

Learning Corpus Christianum as a Theological Education Curriculum towards a Global Community

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Abstract

God created man to rule and conquer the world. This research answers: How is "Corpus Christianum" Learning as a Theological Education Curriculum For a Global Society? Research using this literature study resulted in (1) Corpus Christianum (Body of Christ) values: the Church as the Body of Christ, unity with Christ as the Head of the Church, and unity with fellow believers. (2) Learning "corpus Christianum" as a theological education curriculum towards a global society emphasizes: learning "humanity", Corpus Christianum values into curriculum content (academic, humanist, social reconstruction, and technological), lecturer specialization towards globalization, and globalization students capable of being the needs of the corpus Christianum. (3) Theological education must change to conquer the global context. Corpus Christianum as values. Theological education must be able to conquer globalization because God created humans to rule and conquer the world.

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Introduction

The word globalization was first used in 1951 (Webster, 2010), then developed to be associated with global economic issues that are integrated with free trade, free flow of capital, and foreign workers in the labor market exchange (Amri, 2010). Globalization occurs because of the process of international integration exchange in terms of products, ideas, and culture (Albrow, 1990). Advances in all fields of technology are the main factors that further encourage the interdependence of economic and cultural activities. At the beginning of the 20th century, the connection of all fields in the world was unavoidable, until now, all products around the world have been and continue to flood the market. One of the positive impacts is that there is

competition for all creative and innovative things in the wider community. The negative impact is that products that are not of high quality are eliminated by themselves (Irman & Ahmad Herman, 2021).

Theological education is also inseparable from global life. All products of the theological college can be viewed quickly and in detail via internet booking. Institutions, accreditation, data in Dikti forlap, quality of lecturers, curriculum, Tridarama achievements from Sinta Index, and others. Openness has occurred in the world of theological education. There are many lecturers with doctoral degrees who are already linear from bachelor-master-doctoral degrees but are still taking several more doctorates in other fields. Once the curriculum in undergraduate to doctoral study programs is no longer limited to study program disciplines (academic curriculum) but develops a humanist curriculum (oriented to expertise according to the profession), social (preparing to enter employment) and technological (mastery of technological or digital developments). increasingly sophisticated). The world of theological education has moved from specialization to globalization so it is true, Edgar Morin's analysis in 2000, that the world has and continues to grow to be global. Education and lecturers who persist in their stance for specialization will be left behind and ignored by globalization.

Morin invites us to think of being a globalization specialization (not an individual specialization) in dealing with an all-global world. He said that great knowledge had been achieved thanks to the specialization of scientific disciplines during the 20th century. However, this progress is scattered and chaotic, because of [individual] specialization. Here individual specialization destroys context, globalization, and complexity. This is because the systems separate the humanities and sciences, dividing science into more disciplines so that it is always too specialized and closed (Morin, 2005).

With the existence of individual specialization, the complex fabric of global reality is destroyed, and humans are uprooted and scattered. The biological dimensions, including the brain, are grouped into biological areas. The psychological, social, religious, and economic dimensions are separate from one other science and are classified as the realm of social sciences. Subjective, existential, and poetic matters are limited to area and poetry. Meanwhile, philosophy, which is basically a reflection of all human problems, is a closed field. Fundamental issues and globalization are excluded from the discipline. It seemed to Morin that under these conditions, the mind formed by various disciplines loses its natural potential to contextualize knowledge and integrate it into its natural entities (Morin, 2005).

Specialized knowledge is a special form of abstraction in that it removes objects from their context and identity, breaks their bonds and communication with the environment, and concludes them in an abstract conceptual realm, a discipline circumscribed by boundaries that destroy systematics (relationships of a part). with the whole) and the multidimensionality of phenomena. Specialization leads to a mathematical abstraction that separates itself from the concrete, worshipping anything that can be calculated and formalized.

Writing articles answers the question: How is "Corpus Christianum" Learning as a Theological Education Curriculum Towards a Global Society?

