

The Implementation of the Main Mandate and Wider Mandate Concepts in the Curriculum Design of (Future) State Christian University in Indonesia

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ABSTRACT

The transformation of Christian State Religious Higher Education (SRHE) into State Christian University (SCU) should be able to answer various basic questions regarding their existence, governance and outcomes, thereby convincing various stakeholders that the existence of SCUs is indispensable in every era and will graduate alumni who have a significant impact on the progress of society, nation and state. The concept of the main mandate and wider mandate of the Indonesian Ministry of Religion can be elaborated, and operationalized by the leadership of Christian SRHE in responding to the challenges and expectations of stakeholders. The challenges and expectations for the existence of SCU can be met holistically through the management of vertical elements in the form of prayer, the Word of God, churches, sacraments, fellowship and ministry as well as the management of horizontal elements in the form of lecturer, curriculum, students, as well as soft and hard infrastructure of organization. This paper aims to answer these challenges through one element, namely the curriculum, by outlining the concept of curriculum design that synergizes Christian values and knowledge (as the main mandate) and other sciences (wider mandate). This article was developed through literature study and analysis and how to synergize various elements of higher education in a concept that underlies curriculum design that gives Christian SRHE and its graduates uniqueness. Based on the study and analysis of the literature, it is found that the main mandate and wider mandate concepts can be correlated with theological concepts in the form of special revelation, general revelation as well as gospel mandates and cultural mandates. In curriculum design, the main mandate can be represented by the development of the Christian Liberal Arts, and the wider mandate can be represented by the functional science due to study programs that will be opened at SCU.

Keywords: main mandate, wider mandate, Christian liberal arts, curriculum, SCU (State Christian University)

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I. INTRODUCTION

The author's involvement in studying Christian State Religious Higher Education (SRHE/PTKN) was based on a call to participate in the struggle to maintain one of the Christian SRHE namely IAKN Tarutung so that it would not be transformed into a secular university under the Ministry of Education and Culture. It must be admitted that the author's involvement in the discourse is more about historical sentiments, especially the history of Christianity in Tapanuli which has made a

revolutionary contribution to the progress of the Tapanuli society, which was driven by the presence of Christian educational institutions founded by German missionaries.

More objective and rational reasons need to be presented as SCU's *raison d'être*. Some of the reasons that can be promised by Christian SRHE which will be transformed into SCU are that the governance, curriculum and graduates of SCU will be unique compared to secular universities, both public and private. If the management of SCU, and

the quality and character of SCU graduates are similar to graduates of state universities such as USU, UNSRI, UNAND, UNIMED and others, then our fundamental reasons for transforming Christian SRHE into SCU are actually weak.

The problems of education in Indonesia are very complex and have challenges related to access, quality and delivery of education. To overcome these problems, inter-departmental collaboration is needed. The Ministry of Religion has a strategic role to participate in overcoming education problems in Indonesia, so it is the responsibility of the Ministry of Religion and the ranks of Christian SRHE to respond to perform that role creatively and responsibly and shall be able to provide added value that distinguishes it from secular universities. The Director General of Christian Guidance and Christian SRHE ranks shall prove that Christian-based education is relevant to responding to the challenges of continual changes and becomes a forum for struggle with other state-owned institutions in advancing the nation and state.

The Ministry of Religion has the concept of a main mandate and a wider mandate which are two types of mandates given by the government of the Republic of Indonesia to State Religious Higher Education (SRHE) through the Ministry of Religion. The problem is, this concept has not been realized and operationalized in SRHE management policies, including through strategic planning, curriculum, governance, as well as the recruitment of lecturers, students, employees and other elements.

Because there is not enough space to examine the implications of the main mandate and wider mandate concepts for all the strategic elements

above, this paper only discusses the implications and manifestation of the main mandate and wider mandate concepts on the curriculum design, especially whenever Christian SRHE in this case the State Institute for Christian Studies (IAKN) will be transformed into a State Christian University (SCU) that has wider space to open various non-religious study programs.

The main questions to be answered by this study are: how is the translation and application of the concepts of the main mandate and wider mandate in the (future) SCU curriculum design?; How can SCUs, by relying on a curriculum based on the concept of the main and wider mandate, be able to graduate alumni who have advantages over other public university graduates?; and be able to adapt to the era of continuous change, both institutionally and through graduates.

