



Jurnal Pendidikan Agama Kristen (JUPAK)

Vol. 3 No. 2 (June 2023) p. 17 - 34

Jurnal Pendidikan Agama Kristen (JUPAK)

e-ISSN 2774-3861

<https://ejurnal.sttkadesiyogyakarta.ac.id/index.php/jupak>

p-ISSN 2774-6399



<https://doi.org/10.52489/jupak.v3i2.144>

Christian education and political education for Christians in Indonesia

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Recommended Citation

Turabian 8th edition (full note)

Marthen Mau, "Christian education and political education for Christians in Indonesia," *Jurnal Pendidikan Agama Kristen (JUPAK)* 3, no. 2 (June 1, 2023): 1, accessed June 29, 2023, <https://doi.org/10.52489/jupak.v3i2.144>

American Psychological Association 7th edition

(Mau, 2023, p. 1)

Received: 15 March 2023	Accepted: 29 May 2023	Published: 29 June 2023
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Abstract

The problem that usually occurs is that some political people consider it dirty, unclean, unclean, evil, and sinful, but that opinion is not true. Usually, unscrupulous politicians abuse their authority in politics for the benefit of themselves, their families, and groups, thus ignoring the public interest. Therefore, the purpose of this research is to encourage Christian educators to teach Christian education and political education for the benefit of the general public; as well as to open the horizons of thinking for Christians and the public as a whole. This paper uses qualitative methods through literature studies to produce an understanding of Christian and political education correctly so that it can make everyone happy. So, the results found are that if Christian educators are increasingly loyal to teaching Christian education and political education in the right way, then everyone who is taught will continue to do the right thing too.

Keywords: *Education; Christian; political; Christians; Indonesia*

INTRODUCTION

Education is an absolute necessity for the life of God's people, from birth to death, so it can be called lifelong education, because Christian education is very important to be taught to Christians at all age levels. Christians are not easily carried away by any situation they face. The issue of education in relation to Christian education for Christians at all age levels is motivated by the existence of Christianity brought by a famous historical figure whose name is Jesus Christ. Christianity has its origins, development and history, as emphasized by W.T. Conner (1969, pp. 7–9) that: (1) Christianity is a religion that allows its adherents to involve themselves in political and economic movements, because Christ the founder of Christianity wanted His followers to become political leaders and entrepreneurs for the welfare of mankind holistically; (2) Christianity historically when Christ Jesus was present among mankind so that humans could believe in Him, follow His teachings, and carry out His work for the salvation of the masses; (3) Christianity is a religion redeemed and sanctified by Christ Jesus, so that it aims to save mankind from the bonds of sin (cf. Luke 19:10; Acts 4:12; Rom. 1:16); (4) adherents of Christianity can have faith in Christ so that their faith is firm from Satan's temptations because they truly believe in Him; (5) adherents of Christianity have an intimate fellowship with Christ Jesus, so that their faith is strong because of their earnest faith in Jesus Christ. Intimate fellowship with Christ makes forgiveness of sins even more real because we know God more and more for sure (cf. Heb. 9:10-12).

So, the presence of Christianity in this universe is in line with the presence of Jesus in the world through His birth to carry out God's mission to be elevated to the eternal Kingdom of God. Christianity is not a religion brought by a Christian figure, theologian, philosopher, archaeologist, statesman, scientist, politician, or biblical professor, but Christ the founder of Christianity in this world. Therefore, Christian education must be taught in Christianity. Christian education is not only required to be taught in formal Christian/private and state

educational institutions but Christian education should be taught and trained to Christians at all levels of human age who congregate in every interdenominational church.

Christian education needs to be implemented continuously for all members of the church due to: (1) the processes of human thought are increasingly complicated and have complexities that are influenced by the development of technology, the internet, and high intellectual abilities so that relationships are built without limit then the amount of material and the availability of information does not make humans apart from various problems of life; (2) because the current view of education tends to prioritize and emphasize elements of intellectual intelligence without giving importance to spiritual intelligence (Yorman Masinambow dan Yosef Nasrani, 2021, p. 65).

If Christians have understood Christian education, then when His people participate in politics they will carry it out according to God's will. The question is whether politics is dirty. Politics is not dirty, unclean, unclean, or sinful. Because God wants Christian educators, Christian politicians, and God's servants to take part in politics, but everything is within the prescribed guidelines. It means that Christians are allowed to involve themselves in politics but God is not allowed to violate God's law.

