Challenges and Opportunities for Applying Philosophical Values in Christian Religious Education

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Article Info	Abstract
	This research aims to analyze philosophical values in Christian religious education by identifying the challenges and opportunities faced by developing a literature study method which uses a research approach by collecting, analyzing and summarizing information from various written sources, journals, articles and documents related to education. Christian religion. The results of this research are to inform or show the values of applying philosophy in Christian religious education, in facing challenges with the application of these values such as limited resources, global cultural influences, technological challenges and limited understanding. Even though there are many challenges faced, there are opportunities that Christian religious education can take advantage of. Christian religious education has the potential to instill strong moral and ethical values through a critical approach to religious teachings by integrating philosophical principles such as love, justice and truth. The integration of philosophical values in Christian religious education can provide positive value in improving the quality of learning and character development of students in the modern era. Apart from that, Christian religious education can also form individuals who are responsible and moral and provides a deep understanding of faith and the purpose of life.

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1. INTRODUCTION

The three emphases above are born from the concept of education, namely: the process of present experience and movement towards a new future, which actually gives rise to fundamental assumptions. Christian religious education in Indonesia has a strategic role in shaping individual morals, especially in the context of society in an era of globalization and pluralism. The challenges faced are increasingly complex, such as shifting social values, identity conflicts and diverse understandings of religious teachings. Religious education often focuses on teaching doctrine and ritual, while more critical and reflective approaches to the meaning of religion are rarely given attention. The challenges faced by religious education are also increasingly diverse. One of the main challenges is how to integrate philosophical values in religious education, which does not only focus on aspects of ritual and dogma. But also, in developing critical and reflective thinking, it is therefore important to examine how philosophical values can be applied in religious education so that students not only have religious knowledge but can also internalize these values.

It is important to research this topic because this approach can provide a comprehensive understanding of religion. In an era where questions regarding ethics, morality and life often arise, religious education needs to adapt to be relevant to the challenges of the times. Challenges and opportunities in implementing philosophical values in education Christianity is important to research because of its direct impact **on** the quality of education and social life of society. This will help form a generation that is not religious but also open-minded, tolerant and rational. The main reasons include supporting education that is more critical and reflective, bridging traditional values and modernity, reducing conflict and promoting tolerance, increasing the quality of religious education and responding to the challenges of globalization and technology.

The following is a problem formulation that focuses more on the challenges and opportunities in applying philosophical values in Christian religious education in the technological era:

1) How does the current religious education curriculum hinder or support the integration of philosophical values in the technological era?
2) How can increasing awareness of the importance of tolerance and human values be utilized in religious education in the technological era?
3) To what extent resistance from society regarding changes in religious education approaches based on philosophical values in the technological era?
4) How information technology can be used to broaden access and understanding of philosophical values in religious education in the age of technology?

➢ Goals related to the challenges and opportunities for applying philosophical religious values in Christian religious education in the technological era

1) Strengthening theological and philosophical understanding whose main aim is to help students understand Christian teachings in depth by combining theological and philosophical perspectives
2) Developing strategies, namely designing learning methods that develop innovative learning methods and strategies for teach philosophical values effectively in the context of religious education
3) Increasing the relevance of Christian religious education in modern life. Another goal is to make Christian religious education more relevant to contemporary life. By applying philosophical values, students will be taught how Christian teachings can be applied in the context of modern issues such as social ethics, diversity and human rights.
4) Raising awareness about the importance of human values and tolerance in religious education as a response to global challenges.

➢ Review the most relevant literature to base this research on

2. RESEARCH METHOD

The author uses a research method, namely literature study by analyzing various sources related to challenges and opportunities for implementing philosophical values in Christian religious education.

3. RESEARCH RESULTS AND DISCUSSION (12 Pt)

Before discussing the challenges and opportunities in the title we have chosen here, we will investigate the key word or concept, namely "Christian religious education".

● Education

Education has a complex and varied meaning, therefore, experts do not have a uniform definition of what it really is called with Education, although these definitions vary but within limits certain There is similarities in a number of matter certain, for example, some define education as "creating, generating and transmitting intentionally and consciously from knowledge, ability. skills and value-mark". Other definitions as given by Mirror that education is "a conscious, systematic, and effort sustainable to obtain, awaken, be good knowledge, attitudes, values, skills, sensitivity, and other results of the effort.