II. METHODS

To answer the questions above, the authors conducted a literature study related to the concepts of Christian education, analysis of challenges, related government policies and synergizing various elements of higher education in a concept that underlies curriculum design that gives Christian SRHE and its graduates uniqueness.

III. DISCUSSION

A. *Main Mandate and Wider Mandate Concept*

A.1. Regulatory Basic Search

When we want to discuss the concepts of the main mandate and wider mandate, the first question that arises is: from which regulation does this term arise, either explicitly or implicitly?

Law 12 of 2012¹ concerning Higher Education, generally lays the foundation in the form of the basis, principles, functions and goals of higher education. Regarding religious higher education, it is regulated in the Sixth Part of Article 30, which is stated in paragraph 1: The government or the community can organize religious higher education. Paragraph 2: Religious higher education as referred to in paragraph (1) is in the form of universities, institutes, high schools, academies and may take the form of ma'had aly, pasraman, seminary, and others. And Paragraph 3) Further provisions regarding religious higher education shall be regulated by a Government Regulation.

PP (Government Rule) No. 46 of 2019² concerning Religious Higher Education, regulates in more detail the implementation of Religious Higher Education (RHE /PTK). According to this regulation, RHE is Higher Education which is held to study and develop religious knowledge groups as well as various scientific groups. This regulation also explicitly defines universities as a form of RHE, where religious universities are RHEs that provide academic education in the religious sciences and various sciences and/or technology clusters and can provide vocational education in the religious sciences, and if they meet the requirements can provide professional education.

Several important points from PP 46 of 2019 include: Article 17 Paragraph 1: RHE in the form of a university or institute can organize study programs for other knowledge groups, other than the religious science group. Paragraph 2: Organizing study programs for other knowledge

groups, other than religious knowledge groups after obtaining permission from the minister who organizes government affairs in the field of higher education. Paragraph 3: The number of study programs for other scientific clusters as referred to in paragraph (1) shall not exceed the number of study programs for religious sciences.

Regarding Changes in Status of Religious Higher Education Institutions are regulated in Article 19, where paragraph 1 reads: The government can change SRHE in the form of academies, high schools, institutes, and universities according to need. Paragraph 2: Changes in the form of SRHE from academy to high school as referred to in paragraph (1) shall be stipulated by a Ministerial Regulation after obtaining written consideration from the minister who administers government affairs in the field of state apparatus. And paragraph 3: The change in the form of SRHE from a high school to an institute and from an institute to a university as referred to in paragraph (1) is stipulated by a Presidential Regulation on the recommendation of the Minister after obtaining written approval from the minister who carries out government affairs in the field of state apparatus.

Article 26 regulates Study Programs, where paragraph 4 reads: Study Programs can be formed for 1 (one) particular branch of science if it already has an epistemological scientific building and is different from other branches of science. Paragraph 5: The division or grouping of knowledge into faculties, departments, and study programs becomes the basis for awarding academic degrees.

Article 27 paragraph 1: The Study Program as

¹ Indonesia, *UU No 12 Tahun 2012 Tentang Pendidikan Tinggi*, 2012.

² Indonesia, *Peraturan Pemerintah No. 46 Tahun 2019 Tentang Pendidikan Tinggi Keagamaan*, 2019.

referred to in Article 26 paragraph (4) is held with the permission of the Minister after fulfilling the accreditation criteria set by the National Accreditation Board for Higher Education. Paragraph 2: The study program as referred to in paragraph (1) has a curriculum that is characteristic of the study program.

Article 28 paragraph 1: Study programs in the humanities, social, natural, formal, and applied science clusters organized by RHE shall obtain permission from the minister who administers government affairs in the field of higher education.

Part Five provides the regulatory basis for the Curriculum. Article 29 reads: The Religious Higher Education (RHE/PTK) Curriculum contains a set of plans and arrangements regarding the objectives, content, and teaching materials as well as the methods used as guidelines for the implementation of learning activities to achieve the objectives of RHE.