Method

This study uses a literature study, with the following steps:*First*, collecting data about Corpus Christianum, Corpus Christianum is a Global, and The Values of Corpus Christianum from various book sources and articles in journals. *Second*, carry out

analysis with various data supported by books and articles in journals and formulate theories about Corpus Christianum Learning as a Theological Education Curriculum For a Global Society.

Discussion

Definition of Corpus Christianum

Corpus refers to the body or main part of an organ. Chris-ten-dom (krīs'ən-dəm) refers to: Christians considered as a group in which Christianity is the dominant religion. Middle English Christianity, from Old English cristendōm: Christian (Harcourt, 2016). Corpus Christianum is the designation of the Body of Christianity (the Body of Christ). The term "Corpus Christianum" refers to the medieval concept of the unity of church and state, spiritual and secular domination. This invisible and unifying head of the corpus mysticum is Jesus Christ. At that time the Corpus Christianum was governed by the Emperor and the Pope as the temporal head (Wall, 2011). So Corpus Christianum is defined as a society with a united body between church and state. The church as a soul is related to inner, spiritual, and eternal matters. While the state is a body that concerns the government's duties in promoting human welfare in the world. Church and state work to glorify Jesus Christ (Joungue, 1998).

The concept of Corpus Christianum is strongly influenced by Augustine's view of the two forms of state in his work *De Civitas Dei*. The two forms of state meant are God's state (*civitas Dei*) and secular (*Civitas Terrena*). God's state comes with the colors of faith, obedience, and love of God, while the secular state comes with the color of sin (J.H., 1995). Corpus Christianum is society seen as a unified church with the soul and state as the body. The responsibility of the church is to look after matters of salvation and the state to seek to promote prosperity in the world. Both institutions aim to glorify the name of Christ and God.

Influenced by Augustine's thought, Calvin said that God as the king had laid the foundation for the government of an ideal state (heavenly country). In an ideal country, the government really seeks the welfare of its people. The characteristics of Allah as a king who has truth and justice are very important qualities for the government and its officials to have (Schaff, 1993). So the Government determines state laws must reflect the Word of God, and defend or protect the church and its members. If there are those who oppose the church, it is the government's duty to fight them, even with violence (Dankbaar, 1967).

John Calvin's thinking about church and state is a further development of Martin Bucer when Calvin wanted to develop Geneva (McGrath, 2006). He was called back to Geneva to repair the church there. This shows that Geneva was ruled by a cooperative city council, not a Protestant theocratic-authoritarian power under the control of John Calvin (Joungue, 1998). In fact, there was a shift in the definition of the corpus Christianum idea that gave birth to an unequal and ethical political praxis between church and state in the late Middle Ages towards the Renaissance, thus fostering social anxiety on a yearly basis. In the Middle Ages, there was fierce competition between religion and the state (Balke, 2020). This competition was triggered by Augustine's thoughts which emphasized a state that serves God while maintaining justice and peace if it submits to the true religion. This argument indirectly gave excess authority to the church, not to mention that people in that era respected the church more as a spiritual institution so there was a great opportunity for the papacy to perpetuate its power (Batlajery, Agustinus & End, Th. van den, 2014).

In addition, this medieval theocracy was further strengthened by the scholastic tradition. The scholastic tradition gave rise to an

understanding of the relationship between nature and grace mat in the relationship between church and state. As a result, the popes sought to integrate political and spiritual life into a theocracy. In this way, the church has a dominant socio-political role in the public sphere. Calvin firmly defined the boundary between the church (regnum spiritual) and the state (regnum political) (Batlajery, Agustinus & Enda, Th. van den, 2014). However, Calvin realized that the corpus Christianum tradition had a destructive weakness for communal life. Therefore, Calvin anticipated the possibility of a return to domination in the relationship between church and state by reemphasizing the equal position of church and state. This re-emphasis was conveyed by Calvin amid memoria and hegemony of society after church absolutism, namely the memory of the church's domination over public life spaces and the possibility of announcing state domination over public spaces, including the church. Calvin challenged domination in the relationship between church and state because both could embrace this political culture. So it can be concluded that *ius in sacris*, the law that applies in sacred matters is the realm of the church, while *ius circa sacra*, the law surrounding sacred matters is the realm of the state.

