

CHRISTIAN RELIGIOUS EDUCATION, NULL CURRICULUM, LEARNING STRATEGIES, AND INCLUSIVENESS IN INDONESIA

Prasetiawati ¹

¹ Institut Agama Kristen Negeri Palangka Raya, Indonesia
*Corresponding Address: prasetiawati77@gmail.com

Received: 15 March 2022 | Approved: 20 May 2022 | Published: 22 June 2022

Abstract: This paper sought to showcase the work of the Null curriculum in light of the rapid curriculum changes in Indonesia. Christian education has not been an exception to the curriculum changes over time. The curriculum and learning strategies for Christian religious education remain at the stage of compartmentalizing the curriculum for children, youth, adults, and the elderly. The Null curriculum becomes a counterweight to become implicit in houses, churches, and schools. It attempts to be honest about each learner's existence, culture, religion, customs, and the locality of school, church, and home. It represents something of a paradox amid the onslaught of curriculum shifts. The paradoxes become crucial by incorporating procedures such as critical analysis, art, and drama as interludes in the formal curriculum, such as the current curriculum development in Indonesia (Kurikulum Merdeka). Through a qualitative method, this research was conducted by performing literature reviews using secondary sources from various recent journals that bring together Christian religious education, null curriculum, learning strategies and the dialectics of curriculum in Indonesia. Results showed that null curriculum at home, school and church levels ought to be reconsidered by curriculum users and beneficiaries as part of null curriculum participation in content, flow of change and inclusiveness. The null curriculum is an ongoing curriculum through curriculum transformation in the midst of ignoring the urgency of the dimensions of Christian orthodoxy as finalities that get responses and criticisms when encountering learning strategies in learning spaces.

Keywords: Christian Religious Education; Inclusiveness; Memorializing; Null curriculum; Vulnerable Groups

INTRODUCTION

Curricular issues in Indonesia, especially considering the curriculum in terms of church and age, frequently lead researchers to present and categorize the curriculum (Simanjuntak & Tafonao, 2021), including within the Sunday School setting (Daud, 2022). The researcher added that categorical curricula also led to disability management (Graves, 2021; Mauleky, 2022). Curriculum balancing efforts within the church context were compared with those that approach or lead to non-categorical or non-segregative curricula upon encountering the transformational term of the curriculum itself without having to observe categorical barriers (Panggabean, 2022). Alternatively, even generally speaking, sustainable curriculum within Christian religious education settings (Picanussa, 2019, 2020).

Based on the research phenomenon and the activities happening in the church through the curriculum based on age and locality, the researcher arrived at a null curriculum review as comparative material as well as differentiating between the presence and discussion of the curriculum that has occurred so far in Christian religious education (Kartowagiran, 2010; Sriwijayanti, 2020b, 2020a, 2023). The null curriculum might be considered an official-non-official curriculum, non-official curriculum, or curriculum hidden or even in between. The null curriculum is embedded when the curriculum starts and operates in formal or informal educational activities in educational circles, including in Christian religious education in schools and churches.

As for the necessity of conducting research by answering the question, what do we learn from material, predominantly Christian religious education? To answer the question, the ontological question brings into question what curriculum has been used so far and what curriculum has been missed during the change of curriculum from time to time. In other words, the question is questioning the content. Content context as the target of Christian religious education is the context of family, education and church. Families, education would need to be informed about the content that is served (Haloho, 2022; Hutapea, n.d.; Hutapea & Yusuf, 2023; Kyei-Arthur & Codjoe, 2021; Ligan, 2022; Malau, 2021; Munte, 2023; Pongoh, 2022; Tanyid, 2019; Wirawan, 2021). How significant and "how much does the context of Christian religious education know" compared to "knowing of"? The researcher got this statement from Karen Tye's review and response to Christian religious education and its relationship with curriculum content (Tye, 2000).

The contents bring the perpetrators and beneficiaries of the curriculum to participation or involvement (witnessing Christ) in the concoction of life experiences and opportunities to learn. If the curriculum content leads to facts or information that only emphasizes cognition, then aspects such as attitudes, experiences, and subject narratives are lost. To consider or as a resistance tool to balance

cognitive prioritization, the researcher contributes that although the null curriculum is not new material, it has been lost namely the null curriculum.

