

# Understanding the Pattern of Sowing-Reaping in Christianity: Efforts to Redesign the Model of Christian Education in Schools Facing the Aftermath of the Covid-19 Pandemic

Divya Baranwal, Jungjungan Simorangkir and Sandy Ariawan

## ABSTRACT

Pandemic Covid-19 has changed everything, including the education sector. Education is no longer focused on place and time but transforms it from a manual to a virtual space. People have limitations to do activities that can cause crowds. During the Covid-19 pandemic we need to develop an attitude of spirituality that is very useful for children in religious education. Religious education is not a cognitive problem alone but includes emotive and spiritual. Christian educational institutions are expected to develop spiritual approaches that are the future trend of post-pandemic era education. This research aims to provide an overview of the importance of redesigning the model of christian education in school facing the aftermath of the Covid-19 pandemic. This research is a qualitative approach by trying to find the subject and its description by referring to the approach of education experts and can be accounted for scientifically. Therefore, researchers will describe the strategic steps of the spiritual approach education model in the face of the post-Covid 19 or new normal era. From the description can be drawn conclusions about the importance of trying to understand the pattern of sowing-reaping in Christianity. This section needs to get a more share in Christian Education, if the desired result is the formation of a character of learners similar to Christ. Christ's new perspective on the principle of sowing lies in Christ's discernment of the deepest source of the human heart. In this fundamental part lies the entire root of various human deeds. That is why every Christian is called to always live carefully, observantly, critically and prioritize the depth and maturity of his spirituality so that their lives can be constantly illuminated by the Holy Spirit.

**Keywords:** Sowing-Reaping, Redesign, Christian education, Pandemic.

**Published Online:** December 2021

**ISSN:** 2828-5492

**Divya Baranwal<sup>1\*</sup>**  
**Jungjungan Simorangkir<sup>2</sup>**  
**Sandy Ariawan<sup>3</sup>**

<sup>1</sup>National Dong Hwa University, Taiwan

<sup>2,3</sup>Institut Agama Kristen Negeri  
Tarutung, North Sumatra

Email:

rose.div9@gmail.com\*

jungjungan\_s@gmail.com

ariawan.sandy@yahoo.com

\*Corresponding Author

## I. INTRODUCTION

Pandemic Covid-19 has changed everything, including the education sector. Education is no longer focused on place and time but transforms it from a manual to a virtual space. If we trace that this coronavirus has spread so quickly from countries to the world with the outbreak of late December 2019 in the city of Wuhan, Hubei province, China. Even according

to Covid-19 Task Force data, until Wednesday (29/9) there were an additional 1,954 new cases infected with corona in Indonesia and a total of 4,213,414 corona positive cases. Even from the Covid-19 pandemic has an impact on human life both socially, economically and spiritually. The social impact of this pandemic is that human social relations become disrupted and even the government restricts activities in the community.

People have limitations to do activities that

can cause crowds. While the economic impact caused is very bringing difficulties such as society in finding a job and expanding the business world. According to data from the ministry of finance, related to Work From Home (WFH) both for the government sector and the private sector, there began to be a slowdown in business activities at the end of March 2020 which has the potential to reduce domestic submissions which will then suppress the receipt of Domestic Value Added Tax in April 2020. This condition is likely to continue and contract further in May, considering that in April some regions have implemented Large-Scale Social Restrictions in some affected areas.

By looking at the development of the impact of Covid-19 both economic and social sectors will certainly have an impact on the spiritual development of human life. Spiritual education is very important for the development of children after the pandemic of course. Learning with virtual space certainly cannot reach the wide range of children's development (Ariawan et al., 2020). Moreover, the learning system in Indonesia still involves conventional systems by combining face-to-face learning with multi-media communication media. According to Lantip and Rianto in the writings of M Wahyu Pratama putra, that information technology is a science in the field of computer-based information and very fast development (Putra, 2020).