Thus, Calvin's conception of the relationship between church and society is quite paradoxical. On the one hand, Calvin rejected the domination of the church over the state, but on the other hand, he stressed the importance of the role of theology (faith) in a state. Calvin did not separate the two entities like the Anabaptists (Beeke, 2020). The state and the church have different but integrated areas of responsibility for realizing Regnum Christi. The government in this case is interpreted as a servant of Christ, who faithfully does God's will according to his field and duties. Of course, the yardstick of loyalty to God's will is if the government adheres to Christian norms as mandated in the Bible.

Corpus Christianum is a Global

Corpus Christianum is a global community of life in Christ Jesus. Believers live in the fellowship of Jesus Christ: live and grow because of the protection and care of Christ himself. But all members of the body of Christ are given different skills according to their respective areas of life. The words "field" (ahava; area) and "expert" (saphar; expert; scribe) in the Bible are the basis for the idea of specialization. The word "ahava; field" appears 7 times in the OT which emphasizes work where God gives work per area done by a person who will (imperfectly) or has (perfectly) done a work for his life (Ex 30:3, 4; 37:26-27; Josh 17:5, 14; Ne 13:30). "I cleansed them from anything foreign and set tasks for the faiths and Levites each in his field of work (Neh 13:30). While the word "expert" appears 157 times which emphasizes: a person's skills such as sorcerers, priests and scribes (Luke 15:12; 19:47; 20:1); God's prophets or apostles (Ezra, Nehemiah, Paul, and others); or refers to gifts from God as heirs (Luke 20:14).

Even though many experts reject God, God also provides the experts He wants, for example, Ezra. In Ezra 7:6 "Ezra is going home from Babylon. He was a scribe, proficient in the Law of Moses which was given by the LORD, the God of Israel. And the king gave him everything he wanted because the hand of the LORD his God was upon him." In Ezra's work, "the hand of the Lord his God was upon him." What is interesting in this verse is that the words "the hand of the Lord protected Ezra" appear three times in this chapter (Ezr 7:6,9,28; cf. 8:18,22,31).

Three reasons are given in verse Ezra 7:10 that Ezra devoted himself: First, to researching God's Word. Second, to do it. Third, teach it to others (Ezr 7:10 next). So, faithfulness to God and His Word will always be accompanied by God's blessings and help. This principle is emphasized in NT verses (Mt 5:6; John 14:21; 15:7-10; Acts 10:1-4; 2Co 6:16-18; Heb 11:6; Jas 1:21-25; Rev 3:7-10). The above thoughts when associated with the understanding of Morin's specialization are as follows:

First, it is not an exaggeration if experts (specializations) are needed in world work. However, if the specialties reject Allah, surely Allah will give law and never protect them from all kinds of harm. On the other hand, if Allah pleases (to glorify Allah) someone becomes an expert in a field, then "the hand of the Lord Himself" protects him.

Second, specialization is not something new. Ecclesiastes 1:9-10 reads: "What has been will be again, and what has been done will be done again: nothing new means "nothing new" under the sun. Is there something to be said: "Look, it's new (supra means "new")!" But it existed long before we existed" (Ecclesiastes 1:9-10) (Eaton, 10983). As long as humans live on Earth, there is nothing new. The word "new" has a meaning that previously did not exist or had never been seen (known, heard); the first time or the first time seen. Something new belongs only to God (Ps 96: 1) and only God can make something new (Isa 43:19). This is proven as follows:

Your youth will be new (Ps 103:5). Gaining new strength (Isa 40:31). God proclaims new things (Isa 48:6). New heavens and new earth (Isa 65:17; 66:22; 2Pe 3:13; Re 21:1); New Jerusalem (Rev 21:2). God created something new (Jer 31:22). His grace is always new every day (Rat 3:23). God gives a new heart and a new spirit (Eze 36:26). What is in Christ is a new creation (2 Cor 5:17). The new man (Col 3:10). God makes all things new (Rev 21:5).