What is the reason followers of Christ need to get involved in political activities? Because political activity is not a sin, Christian politicians choose to avoid politics or ignore politics, but Christian politicians must take part in politics, such as Mordecai, Esther, Nehemiah, Jehu, and others during the Old Testament period; and Jesus who taught about politics in the New Testament. There is no other way to choose for the welfare of the public physically/physically and in all aspects of public life except by getting involved in politics. When Christian politicians choose to be apolitical too; still involved in politics because every activity carried out by Christian politicians still boils down to politics (Amid, 2021, p. 119). The involvement of Christ's followers in politics is a must to bring a prophetic voice into the midst of the lives of a group of people who may have evil intentions to seek profit in their leadership. So, Christian politicians must state the truth, justice, and honesty, side with the public interest, side with marginalized people, and still have a firm faith in politics (Simon, 2021, p. 46).

In fact, politics is something that is good, neutral, not dirty, not unclean, and not unclean in the Indonesian context, because politics is very closely related to the growth and development of the faith of believers and even closely related to the development of the quantity of God's people in Indonesia. There are Christians who think that politics is evil, dirty, and sinful; so Christians should not be involved in it (Zakaria J. Ngelow., 1996, p. 90). That politics is neutral, is not wrong, but it is the people (politicians), who can make politics dirty because in essence politics is a tool used by humans to achieve certain goals and aims to glorify God.

This is indeed a political problem in any world. Politics whose nature and nature are neutral or clean cannot be separated from politicians who carry out politics for a specific purpose, with dirty personal behavior patterns. The history of politics shows that some

politicians were the forerunners in politics and came to power which ended only in the group or individual interests. Therefore, a successful leader is a leader who is loved by his people, so that his thoughts are always supported, his orders are always followed and the people defend him without being asked first (Zainudin, 2015, p. 51).

So, if a system is clean, if it is held by a leader who has sinful behavior, has evil intentions, and is dirty, then the result will be dirty. Apart from these facts, in the context of Indonesia, after reforms took place in all fields, including the legislative and executive fields, many things began to open up for Christians, including some Christian educators in Indonesia. In the past, Christian educators always saw politics from a negative perspective, but now, with the reform era like this, Christian educators need to see politics from a broader and positive perspective. According to Rantung (2017, p. 59), Christian education and political education in Indonesia are very important for the general public. The essence of Christian education and political education is the community of a society or nation that lives together in a certain area or government (kingdom/country).

Thus, some Christian educators as part of Indonesian society cannot be separated from these political policies. Therefore, like it or not, Christian educators, Christians, and His servants must ultimately be actively involved in political policies in Indonesia. Politics which was assumed by some Christians in the period before the reformation was considered dirty, evil, unclean, and illegitimate, so today it should be illuminated by God's absolute truth. Today's Christian politicians must prioritize His truth so that politics can be carried out according to His will. Rantung (2017), commented that Christian education and political education in people's lives in Indonesia need to be fought for in realizing God's commandments. In the political world, it is not uncommon to empower all opportunities and possibilities to achieve the expected goals. Christians who involve themselves in politics must act as leaders who fear God in carrying the message of the Lord Jesus for prosperity, truth, justice, and peace in the lives of people in Indonesia.

For prosperity, realizing truth, justice, and peace in the life of the general public in Indonesia, Christian educators continuously teach Christian education to today's young generation so that one day the young generation will feel called to be positively involved in the world of politics, then it will be able to bring the light of His truth in politics. The formulation of the research problem is what are Christian education and political education for Christians in Indonesia? This study aims to narrate Christian education and political education for Christians in Indonesia in a responsible manner.

METHOD

This research uses qualitative methods through literature studies. The qualitative method is a method for analyzing data or information on problems obtained through research conducted by the author, both field research and literature studies. Using a qualitative method aims to tell about the implementation of Christian education and political education for Christians in Indonesia. The use of qualitative methods aims to present data or information based on

research problems. A literature study is an activity that correlates with data collection by analyzing data or information to obtain credible research results. Literature study research aims to obtain information through secondary data (Mau, 2022, p. 211). Secondary data sources in this research are books, accredited journals, research articles, the internet, and other sites that are relevant to the research problem so that they can be studied to find answers to the problems raised in this writing.