This definition has basic elements, for example intentional, systematic and continuous elements. Education can be formal, such as that which occurs in school, but also informal, such as that which occurs in society and the family. So, education can occur both in society (eg church), family, school and College.

Thus, education is a systematic process that aims to develop individual potential holistically, including intellectual, emotional, social and moral aspects in order to achieve a better life and contribute positively to society.

Education is seen from an etymological point of view, namely the term education is a translation of "education". In English the word "education" comes from Latin: decure means to guide, plus the prefix "e" which means out. So, the basic meaning of education is: an action to guide out.

Thomas H. Groome in his book Christian Religious Education says that there are several dimensions of emphasis, assumptions and concerns contained in the concept of education. as indicated by its etymological meaning.

- ❖ Three dimensions of emphasis or time: i.e. stress about the past, present and future.
  - ➢ What is meant by the past time dimension is: where the activity (guiding) was brought from, as well as what has been owned (knowledge) both by educators or students, including the inner capacity (ability) of students to take something for themselves consciously.
  - ➢ What is meant by the present time dimension is the ongoing process or activity of discovering something. In this case, knowledge more is something that is discovered or acquired through experience and not as something generated or formed by someone
  - ➢ What is meant by the future time dimension is towards where the effort is taken (goal), or it can also be called the future to be aimed at. Guiding out is indeed something activity directed to the future, towards a horizon that goes beyond limitations and what a person has not yet realized in the present.
    In fact, education will in turn give rise to three assumptions and concerns that encourage us to carry out educational tasks.
- ❖ Three basic assumptions and concerns
  - ➢ Assumptions and attention to the past, these assumptions give birth to the attention that we need to preserve what is known as humanity's heritage. Thus, one part of the task of education is to ensure that knowledge, as a legacy of the past, is preserved and make it possible for humans today. Without this, the present would be... per poor and the future we reduce knowledge it is understood by us through present experience, however knowledge it comes to us through the past of mankind, namely the fruit of the experiences and experiments of humans before us. In the field of religion or theology, this is clear when we pay attention to the formulations of beliefs from past theologians or church figures. In other words, knowledge is more inherited from the society of which we are a part, rather than discovered by ourselves from our experiences.
  - ➢ Assumptions and attention to the present, present assumptions argue that the present is the only time that actually exists for us and in the present remains (remains) the legacy of the past and the possibilities of the legacy of the past and the possibilities for the future in activity In education there are assumptions and concerns about the present, this is due to the fact that the time is immediate involvement in present life. Because That knowledge as a possibility must be understood/taken for oneself through a present process. In fact, although educators emphasize heritage knowledge which is known as the starting point activity Education, those who are wiser will admit that to truly make knowledge as such, students must enter into an active encounter in the present with the legacy of the past. Without such an active process, students will be reduced to passive memorizers and there will be no cognitive process. However, today's experience is not just one way to actively learn what those who lived before us already knew.
  - ➢ Assumptions and concerns about the future as it's been said that in all activity In education there is a dimension that has not been achieved, namely an activity that guides out towards the process now which has not been realized. Opening time not only for students but also educators who assume underline the dimension of this educational activity is that if we want to achieve the future then we must educate towards it. The concern raised by this assumption is for the future of students and also for the future of the whole public. If this attention is appropriate to be expressed in educational activities, then the future is seen as originating from the heritage of the past and present. Attention to the future dimensions of education has been carried out by many educational thinkers and experts in the past and contemporary (present tense).
- • Religion

