

# Pedagogical Services of Christian Religious Extension Workers: Efforts to Realize Educative Functions in the Middle of Community

Tiur Imeldawati, Tasya Ivana Hutagalung and Putri Natalia

## ABSTRACT

This research was conducted after observing current families who are facing many challenges and threats from various things that threaten family resilience. There is a negative trend that becomes the umrah hall in society where the family experiences separation, chaos, deviation, and damage so that they are no longer able to contribute positively to society. Families need strengthening, especially through Christian religious education. Therefore, the purpose of this paper is to analyze extension services through pedagogical services provided to the target community. This paper is a study of various matters related to the role of pedagogical services provided by extension workers in relation to family resilience by strengthening family spirituality through messages and narratives in the Bible; carry out the development of relations between families and wider social units; accompanying parents to take responsibility for their children's education from an early age.

**Keywords:** christian extention workers, pedagogic, ministry

Published by LPPM IAKN Tarutung  
Vol. 2 No. 2 June 2023

Tiur Imeldawati<sup>1\*</sup>  
Tasya Ivana Hutagalung<sup>2</sup>  
Putri Natalia<sup>3</sup>

<sup>1,2</sup>Prodi Pendidikan Penyuluh Agama  
IAKN Tarutung

<sup>3</sup>Prodi Pendidikan Agama Kristen  
STT Injili Indonesia Medan

Email: imeltamsar@gmail.com,  
tasyaivanahtg@gmail.com,  
putrinatalia09@gmail.com

\*Corresponding Author

## I. INTRODUCTION

Providing counseling services to the assisted community is the duty and responsibility of Christian religious instructors. This is important to implement. One form that can be done is to provide pedagogical or teaching services. There are various methods in outreach to assisted communities, including teaching children, youth, parents, the elderly and professionals. Some of the reasons behind this research include: first, that the assisted communities served by extension workers have complex problems and they need to be taught about Christian values. Second, that

extension workers need pedagogical skills to be able to provide quality teaching in the target community. Christian education is important for extension workers. Third, with so many problems related to spiritual education for groups of children, youth and adults, a commitment is needed to provide Christian pedagogical services that answer the needs of these community groups.

The objectives of this research include: first, to explain the forms of pedagogical services that can be carried out by extension workers to assisted community groups. Second, it describes pedagogical

services in relation to the resilience of Christian families in society.

In terms of the benefits of research, it is believed that this research is beneficial for extension workers, where they are increasingly equipped with the resources they need to strengthen their commitment to pedagogical services in providing maximum service to the assisted community groups. The next benefit is for the community, especially Christian families, where they are the biggest beneficiaries of the services carried out by Christian religious educators.

## II. METHODS

This research was carried out using a qualitative method, namely using a library research approach and through in-depth interviews with several extension workers as pedagogical service providers in the target community. The author believes that the qualitative method is capable of realizing the research objectives to be achieved as Creswell's view is that this method is suitable for use in educational research or other social research.<sup>1</sup> In his explanation, Creswell has described the steps that can be taken for a qualitative research in the community.

## III. DISCUSSION

Extension officers have several important duties and responsibilities in service to the community. As the spearhead

of the Ministry of Religion of the Republic of Indonesia, extension workers have received a mandate that should be carried out responsibly. Based on the Decree of the Minister of Religion Number 516 of 2003 concerning Technical Instructions for the Implementation of Functional Positions of Religious Instructors and their Credit Scores contain the duties and functions of religious instructors, namely:

- a. Informative function, delivering accurate information.
- b. The educational function, as a religious instructor, is able to manifest its function as a torch in the midst of society.
- c. Consultative function, providing solutions (consulting services) around religious issues.
- d. The advocative function, religious instructors become facilitators in terms of legal protection for the community, protecting the community from heretical sects, exposure to radicalism that originates from hardline splinter groups.
- e. In a transformative function, religious instructors must be able to become figures of transformation in people's lives.
- f. Religious instructors are able to prepare Extension Report Materials. Religious instructors must be able to develop an extension agenda/program that

<sup>1</sup> John Creswell, *Riset Pendidikan* (Yogyakarta: Pustaka Pelajar, 2015).

responds to the needs of the target community.

Extension officers need to develop various pedagogical service programs as part of their educational function, namely to become torches (light bearers) in society. Christian education given to assisted community groups must cover all age categories starting from children, youth, adults and the elderly. Although later in the field the extension workers will choose the categorical groups they will form and serve.<sup>2</sup>

Most of them chose youth and youth groups, others chose children's groups or adult groups, and some formed elderly groups. It is hoped that the Christian education provided will enlighten spiritual life, instill Christian values in the target society and of course later have a bearing on the quality of resilience of Christian families in the wider community.