A child's spiritual development is very important in understanding his or her beliefs and the child's power to deal with the current

situation. Spirituality is an essential part of people's overall health and well-being. Spiritual is the awakening or enlightenment of self in achieving the meaning and purpose of life. In other words, it is the experience of a God that shapes the way that person perceives and interacts with the world (Christiani, 2012). So the most important question when it comes to spirituality is who I am before God. Therefore one needs to know oneself before God, as he is, for God accepts everyone as he is and loves him.

During the Covid-19 pandemic we need to develop an attitude of spirituality that is very useful for children in religious education. Religious education is not a cognitive problem alone but includes emotive and spiritual. Christian educational institutions are expected to develop spiritual approaches that are the future trend of post-pandemic era education. Moreover, the government emphasizes that the community is ready to enter the post-Covid era or the term peace with Covid. However, Christian education can develop a good spiritual life for the sake of facing the changing context of life over time. The process of maturation of spirituality can take place through the relationship of learners with God, others and nature (Helm, 2014). Therefore, schools and teachers need to develop a model of religious education with a spiritual approach to students in order to have strength in this post-Covid era. This research aims to provide an overview of the importance of redesigning the model of christian education in school facing the aftermath of the Covid-19 pandemic.

## II. METHODS

This research is a qualitative approach by trying to find the subject and its description by referring to the approach of education experts and can be accounted for scientifically. Therefore, researchers will describe the strategic steps of the spiritual approach education model in the face of the post-Covid 19 or new normal era.

The data collection technique that the author performs is to conduct documentation studies (Creswell, 2016). According to Sugiyono, documentation is a way used to process data and information in the form of books, archives, documents, writing numbers and images in the form of reports and information that can support research data (Sugiyono, 2012). Documents used by researchers include books, magazines and journals.

## III. DISCUSSION

In 2 Corinthians 9:6 Paul affirms that "He who sows little, will reap a little too, and he who sows much, will reap much." The background of the verse is intended for the Macedonian congregation who put the law of sowing in the right portion (Carson et al., 2014). The Macedonian church continued to show love and generosity despite the poverty and deprivation. The Apostle Paul also encouraged the Macedonian church to continue to take part in the Lord's work. In Galatians 6:7 the apostle Paul affirms, "Do not go astray! God does not allow himself to be played. Because of what a man

sows, he will also reap for he sows in his flesh, he will reap destruction from his flesh, but whoever sows in the Spirit will reap the eternal life of the Spirit." It is clear that God punishes everyone according to his actions and deeds. This is not a concept derived from other religious beliefs, but it already exists in the Bible (Fuller, 2013).

In Exodus 20:5-6, God said: "Do not bow down to him or worship him, for I, your God, your God, who repays the father's faults to his children, to the third and fourth descendants of those who hate me, but I show loyal love to thousands of people, those who love me and who keep my commandments". It is God who is blessed and loving is also Lord who can repay sins and sins against His people with severe punishment when they deviate from His will (Costa, 20 C.E.).

Interestingly, there is a tendency to place more emphasis on the grace and grace aspects of God. While aspects of His justice are embodied in vengeance or punishment, it is less noticed. So it is not surprising that Christians tend to underestimate God's grace, while ignoring God's justice and holiness. All these embodiments point to a misconception about the meaning of God's redemptive work in Jesus Christ, which is contested with human responsibility (Lange & Dyll-Myklebust, 2015). In fact, God's grace is manifested in responsibility, and instead responsibility becomes something meaningful when based on the power of God's saving grace. James 2:26 says, "For just as a body without a spirit is dead, so faith without works is dead."

The law of sowing is interpreted incorrectly in the context of the Christian faith when it is lived as a way of salvation. For with this understanding people compete to worship, do good, give charity, and various other noble activities only in order to expect the harvest of salvation from God. These good things are only used as a means to achieve personal goals and interests. In other forms, good deeds are done so as not to get bad karma (Oei et al., 2016).