RESULTS AND DISCUSSION

Christian Education for Christians in Indonesia

Definition of Christian Education

Christian education is a stage in developing one's abilities, and attitudes, and is a process that uses almost all life experiences based on the Bible using the religious principles proclaimed by the Lord Jesus Christ (Agata et al., 2022, pp. 118–119). Christian education is a centralized learning study within the Triune God and the Holy Scriptures as the main source that is useful for illuminating the path of human life (Mau, 2021, pp. 244–247). Christian education is a learning process based on the Scriptures and the Holy Spirit enables everyone who learns the contents of Christian education teaching. Therefore, Christian education seeks to lead personnel at every level of growth by equipping everyone for ministry that focuses on the pattern of the ministry of Jesus in producing spiritually mature followers (Warner C. Graendorf, 1981, p. 16).

Christian education is a study that focuses on Christ Jesus by interpreting the essence of God's truth contained in the Scriptures which aims to guide the general public so that an intimate relationship can be created through fellowship with Christ (Supriyadi, 2021, p. 109). Education is used to re-employ and increase the good correlation between God as the Redeemer and His creation (Jong, 1969, p. 118). Education is a study that involves cooperation between God and humanity to grow and develop the general public to introduce the perfect life of Jesus to fellow human beings. Education is a study that involves cooperation between God and humanity to grow and develop the general public to introduce the perfect life of Jesus to fellow human beings (Pazmino, 1988, p. 119).

Divine effort and human effort are equally important because God is the author and finalist of the Christian faith. God does not need to build faith the way humans do. Christian education carried out by Christian educators at all age levels should be based on the Bible. The Bible is an absolute resource to be studied and taught to Christians at all age levels so that Christians can know, and understand the contents of His truth (Assa & Arifianto, 2022, p. 64). The process of changing the behavior of Christians is expected so that they can live like Him.

A significant change in the life of Christians lies in the centralized teaching of Christ. A deep knowledge of Christ can be known from within the word of God. When Christians believe in Christ more and more, their lives will be increasingly guided by the Holy Spirit at all times. Christian education is a structured and continuous effort to transform the teaching

of the Christian faith well. Because the implementation of education aims to seek the renewal of Christian human life attitudes based on the Scriptures which are centered on Christ (Sidjabat, 1994, p. 106). Implementation of Christian teaching/education to help change the lives of Christians so that they can understand and obey God and God's plan for their lives. The seriousness of Christian educators is the implementation of Christian education to be able to construct a Christian life based on the Scriptures.

Basic, Function, and Purpose of Christian Education

Basic Christian Education

Building Christian life can inspire Christian educators (Triposa et al., 2021, pp. 128–129). Today, it is terrible when Christian educators build Christian life on sand. Building the life of Christians on sand is like just pursuing pleasure so that it does not prioritize the true principles based on the Scriptures. Every Christian decides to build his life on a wrong foundation so that it is certain that his life will gradually lead to the destruction of life (cf. Matt. 7:24-27).

For the life of Christians to survive firmly in this world, it is necessary to continue to build on a solid foundation, namely Christ as a solid rock (cf. 1 Cor. 3:10-11). If the life of Christians can be guided properly, then they will continue to rely fully on Christ, because Christ will sustain their lives in facing various problems until they receive eternal life if they believe in Jesus with all their heart (Stephanus, 2017, p. 33). So, belief, accept, and have serious faith in Christ continuously, then faith must be stronger in the midst of this increasingly advanced life.

Functions of Christian Education

Christian education functions as follows: (1) Christians are enabled to understand God's will perfectly in their lives; (2) Christians need to receive a correct understanding through the teaching of God's word so that their lives are more like Christ's. Christians need to be motivated to transform Christian values if Christians have understood God's love and work. The role of Christian education teachers is very important to inspire Christians so they can maintain good integrity in everyday life.

The Purpose of Christian Education

The goal of Christian education is to direct people to be responsive to the news of salvation or holy news in Christ Jesus (Nuhamara, 1992, p. 27). PAK's goal is to grow and develop the faith of Christians who are bestowed for free. Christian education aims to equip Christians to increase their potential, both intellectual, moral, spiritual, and skills potential so that they can be democratic and responsible for the life that God bestowed on them to the fullest.

The goal of Christian religious education is so that Christians can live and practice themselves as true followers of Christ (Rumpak, 1985, p. 1). So, the purpose of PAK in particular is the efforts of Christian educators in guiding Christians to experience growth to

become whole persons; similar and in the image of God, to be able to take responsibility in awakening the lives of many people.