Christian Religious Education from the beginning has a central place in the development of the dynamics of the Christian community.<sup>3</sup> Through it, God is pleased to teach, nurture, educate, and develop His own community through teachers or educators who have Christian integrity and are willing to do educational work for others and expand God's

kingdom.<sup>4</sup> Christian Religious Education has existed since the time of the early church and remains relevant today. In Indonesia, we know of three institutions that carry out Christian education, namely family institutions, churches and schools. In practice Christian religious education is carried out by a family with a father as the person in charge, in churches such as children's services or often called Sunday schools, and public educational institutions or schools which are given through Christian religious subjects. Christian Religious Education is carried out in the most influential institutions in life, because new generations will live and struggle with these three institutions every day, therefore it is very important to carry out Christian Religious Education in children which influences the child's attitude, behavior and personality. - children in their teens and youth later.<sup>5</sup>

It is in this case that extension workers take their role, namely providing pedagogical services through their respective fostered groups. As written by Imeldawati that Christian education should be carried out by all parties in synergy, where each takes part and carries it out responsibly.<sup>6</sup>

<sup>2</sup> Tiur Imeldawati, "Pendidikan Agama Kristen Di Masa Lalu-Masa Kini Dan Pada Perspektif Masa Depan," *Jurnal Pendidikan Tambusai* Vol 6 No 2 (2022): 13605–14.

<sup>3</sup> Ferry Yang, *Pendidikan Kristen* (Surabaya: Momentum, 2018).

<sup>4</sup> Thomas H Groom, *Christian Religious Education: Pendidikan Agama Kristen* (Jakarta: BPK Gunung Mulia, 2014).

<sup>5</sup> Desi Sianipar, "Peran Pendidikan Agama Kristen Di Gereja Dalam Meningkatkan Ketahanan Keluarga," *Jurnal Shaman* Vol 4 No 1 (2020).

<sup>6</sup> Imeldawati, "Pendidikan Agama Kristen Di Masa Lalu-Masa Kini Dan Pada Perspektif Masa Depan."

Educators must be able to provide an understanding of what is believed or believed so that someone is able to defend and be accountable for the Christian faith they have. In his writings, Daniel Fajar states that Christian apologetics is an attempt to provide an understanding of the evidence to prove that what is contained in the scriptures is true, Christian apologetics in communicating Christ is an attempt to serve God by carrying out the mandate of 1 Pet:15- 16, namely how a Christian is responsible for his hope because every person who is called to communicate Christ does not have to be through conversation, but can be described through character and way of life, way of thinking, behaving and speaking.<sup>7</sup> Besides that PAK according to Matthew 28: 19-20 "Therefore go, make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to do everything that I have commanded you. And know, I am with you always until the end of time" that by paying attention to the commandments of the Lord Jesus Christ to His disciples before His ascension to heaven, namely "go", "make disciples of all nations", "Baptize", and "teach ". In other words, there are three things that Christ's disciples must do, namely preaching the gospel, baptizing, and teaching.

Christian education services or pedagogical services in developing the behavior and personality of adolescents and youth as part of the extension team require guidance that is strong, firm, firm, not easily swayed. In this case a strong commitment is needed to provide the best pedagogical services. The design of Christian education is designed in such a way and implemented towards the students. Extension agents in this case also function as teachers to carry out educational functions in the middle of the assisted community.<sup>8</sup>

Christian education is related to teaching, where the groups that are fostered will be guided to become Christians as they should be, and the process of making them disciples of Christ is not an easy thing. From the great commission of Jesus, we can also see that Christian education is a commandment of the Lord Jesus Christ which is called the Great Commission. Many parties are responsible for providing this pedagogical service, both parents in the Family PAK service, as well as the church in church pedagogical services, religious teachers who provide religious education in schools and extension workers who provide pedagogical services in the community. As written by Bohlke, indeed all parties must

<sup>7</sup> Daniel Fajar Panuntun, "Misi Apologetika Kristen Online Di Era Disrupsi," *Jurnal Apostolos* Vol 2 No 1 (2019).