The null curriculum has become necessary to investigate the existing curriculum content that has long been used as a tool to live out learning activities. For example, in the context of congregations, school-level education, and individual families, each subject sees and appreciates the life stories of each subject that have been lost in the reading of the Bible. Furthermore, considering the lost heritage of virtues, sciences, and philosophies is crucial. It receives attention from time to time as an act of maintaining the bastion of consistency of Christian values across contexts.

The null curriculum, apart from being on the issue of discussion, also rests on assignment activities from Christian religious education teachers to students across educational levels. For instance, it includes reflection on the material that has been presented and discussed, material that has been dissected and discussed, and assignments at the beginning and end of class meetings (if the null curriculum is at the formal or informal education level). The multi-disciplinarity of services at school or in schools shows that there are individual thoughts of learners and teachers that need to be heard and responded to by curriculum makers or users in general. Then - both learners and teachers concerned - can reflect and combine or elaborate on them with the availability of existing theories related to Christian education. The diversity of theories has been helpful to the extent that the ministry needs to be contextualized and sharpened by the availability of theories. Gilligan's, Kohlberg's, Hess' and Piaget's theories could be used as examples.

In terms of value-giving activities, null curriculum functions insofar as they are accepted and get a multi-party appreciation for the existing curriculum. An example of an independent curriculum is as far as the researcher observes while living in the Kalimantan Tengah region. Although it looked like a thorough reading, the delivery of questions when students faced the exam meant that loyalty became a valuable treasure to complement the existing curriculum.

Alejandro Lopez has mentioned, although not directly about the null curriculum, that decolonizing the imagination is an important activity or even an approach when encountering humans, including how it rubs against learning, especially in Christian religious education in schools and churches (Brouillette, 2020; Lauterboom, 2019; Lopez, 2020; Schultz et al., 2018). According to Lopez, the approach model is part and parcel of the null curriculum process. The decolonization of the human being itself is a systemic analysis of the persistence of dehumanizing or oppressive despite being in the post-modern era (Attia & Marhun, 2023; Fitriana, Elisabeth, Esa, Nopraeda, & Munte, 2023; Lopez, 2020; Manik et al., 2023; Munte, Saputra, & Guilin, 2023; Rahmelia, Haloho, Pongoh, & Purwantoro, 2022; Rahmelia & Prasetiawati, 2021; Tamara, Ramada R, Saras, Ronaldo, &

Abidondifu, 2022; Tentolouris, 2023). Hegemonial dehumanization through the oppression of the human life sphere, according to Lopez, necessitates an encounter through the struggle for justice and emancipation of human existence, favouring a liberating education that uses imagination for every curriculum change.

The researcher displays three previous studies as comparisons and differences between previous researches and this research. Firstly, Johanes Waldes Hasugian's work presented the Christian education curriculum through design, development, and creativity that focused on self-concept when encountering life and responsibility for oneself and one's life (Hasugian, 2019). Hasugian's research has emphasized Christian education and focused on adults as congregation members (Hasugian, 2019). Hasugian's research, according to the researcher, criticized curriculum programs in the church through the context of the congregation in the category of the congregation as the church's lack of professionalism (Hasugian, 2019). Discussing professionalism, Hasugian was less detailed in explaining the extent of the term professionalism itself in the context of the curriculum, which is in the mature category. In the subsequent paragraph (the introduction), Siagian mentioned the unavailability of learning materials. Based on this context, the researcher has not found the extent to which the availability of curriculum in a particular church can be used as a "professional" standard, what the benchmarks are or whether there are churches that do not have any curriculum design or perhaps the researcher suspects that the term availability itself is already in the worship activity itself and the concept embedded following the denominational teachings of the churches in Indonesia.

Furthermore, the researcher questioned the term adult itself. Is it the measure of adulthood age, mindset, or ability to solve problems? If yes, then youth and even children are also capable and live according to the criteria of "adulthood" itself. Even if Hasugian said and quoted Earl F. Zeigler's view regarding maturity, to what extent has the adult curriculum been able to make adult humans more mature? Alternatively, maybe the term adult itself is an activity in biological human biology and the attachment of the term as a marker for living and developing beings.