Religions vary from simple to very complex, for example in other religions monotheism According to Paul Tillich, religion is defined as a system of beliefs and practices directed towards the final or absolute (ultimate). This "ultimate" must be understood in two aspects. On the one hand it is an individual's search for ultimate (highest) meaning and concern in the world. But on the other hand, it is the final (absolute) power that is behind and in the cosmos. The values and meanings that we individually have are absolute if they are in harmony with the values and meanings contained in this cosmos. Erik Erikson describes religion as decomposition about what is felt to be fundamentally true even though it cannot be demonstrated (shown)". He translates into words the essential images and codes of the immense darkness that envelops human existence and the light that encompasses it beyond the desert. tranquility and privacy. The description above carries several distinctive characteristics of religion. Religion is an individual's highest (ultimate) drive and vision. Religion takes various forms of expression: confession, beliefs, myths, ceremonies, rules. Religion has its roots in concrete human experience. It is interesting that religion is not defined in terms of belief in God. This shows that Erikson realized that there are many religious people who do not have a belief in a personal God. Religious people have a basic attitude towards the world and humans. Although Erikson's definition of religion is quite good, it must also be said that there are some that are less fair. towards this complex phenomenon. Therefore, another expert named Ninian Smart has concluded various dimensions of the religious phenomenon various-type. These religions have dimensions: ritual, mythological, doctrinal, ethical, social, etc experience. These dimensions of religion are not separate categories and therefore all types of relationships exist between these categories. The experiential dimension influences myths and doctrine. The ethical dimension flows from the experience of mythology and doctrine. It would be good for us to quote Groome again who tries to explain the phenomenon of religion as a human search for the transcendent, where a person's relationship with an absolute basis of existence is brought into consciousness, thereby given expression (embodiment). The absolute basis of existence can be given various names depending on the religion. It can be called God, Allah, Divine, God, spirit, etc. Therefore, every person has religious awareness within himself, namely awareness of the existence of the Divine (supernatural) nature, so vehicle the relationship with the supernatural is given existence in various forms.

What has been stated above is what can be termed as content positive from religion. But in order to have a comprehensive picture of religious phenomena, we also need to mention the negative aspects of religion are the ways in which human religious experience leads to consequences that are detrimental to humans and the public. Religion has even been used to enforce the status quo, sometimes it has been used to punish or sanction deviant views, sometimes religion has also been used as an excuse to escape efforts to solve serious human problems. Religion is also the basis of actions terrorism even with sacrifice oneself. Religious believers may be adherents of one of the religions where they profess that religious faith, but may not necessarily live in accordance with the demands of the beliefs and practices of that religion.

So Christian religious education, namely as a branch of practical theology, has a position that is no less important than biblical theology, systematic as well as history. As practical theology, this field also requires seriousness in its implementation. One of the branches of practical theology is Christian education, and the culture of practical theology of learning material cannot be separated from Judaism and Jesus as a Rabbi was successful combine two books of two wills at once or in other words the old covenant (PL) is perfected into the new covenant (PB).

- The 20th century was marked by very rapid developments in science and technology. Technological developments affect every field and aspect of life, including all aspects of life, politics, economics, social culture, religion, ethics and aesthetics, even security and science itself, including the field of education. Since ancient times technology has been applied in

education, but what is used is simple technology such as the use of blackboards and chalk, pens and ink, slates and grips, and so on. Apart from the rapid development of technology in the last few decades, such as the development of communications and informatics.

Educational technology as a way of teaching that uses modern tools and techniques which are not actually produced for educational purposes but can be used in education such as radio, film, projector, TV, video, computer, etc. consider it as a teacher's teaching aid (teach aids). The tools used are visual aids, for example pictures, models, objects and other tools that can provide experience concrete, motivation to learn as well as increasing students' learning absorption and retention. With the influence of audio technology around the middle of the 20th century, visual tools to concretize this teaching were equipped with audio tools so that we know about audio visual tools or audio-visual aids (AVA) but Media is not only tools or materials, but other things that enable students to gain knowledge.

- Challenges in implementing philosophical values in Christian religious education

The definition of a challenge is a condition or situation that requires individuals or groups to exert effort, skill and perseverance in facing or finishing it. Challenge often involves resistance or obstacles that test a person's ability, creativity and mental resilience. In many cases, challenges are not just obstacles, but also opportunities to develop, learn and improve. Challenges can appear in various forms, both field work, education, social relationships and personal life. Facing challenges often requires a process that is not easy, but success in overcoming these challenges can result in greater achievements, increase self-confidence, and provide deeper meaning in life. As part of journey In life, challenges play an important role in shaping character and giving direction to a person's life goals.