<sup>8</sup> Tiur Imeldawati, "Guru PAK Sebagai Desainer Pendidikan," *Kerugma: Jurnal Teologi Dan Pendidikan Agama Kristen* 2, no. 1 (2020): 32-49.

work together in the success of this pedagogical service.<sup>9</sup>

Christian Religious Education is a follow-up after baptism, where every person who has been baptized must be taught to do everything that was commanded by the Lord Jesus, and all of this is carried out in Christian Religious Education in all scopes of its implementation. Building children's character is one of the goals of implementing spiritual education that is served. As written by Zoschak, the trust of parents in children is an important thing to do in an effort to shape the character of children in the family and society.<sup>10</sup>

Christian education is a conscious effort made to direct personality, guide, encourage, convince and enable students according to Christian teachings, namely to comply with God's word. It can be said that special education is in the human religious dimension which refers to a community of faith that carries out the task of religious education, namely a community of Christian faith. Biblical Christian spiritual education must base itself on the Bible as the center of its message and must lead to the result, namely the maturity of students. Therefore, if in the church the ministry of children is not a top priority and underestimates the ministry of children, this possibility is the

reason why young people grow up to be naughty and rebellious teenagers. Because we already know clearly that there are real needs such as food, drink, clothing, shelter, and education. But there are children's needs that are not real which are considered not very important, even though these are the most important ones, namely love, discipline, individual treatment, and spiritual guidance. So it is very necessary to teach children seriously about spiritual education to introduce teach them about the truth from an early age so that when they are young they remain firm in adhering to the truth, and do not get involved in associations that harm other people.

### **Extension and Christian Pedagogical Service Program**

In carrying out pedagogical services to assisted communities, each instructor needs to develop a program, implement it and evaluate the success of implementing the program. Obstacles or challenges can occur, but extension workers must always strive so that what has been programmed can be carried out properly. As written by Enda Dwi Karina, the extension program may indeed be constrained, for example by the Covid pandemic, but that does not mean that the extension program must be stopped. There are other alternatives that can be taken, for example by online method.<sup>11</sup> The

<sup>9</sup> Robert R Boehlke, *Sejarah Perkembangan Pikiran Dan Praktek Pendidikan Agama Kristen Dari Yohanes Amos Comenius Sampai Perkembangan PAK Di Indonesia* (Jakarta: BPK Gunung Mulia, 2016).

<sup>10</sup> Greg Zoschak, *Trust: Membangun Karakter Anak* (Jakarta: Immanuel, 2015).

<sup>11</sup> Enda Dwi Karina Perangin-angin, Hanna Dewi Aritonang, Tiur Imeldawati, Damayanti Sihombing, "Tantangan Dan Strategi Penyuluhan Agama Kristen Dalam Pelaksanaan

implementation of pedagogical services by extension workers is also part of an important task to realize the resilience of Christian families in a society that is facing an ever-advancing civilization, where we are currently in the era of society 5.0 and everything is changing rapidly.

In an interview with extension workers who handle pedagogical services for children, the author realizes that it is not easy to provide spiritual education services to them, considering the challenges in educating children in this era. As stated by Yohana Margaretha, the children served in the target group today are children from generation Z which is already dominated by advanced technology. It is not easy to divert their attention from the things they really like to spiritual education which is sometimes considered to be stiff and out of date.<sup>12</sup>

The same thing was stated by Ratna Juita Sianturi, a religious instructor who is also involved in church pedagogical services and pedagogical services in the target community. He stated that educating children in this era is not an easy thing. The challenges are so complex, but extension workers still have to carry out this pedagogical service as part of the implementation of the educational function in the middle of the fostered community.

Extension officers have a double duty, being a servant in the church and being a servant of the community.<sup>13</sup>

The target groups for children, youth, parents, and the elderly are groups that are often served by extension workers, where extension programs are prepared for each of these groups with various approaches. The Christian pedagogical services provided by extension workers are a concrete form of implementing the educative function. This function is served by the youngest to the oldest groups so that no group is neglected.

### **Spiritual Education Services in the Behavior and Personality of Christian Children and Youth**

From time to time, everyone in their life always wants to have a good personality, is polite, polite, respected and wants to be happy and wants to achieve success in life. In realizing this desire, many efforts have been made. There are those who try through the association of everyday life, there are through formal and non-formal education. But rarely can it give the result that everyone wants. This failure often occurs because the reality is that places that are expected to fulfill everyone's wishes often prioritize quantity over quality.<sup>14</sup> Most educators only give theory

Program Penyuluhan Selama Masa Covid Di Kabupaten Tapanuli Utara," *Christian Humaniora*, no. 23-43 (n.d.).

<sup>12</sup>Wawancara dengan Yohana Margaretha, Penyuluh Agama Kristen Kecamatan Tarutung Kota, Kementerian Agama Kabupaten Tapanuli Utara. Tarutung, 15 Januari 2023

<sup>13</sup>Wawancara dengan Ratna Juita Sianturi, Penyuluh Agama Kristen kabupaten Deli Serdang. Wawancara dilakukan pada 20 Februari 2023.