The Essence of Christian Education

The element of education is very urgent so that it can be implicated in every generation. The older generation should accelerate this education to the younger generation so that the younger generation passes on education to the next generation on an ongoing basis (Supriyadi, 2021, p. 119). Implementation of education for every generation is an endeavor with a purpose. Teaching can be pursued with objectives, structured, and time-tested to be able to inform, generate or acquire cognitive, affective, evaluation, skills, and sensitivity domains in all other results of these efforts for the benefit of the general public. Educational goals can be planned so that they are carried out according to plan. Systematic education can be presented sequentially and sensitive to the readiness of students (Prajnamitra et al., 2020, p. 7). The nature of education has tested time to show a continuity between the presentation of material and the interaction of teachers and students in the study room and outside the study room.

Related to the understanding of this teaching, then for Christian educators; the evaluation standard used is from a Christian perspective. Van Till (1977, p. 81) argues that the correct Christian perspective is education that is in harmony with the Christian perspective, while what is not true is that which is inconsistent. So, education must be viewed from a proper Christian perspective, that is, it must be in harmony with the word of God.

God uses His church to proclaim God's words of eternal value to the general public so that they can be saved in the eternal kingdom. Christian education serves to proclaim the absolute truths revealed by God in the Scriptures. Therefore, learning citizens must know Christ Jesus through the word of God. The learning citizens should know the content of God's word and have proficiency in issues concerning Christian beliefs without a doubt.

Thus, the essence of Christian education can be concluded that it is an effort to increase its capabilities with various scientific disciplines, correct doctrines, and life experiences with Christ so that it can have high quality and high ability to equip learning citizens at all levels of learning citizens to know Christ as a whole. the truth so that they are not easily deceived by heretical teachings and even stay rooted, grow, and continue to bear fruit in Christ.

The Theological Basis of Christian Education

In human life, Christian education needs to be taught. Views to teach Christian education are not only arguments from Christian education experts, theologians, or biblical experts. But it is the main basis of the Bible.

Old Testament

Christian education that is implemented is based on the entire contents of the Bible. The implementation of education/teaching in PL was carried out starting from Abraham. God made a promise to Abraham's father that the next generation would be used by God as an

example for humanity in the world (cf. [Gen. 12:2-3](#)). God gave a great mandate to the people of Israel in the past and God's church in the present and the future to proclaim the news of salvation to people, ethnic groups, and nations in the world. The center point of Christ's education/teaching is on Christian educators to continuously teach God's truth to the learning citizens (cf. [Deut. 6:4-9](#)). In the past actually, Father Abraham was called and chosen and assigned to serve God's work for all nations so he could hear good news from God for the salvation of his soul and body. However, not all nations hear and accept the good news including the Israelites.

God's people in the PL have been taught to rely on God and depend on His eternal grace. Because God's people are sinful, they must need God who can free people from all the sins they have committed because God is the All-Forgiving God. So, Christian education/teaching in the OT is God whose role is to teach, elevate, and heal all the sins of his people (cf. [Hos. 11:1, 3, 4](#)). The God of Israel is a living God, who faithfully educates, teaches, and guides His people to the right path at that time.

In Israel, mutual care is needed in providing education to children and adults so that they are involved in fellowship with God who gives life. Christian education/teaching starts from a small scope, for example in the household to a broad scope, for example in public services for God's Torah is taught continuously without stopping (E.G. [Homrighausen & I.H. Enklaar, 2007](#)). So, Christian education/teaching must start in Christian households and then continue into the church environment. Christian education in the church environment is carried out by ministers of Jesus Christ and Christian educators who are mandated by church institutions to carry out Christian education.

New Testament

The implementation of Christian teaching/education did not end in the OT period, but was taught continuously in the New Testament era that the news of salvation had been proclaimed by God and the Spirit of God to the world began to be taught in the NT (cf. [Luke 1:46-47; Joh. 3:16, etc.](#)) ([Lilik, 2008, p. 13](#)). The Lord Jesus is the Great Teacher and His teachings are extraordinary, incomparable to other teachings because Jesus declared Himself emphatically and plainly to the world because He is the giver of the truth of the way of life (cf. [John 14:6](#)). Jesus Christ taught mankind to live righteously including in politics that is healthy, open, true and honest before the Lord God who justifies humans.