Education is very closely related to social life, because education is one of the social aspects. Education is not limited to formal education, but also non-formal education, because education includes all your own efforts or external efforts to increase knowledge and skills, acquire skills and form certain attitudes.

- Challenges in Christian religious education in the digital era

A new civilization that characterizes digitalization, transparency and fast access to information will bring significant changes in the world of education. Regarding this, Sudibjo and his friends view the digital era as two sides of a coin. On the one hand, education will bring some benefits and on the other hand will create new challenges. (Sudibjo, Idawati, and Retna Harsanti 2019) the integration of digital technology into the learning process challenges the implementation of education to adapt to a new learning culture. Hashim sees the various challenges they will face, such as mastering technology, adapting content, changing assessment techniques and teaching approaches, which are challenges in themselves in the world of education in the digital era. (Harwati 2018)

Hashim sees different challenges in facing digital native learning who have different expectations, learning styles and learning needs compared to the digital immigrant generation. (Harwati Hashim 2018) Hashim revealed many challenges in his study of educational challenges in religious education institutions, especially Christian religious education (PAK). oil also Mandana. Colleges of theology and Christian religious education (PTTAK) have begun to prepare themselves to face the rapid pace of technological education, so far there are still many limitations, partner understanding, philosophical-educational agreements, environmental techniques, legal issues, certification and other laws and regulations. extensive research has been done out there in various fields of science to adapt with this new era. For example,philosopher Tartar Ramadan and his colleagues have proposed based learning competence as a power command for learning in the digital era. (Okta Pia, Masnur, and Elihami 2021).

The digital era is a time of easy and fast access and dissemination of information through digital technology. The evolution of digital technology is marked by the availability of computers, the internet, cell phones and social media. Examples of digital devices are televisions, handheld devices, digital watches, smartphones, computers, and laptops. To carry

out the conversion process, including notebook data to electronic books (e-books), letters to email (email/gmail), cars to computers, telephones to telephones, gramophones to cassette, compact disc with MP3 or MP4 format analog watches to digital then smart watches. Along with the shift from mainstream devices to sophisticated devices, new challenges have emerged in the digital era. These challenges occur in various fields such as political, economic, socio-cultural security defense and information technology. Form digital memories in THE GOOD YEARS media. Media mass is a media that promotes culture through the media or the internet. (Hidayati et al 2022)

Then there is interactive social interaction over a long period of time where individuals in research from Rizky and Pradana access smartphones to obtain social status in Ngadiroho Village, district Pacitan. They revealed their findings in Ngadirojo, that residents lacked interaction when meeting face to face in situations such as community meetings, almost everyone chose to play with their devices rather than converse face to face. (Rizqi and Pramada 2019) Understanding the decline in face-to-face interaction after its emergence technology, like the results of Rizqi and Pradana's research above, long before Haring explained the negative impacts of the internet. According to Haring, in relation to the impact of the internet on social life, he said that "3 or 4 hours spent in front of the computer, but not with family, partner or community." (Zis, Effendi and Roem 2021)

The presence of technology reduces the quality of interaction between men so that the public rarely communicate face to face and are busy with PCs, laptops and gadgets. The current reality is that even though the millennial generation and Gen Z are seen sitting together in one place (cafe, public space, etc.), they are busy with their own devices, playing on social media and playing games. They remain busy with cyber activities, peep (find out) various interesting content according to personal needs, and view other people's information via status. The use of gadgets as PAK training tools in the 4.0 era or digital era is clearly visible in the midst of the COVID-19 pandemic. Conveying the word of God done through online broadcast due to restrictions on gatherings of congregations in large numbers, worship implemented from their respective homes. Social media like Instagram, Facebook, twitter It is also a means of conveying God's word.

Even though you use gadgets to preach God's word, the Bible must remain the most important text and the speaker or deliverer of God's word must also appreciate what he conveys to you. congregation in all aspects of his life. As stated by Budiono, "the delivery of God's word must maintain the purity of the sermon but remain up to date, with all the means that God provides in the era this to public who has knowledge which grows in the rapid development of telecommunications, the development of globalization and openness to various information and a pluralist community uphold high humanity. (Umboh and Christi 2022). Humanity must be subordinated to a personal encounter with the unchanging God delivered by means of constant means.