Article 30 paragraph 1: The RHE curriculum for each Study Program in RHE is determined and developed by each RHE unit with reference to the National Higher Education Standards for each Study Program which includes the development of intellectual intelligence, noble character, and skills. Paragraph 2: The RHE curriculum as referred to in paragraph (1) is implemented on a competency basis. Paragraph 3: Competence as referred to in paragraph 21 includes: a. key competencies; b. supporting competencies; and c. other competencies.

From the search for various laws and regulations

above, the concept of a main mandate and a wider mandate has not been found. Various regulations contain procedural licensing rather than providing strategic directions, especially regarding the joining of non-religious study programs with religious study programs in a university. This conclusion is also confirmed by Anis Masykhur³ in his article entitled “Don't Forget the Main Mandate!! (Jangan Lupakan Mandat Utama),” which predicts the emergence of the terms main mandate and wider mandate when the Ministry of Religion allowed SRHE to open a non-religious study program.

The author tries to understand the concept of the main mandate and wider mandate based on the explanation given by the Director General of Christian Guidance in various webinars, especially the Webinar conducted by GAMKI on 27 April 2021 entitled: Transformation of IAKN Tarutung: Menjadi Utara atau UKN? (Transformation of IAKN Tarutung: becoming Utara or SCU?) Then the author tries to enrich this concept based on the concepts of General Revelation and Special Revelation as well as the Cultural Mandate and the Gospel Mandate and mixes them to inspire the development of curriculum for study programs that will be held by the State Christian University.

A.2 The Essence of the Main Mandate and Wider Mandate Concept

According to the Director General of Christian Guidance, Thomas Pentury⁴, the main mandate is the main task of the Ministry of Religion in

³ Anis Masykhur, “JANGAN MELUPAKAN MAIN MANDATE!!,” last modified 2014, <http://diktis.kemenag.go.id/NEW/index.php?berita=detil&jenis=artikel&jd=196#.Y11Y4bUzY2w>.

⁴ Thomas Pentury, “Seminar Transformasi IAKN Tarutung: Menjadi Utara Atau UKN,” 2021.

participating in solving the challenges of national education in terms of access, quality and governance of education, especially in providing education in the religious field.

The main mandate is achieved through the provision of education that aims to: 1) prepare excellent scholars in the religious field (Christian education, theology, arts and social science). 2) To build an Indonesian civilized society that has strong Christian characteristics.

Meanwhile, the concept of a wider mandate emerged when the Ministry of Religion, through the SRHE, was given wider space to open non-religion study programs that had begun to be held at the Institute level. The concept of a wider mandate is applied through the implementation of education which aims to: 1) participate in solving problems such as: improving the quality of human resources, wider access to education and access to quality educational institutions. 2) ensure the relevance of the existence and output of the SRHE to the needs of the community and government. 3) synergize the encounter of science and technology vs religion which has been separated by history.

According to Poythress⁵, the way to recover from the effects of sin that has infected humans and infects the mind and also the products of the mind, including science is redemption of science because science, as a human endeavor, shows the effects of sin. SRHE which has been given the main mandate to concentrate on studying theology, education, philosophy and the arts, has been equipped with institutional tools or presuppositions to scan, understand, and develop science due to study

programs which will be opened when SRHE in the form of IAKN is transformed into SCU.

In addition to the pragmatic meaning above, a wider mandate can be applied by equipping the State Religious Higher Education with various capabilities, so it can answer the challenges of the new era, influence the world with the light of the Word of God, and make redemption of science and technology that are secular and considered separate and even contrary to Christian teachings.

This concept of redemption is actually a challenge as well as the contribution of Christian SRHE that distinguishes it from other universities, both in terms of curriculum content and governance, so that there is no longer the general impression that Christian SRHE is a secularly managed Religious College. While the purpose of the wider mandate is not scientific integration that positions God's Word in an equal position with science and technology, but positions science and technology under the light of God's Word, both in scientific development and also in its application.

B. The Challenge of the Industrial Revolution 4.0

The main question that always arises from time to time is: are Christianity and Christian-based education still relevant in answering the current and future challenges? The present and future challenge that we are entering is the Fourth Industrial Revolution.

