the basis or source of the problem. Furthermore, all stakeholders are creative to think of a solution. In teaching and learning activities in the classroom, the ability to provide solutions can do by applying problem-based learning in the educational process so that students are also actively involved in providing appropriate inputs [25]. In addition to training students to become problem solvers, problem-based education also provides a different perspective from students in solving a problem [26].

Adaptability and Agility

Adaptation defines as a person's ability to adapt to the environment and overcome existing problems [27]. The same principle also applies to educational organizations to survive the problems faced despite losses, difficulties, or misery [28]. In the context of religion-based education, adaptation is shown not only by following the system offered by the government but also by paying attention to the principles of religious life. The purpose of the principles of Christianity is the value of religiosity contained in Galatians 5:22-23 as the norm of Christian life [29].

Adaptation in the learning system is not only carrying out synchronous and asynchronous systems, then releasing students to look for book sources freely without being given direction on which sources are appropriate to be used as references in learning and doing the assignments that the doses given. Instead, it emphasizes students' competence to think higher to find solutions to existing problems. Likewise, Pedagogy in the digital era during the Covid-19 pandemic is adaptation.

Elvis noted that "adaptive pedagogy" is shown by all stakeholders who imitate Jesus as a person who can adapt. Jesus took the same attitude of pedagogical adaptation that has marked his interactions with others throughout the Gospels. In particular, His dialogue with Peter challenges the disciple's understanding and commitment to Him, which are part of Jesus' larger pedagogical scheme [30]. The most considerable adaptation is His incarnation. God became man, God as the guide of the soul that can adapt. Discipleship is not carried out statically but is a process according to its capacity [31].

In the learning process, we encourage lecturers to do the following—first, Interaction. Interaction in online lectures can do with such as Mentimeter in addition to using the Zoom application. Through the Mentimeter application, a teacher can ask some questions or wishes at the beginning of the first meeting or class. From here, students can be actively involving in participating in learning [32]. There is a two-way interaction between lecturers and students. So that students are not only involved in listening but also in interactions with lecturers and their friends. This Interaction can also be in the form of direct conversations or through written messages either through the Zoom application, Google Meet, or online learning media such as Google Classroom [33].

Second, do Feedback. The second strategy in reviving learning during a pandemic is by providing feedback. This feedback can be from classmates or lecturers. For example, a lecturer gives an assignment in Google Classroom. Then a lecturer needs to provide feedback on student work. The goal of students can understand the results of the work that they do. For example, there is something that needs repairing or the like. This feedback can be in the form of appreciation and input for improvement. We hope that a lecturer will focus on suggestions for improvement and convey the advantages contained in student work.

Third, provide motivation. The following strategy is that lecturers need to continue to encourage their students at every meeting. Especially in these times of the Covid-19 pandemic, students need to strengthen their optimism and commitment to study seriously. This motivation hopes that students will continue to survive in difficulties and be even more resilient in the face of any conditions [34]. For example, students have trouble signaling at home; hopefully, they can look for signals elsewhere. Some examples of our students are willing to go near the Telkomsel tower, go to the garden or play at a relative's house to get an adequate signal or get a Wifi ride. It is one indication that these students have high learning motivation.

Fourth, used Survey. Another strategy that did at the initial meeting of the lecture was to do a survey using Google Forms. Students choose what learning media is most appropriate for the learning process. For example, if there are students who prefer using Zoom learning media, there is also Google Classroom and a WhatsApp group [35]. Then the learning media chosen in learning can accommodate the three-learning media. Moreover, when applying the concept of Student-Centered learning in the Survey, it is necessary to ask which students use Wifi and laptops so that when learning is formed in groups for presentations. It attempts in one group some use Wifi and use a laptop so that when the presentation expects to run smoothly. The Survey can ensure that there is the involvement of male and female students in the group.

Fifth, Quiz. Every time there is a meeting in college, there should always be a quiz to measure student understanding. The quiz is expected not to difficult students and make it easier

for students. The point is that students need to listen to lectures or read lecture material at the meeting to answer the quiz. Questions can be in the form of descriptions, but we often use multiple-choice questions. From here, students always expect to follow the learning and possibly answer the daily quiz. This quiz can also be in the form of a competition, such as using the Quizizz application, where students will compete to be the fastest and most correctly answered [36].

4 Conclusions

Pendidikan Tinggi Teologi Agama Kristen (PTTAK) can survive during and post the Covid-19 pandemic if they implement the VUCA strategy in organizational management and the education system in stages. The output of the implementation of the VUCA strategy will produce graduates who have competitiveness and benefit for the general public and, in particular, the church community and Christian education. VUCA can also build education regulations and campus organizations that are healthy and effective so that every stakeholder participates in the educational process and organization.

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