This challenges Christians to be able to respond to challenges in the digital and post-truth era in accordance with God's will. Therefore, the church and PAK at school are responsible for conveying the true truth in educating the younger generation of Christians so that they are not behind the times and follow technological developments, but are still able to maintain the Christian faith and the way of life Christians have. (Industry et al 2020)

- The negative influence of technology in education

Education is very closely related to social life, because education is one of the social aspects. Education is not limited to formal education but also non-formal education because education includes all one's own efforts or external efforts to increase knowledge and skills, acquire skills and form certain attitudes.

On part previously had expressed that the field advances communication mass very influential on education. Because mass media is also an educational medium. In other words, through mass media the educational process can take place. Whether in the form of shows in

the form of information or shows in the form of entertainment, they also have educational values.

However, the mass media has an educational function. Every TV or radio show, every news or article in a newspaper, magazine, internet can increase the knowledge of listeners, viewers, or readers. In this regard, mass media has several advantages compared to learning in class, because inside In class, learning takes place consciously, ordered and tested, but through mass media learning occurs unconsciously, without coercion or orders from other people and there is no pressure for tests or exams.

Results of a 2015 survey conducted by the children's agency UN UNICEF and its partners, one of whom is from ministry communication and informatics and Harvard University in the US, shows that from 400 respondents aged 10-19 years from all over Indonesia and representing rural and urban areas, this is possible to find. Because as many as 98 percent of children and teenagers admit they know about the internet and 79.5 percent of them are Internet users. (Anon n.d.-a) Delivered also that its use namely teenagers and children are very vulnerable to deviant behavior due to the internet, especially if there is no help from people old. Other data found was data from the Indonesian Child Protection Commission which stated that in 2014 to 2015 the number of child victims of pornography reached 1,022 children, with details of 28% of children being victims of online pornography, online child pornography. (Amalia Yunia Rahmawati 2019) 21%, child prostitution 20%, pornographic CD objects in 2015 and child victims of online sexual violence 11%.

Based on statistics conducted by the Association of Indonesian Internet Service Providers (APJIL) in 2016, the total number of internet users in Indonesia is estimated to be around 137.7 million users. This figure experienced growth of 51.8 percent compared to a survey conducted in 2014 (Indonesia. 2020). In 2017, total internet users increased to 143.26 million people and based on the age composition of internet users, children were around 16.68% or around 23.89 million people (Maulidiyah 2018).

It is surprising how many young people and children use the internet. The increasingly widespread internet that can be enjoyed by all parties certainly provides extraordinary and undeniable facilities. However, you have to be careful about this comfort because the comfort referred to is not only in positive art, but also in negative art. Based on current realities, children are no longer unfamiliar with stature era digital, especially internet use.

Research conducted in Surabaya on children aged 6-12 years stated that respondents The first time they used the internet was at the age of 8 years (27%), and what is interesting is that some of the respondents had been familiar with the internet since childhood. Toddlers, namely from 5 years (12%), 4 years (4%) and 3 years (1%). (Candra 2013), parents must be aware of this, because apart from looking for information, children aged 10-14 years also often watch a video of one of them at website youtube which has achieved extraordinary achievements, namely in 12 years, at least 300 million videos are downloaded every minute. (Boliu 2020) the number of viewers reaches 2 billion per month. Apart from that, social media is the type of internet content that is most accessed with 97.4% or 129.2 million users.

Based on the survey results above, it can be concluded that the negative impact of the digital era greatly affects children's spirituality and morals. Therefore, by teaching Christian religious education in the family, parents must contribute to improving spirituality and child morality. Christian religious education is essentially education based on Christian morality. In this case educational teaching materials religion Christianity is material that contains the true values of the Christian faith. (Rifai 2012) Christian religious education also seeks to foster and guide a life attitude that is in accordance with Christian values in order to form a true Christian person. (Richards et al. 2012)

Theology Kristen works as an expression of the truth that God has spoken within the Bible. This means that it cannot be denied that the responsibility for Christian religious education lies primarily with the parents, father and mother (Proverbs 1:8). (Boliu 2020) spirituality is a skill that children must have from an early age, because it has a big influence

on the child's life later in life. In this regard, it is very important for children to be spiritual from an early age because this will determine the child's future growth and development. If children are given good spiritual inspiration from the start, then in the future the child will be able to apply these spiritual values in everyday life. (Faculty of Tarbiyah and Teacher Training, Islamic Education Management Study Program FACULTY OF TARBIYAH AND TEACHER TRAINING n.d.) development Children's spiritual life in the digital era is very important to develop the ability to become true believers in Christ.