Digital transformation is the heart that drives the Industrial Revolution 4.0, in the form of digital-based technological advances such as automation,

⁵ Vern S. Poythress, *Redeeming Science: A God-Centered Approach*, 2006.

artificial intelligence, artificial human, big data technology, internet of things, 3D Printing, Block Chain and other technologies.

ADB⁶ study entitled “ASEAN 4.0: What does the Fourth Industrial Revolution mean for regional economic integration?” outlines some of the opportunities and challenges of the Fourth Industrial Revolution in the context of ASEAN countries. The points of opportunity from the ADB report are: The Fourth Industrial Revolution will increase wealth, a strong push for economic inclusion, empowerment of Micro, Small and Medium Enterprises (MSMEs), opportunities to make technological leaps, connect the unconnected, combat congestion and road fatalities, improved environmental management, agricultural transformation, improved health and health care, improved disaster preparedness.

Various challenges faced based on the 2017 ADB report are: job loss and disruption, end of cheap labor supply, concentration of market power by global giants, more exposure and vulnerability to cyber attacks.

In the CSIS Global Dialogue, Rafitrandi⁷ noted that there are three types of skills, namely cognitive skills, social and behavioral skills and technical skills. Cognitive skills involve numeracy and literacy skills as well as problem solving and critical thinking. Social and behavioral skills or also called soft skills involve interaction and communication skills such as cooperation, empathy and conscientiousness. Technical skills are skills related to a specific job.

The changing nature of work will change the skill set required for future jobs. Repetitive tasks are more prone to automation. Accountants and paralegals are examples that require relatively high cognitive skills with relatively low social skills requirements. These jobs are more likely to be replaced by machines than jobs that combine both social and math. The bottom line is that cognitive and science competencies are necessary, but not sufficient for future work. Teamwork, flexibility and adaptability are the skills that will differentiate humans from robots because these skills are still difficult to automate and replicate.

Adaptability is very important and this adaptability is supported by learning skills (and learning capability). It is estimated that every 5 years⁸ or even every 6 months, workers must master new skills during their assignment. In addition, what students currently imagine will become their future work, may not necessarily still exist and be relevant. Thus, learning becomes the new oxygen to be able to survive in the midst of disruptive changes that take place throughout the ages. Important learning skills are instilled in our contemporary students as their main capital in entering the reality of an ever-changing world.

As the penetration of technology in work is getting deeper and wider, skills related to information technology and computers are becoming more important. The need for programming skills is increasing because it is a "language" for human-machine interaction. However, the 2020 World Economic Forum

⁶ World Economic Forum; ADB, “ASEAN 4.0: What Does the Fourth Industrial Revolution Mean for Regional Economic Integration?,” no. November (2017): 1–18.

⁷ Dandy Rafitrandi, “2019 CSIS Global Dialogue Towards A Future-Ready Workforce : Assessment and Current Trends of Future Skills” (CSIS, 2019), 1–4.

⁸ Michael Fung, “Navigating Technology Revolution and the Future of Work: SkillsFuture Movement,” 2019, <https://global-dialogue.csis.or.id/>.

Report⁹ predicts that the need for data analysts, data scientists, AI and machine learning specialists, big data specialists, digital marketing and strategy specialists and process automation specialists are the top five job roles whose needs are increasing today and in the future. .

The next question is what is the future of the education system? The traditional education system must also change in line with technological changes. In fact, the education system struggles to address the gap between the outcomes of the education system and the ever-changing needs of society driven by technological change.

Educational institutions and universities in general must be able to graduate alumni who are fit to the opportunities and challenges mentioned above. For this reason, higher education curricula shall be “closer” and more adaptive to the needs of the current job market without being a slave to industry. The curriculum should focus on building strong skills in the areas of analytics, literacy, numeracy, creativity, learning and teamwork. These skills are very important, because they provide a solid step towards future jobs, especially STEM (Science, Technology, Engineering and Mathematics) oriented jobs.

In relation to the main mandate and wider mandate, the main mandate that has been occupied and developed by State Institute for Christian Studies (IAKN), among others in the form of theology, philosophy, and art, can be modified and used as an element of the Christian Liberal Arts curriculum for study programs at SCU (as the result

of the IAKN transformation), and this subject matter will equip SCU graduates to have adequate learning skills and adaptability in the era of the Industrial Revolution 4.0.