Even if the grouping of adults, according to Kenneth O. Gangel, is in the age range of 18-35 years or the early adult category, ages 35 to 60 years are in the adult category at the middle-aged level and age 60 years or in the late adult category (Gangel & Benson, 2002; Gangel & Wilhoit, 1998). The question is, on what basis is the classification a measure of maturity? The researcher responds that the age category, according to Kenneth O. Gangel, is only in the age range that can be accumulated or systematized through numbers. Furthermore, the researcher suspects these numbers are only a marker of daily work according to shifts in activities, hobbies or endurance.

Therefore, is the category of Christian religious education for adulthood important and equal or higher than that of children or adolescents? Is the thought of adulthood itself a biological development that is a ladder as a hierarchy of faith, endurance and thought? These reflective questions become important when looking back at the model of Christian religious education as an act of age segregation and the relevance that arises from it. These questions are reflective questions and constructive and destructive lenses on something considered final in a religious, social, and cultural construction, even when it is in a compartmentalization or practice of absolutism.

In the second previous study, Vinnervik reported the curriculum process through documents in Sweden by teachers by focusing on the argument (the extent of relevance and purpose), the specification of curriculum activities, and the content of curriculum realization (Vinnervik, 2023). Such qualitative research demonstrated the usefulness of curriculum in general through and only when encountering interdisciplinarity (Vinnervik, 2023). Fragmentation, superficiality and loss of curriculum content inevitably become the locus of the logical consequences of minimal teacher work when meeting with strategic and vital decisions in a program (Vinnervik, 2023).

Data searches by Vinnervik have become increasingly significant as both the researcher and Vinnervik explore the curriculum and see teachers as actors in the success of curriculum work in the educational space. In addition, the realization of the curriculum becomes successful when the curriculum itself, according to Vinnervik, meets the maximum work of the teacher and there is a conscious effort to avoid the superficiality of delivering curriculum expectations. The difference is that Vinnervik talks about the curriculum in a specific context or the context of programming while being located in Sweden and not focusing on the religious space. Meanwhile, the researcher explores and analyzes the null curriculum as one of the crucial types of curriculum and contrasts it with the specific educational context of Christian religious education.

In the third previous research elaborated by Scaramanga and Reiss, they argue that accelerated Christian education (not Christian religious education) sees curriculum work and accelerated segregation when learning work lies in learning strategies in the form of memorization and closing the space for learners to explore unexplored spaces related to climate change (Scaramanga & Reiss, 2023). Consequently, Christian education in terms of learning in schools rarely touches on issues of creationism and climate change and human participation in them. Thus, in both the relationship between Christian education and the environment, creationism is reduced, and according to the researcher, null curriculum participation is also stalled (Scaramanga & Reiss, 2023).

Their data exploration of the closure of null curriculum participation in Christian education brings Scaramanga and the researcher closer regarding concerns over the deactivation of null

curriculum participation for learners. The downstream impacts of null curriculum fixation are the segregation of narrow knowledge on issues that touch humanity, such as environmental issues. Despite the similarities, Scaramanga's research has a significant difference in that Scaramanga's research does not intensely discuss the null curriculum and is only at the curriculum's general level and the impact of ignoring environmental issues without a null curriculum in Christian education. Meanwhile, the researcher is at a locus that is not limited to the issue and level of classification of the null curriculum, even though it focuses on Christian education.

This research aims to show what kind of content is missing in a curriculum. Content is facts and information, but not all learning processes are crammed with content that contains cognitive elements. The experience of the learner subject becomes necessary in this part, namely by the appearance of the null curriculum. In addition, we have to postulate that content is a set of curriculum resources, including the null curriculum that is lost in curriculum work in Christian religious education. The researcher adds that the content needs to display the testimony of the faith experience of the predecessors to the subjects present today in the church, education and the family. The logical consequence of the responsibility of Christian religious education also lies not only with church administrators, parents, educators, counselling teachers, or school principals. The responsibility is a shared property and a shared workload. In addition, Christianity is both the curriculum and the content of Christian religious education.