People who really believe in spirituality are people who have a relationship with God and other creatures. Another point is that we are not talking about what is (what happened) but about what should happen (what should happen). In this case, children's lives should be based on the teachings of God's word. (Anon n.d.-b) A true spiritual believer according to God's word is a person who knows his relationship with God, other people, himself and other animals and lives according to what he knows.

Improving children's morals in the digital era is very important because morals are something good and bad that can be found anywhere and at any time. Normal norms become the yardstick that society uses to measure wrongdoing. So morality is the attitude of a person's heart that is revealed in his outward behavior. Morality is realized when people behave well because they are aware of their obligations and responsibilities, not because they are looking for profit. (Boiliu 2020). Morals are also good attitudes and actions that are truly selfless and only morals are morally valid.

However, the presence of technology in the world of education is also comparable to threat. The consequences are enormous. How could it not be, the rapid flow of information circulating on social media has resulted in this trouble in filtering any information. Syifaa, stated that the impact of negative usage of technology such as gadgets has an effect on psychological development, emotional growth and moral development for students, for example, irritability, no discipline, night, and so on (Syifa et al., 2019). Miranti and Putri also said the same thing regarding the bad impact. The use of gadgets in students is a sleep disorder, likes to be alone, behavior violence, decreased creativity and even the threat of cyberbullying (Miranti & Putri, 2021.) The negative impact of this technology clearly poses a big threat in the world of education.

Not only that, Maharini also explained the negative impact of technological developments on the world of education and students, such as mass media in the digital era making students able to become enslaved by shows that contain violence, tend to be pragmatic, too dependent on modern tools and even almost considered God, and increase deviant behavior and mischief students (Maharini, 2020). Besides that Technological developments also threaten the world spiritual students, as stated by Josph and Boyliu, use the world of technology start from tv,cellphone, laptops and computers also damage students' attitudes, for example lazy to pray, lazy to read the Bible and lazy to worship (Diggavi et al. 2021). This is a reality that occurs in human life in the technological era. Humans seem to be lulled by the comfort of super sophisticated technology without realizing that there are big threats that are waiting ahead so that it is easier to understand the threats posed in the world of education.

- New Opportunities in Christian Religious Education in the Digital Era

Technological advances are here to make communication via gadgets easier. Mobile communication media has become a basic need in the digital era, to make long-distance communication connections compared to using post or telegram which takes longer to convey a message. (Zis, Dewi, and Efendi 2021). This can be seen nowadays when it is increasingly easy to get the latest information due to the development of information technology. (Inherni Marti Abna, Sri Teguh Rahayu, Maulina Riskyana, Dea Fauziah and Shobayar 2020) Integrating technology into Lebajang PAK, technology in the digital era is a very important step to realize its new installation. Technology can be used to enhance learning content, increase student engagement, and make the learning experience more fun and interactive. One of the main aspects in technology integration is persuasion for students' principles of

persuasive design material using visual media such as video or picture. (Apriyanti, Rantung, and Naibaho 2023) Apart from that, the online platform allows teachers to carry out assignments online that students can complete anywhere and at any time.

- Utilization of Technology

The use of technology by PAK educators can expand the development process significantly. First, manipulative technology can provide learning instructions for a variety of different learning styles. By utilizing technology, PAK educators can restore and adapt documents, access various information easily, and increase their personal knowledge.