C. SCU Graduate Posture

As a higher education based on Christian values, SCU shall salt the world through its institutional presence and its graduates quality. This should be the uniqueness, as well as the vision and purpose of the establishment of SCU. SCUs shall be able to provide ethical breakthroughs in the development and utilization of science. If SCU is not able to provide an epistemological and ontological touch that is different from public and private universities, it is indeed better for SCU to become a public university under the Ministry of Education and Culture. SCUs should be able to display the face of Christ through the management of the educational process, their graduates and knowledge contribution through research and the contribution to the development of community welfare through their ministry.

Specifically regarding graduate posture, views on human character and qualifications that shall be graduated by Christian education are increasingly relevant in facing a future that in addition to dealing with technological issues and social issues, also face moral issues that must be faced both in the church and outside the church. According to Marsden¹⁰, the human posture graduated by Christian educational institutions includes components of spiritual virtue, moral virtue, intellectual virtue, responsibility and self-

⁹ World Economic Forum, “The Future of Jobs Report 2020 | World Economic Forum,” *The Future of Jobs Report*, no. October (2020): 1163, <https://www.weforum.org/reports/the-future-of-jobs-report-2020/digest>.

¹⁰ Marsden George M., *The Outrageous Idea of Christian Scholarship* (Oxford University Press, 1998).

awareness qualities as shown in Figure 1 below.



Figure 1: Posture of Christian Higher Education Graduates (Marsden, 1997)

Spiritual Virtues include a selfless commitment to God and His purposes for us in this world, belief in the gospel, and self-giving devotion. They present a purposeful mind, hope, and humility. Moral Virtues include character qualities such as love and justice, courage of one's beliefs, thoroughgoing integrity, and commitment to justice and love in every area of life.

Intellectual Virtues: breadth of understanding, openness to new ideas, intellectual honesty about other's views and about one's own problems, analytical and critical skills, verbal skills and communication power (with grace and eloquence in them, with awareness of God's authority beyond our fluency in speech), the ability to say the right thing in the right way at the right time, an awareness and appreciation of history, an imagination that frees us to work on old and new problems in a fresh way, and to ask new questions; and wisdom that derives from and rests on basic principles, recognizes assumptions and sees what they contain, sees what is right and good and true, and makes the right decisions accordingly.

Responsible actions in all areas of life include

conscience (doing things right), helpfulness, service attitude (but not slavery), assertiveness, self-discipline, perseverance, ability to generate ideas -refreshing ideas, maintaining good family relationships, active involvement in church and community, to be agents of needed change and help. The qualities of self-knowledge include an honest assessment of our strengths and weaknesses, humility and lack of self-confidence, a willingness to do something to overcome weaknesses, a similar willingness to invest in one's strengths, knowing what to learn, knowing how I can learn it, and the ability to learn from others.

D. Strategic Elements in Graduating Man of Integrity

The man of integrity, cannot be shaped by simply stuffing students with knowledge, especially with unqualified learning methods and implementations. The man of integrity is shaped when he lives a knowledge and values of Word of God, and bears the consequences if he does not obey it.

For this reason, the State Christian University needs to build and develop the means of grace to form quality graduates and become strong witnesses of Christ in society. John Wesley¹¹ believed that God did not promise an "end result" without providing the means to achieve it.

There are two main types of elements in shaping a human with integrity as defined by Marsden. The first element is an element that is vertical or spiritual. The author adopts John Owen's means of grace for vertical elements, namely: prayer, God's

¹¹ Kevin Twain Lowery, "The Means of Grace: Wesley's Mediation between Naturalism and Mysticism" (2004).

Word, worship/church, sacrament, fellowship and ministry. While the horizontal elements are teaching staff, curriculum, students, as well as software and organizational hardware. The relationship between the elements mentioned above is synergistic and is like one body and many members as shown in Figure 2. While Figure 3 illustrates how vertical elements (spiritual elements) and horizontal elements can shape the expected graduate posture. It can be seen in Figure 3 that the Spiritual Element filters, condenses, sharpens and directs how the horizontal elements shape the expected graduate posture. However, in this journal researcher only discuss the curriculum in relation to the concepts of the main mandate and wider mandate.