Humans who wish to live righteously should accept Him because He was sent by God to come into the world to uphold justice and truth so that mankind can emulate the right moral attitude. Therefore, as long as Jesus lived in the world; He preached and taught with full loyalty without being paid by the state at that time. Examples of places used by Jesus for preaching and teaching are on a hill or a mound (cf. [Matt. 5-7](#)), in a canoe (cf. [Mark 4](#)), beside sick people (cf. [Mark 2](#)), at the edge of the well (cf. [John 4](#)) in people's homes (cf. [Luk. 19](#)), in front of political officials and statesmen, religious scholars, and when crucified on Mount Calvary (cf. [Luk. 23](#)). So, Christ Jesus has taught His followers without knowing

the time in narrating about eternal life so that everyone can believe in Him and have their souls saved.

Political Education for Christians in Indonesia

Definition of Political Education

The term 'politics' in Greek is *po'lis* which means city (city) and the word *po'lis* gave birth to several terms namely *polities* (citizens), and *politicos* (citizenship). So, politics means an act of certain citizenship must experience prosperity as a result of healthy and polite political actions. According to Surbakti in Amid (2021, p. 119) that politics is the government's effort to empower citizens so that they can avoid conflict in the administration of a harmonious government and continue to build communication with all parties for the common good (Amid, 2021, p. 119). Politics is an activity related to the process of deciding public decisions because politics is the interaction of society in agreeing together on politicians who are given trust so that they can have power and authority to make decisions in the public interest. So, politics is decision-making carried out by the public, namely collective decision-making in determining public policy for the benefit of society as a whole (Mitchel, 1969, p. 4). So, politics is a decision-making process that binds society in general.

The main idea in the political process is a decision that binds the public because a number of political provisions are for the common good. This shows that politics is an activity in managing politics related to the process of achieving political goals because this development of politics is often implemented as a tool to seek and maintain position, so it is not surprising that politics is often interpreted as dirty to justify any means because some public assumes that politics is dirty.

Political education is an effort to form and develop an understanding of the general public so that they can involve themselves in politics (Rusadi, 2004, p. 55). Community participation relates to an understanding of their duties and responsibilities to build a sustainable ethical and healthy political culture (Gamal Thabroni, 2022). Political education is forming human beings to understand and have awareness of their status in politics for the sake of the general public (Saputro, 2021, p. 150).

Based on the explanation of this understanding of politics or political education, it can be concluded that decision-makers in a region or country must be wise for the welfare of the whole community without discriminating between one individual, group, or region from one another. Because politics is good, the way to do politics must be the center of attention with full responsibility so as not to sacrifice the public interest for the sake of self or group interests.

The Purpose of Political Education

Politics certainly has goals and political functions. Political education is a strategy for conveying political principles to Christians and the public so that they can have political awareness and participation which is increasingly experiencing an increase in public awareness of politics. A level of political participation is needed, especially in solving

political problems that are detrimental to the general public, including the weak (Saputro, 2021).

Every Christian who is involved in politics needs to know certain political goals, as follows: First, the view of intelligence. To achieve political goals, political action is needed. To implement political actions, appropriate political education lessons are needed to broaden the horizons of political learners so that they have competence in acting appropriately too. With the ability of Christians to act politically, they are obliged to learn the basics and values which are principally useful for the public.

Christians who have an interest in serving the country through involvement in politics certainly have constructive goals. In essence, the political learning method can be identified as a critical method, which aims to examine the mistakes and mistakes made by the rulers to reduce political ignorance from politicians who act incorrectly. Even though it uses the critical method, it is wise in nature and raises practical matters. So, the view of brain intelligence is a view that uses oneself as the main benchmark. Because the view of the intelligence of the brain can be built on what is assumed by thinking to update it.

Second, the views of politicians. The view of politicians has different from the view of intelligence, which is fast and practical. If a politician who can enter into politics means the opportunity to become a public servant, then smart politicians have the opportunity to become legislators and executives, both in Jakarta and every district/city. When carrying out election speeches, politicians sometimes do not prepare themselves properly, so they do not use theoretical strategies but can change within the framework of practical election speeches.

According to Robert Dahl, politicians do not need a long time plan to carry out political speeches because for him today's and tomorrow's politics need to be carried out quickly in the ways he wants. For intelligent people, the brain has intelligent attention in three gradual stages, namely yesterday, today, and tomorrow (Dahl, 1967, p. 1). Politicians when making a decision need to be tested in the fact that the response from the general public is fast because politicians' voices take precedence and human principles are neglected.

If politicians prioritize being in power, then another principle is wanting to maintain the position they have achieved. This system of achieving things is not surprising because even the best and brightest politicians usually adhere to it. Therefore, it is not surprising that politicians are figures who are always confident and always motivated to become politicians who want to be in power for an unlimited time because for him they always say there is still a chance (Apter, 1987, p. 20).