Hence, the purpose of the research is more about knowing, presenting testimonies, and learning the experiences of previous witnesses of faith in the Bible and the history of Christianity. This research also borrowed Daniel Aleshire's term in Christian religious education, namely that each subject (particular schools) gets and obtains a shared experience (Aleshire, 2008). The shared experience becomes critical when users or beneficiaries of the curriculum see the extent of curriculum content that has been implemented and that is lost or crushed (for example, the silence of the null curriculum).

METHODS

This research used the null curriculum analysis knife to explore the content gap that has been lost in the process of using Christian religious education materials in Indonesia. Analysis through the null curriculum approach also exists, and a learning strategy becomes a counterweight when the researcher provides arguments and presents data through journals as a secondary source of previous research. As primary sources, the researcher uses books about Christian religious education, namely books from Karen Tye, which highlights the necessity of null curriculum participation to address the

gap in outcomes as an evaluation of curriculum work that prioritizes cognitive content over experience, history and the cultural context of education, family and church.

This research presents the research as qualitative, which is based on the search for data as a source of previous data through secondary sources, namely the search for data on the analysis of Christian religious education, the null curriculum and criticism of the segregated Christian religious education curriculum through the compartmentalization of age and locality of the curriculum which basically according to the researcher that the participation of the null curriculum is essential even though it seems to be a shadow or located in an informal space, but the search for data by focusing on the null curriculum enables teachers, learners, principals and curriculum workers to be able to adapt and not be surprised when one curriculum appears or changes (Khoa, Hung, & Hejsalem-Brahmi, 2023; Shaw, 2023).

Extracting data in this literature review research would show as well as a critical reflection in response to the development of the curriculum that despite the changes in the curriculum from time to time, the response of the Christian religious education curriculum in general remains and is almost the same by enforcing the old pattern in the form of age separation and the locality of the curriculum itself. Thus, the researcher's analysis through this research method shows the null curriculum as an analytical knife as well as novelty in the discussion space or at the level of methods to analyze the educational situation in schools as a learning space and also the church as part and included in the Christian religious education section.

RESULTS AND DISCUSSIONS

The null curriculum has even been identified as the curriculum that escapes the teaching of Christian religious education. The curriculum was even in the outer activity spaces of learning. In discussing the experience of null curriculum activities, the researcher saw experience as a key basis for the success of the null curriculum. Experience matters as a reward for being an active subject as a user and beneficiary of the curriculum itself (Munte, 2022b; Rahman, 2021; Saputra, Fransiska, Dina, Sihombing, & Eric, 2023; Supriatin et al., 2021; Trisiana, Munte, Betaubun, & Malau, 2023; Wirawan, Maling, Malau, & Ullo, 2023). However, the null curriculum is located at the level of churches and schools. The curriculum itself does not stop at the age of categorical barriers; it even transcends and transforms the existence or change of curriculum from time to time.

Towards Inclusiveness of Null Curriculum Content and Christian Religious Education

Google Scholar's search engine showed that 10,400 results were informing about the existence of studies focusing on the null curriculum. According to the researcher, these multidisciplinary studies are at a considerable level (as far as the researcher's measure). The number of sources that inform the discussion of the null curriculum, according to the researcher, shows that the existence of the null curriculum crosses borders (countries, cities, regions, levels of education and multiple disciplines).

Thoughts outlined in the book by Wesley Null showed that curriculum traditions consist of varieties according to traditions of consistent use globally (Null, 2023). For instance, the liberal curriculum is a one-size-fits-all education (occurring in the era of Christianity and the rise of democracy). In addition, the existentialist curriculum considers teachers, learners, contexts, and curriculum makers, and the pragmatics curriculum was initiated by Ted Sizer, Horace Smith, and Harry K. Wong (Null, 2023). Furthermore, the systematic curriculum shows that children are not behind the scenes in the curriculum; instead, the curriculum itself is a system. This curriculum displays two sides, namely, between weaknesses and strengths. The following curriculum is the radical curriculum initialized by Paulo Freire, which often presents education as an oppressed (Freire, 2020; Manuputty, Penti, Agustina, Anjelia, & Rinie, 2023; Monica, 2023; Munte, 2022a; Pouwels, 2019). Finally, researcher Wesley Null's work showcases the presence of a deliberative curriculum that considers rhetoric, humanity, and the trajectory of relationships in and through commonplaces (Null, 2023).