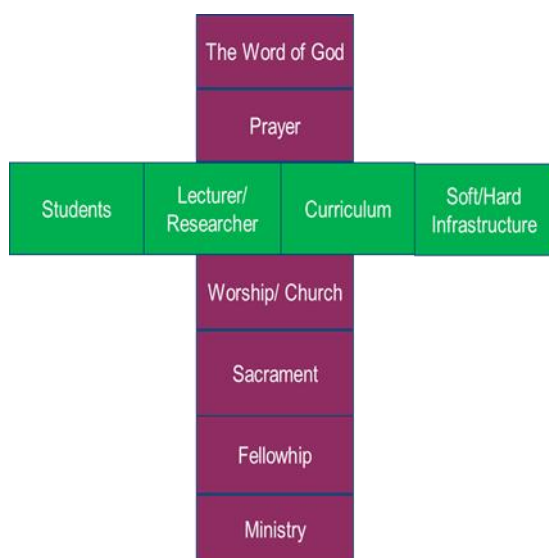


Figure 2: Strategic Elements in the Form of Vertical and Horizontal Elements

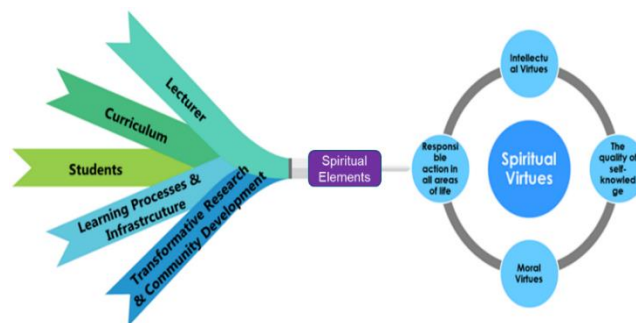


Figure 3: Vertical/Spiritual and Horizontal Elements Shaping the desired Posture of Graduates

IV. HELPFUL HINTS

(SOLUTIONS/RECOMMENDATIONS)

A. Curriculum Design Model

Principles of Curriculum Development

If Christian education does not have a principal and fundamental difference with secular education and other religions, what is the reason and benefit of maintaining a Christian-based education? Cornelius Van Til¹² stated that the (redeemed) man is at the center of curriculum development. Man can be at the center of the curriculum when nature is linked to history and when secular history is linked to salvation history.

For this reason, the first step is to translate the concepts of the main mandate and wider mandate into the concept of Christian theology, which is done by equating the concepts of main mandate as special revelation and wider mandate as general revelation, as illustrated in Figure 4.

¹² Cornelius Van Til, "Antithesis Dalam Pendidikan," in *Dasar Pendidikan Kristen* (Momentum, 2004), 3.

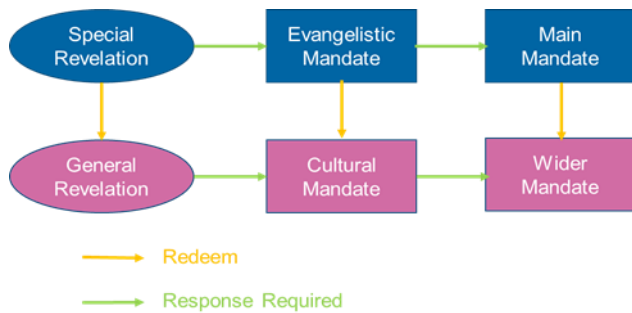


Figure 4 Alignment of General Revelation and Special Revelation Concept with Main Mandate and Wider Mandate Concept

The principles of curriculum development are: redeem science that has been polluted with sin and place it under the authority of God's Word; shaping change-bearers by equipping students to be able to place themselves on the "axis" of change, not on the periphery (drifting in change); provide a place for God and God's Word as the main lens in understanding, researching, developing and utilizing science.