<sup>14</sup> Nurmiati Marbun, "Pembimbingan Guru Untuk Karakter Siswa Di Era Digital," *Kerugma: Jurnal Teologi Dan PAK* Vol 2 No 1 (2020): 60-71.

without any effort to direct and condition their students to shape their life behavior and character according to what they are taught. Educators assume that by mastering theory, they are automatically able to apply it in everyday life. For the Lord Jesus children are of great value, for church members or as His disciples that is how it should be. So that throughout His ministry Jesus once alluded to children having the greatest place in Heaven's work.

The goal of Christian education is a priority and needs to be realized by all parties including youths and in the process of their life as young Christians they also need to receive adequate spiritual education services and answer their needs.

Three important qualifications of a youth and youth leader are disclosed, namely:

- 1) Must be able to identify the needs, problems, and feelings of adolescents and youth;
- 2) Must like teenagers and youth;
- 3) Must be able to be willing to provide sufficient time for adolescents and youth.

The three things above can help youth leaders to be able to foster youth to grow up in the right and proper way.

One of the fears of parents is that if their teenage children become part of the wrong group, it is the hope of parents that their children at the age of their teens can hang out with good-behaved friends. Therefore, it is hoped that the spiritual

education they receive will have a real impact on the behavior and personality of Christian youth and youth in society. Influence is the power that exists or arises and something (people, objects) that contributes to shaping one's character, beliefs, or actions. So that the need for Christian Religious Education in children's lives before entering adolescence because that will be the basis for the lives of adolescents to act, behave as personality traits that are in accordance with Christian values taught in Christian religious education.<sup>15</sup> When extension agents provide pedagogical services to their target group, of course there is hope that the behavior and personality of the target group will be better than when they have not been served. The pedagogical services carried out by extension workers become a means of formation that guides and manages the life of the assisted community with various existing problems in order to be able to overcome problems Biblically and directed according to God's will.

### **Pedagogical Services in Realizing Christian Family Resilience**

Christian Religious Education in the family not only teaches Christian religious knowledge, but the family instills exemplary and tolerant living practices based on the love of Jesus Christ who was willing to sacrifice on the cross to atone for

<sup>15</sup> Anton M dkk, *Kamus Besar Bahasa Indonesia*, Edisi 4 (Jakarta: Gramedia, 2008).

human sins. Christian religious education in the family is family efforts to form Christian character in children from an early age by instilling Christian values in everyday life.

The cooperation of families, churches and extension workers is important so that the growth of Christian character in children is more firmly rooted. Parents are also helped to live as good teachers of their children. Extension officers can help parents to be able to carry out their responsibilities. As written by Imeldawati, parents are the party most responsible for the success of their child's spiritual education.<sup>16</sup> The purpose and intention of parents for raising children in the home and family environment is to build, develop and activate all the strengths and characteristics of the child and enable the family to meet the needs of the child.

When the community realizes how important efforts are to realize family resilience, synergies will be created. Extension officers do their job, parents do their job, the church also performs its responsibilities as well as the school. Pedagogical services in terms of instilling and maintaining the Christian faith are carried out jointly by all authorized parties. The seriousness of all parties to work together is needed. Efforts to realize the resilience of the Christian family cannot

only be carried out by one party but by all parties.

### **Extension Pedagogical Services Teach People to Love Indonesia**

Christian families need to be served with spiritual educational content so that they become strong families, not easily run aground in the middle of the road or become broken homes and extension workers also have a role in making this happen. In addition, extension workers also need to instill a sense of love for their own country by striving to become a healthy and strong family. The existence of extension workers in educating the target groups is really needed, so that the community which consists of these families is far from radical understandings that are detrimental to the country of Indonesia. When this country is inhabited by families who are strong in faith, able to live in godliness, respect each other in the existing diversity and compete to achieve common prosperity, it will certainly boost the success of the government and the welfare of society in general.

As written by Elim Simamora, efforts to maintain solidarity in this pluralistic society are important to be carried out jointly by all parties, in this case extension workers also have a role to play in realizing national resilience.<sup>17</sup> Counseling

<sup>16</sup> Tiur Imeldawati, "Peran Orang Tua Dalam PAK Keluarga," *Jurnal STTII Medan* Vol 1 No 1 (2015): 129–30.