In fact, the existence of a fallen man in sin makes all that piety like a filthy cloth in the eyes of God (Isaiah 64:6). Man is capable of doing good in the eyes of others, but will not be able to do right before God. This is what in the Christian faith is understood that man is incapable of saving himself through his good works and virtues. Man needs the Savior, Jesus Christ his name. Through His sacrifice, man who is weak, failed, unclean, and sinful is justified and forgiven of his sins by God (Brandt et al., 2018).

The law of sowing needs to be interpreted as a form of human responsibility of the faithful who have been saved, and becomes a strong moral-ethical basis for living wisely in responding to the nature and purpose of this life (Ariawan et al., 2021). The world knows the wise phrase "Sow a thought you reap an act. Sow an act, you reap a habit. Sow a habit, you reap a character. Sow a character, you reap a consequence."

As if we are knitting a thread that is connected to the end of life, such is the process of human life. A thread that is so solid that it cannot be decided. In the historical reality of

human life, Jesus is the only one who can do good and right throughout His life. By him the angel called Him "Holy, Son of God" (Luke 1:35), which is confirmed in Hebrews 4:15 "...He has been tempted in every way just as we are, yet without sin." While other humans, only able to implement the bad, or the combination of good and bad, because of the nature of human sinfulness. It is only by faith in Jesus that man is justified and put before God. Through the power of the Holy Spirit that exists within believers a bad thread can be decided and enabled to live life as a new creation, that is, as children of God (Wellum et al., 2015).

If the life lived today is interpreted in the way of the world, then this life is only seen as a form of revenge for what was done by the ancestors and ancestors. The ancestors, in their factually theological and moral existence, had done many bad things in their lifetimes. These traits and characters are passed down to the current generation, and will continue to be passed down from generation to generation. This kind of pattern has the logical consequence that human life is seen as (or rather stuck to) God's endless punishment and vengeance. The Bible says, "For all have sinned and have lost the glorification of God" (Romans 3:23).

If man's life is determined only by the situation of man's sinfulness, then man's life now and so on is merely reaping the wrath of God, for the failure to sow good things in previous generations (De Vries, 2015).

Through the understanding of the religions of the world, God shows the importance of man

to break away from the bond of sin. Nevertheless, all of God's revelations throughout the history of man's life have always been confronted with the great wall, a theological reality that man is under the power of sin (O'Sullivan, 2015). So that with the pattern of the law of sowing harvest, man is in the "cycle of punishment" of God, because of all the bad things he does. It is thus easy to understand why God chose such a unique way, by presenting Jesus Christ as the Savior of man. "After in ancient times God had spoken many times and in various ways spoken to our fathers through the prophets, and in the last days he has spoken to us through the intercession of His Son, whom he has appointed as entitled to receive all that is" (Heb. 1:1-2).

From the above explanation, it can be drawn a common thread that God spied the "karma" of the law of sowing so that man can live a life that is free from the shackles of punishment, and make peace with God and others. Through the sacrifice of Jesus Christ, man lives life as a new creation, as the apostle Paul says, "So whoever is in Christ, he is a new creation that has passed away, indeed a new one has come" (II Cor 5:17). Faith in Jesus Christ is defined as a transformation of spirituality that is not only a "possibility" but a "guarantee" (Seifrid, 2014).

An important part of the process of transforming spirituality as a new creation lies in the theological truth that Jesus Christ has redeemed us from the vain way of life we have inherited from our ancestors. The sacrifice of Jesus Christ on the cross became the starting

point for man's penance, including the sin of inheritance, which is deeply in shackles man. Thus, man is free from the heavy burden borne from generation to generation. The Apostle Peter advised, "For you know that you have been redeemed from the vain way of life which you inherited from your fathers not by mortal goods, nor with silver or gold, but by expensive blood, the same blood of Christ as the blood of the immaculate and blameless lamb" (1 Peter 1:18-19). Faith in Jesus' redemptive work becomes the definitive determinant of salvation for all mankind (Church & Rose, 2015).