Another research by Kusumaningrum et al. mentioned that the types of curriculum consist of the hidden curriculum, phantom curriculum, rhetorical curriculum, null curriculum, and curriculum in use (Kusumaningrum, Sumarsoso, & Gunawan, 2019). Null curriculum, based on the thinking of David J. Flinders informs that the presentation of ideas on the particles of the null curriculum is proper insofar as it meets and intersects with the value that is judged to be essential (Flinders, Noddings, & Thornton, 1986). Null curriculum is not even defined when encountering value processes and clashing issues in education.

Based on Flinders' thinking, the researcher sees that the process itself is so immersed and sucked into the activities of the null curriculum that it cannot be defined even though its processes can be described. However, the researcher argues that although the null curriculum appears ambiguous in process, it is useful insofar as it encounters diverse theories to examine, investigate and trace practice and research in education, including Christian religious education.

Mai-Anh Tran describes the null curriculum as a curriculum design in theological education (and Christian religious education, the researcher adds) in an increasingly evolving age (Tran, 2021). According to the graduate of Garrett-Evangelical Theological Seminary, the development of this null

curriculum model was more about the questioning pattern that aims to develop the imagination of each party involved in the world of education. The development of this imagination pattern is subsequently capable of anaesthetizing, awakening, and even creating meaning, as well as being transformative through the activity of the intellect (Tran, 2021). According to the researcher, Null curriculum transformation is in the form of art in a transformative space, with a variety of leadership models, even though there are curriculum changes according to the school's needs.

Christian Religious Education: Koinonia, Didache, Diakonia, Leiturgia, and Kerygma

Carl Procario-Foley mentioned Maria Harris as a curriculum developer in the church as *koinonia*, *didache*, *diakonia*, *leiturgia*, and *kerygma* (Procario-Foley, n.d.). Further, Foley, through Harris, mentioned that curriculum development in the contemporary era ("post-modernity") is located and focused on moral relativity, case studies (Holocaust and environmental-oriented education [compound care: emphasis added by researcher]), inter-religious separateness or relations, diversity of achievement, consumerism, spirituality formation, loss, culture and its deconstruction (Procario-Foley, n.d.).

Foley's developmental spectrum through Harris informs and questions the extent of respectful activity through and around educational and religious development and activity. In addition, the curriculum activities include seeing historical monuments or Holocaust heritage buildings (in Indonesia, it remains rare in research) that contain or sharpen memories and strengthen self-reflection and critical of the history of education in Christian content.

According to Foley through Harris, memorializing dark memories is affiliated with strengthening the Christian faith, both in the educational space and within the scope of the church. Furthermore, remembering signifies the infinite space of God's love that penetrates the frame of time, space and location, even though it meets with scary memories. Researchers observed that there is no error or mistake when encountering historical relics in the space or activities of Christian education that have been around for a long time. Recollection of memory or activity of adding knowledge is becoming vital, and even remembering through memory itself is not found in the structuralization of Christian religious education materials, as far as the existence of the curriculum itself is concerned.

Null Curriculum, Memorializing and Vulnerable Groups

According to Foley through Harris, Null curriculum activities necessitate the movement of reciprocal discussion. Both between teachers and learners, teachers with teachers or teachers with principals, as well as learners with teachers (Hasan et al., 2023; Li & Ruppap, 2021; Loheni et al., 2023; Nicki, 2018; Putri, Suriani, Sefle, & Munte, 2023; Susila & Risvan, 2022; Trisiana et al., 2023;

Wulan & Sanjaya, 2022). The discussion itself requires democratic struggle over the reading of various materials from Christian religious education through reading, critical reflection, reflection on service in church and school, responsibility, attention, and respect that cross each semester in the learning space in the classroom.

Zac Guo's null curriculum participation in inclusivity space happens in the context of reinvigorating learning through play. In addition, it boils down to an expression of joy. However, according to the researcher, this expression becomes essential when the subject-based curriculum is independent, joyful, and works with maximum effort. Guo's research context is based on children engaged in play without having to take on the responsibilities of working parents. Children are subjects who are less concerned with the seriousness of work than with play. Children are in the activity of play. Inclusivity in the null curriculum has a place in a shared process located in activities inside and outside the school, which becomes a locus of children's availability and gives trust to vulnerable groups, including children.