Third, all the specialized lives that every believer has are one unit in the Body of Christ, which is global in nature. All believers are equal and grow in the same faith in Christ. So God has developed a global life in the Body of Christ.

The Values of Corpus Christianum

The values of the Body of Christ are:*First*, the Church as the Body of Christ. The title "The Body of Christ" is a simile commonly used in the OT for the Church (all those who have been saved). The church is called "one body in Christ" (Rom. 12: 5), "one body" (1 Cor. 10: 17), "the body of Christ" (1 Cor. 12: 27; Eph. 4: 12), as well as in a bodily situation (Heb. 13: 3). The church is related in a real way to the "body" of Christ (Eph. 5: 23; and Col. 1: 24). The body of Christ in Christian theology has the following meanings: (1) referring to Jesus' statement about the Eucharist at the Last Supper, namely "This is my body..." (Luke 22:19-20). (2) used expressly by the Apostle Paul to refer to the Church (1 Cor. 12:12-14). (3) refers to the Christian Church as a community of believers to emphasize the spiritual nature or sacramental character that characterizes a group of believers (believers in Christ) (McKim, 1996). In the first century "body" was used for a group of people. "You are the body of Christ" (1 Cor. 12:27). Thus, there is a very close relationship between Christ and the church, and here 'the body' is more than just a metaphor (Morin, 2005).

Second, unity with Christ as the Head of the Church. The Church is one body likened to the human body composed of many members which, though different, are interdependent, and none is more important than the other, and each contributes its interests to the unity and good of the whole body" (Morin, 2005). Paul in 1 Corinthians 12:12-13 shows how the various members of the body are: the church which cannot be separated from the body because Christ is the owner of the body and all members of the body must have unity in the body (Paimoen, 2016).

Third, unity with fellow believers. The "body of Christ" is unity with fellow believers (communion of saints: *communio sanctorum*; communion of saints). The Body of Christ means the spiritual unity of the members of the Church, both living and deceased. In unity, there is a process of purification.

Corpus Christianum Learning as a Theological Education Curriculum Towards a Global Society

Learning Humanity Corpus Christianum as a Basis for Theological Education

Learning humanity is not something new but has become daily life for Christian education. God created humans and all of His other creations, nurtured and guarded humans against various trials that surpassed humans. The future of learning must be universal education, which first teaches about the human condition. Everyone must accept himself with his normal humanity and be aware of the cultural diversity that is inherent in all that is human. To restore what is human, man must begin by placing it in the universe, not by detaching it from the universe. So, if knowledge is interrelated (understood in the context of globalization specialization), it must contextualize the subject: "Who are we?" Not apart from "Where are we?", "Where did we come from?", "Where are we headed?" Thus, education for the future must make a concerted effort to reunite scattered knowledge and integrate the invaluable contributions of humanity into scientific knowledge, not just of fellow faiths, but of philosophy and history, literature, poetry, art, and so on (Morin, 2005).

By developing humanity learning in Corpus Christianum it is mandatory to become the basis of Theological Education. Every human being (lecturers and students) can appreciate the existence of one human being with another. If this happens, at least it can explain the problems of violations of human rights or criminal acts (murder, abuse, sexual harassment, and the like) which are increasingly becoming a lifestyle of modern humans.

With this understanding, what Morin was struggling with can become a reality: from time to time the world is getting more holistic. It is undeniable that globalization unifies are: *First*, theological education plays a role in a true transformation which will be achieved if all of them transform one another to produce a global transformation (Morin, 2005). *Second*, the demand for worldwide unity. This unity requires awareness and a sense of belonging that connects us to human earth, first and foremost human homeland. Therefore, the fundamental goal of all education is to civilize and unify the world, and to transform all of humanity into true humanity. *Third*, the true spiritual mission of theological education is to teach understanding one another as a necessary condition for protecting human morality and intellectual solidarity. Corpus Christianum is a place for the early work of theological education to develop humanitarian education, which will then become an example for the wider community.