In addition, technology is also pedagogical for recording student percentages electronically, tracking student progress and using data to validate Lumajang. Electronic communication by email and platform School learning can also increase transparency and equip parents in the learning process. Third, the use of technology in PAK lessons. PAK education can provide access to material that may not be available to students. High quality video material can also be used widely to develop thinking in PAK, both through pre-recorded video sources and online. (Ermindyawati 2019). Encourage students to use sites run by Christian pedagogists or Christian communities where learning is also part of the implementation of 21st century education, where students can access information from current sources. Apart from providing benefits to Christian Religious Education (PAK) teachers, Christian Religious Education can be a strong foundation for students in facing the challenges of Information and Community Technology (ICT) in the digital era, by teaching students;

➢ Use the internet to research, analyze and evaluate various aspects of religious beliefs and practices, critical questions and ethical issues.

➢ Use social media or conference video to communicate and collaborate with colleagues in different locations.

➢ Using various multimedia software and presentations to convey personal responses; Student work results (portfolio) and make stimulus for discussion.

➢ Use software to support organizing, conceptualizing and communicating knowledge and understanding of a diversity of religious beliefs and practices.

➢ Using a digital camera and video to present authentic images in the classroom that support discussion and reflection as well increase an understanding of the impact of religious beliefs and practices on the lives of individuals and religious communities.

➢ Helps illustrate abstract ideas, making it easier to understand the material studied and allows interaction between learning and the material being studied.

The role of the teacher as a teacher has changed, namely that he is not the only source of learning. Because the internet has conveyed a lot of information, information data. Learning is not only done face-to-face, but can also be done online. Textbooks are now not only in printed form, but also in the form of electronic books or e-books. Socializing is not just sitting in one place and talking with the help of the media, we can communicate from various social places, Facebook, Twitter, Instagram, Tik-Tok, WhatsApp, are social media that are widely used for various purposes, including education.

Technology integration allows students to access Christian Religious Education resources online including text, video, audio, and interactive learning materials. This can increase the accessibility and availability of these materials. Obviously with technology, learning can be tailored to individual needs. Students can access learning materials tailored to their level of understanding, and technology can provide immediate feedback to help them improve their understanding. Being interactive and participating in technology makes learning about Christianity more interactive and interesting. (Apriyanti, Rantung, and Naibabo 2023) With multimedia, simulations and platform-based games, students can have a more interesting and enjoyable learning experience.

Education 5.0 digital era 5.0 is a system connected to the internet to reduce local and global social problems (such as reducing carbon emissions). This new social concept aims to focus on society to balance the spread of Big Data Technology, internet of things, and

artificial intelligence with solutions to society's main problems such as competitiveness, connection, productivity and welfare. (Yusak Tanasya Bobby Kurnia Putrawan, Sutrisno 2021) The basis for achieving maximization of human use of the ongoing technological transformation of digitalization.

The outline of the fifth basic science and technology program describes society 5.0 as an initiative that combines physical space (real world) and virtual space by making maximum use of information communication technology, where we propose the ideal form of our future society;"an"intelligent society'. " and "a series of initiatives aimed at making this happen," but this is only the starting point of the basic plan, which goes on to state that it "is currently being deepened and intensively promoted as "society 5.0; The idea of society 5.0 is to solve social problems from a new perspective.

In this new era, various aspects will be connected and technology will merge in a super intelligent society with full integration of big data, internet of things (IoT), artificial intelligence (AI) and human services to facilitate digital and physical infrastructure for humans. (Yusak Tanasya, Bobby Kurnia Putrawan, Sutrisno 2021) the aim is to build a foundation for society where everyone can develop values, anytime and anywhere, in an environment that is safe and in harmony with the natural environment, without the limitations that currently exist.

Progress in communication and information technology is experiencing an acceleration that is difficult to predict, including in the world of education. Therefore, these abilities must be possessed by students. Risdianto said that attention to skills in 21st century education currently includes creativity, critical thinking, communication and collaboration or what is abbreviated as 4C. ((Pujiono 2021)

Teachers and students must have four skills such as creativity, critical thinking, communication and collaboration. The first is the teacher. Furthermore, Faulinda Ely Nastiti said that there are eight competencies that must be possessed in the 21st century. (Nastiti, Faulinda Ely 2020) these abilities or competencies include; leadership, digital literacy, communication, emotional intelligence, entrepreneurship, global citizenship, solution to problem, teamwork) . If the definitions above are put together, then society, teachers or students must have the following abilities; the ability to create, think critically, communicate, collaborate or work in a team, lead, digital literacy, emotional intelligence, entrepreneurship, global citizenship, and problem solving. All of these things must be taught and developed within students. This is the task of teachers, and PAK teachers in particular. Before teaching it, the teacher should have studied and have the 21st century abilities above.