Regarding inclusivity, inclusivity itself is often placed on the struggle of vulnerable groups, including children, women and people with disabilities. It does not stop at the acceptability of the curriculum in the community space, in this case, the congregation. Nevertheless, it also penetrates and shifts to inclusive education (Amiani, 2022; Carbonara & Scibetta, 2022; Istinia, Syakema, Susanti, Merlina, & Julianti, 2023; Pengky, Octavia, Seruyanti, Endri, & Munthe, 2023; Siburian, Amiani, & Munthe, 2023; Stone, Ramos, Aragon, & Linger, 2023; Tekerop, Istinia, Elisabeth, & Munte, 2019). Inclusive education is fundamentally about all children—equal opportunities, equal respect for children and non-discriminatory diversity. Inclusive education does not only stop at vulnerable groups but also the equality of children while acquiring educational opportunities.

The researcher explored the thought outlined in the book that the content containing the null curriculum is at the level of the imagination of students and teachers, as well as the selection of props or materials. Esoteric, sensational, and mature. Content in the curriculum is seen through the presentation of mutuality of facts, deliberation, low generalization, having criteria and following trends. Thus, the researcher sees that inclusivity refers not only to victims but also to the activities of vulnerable groups in their development. Opening the broadest possible access for learners is the foundation and the principle of education through policy packaging by related parties. These policies then process and involve a curriculum that is integrative, comprehensive and touches untouched spaces (Ariani & Sanaya, 2023; Hopmann, 2023; Munte, 2022c; Sarmauli, Timan Herdi Ginting, Colina, & Haloho, 2022; Veronika, Camelia, Febriliana, & Yapen, 2023). According to the researcher, these untapped spaces represent opportunities for null curricula to participate, including

when encountering Christian religious education. The researcher connects this with the participation of Christians, including students and church members who care about and participate in inclusiveness.

Dehumanization through the null curriculum becomes powerless when stakeholders, beneficiaries and users of the null curriculum are in complementarity, building and seeing constructive gaps across institutions, learning strategies, teaching methods, evaluation and intertwining with other disciplines. Although curriculum development in the context of Christian education is more about specific themes, through the null curriculum, the researcher reflects that even though it is now using an independent curriculum, the discovery of crucial issues that develop, which looks at who is the victim and who is the ruler and relates it through critical reflection from students, teachers and the local community becomes the main in null curriculum efforts.

The researcher's observation and experience show that the age-segregated curriculum (curriculum focusing on children, youth, adults, elderly and disabled) is excellent but incomplete. The curriculum's incompleteness toward age segregation concerns the researcher, who found a void of experience while working on the learning life of Christian religious education in Indonesia. Although the null curriculum is more of an additional curriculum that unofficially appears in the development of the curriculum from time to time, the vibration of the null curriculum is also a significant concern and a contribution to the sustainability of Christian religious education learning in Indonesia.

CONCLUSION

Based on the researcher's reflections and searches during his time as a researcher focusing on the world of Christian religious education, the researcher found paradoxes at the practical level and even the methodological and phenomenological levels of data when encountering the massive curriculum based on age-focused segregation, categorical learning strategies and the separation of the term Christian religious education itself between church, school and home. Christian religious education, null curriculum, and even the diversity of learning strategies are a non-segregative, intertwined and complementary unity despite the uniqueness of each curriculum change from time to time, the diversity of learning strategies in and out of school, and the null curriculum across denominations, across levels of education and the diversity of Christian education lifestyles in the homes of Christians.

As far as the researcher was concerned, the Null curriculum was not merely about giving advice, giving input and acting as a single transformer. Activation of the null curriculum that transcends the level of education, the diversity of educational activities at home and the presence of multidisciplinary

church denominations in the world and even in Indonesia is vital as a reflection, balancing, inclusive, prioritizing experience, avoidance of massive oppression, and resistance to hegemony that perpetuates the hierarchy itself in and in the location of churches, homes and schools as the locality of the presence of Christian religious education.

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