Corpus Christianum Curriculum in Academic, Humanist, Social, and Technological Reconstruction

The values of "Corpus Christianum" can be the basis for the development of an Academic, Humanist, Social Reconstruction, and Technologically based curriculum. These values can produce graduates who are qualified and ready to serve in any field.

First, Corpus Christianum on the Academic Curriculum. The Academic curriculum with an emphasis on Corpus Christianum values must be based on the Bible (biblical) where the center of the curriculum is the God-centre, not the human-center. The Wide Study in Education That is Christian regarding the God-centered curriculum is a solid foundation for formulating all educational curricula. Christians cannot fulfill their purpose by using a man-centered curriculum, but a God-centered curriculum. So, the Word of God is the central basis of the curriculum because no book can be compared with the Word of God (LeBar, 1989).

About the above, Woodruff in Education on Purpose: Models for Education in World Areas said that God-centered curriculum teaching materials could be focused on the integration between spiritual, academic (knowledge) dimensions, and ministry

mission. "Spiritual formation (to be like Jesus), mastering a body of knowledge (to know of high academics) and developing professional skills in ministerial practice (to proclaim the Gospel)" (Woodruff, 2001). So, the curriculum formulation can be developed as follows: God-centered --- humanity --- other disciplines (education, pastoral, misology, or others).

Second, Corpus Christianum on the Humanist Curriculum. The Humanistic Curriculum provides solutions to educate students to find their own identity. With the Humanistic curriculum, students are taught to show their human potential as individuals who are not touched by other curricula. The biological aspect of humans will naturally experience development and aging, while the spiritual and psychological aspects are endeavored to mature (Angraeni, 2019). Humanism is aimed at humanizing humans (Uni, 2006).

This curriculum is based on the concept of the personal education stream developed by John Dewey and J.J. Rousseau. This curriculum prioritizes students as the main center of teaching and learning activities. Learners are nurtured to become whole human beings, both in faith and cognitive, affective, and psychomotor.

Third, Corpus Christianum on the Social Reconstruction Curriculum. Social Reconstruction is an idea to use Theological Education as an institution of positive change and teaching to build society (J.D, 1981). The curriculum is a means of helping to develop dissatisfaction and complementing the needs of the learner's abilities to create new goals and effect social change. Social reconstruction is an educational philosophy that emphasizes educational institutions as an environment for implementing social change and challenging social inequality (Friere, 2015).

Thus, the characteristics of the Corpus Christianum that underlie the social reconstruction curriculum: (1) The primary aim is to confront students with challenges, threats, obstacles, or disturbances faced by humans in society. (2) Learning activities are focused on urgent social problems. (3) The organizational patterns of this curriculum are structured like a wheel, in the middle of which it acts as an axis in solving various problems encountered.

Fourth, Corpus Christianum on the Technological Curriculum. Application of technology curriculum in two forms, namely: (1) Software emphasizes the use of technological tools that support the efficiency and effectiveness of education. (2) The hardware places more emphasis on the preparation of teaching and learning programs using a systems approach. While Sukamadinata said that the characteristics of the technological curriculum: (1) Objectives, directed at mastering academic abilities, vocational abilities, or personal abilities which are formulated in the form of competence. (2) Method, learning activities are seen as a process of reacting to the stimulus given, if there is a response as expected, then the response is strengthened. (3) The organization of teaching materials is taken from various scientific disciplines but has been formulated in such a way as to support the mastery of a competency. (4) Evaluation is carried out at the end of the lesson unit or semester (Sukmadinata, 2005).

The advantages of the technological curriculum: (1) The use of various technologies to assist the learning process will help facilitate the work of educational staff. (2) Making work faster, more effective, and more efficient. (3) Helping the development of students' understanding so that they can more quickly and easily absorb the material presented. (4) The use of technology in the learning process will save on education costs if education staff really know how to manage these technologies (Subandiah, 1996).