Then in the 21st century collaborative learning framework there are a number of competencies that society needs to have. 21. In the context of education, teachers and students must have various skills or abilities. Firstly, the ability to think critically and solve problems. Teachers and students must have critical, cause-effect and systematic-holistic thinking skills to solve problems or find solutions. Second, the ability to communicate and collaborate. Teachers and students have the ability to communicate and collaborate effectively and efficiently with various parties in different contexts. Third, the ability to create and renew (innovation), teachers and students have the ability to develop their own creativity to create various discoveries. Fourth, master information and communication technology literacy. In this case, teachers and students can take advantage of various forms of advances in communication and information technology to improve performance and support various activities in human life. Fifth learning abilities in context. In this module teachers and students are able to carry out independent and contextual learning activities related to personal development (Richardo 2016). Sixth, information and media literacy skills use various communication media (connected to the internet) to communicate various ideas, collaborate and interact with many people.

So teachers as professional pedagogists must be able to develop persuasiveness or the skills mentioned above. Learning in the area of society 5.0 or the digital era, must be able to encourage critical thinking to solve personal or criminal problems, communicate with each other, collaborate with anyone, create and innovate in various contexts. Students must become problem solvers for the community. Apart from that, teachers must be able to utilize various communication and information technologies that improve their performance as professionals. Teachers during Liman 5.0 or the digital era are required to be able to adapt, innovate and create in the learning process system. According to Richardo, this is related to teacher competence in preparing various models, strategies and methods in learning. (Richardo 2016) as well as the ability to utilize learning media and technology-based information in the learning process inside and outside the classroom.

The presence of technology in the world of education brings significant changes because it makes it easier for educators and students to develop learning and teaching activities. Waruwu revealed that technological advances, such as social media and internet networks, make it easy for educators and students to access information quickly, easily and cheaply (Waruwu at el, 2020). Tafonao also expressed the same opinion, that technological developments have made it easier for every student to access all information and communication, as well as supporting the smooth completion of tasks using internet networks and gadgets, as well as being able to increase children's creativity. (Tafonao et al. 2022). This is a major contribution from technology in the field of education, especially Christian religious education, which makes the implementation of education easier, more interesting and flexible.

4. CONCLUSION

The conclusions of the challenges and opportunities for implementing philosophical values in Christian religious education are as follows:

➢ Challenge
  1. Limitations of philosophical understanding:
     Many educators and students may not own a deep understanding of the philosophical concepts underlying the teachings of the religion Christian, that can hinder its implementation.
  2. Resource limitations:
     Religion is often more focused on doctrinal and practical aspects of religion, even in the development of philosophical values in depth.
  3. Conflict with secular views:
     In the midst of globalization and secular thinking mark-philosophical values in religious education Kristen often faced with a more emphatic view rationality or materialism the one that can against religious teachings
     Kristen

➢ Chances:
  1. Strengthening moral character:
     Christian religious education that integrates philosophical values can strengthen students' character formation, such as love, justice and forgiveness. relevant in everyday life
  2. Dialog between religion and culture:
     Deep philosophical understanding education Christianity can enrich interreligious dialogue and between culture,promote an attitude of tolerance, mutual respect, and understanding cross-faith
  3. Increased intellectual understanding:
     Teaching values philosophically in the education religion Christianity can improve students' intellectual quality, teach them to think critically and reflective about life, morality, and spirituality.

Overall, although there are challenges in implementing philosophical values, the opportunity to enrich Christian religious education with a depth of philosophical understanding provides great benefits in forming individuals with character, open thinking and integrity.

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Thank you for the opportunity to discuss the challenges and opportunities in applying philosophical values in Christian religious education. This discussion provides valuable insight into how the integration of philosophical thinking can enrich Christian religious education, as well as the importance of overcoming existing challenges to achieve deeper and more holistic educational goals. Hopefully this discussion can provide inspiration and motivation in efforts to develop better and more meaningful education for future generations.

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