Learning skills are new oxygen for humans to survive in the changes that are expected to continue in the Fourth Industrial Revolution era and beyond. To have high learning skills, students need to be equipped with the basic principles of various knowledge and skills to shape agile humans in an atmosphere of change. These knowledge and skills include courses in theology, art, philosophy, basic sciences (mathematics, physics, chemistry, biology), rhetoric, communication, sports and systems thinking (not only studying what to think but also how to think). Adequate knowledge of the subject of knowledge above, is expected to equip students to be able to learn quickly to master new knowledge and skills, have the ability to work together in a interdisciplinary team and the ability to collaborate with various people who have

different competencies, cultural, faith and religious backgrounds.

David Kearns¹³, from Xerox in 2002 stated: *"The only education that prepares us for change is a liberal education. In periods of change, narrow specialization condemns us to inflexibility--precisely what we do not need. We need the flexible intellectual tools to be problem solvers, to be able to continue learning over time."*

This statement emphasizes the need for universities to equip their students with a liberal education (education that liberates) so that they have the intellectual flexibility in overcoming problems and are able to keep learning all the time. Thus, students who are equipped with liberal education will become free human beings who can realize and fulfill their calling as God's people and not become slaves to investors, industrialists and other job providers.

To fulfill the free human spirit above, the SCU study program needs to have a synergistic curriculum component as shown in Figure 5.

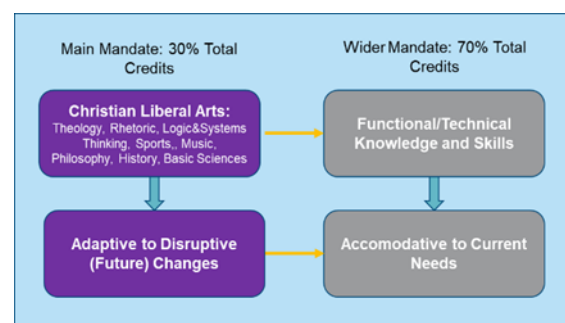


Figure 5: Synergy of Two Curriculum Components: Main Mandate and Wider Mandate

If the concepts described in Figures 2, 3, 4 and 5 are integrated, a complete picture will be obtained, which is able to position aspects of theology,

¹³ Debra Humphreys, "Making the Case for Liberal Education" (2006).

Ministry of Religion policies (main mandate and wider mandate), and curriculum, all of which lead to the formation of a graduates posture with integrity.

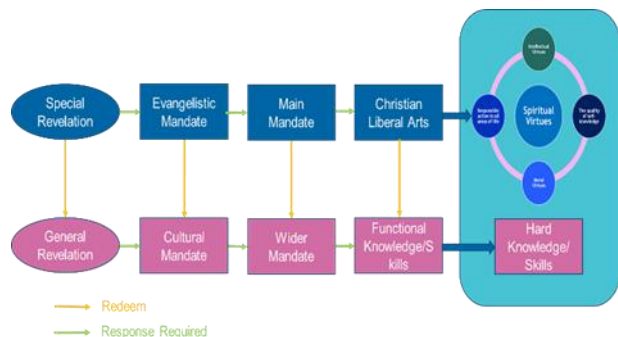


Figure 6: Integration of Main and Wider Mandates to Shape Man of Integrity

B. *Christian Liberal Arts: Becoming a SCU Center of Excellence*

One of the steps that shall be taken by Christian universities in order to maintain their faith identity and at the same time be able to survive the disruptive changes in the competitive landscape between universities is to integrate liberal arts through their curriculum¹⁴. Liberal Arts education equips students with a broad and diverse worldview. This allows students to look at issues from a variety of perspectives, encouraging them to understand others even if they have different views. Liberal arts enable students to base their opinions on arguments, not emotions.

Liberal Arts is closer to the idea of expanding the mind and "liberating" it from narrow divisions and unthinkable prejudices. Liberal arts encourages students to question assumptions and reliance on

facts and the understanding that even facts can be interpreted differently through different lenses. Ideally, the liberal arts enable individuals to gather information, interpret it, and make informed decisions on various topics.

Christian universities shall of course develop liberal arts that specifically address the struggles and challenges of Christianity. Since the time of the Lord Jesus, Christians have faced the challenge of how to reconcile their faith with science. But the word "reconciliation" is still less clear, what is more needed is how to subdue science and the human mind under the authority of God's Word (2 Cor. 10:5). So the Christian Liberal Arts curriculum becomes the tool needed to answer these challenges¹⁵.