Making Jesus Christ the center of the transformation of spirituality makes believers have a new perspective on looking at and living life. The curse and bond of sin have been broken through His sacrifice and resurrection, so that believers (in this case all learners) are able to live wisely (Weaver, 2014). The learner does not need to spend energy trying to make peace with God with good deeds, but with God's grace guided and enabled for a new life. On this, the apostle Paul wrote, "For by grace you are saved by faith; It is not the result of your efforts, but the gift of God, it is not the result of your work: no one boasts" (Ephesians 2:8-9).

Such theological truth should not be a "weapon" for learners to stand idly by and escape moral-ethical responsibility. It is true that the apostle Paul placed emphasis on grace, but in the next verse it is written "Since we are god's work, created in Christ Jesus to do good works, which God prepared in advance, he wanted, that we might live in them" (Eph 2:10). Having received

grace, all believers (including the learners in it) are obliged to do good work as a form of moral-ethical responsibility. The responsibility referred to here is whether believers do good deeds as a form of awareness of God's grace in themselves, or instead do bad deeds by not appreciating the saving grace of Jesus Christ at all. Good deeds will be rewarded, and vice versa. But the most important point lies in the inseparable attachment of the gift of salvation and the moral-ethical responsibility to do good, for Jesus Himself said, "It is not everyone who calls upon me Lord, Lord! He will enter the Kingdom of Heaven, but he who does the will of my Heavenly Father" (Matthew 7:21).

This dimension puts believers in the most morally-ethical position to do good deeds, because believers have received the gift of salvation. More deeply, the book of Hebrews says "For if we deliberately sin, having gained the knowledge of the truth, then there is no more sacrifice to wash away the sin. But there is a terrible death of judgment and a terrible fire that will burn all the disobedient people" (Hebrews 10:26-27). It is, then, very inappropriate to say that every Christian must be saved, because it closes the reality of the crimes committed by professed Christians, as well as being a bad motivation not to perform his moral-ethical responsibilities as believers who have been redeemed with His blood (Urbaniak, 2014).

#### IV. CONCLUSION

From the above description can be drawn conclusions about the importance of trying to

understand the pattern of sowing-reaping in Christianity. This section needs to get a more share in Christian Education, if the desired result is the formation of a character of learners similar to Christ. Christ's new perspective on the principle of sowing lies in Christ's discernment of the deepest source of the human heart. In this fundamental part lies the entire root of various human deeds. That is why every Christian is called to always live carefully, observantly, critically and prioritize the depth and maturity of his spirituality so that their lives can be constantly illuminated by the Holy Spirit. For if they are only right to physically claim God's word, they must still be judged by God for not doing the demands of God's word spiritually as the Lord Jesus Christ Himself has taught and examined.

#### REFERENCES

- Ariawan, S., . K., Nurprasetyaningsih, N., & . R. (2020). Virtual Discussion for Improving Motivation: A Christian Education Strategy against Covid-19 Pandemic Effect. *International Research Journal on Advanced Science Hub*. <https://doi.org/10.47392/irjash.2020.56>
- Ariawan, S., Kristyana, K., & Wahyuni, S. (2021). Measuring Spirituality above Religiosity: Efforts to Suppress the Procrastination of Teachers of Christian Education through the Internalization of Love. *Kurios (Jurnal Teologi Dan Pendidikan Agama Kristen)*, 7(1), 195–200.
- Brandt, R. A., Diffey, D. S., Kelley, A. O., Burnette, D., Greever, J. M., Frederick, J., & Irons, C. L. (2018). *Journal of Biblical and Theological Studies*. 3(1).
- Carson, D. A., Ovey, M. J., Tabb, B. J.,