Third, the view of political science. Politics should be understood as a science because looking at politics from the point of view of brain intelligence, it is necessary to consider elements of common interest in politics. So, politics is a science to pay attention to various reasons that build common interests as well (Apter, 1987). Professional politicians see politics as a culture that has been well organized. Politics can be well organized because all components of government are structurally involved in it.

In principle, politics has a positive and negative impact on society. However, the people want politics to have the best impact on many people. According to Strauss (1957), political science has to receive wisdom regarding human characteristics. So, education/ learning is needed to be able to read to compare public opinion with authentic knowledge. Political theory education can be understood as a view of the meaning of politics. So, the dialectic of politicians views politics as a creative and critical activity to participate in building healthy politics, and to make comparisons between present and past politics for the younger generation who wish to be involved in politics in the future. Because everyone who reads political science must have arguments that can be accounted for and in line with the opinions of the scientists they study.

Theological Basis of Political Education

The scope of this type of politics is very broad from the various opinions of experts. However, in this research, I only outlined two types of politics namely practical politics and moral politics from a theological point of view.

Practical Politics

Political educators do not always have to be well-known politicians, but it is an obligation to provide enlightenment about political education to the public so that the public can understand real politics. Practical politics is a thought, word, and action taken by a person or group of people for the welfare of their citizens. In practical politics, there can be good and bad content because it depends on everyone who acts or acts for the welfare or distress of other people. Practical politics, namely a real action with good faith, sincere motivation, prioritizing the public interest, and a sincere commitment when risking one's life for a good position for the benefit of the people.

Starting from this practical political understanding, practical politics is good, as was done by Mordecai and Esther for the benefit of the Jewish people who live throughout the Ahasuerus kingdom. Mordecai adopted Esther as his son (Esther 2:7, 15) and became a gatekeeper to the king's palace as a spy in the kingdom of Ahasuerus after Esther was crowned queen. King Ahasuerus was once planned to be killed by Bigtan and Teresh (Est. 2:21), but Mordecai knew the evil plan, so he reported it to Queen Esther and they were hung on a pillar and Mordecai's kindness can be recorded in history book of the kings of Israel (Est. 2:22-23) even Mordecai is honored in the kingdom of Ahasuerus (cf. Est. 6:6-11).

The result of Mordecai's kindness can help Haman to increase his rank and position above all other dignitaries (cf. Est. 3:1) because Haman succeeds in conjuring Bigtan and Teresh. Because of this, King Ahasuerus ordered that the guards at the gate of the king's palace must bow and worship Haman, but Mordecai did not heed the king's regulations (cf. Est. 3:2) because Mordecai preferred to be faithful to worship God, so the Jews must worship God is not to humans (Penyusun, 2010, p. 745). When Mordecai did not worship Haman, he was planned to be killed by Haman and even the Jews who lived throughout the Ahasuerus

kingdom (cf. Est. 3:6), because at that time Haman was a practical political figure in the OT who planned crimes to kill Jews who lived in the kingdom of Ahasuerus (Penyusun, 2010). Kuasa politik yang dimiliki oleh Haman merupakan politik praktis yang bersifat jahat kepada umat Israel yang tinggal di kerajaan Ahasyweros.

Haman's devious plan can be known by Mordecai as strong evidence, Mordecai received a copy of the letter stamped with the royal ring which has been widely circulated throughout the kingdom of Ahasuerus. Therefore, the practical politics carried out by Mordecai was to take off his main clothes and then put on mourning clothes and ashes and then walk down the middle of the city full of sorrow (cf. Est. 4:1) to get mercy so that the Jewish people could avoid the calamity planned.

On the one hand, God believed in Mordecai's actions to use Esther to release the Jews who lived throughout the Ahasuerus kingdom, but on the other hand, Mordecai felt that Esther would not succeed if she did not fulfill her obligations in His redemption plan. If Queen Esther is not willing to help the Israelites, then she will also be destroyed (cf. Est. 4:14). Mordecai told Queen Esther that the murder/annihilation plan launched by Haman could respond positively, because of that Queen Esther told Mordecai to gather all the Jews to fast to pray for her (cf. Est. 4:16).