In addition to answering the fundamental challenges above, Christian Liberal Arts leads students to understand things that change the course of history, ideas that transcend time and place, and concepts that shape the soul. Through great books students meet people and places that inspire and challenge them to be better or to change¹⁶. In studying philosophy they are taught how to think, not just what to think¹⁷. In studying ethics, students begin to formulate their own value system based on knowledge of the wider world rather than narrow opinions¹⁸. In studying art, students find beauty and words to express it¹⁹. Christian liberal arts equip students to see the world and engage it in meaningful ways, regardless of their major²⁰. Thus a Christian university that

¹⁴ Denise Daniels, Henry Caleb, and Bradley Jensen Murg, "The Future of Christian Higher Education: A Political Economy Analysis," *Journal of Markets & Morality* 22 (2019): 317–337.

¹⁵ "WHY CHRISTIAN EDUCATION AND THE LIBERAL ARTS?," *Www.Churchandgospel.Com*, accessed September 7, 2021, <https://www.churchandgospel.com/2016/08/23/why-christian-education-and-the-liberal-arts/>.

¹⁶ *Ibid.*

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

integrates liberal arts in its curriculum not only meets the current needs of the industry but also equips its graduates for long-term careers²¹.

One of the universities that has included a liberal arts component in the curriculum in Indonesia is the Calvin Institute of Technology (CIT)²². The CIT based its liberal arts curriculum on reformed theology and named it the Reformed Liberal Arts Curriculum. CIT divides the liberal arts curriculum into 4 parts, namely: Worldview Formation (Theology, Philosophy, History, interdisciplinary studies), Basic Competencies (Rhetoric, Logic, Health), Society and Culture (Art/Music, Literature, Social), and Conceptual Thinking (Mathematics and natural science).

By positioning Christian Liberal Arts as a component of the main mandate in the curriculum of all SCU study programs, it is hoped that it will graduate alumni who are free, not only as workers, but as leaders who bring about change through their lives. They will be open and welcoming to change, being on the axis of change without drifting in it. Able to learn new knowledge and skills, because the skills they have as a student at one time can be outdated and irrelevant.

Christian SRHE, from its inception, should ideally have adequate competence in the fields of theology, philosophy, rhetoric and the arts (especially music). By complementing competencies in the fields of history and basic science, Christian liberal arts can become the center of excellence for State Institute for Christian Studies (IAKN) when it enters its new status as a Christian University.

V. CONCLUSION

The concept of the main mandate and wider mandate from the government is essentially pragmatic in nature in order to facilitate SRHE which is being and will be transforming into a university. Despite this initial meaning, the Director General of Christian Guidance and the leadership of Christian SRHE are able to implement it according to the concepts of special revelation and general revelation as well as the gospel mandate and the cultural mandate to represent the main and wider mandate.

In order for SCU to remain relevant to the demands of the present and future and in accordance with the goals of Christian education itself, SCU shall translate and operationalize the concept of main mandate and wider mandate in SCU curriculum design. It is necessary to anticipate the inclusion of Christian Liberal Arts as a representation of the main mandate as the main component of the curriculum for all study programs.

Christian Liberal Arts as a form of translating the main mandate can give special character and added value to SCU graduates that distinguish them from other public university graduates.

SCUs shall realize and fulfill their call to provide institutional testimony by being a role model for other institutions in the implementation of the Tri Dharma (3 Missions) of Higher Education, academic services and as evidenced by the quality of their graduates. The curriculum design that integrates special revelation and general revelation can shape graduates who have spiritual virtues,

²¹ Daniels, Caleb, and Murg, "The Future of Christian Higher Education: A Political Economy Analysis."

²² "Calvin Institute of Technology," accessed June 5, 2021, <https://calvin.ac.id/academics/reformed-liberal-arts-curriculum/>.

intellectual virtues, responsibility, openness and have learning skills/ability to respond to the challenges of change in the Fourth Industrial Revolution era and beyond. It is these qualities of graduates who are ready to become ambassadors of the gospel and carry out transformations in various areas where they fulfill God's call.

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