- Cunnington, R., Mcdermott, G., Kimble, J. M., Stewart, K. J., & Ortlund, E. (2014). *Theological and Religious Studies Volume 39 Issue 2 July 2014*. 39(2). chrome-extension://oemmnclbldboiebfnladdacbfmadadm/http://tgc-documents.s3.amazonaws.com/themelios/Themelios39.2.pdf#page=69
- Christiani, T. K. (2012). *Mendesain Ulang Pendidikan Teologi*. Duta Wacana University Press.
- Church, G. C., & Rose, G. (2015). *SBJT Forum*. 4(2014), 129–137.
- Costa, T. (20 C.E.). The Sabbath and Its Relation to Christ and the Church in the New Covenant. *The Southern Baptist Journal of Theology*, 1(2016), 123–147.
- Creswell, J. W. (2016). *Research Design : Pendekatan Metode Kualitatif, Kuantitatif dan Campuran. Edisi Keempat (Cetakan Kesatu)* (4th ed.). Pustaka Pelajar.
- De Vries, P. (2015). Living in Truth: Unmasking the Lies of our Postmodern Culture – Southern. *The Southern Baptist Journal of Theology*, 2(2015), 135–148. /publications/journals/journal-of-theology/living-in-truth-unmasking-the-lies-of-our-postmodern-culture/
- Fuller, R. T. (2013). The Book of Job and suffering: a sermon. *Southern Baptist Journal of Theology*, 17(4), 50–55. <http://www.sbts.edu/resources/files/2014/03/17.4-Fuller.pdf>
- Helm, P. (2014). The Mystery of the Incarnation : “ Great is the Mystery of Godliness .” *Southern Baptist Journal of Theology*, 1(2015), 25–37.
- Lange, M. E., & Dyll-Myklebust, L. (2015). Spirituality, shifting identities and social change: Cases from the Kalahari landscape. *HTS Teologiese Studies / Theological Studies*, 71(1), 1–11. <https://doi.org/10.4102/hts.v71i1.2985>
- O’Sullivan, M. (2015). Reading John 7:53–8:11 as a narrative against male violence against women. *HTS Teologiese Studies / Theological Studies*, 71(1), 1–8. <https://doi.org/10.4102/hts.v71i1.2939>
- Oei, A. W., Yates, G. E., Bray, G., & Helseth, P. (2016). The Impassible God Who “Cried.” *An International Journal for Students of Theological and Religious Studies*, 41(2), 238–247. <http://tgc-documents.s3.amazonaws.com/themelios/TThemelios41-2.pdf#page=32>
- Putra, M. W. P. (2020). PENGARUH COVID-19 TERHADAP KEHIDUPAN EKONOMI DAN SPIRITUAL KEAGAMAAN. *Poros Onim: Jurnal Sosial Keagamaan*, 1, 144–159.
- Seifrid, M. (2014). *The Message of Second Corinthians : 2 Corinthians as the Legitimation of the Apostle*. 3(2015), 9–19.
- Sugiyono. (2012). *Metode Penelitian Kuantitatif, Kualitatif dan R & D. Bandung: Alfabeta. Metode Penelitian Kuantitatif, Kualitatif Dan R & D. Bandung: Alfabeta.* <https://doi.org/10.1017/CBO9781107415324.004>
- Urbaniak, J. (2014). Freed by trust, to believe together: Pursuing global ecumenism with Küng and Tracy. *HTS Teologiese Studies / Theological Studies*, 70(1), 1–9. <https://doi.org/10.4102/hts.v70i1.2047>
- Weaver, G. S. (2014). “Patiently to Suffer for Christ’s Sake”: Hercules Collins as an Exemplar of Baptists During the Great Persecution (1660-1688). 1, 81–98.
- Wellum, S. J., Seifrid, M., Emerson, M. Y., Morgan, C. W., Guthrie, G. H., & Schreiner, T. R. (2015). *2 Corinthians of Presence* (Vol. 19, Issue 800).