The act of fasting and praying that Queen Esther called for was a practical political act to approach King Ahasuerus to help all the Jews in Ahasuerus' kingdom. So, the practical political efforts made by Mordecai and Esther for the benefit of the Jewish people bore fruit because of their sense of submission and worship to the Highest God at that time. In the end, Haman's crime was borne by himself, namely that he was impaled by order of King Ahasuerus on a stake he had built for Mordecai at the instigation of his wife, Zeresh, and his friends (Est. 7:9-10; 5:14).

Evil practical politics have also been carried out by Queen Jezebel and king Ahab. Jezebel was the daughter of Ethbaal, who was king of Sidon/ Phoenicia (1 Kings 16:31). So, Jezebel was a daughter of a king in a wealthy kingdom, so she was able to hire the prophets of Baal and the prophets of Asherah (cf. 1 Kings 18:19) and continue to focus on the abundant wealth. The marriage between Ahab and Jezebel was based on mere political interests at that time because Israel and Sidon had built bilateral cooperation in the field of trade at that time for the benefit of development in Jerusalem (cf. Ezr. 3:7; Jessica, 2021).

The practical political evidence designed by Queen Jezebel and Ahab was that at first King Ahab wanted to control Naboth's vineyards which were adjacent to the king's palace (1 Kings 21:2, 4, 6). However, Naboth refused because the vineyard he managed was ancestral land that was not allowed to be traded (1 Kings 21:3, 6) according to Torah tradition. King Ahab was irritated and angry (1 Kings. 21:4) over Naboth's refusal, so he brought up the matter when questioned by his wife, Queen Jezebel (1 Kings. 21:6-7). Because of this, Jezebel helped her husband spread malicious slander and gave orders to execute Naboth (1 Kings 21:8-10) so that Ahab would be free to take Naboth's vineyard as his own. The actions

of Jezebel and King Ahab were practical political actions that were evil, so God punished them according to their deeds (cf. [1 Kings 22:38](#)).

The audacity of Jezebel in her politics to kill Naboth and God's prophets (cf. [1 Kings 18:4](#)) at that time was due to her belief in Baal. Baal means 'god or lord,' who was worshiped by other nations, such as the Canaanites. Baal can be trusted by other nations as a god who gives agricultural fertility or prosperity for him so sometimes the Jews also worship him when living among nations that worship Baal ([Browning, 2015, p. 41](#)). Zezebel's greatness and cunning are due to the power of numbness that controls her but is unable to defeat the power of God. Jezebel's death was horrific because it was worth it ([2 Kings 9:33-37](#)). To repay all the crimes committed by Jezebel and King Ahab, God anointed Jehu to be the king of Israel in carrying out practical politics according to His command to kill Jezebel (cf. [1 Kings 21:23-28](#); [2 Kings 9:30-37](#)), his children ([2 Kings. 10:7-10](#)), all of Ahab's family in Jezreel and in Samaria ([2 Kings. 10:11, 17](#)), and the Baal worshipers ([2 Kings. 10:25-28](#)) at that time.

Based on the explanation above, it can be concluded that the act of character assassination in political contestation is less commendable and honorable, especially the physical killings committed by several Bible characters to prioritize personal interests and certain groups. Therefore, today's Christians in particular, and humanity in general who are called to engage in politics should act responsibly in politics so as not to harm other people and prevent victims from falling. The struggle of practical politicians for the interests of other people, be it intellectuals, aristocrats, statesmen, or the weak is very much needed today. Because, nowadays all parties need the benefit of their lives regardless of ethnicity, religion, race, skin color, gender, social status, and so on.

Moral Politics

On the political stage; not everyone wants to be a practical politician but wants to be a moral politician. Moral politics is a movement carried out by moral politicians with full responsibility for the benefit of God's people and the people in general. Moral politics aims to maintain all moral principles in organizing politics as a form of accountability from politicians for the benefit of their people and society in general.

In the OT Nehemiah plays the role of a moral politician who at that time became a cupbearer to King Artaxerxes in the Babylonian kingdom ([Neh. 1:11; 2:1](#)). Nehemiah plans to return to Judah after his 70-year exile ends for the welfare of the Israelites ([Neh. 2:10](#)), to improve the morals and spirituality of His people who have been destroyed by the crimes he has committed. Nehemiah heard from Hanani and some people from Judah that the Israelites who were not taken captive by Nebuchadnezzar had great trouble and reproach from the non-Jews because the walls of Jerusalem had been destroyed and all the main doors had been burnt by King Nebuchadnezzar at that time (cf. [Neh. 1:2-3](#)).