<sup>17</sup> Elim Simamora, "Konsepsi Peningkatan Peranan Kerukunan Umat Beragama Guna Menciptakan Solidaritas



given to the community in assisted groups is something that contributes to the realization of a society that loves the country and strives to contribute to improving general welfare. A Christian family that is pious and imitates Christ in love and all the good things that can be given while living on earth, including loving one's own country, is the ideal form that Christian religious educators in this country strive for.

Christian pedagogical services provided by extension workers are a concrete manifestation of extension efforts to be involved in creating family resilience and community resilience. The pedagogical programs served by extension workers need to continue to be successful with good cooperation. How beautiful it is to see prosperous and happy families within the built society.

#### IV. CONCLUSION

From the studies that have been carried out, the conclusions drawn from this research are: first, Christian pedagogical services carried out by extension workers are clear evidence of the implementation of the educative function which is part of the main duties and responsibilities of religious instructors. In this case the Christian education provided to the target groups is carried out with the aim of instilling and maintaining the Christian faith so that the

people being fostered can show Christian attitudes and character as they should be in the midst of society. Second, the Christian pedagogical services carried out by religious educators are a concrete manifestation of efforts to realize the resilience of Christian families in the midst of society, where we see the phenomenon of how many families are fragile, broken and stranded in the middle of the road. Both parents and their children need spiritual education services so that all parties are equally built to become disciples of Jesus. Third, that in carrying out this pedagogical service, Christian religious instructors need to work together with the church, community and parents to create a young generation that has strong Christian character in the midst of a pluralistic society, and still loves Indonesia which is based on Pancasila.

#### Suggestion

The first education is from the family, as parents must teach their children good things from a young age because there are no parents who teach their children wrong things. If from a young age children have been nurtured well by their parents then entering adolescence/adulthood the children will not be easily influenced by the environment.

#### REFERENCES

Anton M dkk. *Kamus Besar Bahasa Indonesia*. Edisi 4. Jakarta: Gramedia, 2008.

---

Nasional Dalam Rangka Ketahanan Nasional," *Kerugma: Jurnal Teologi Dan PAK* Vol 1 No 1 (2019): 1-16.

- Boehlke, Robert R. *Sejarah Perkembangan Pikiran Dan Praktek Pendidikan Agama Kristen Dari Yohanes Amos Comenius Sampai Perkembangan PAK Di Indonesia*. Jakarta: BPK Gunung Mulia, 2016.
- Creswell, John. *Riset Pendidikan*. Yogyakarta: Pustaka Pelajar, 2015.
- Enda Dwi Karina Perangin-angin. Hanna Dewi Arintonang. Tiur Imeldawati. Damayanti Sihombing. "Tantangan Dan Strategi Penyuluhan Agama Kristen Dalam Pelaksanaan Program Penyuluhan Selama Masa Covid Di Kabupaten Tapanuli Utara." *Christian Humaniora*, no. 23–43 (n.d.).
- Groom, Thomas H. *Christian Religious Education: Pendidikan Agama Kristen*. Jakarta: BPK Gunung Mulia, 2014.
- Imeldawati, Tiur. "Guru PAK Sebagai Desainer Pendidikan." *Kerugma: Jurnal Teologi Dan Pendidikan Agama Kristen* 2, no. 1 (2020): 32–49.
- . "Pendidikan Agama Kristen Di Masa Lalu-Masa Kini Dan Pada Perspektif Masa Depan." *Jurnal Pendidikan Tambusai* Vol 6 No 2 (2022): 13605–14.
- . "Peran Orang Tua Dalam PAK Keluarga." *Jurnal STTTH Medan* Vol 1 No 1 (2015): 129–30.
- Marbun, Nurmiati. "Pembimbingan Guru Untuk Karakter Siswa Di Era Digital." *Kerugma: Jurnal Teologi Dan PAK* Vol 2 No 1 (2020): 60–71.
- Panuntun, Daniel Fajar. "Misi Apologetika Kristen Online Di Era Disrupsi." *Jurnal Apostolos* Vol 2 No 1 (2019).
- Sianipar, Desi. "Peran Pendidikan Agama Kristen Di Gereja Dalam Meningkatkan Ketahanan Keluarga." *Jurnal Shanana* Vol 4 No 1 (2020).
- Simamora, Elim. "Konsepsi Peningkatan Peranan Kerukunan Umat Beragama Guna Menciptakan Solidaritas Nasional Dalam Rangka Ketahanan Nasional." *Kerugma: Jurnal Teologi Dan PAK* Vol 1 No 1 (2019): 1–16.
- Yang, Ferry. *Pendidikan Kristen*. Surabaya: Momentum, 2018.
- Zoschak, Greg. *Trust: Membangun Karakter Anak*. Jakarta: Immanuel, 2015.