Nehemiah's plan to return to Judah required an uphill struggle because the work carried out in Babylon was important and highly rewarding. However, Nehemiah remained

committed to returning to his country, so Nehemiah's moral-spiritual methods according to Nehemiah 1:4-11 were Nehemiah weeping, mourning, fasting, and praying (cf. Neh. 1:4, 6; 2: 4; 4:4, 9; 5:19; 6:14; 13:14, 22, 29) before the Lord God, the Creator of the universe so that He may allow him to return to rebuild his country.

Nehemiah made prayer to the Lord God his top priority, thus showing his courage in facing the great danger while building the ruins of Jerusalem's walls. Nehemiah's statement of moral attitude to give spirit to the people of Israel in building including building the morals and spirituality of His people is that he does not mean at all that God allows him to enter God's House in Jerusalem to live, so he does not wish to escape from the responsibility entrusted God to him through king Arthasasta as regent over Judah for 12 years (Neh. 6:11; 13).

Likewise, in the NT Jesus plays the role of a moral politician even though He is not the founder of a political party but a teacher of moral-spiritual politics. So, Jesus gave inspiration for moral-spiritual mobilization in fighting for the interests of weak people who were castrated by the great officials of that era. Jesus' politics was not to side with the strong, but to side with the weak, because of that Jesus was familiar with the blind, prostitutes, beggars, and thieves because Jesus had solidarity with weak people so that they could be released, their rights liberated, and saved his souls.

For this reason, Christian politicians who win elections, whether at the district/city, provincial or central level, are expected to fight for the rights of the weak as Mordecai, Esther, Nehemiah, and Jesus did; as well as other practical and moral politicians in the OT and NT at the time. Therefore, for Christian politicians who are won by God through the votes of the people in the legislative and executive elections for office, it is necessary to strive for the welfare of the people and not to commit acts of political praxis that are not commendable, so that they do not accept being hospitalized on the court bench and sent to prison.

Relations between Christian Education and Political Education

Christian education and political education have a close relationship, that is, they both teach good things for the benefit of the people. However, Christian education teaches Christians to live in truth, justice, love, and obedience to God or to follow His teachings responsibly, so that when His people are actively involved in politics, they can engage in politics in a healthy, polite manner. ethical, honest, fair, true, and responsible. Rantung (2017) argues that Christians have a strong personal communion with Christ and can imitate the pattern of Christ's ministry in everyday life. Christians gain a correct cognitive, affective, and psychomotor understanding of faith in Christ, so that they are not easily swayed by various teachings, can face life's struggles, can counteract various kinds of changing times that develop very quickly, and can be wise. in the life of the state and nation, able to make decisions based on God's wisdom through God's Word in the "political arena".

God has pleased Christians who are involved in practical politics to be obligated to carry out good and correct politics, like some practical political figures and moral politicians who demonstrated their righteous actions in the past; inscribed in the Scriptures, both the Old Testament and the New Testament. If practical political figures and moral politicians in this era, whose performance has prospered the general public is expected to continue while implementing noble and spiritual values that are solid for the glory of God and even continue to build public interests above personal/ family interests. So, practical politics and moral politics must go hand in hand with one another, so that there are no more misleading opinions from the public towards Christian politicians who serve sincerely, both in the district/ city, province, and central areas (Jakarta).

RESEARCH ON DEVELOPMENT RECOMMENDATIONS

Christian educators as servants of Jesus Christ who want to be involved in practical politics and moral politics need to have a correct understanding of Christian education and political education, so they can implement them in everyday life. This research can still be developed by providing a correct understanding of Christian education and political education for Christians in Indonesia so that when Christians feel called to be involved in politics they can act properly and correctly for the welfare of the public in general.

CONCLUSION

The implementation of Christian education and political education is important to provide true understanding to Christians and the public as a whole in Indonesia so that they have good character in politics and their devotion to God. Christians who involve themselves in politics should act in a just, correct, honest, healthy, polite, and responsible way so as not to commit acts of character assassination or physical murder. This is because politicians, including Christian politicians who do not have spiritual maturity, usually act out of self-control to prioritize their interests, so that they can sacrifice the interests of others, as was done by Haman, Queen Jezebel, Ahab, and other Bible figures. Christians who have mature spirituality and belief in Christ Jesus will think ahead and advance others in all aspects of life, including in matters of practical and moral politics that prioritize the interests of others as mobilized by Mordecai, Esther, Nehemiah, and Jesus Christ as a reliable moral-spiritual political teacher.

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