Lecturer Specialization towards Globalization

Equipping educators as teachers, and mentors, and carrying out the teaching-learning process in education is very important and urgent. Educators not only develop their disciplinary expertise but need to look more broadly at the development of globalization so that they can integrate their expertise with the values of globalization. Individual specializations must not only develop the ability to contextualize and globalize, but also understand the globalization of the world, the relationship between the whole and the parts, multi-dimensionality, and complexity. However, the problem of understanding one's expertise should not be sacrificed for oneself to be immersed in digging towards globalization. Because solid expertise is a solid foundation for integrating the values of globalization. One's expertise continues to color the movement of globalization. So, the basis of expertise can relate to the context that occurs in a particular culture. This results in that expertise do not stop at concepts but have real implications in context.

From the above understanding, it is hoped that educators will become the best educators as follows *first*, educators must actively be able to translate their own spirit of general goals into specific forms, which are associated with the ultimate goal. The ultimate goal is that with reading knowledge children can explore morals, and wisdom in various cultural products (books and others) (Subandiah, 1996). *Second*, every education departs from God-centred. That is, an educator gets the trust and honor to teach, and he is also entrusted with the ability to make normative decisions; decisions are seen as "biblical normative" to which he adheres to. The educator's vision is manifested in the formulation of educational goals. The purpose of education is to give a general direction to God-centred which underlies all educational activities. *Third*, the teacher's method of teaching is guided by educational goals, meaning that choosing a reasonable method must be guided by the specific objectives to be achieved. The nature of this goal is used by educators as a guide for choosing one or a series of effective methods (Subandiah, 1996).

Globalization Students Able to Become Corpus Christianum Needs

Biblically that being a specialist or an expert is biblical. In fact, expertise to glorify God means God will protect and bless the expert's life. So, expertise in carrying out God's duties means living a life that pleases God. However, one's expertise does not stop at the expertise itself but needs to be integrated with the values of globalization.

Placing students as the highest human creation among all God's creations is a very important step in the educational process. In the learning process, students need to be ready to know the context, eliminate indifference, not egocentrism, not ethnocentrism, not sociocentrism, and develop a spiritual attitude. All of that is in the teaching-learning process developed by students. Thus students are as follows: *first*, focus on the lesson at hand. *Second*, mastering related rules so that they cannot understand the lesson. *Third*, read fast so that you can read the material that should be read. So, the need for motivation in students to learn because the motivation to learn is the heart of learning activities and a driving force that makes someone learn (E.P, 1986). So whether or not a person's learning effort depends on the size of the motivation to learn.

Corpus Christianum Theological Education Towards Globalization

The proof that globalization can no longer be restrained or rejected is that the era has changed with the entry of the Industrial Revolution 0.4 and the Era of Society 0.5. Globalization with the help of increasingly sophisticated digital technology developments has taken over the corners of the world. Theological education crashes and enters the global world, so theological education must change from a traditional or fundamental model system to conquer the world globally. Theological education that rejects globalization will surely die by itself. So, Theological Education as Corpus Christianum conquers the

world through globalization. Samuel said that the challenge of theological education is to conquer global life, which starts with Christian faith to dominate the world like Jesus came to the world giving the Gospel of Salvation (Samuel, 2021).

Rajashekar said that theology and theology education in a global context, at least, requires Theological Education to dialogue and collaborate with theologians and scholars who emerge from various contexts and contextual experiences (Rajashekar, 2015). Because of this, Q'Rourke suggests that scholars re-examine both Christian theology and its ways of teaching given the increasing recognition of the wider global context in which they are located (Q'Rourke, 2021).

Theological Education as a Corpus Christianum can easily conquer the denial because indeed God created humans to be fruitful, multiply, have power, and conquer the world (Gen. 1: 26; 28).

Conclusion

Corpus Christianum is the designation of the Body of Christianity (the Body of Christ), which refers to the medieval concept of the unity of church and state, spiritual and secular domination. This invisible and unifying head of the Corpus Christianum is Jesus Christ. Corpus Christianum is a global community of life in Christ Jesus. Believers live in the fellowship of Jesus Christ: live and grow because of the protection and care of Christ himself. But all members of the body of Christ are given different skills according to their respective areas of life. The values of the Body of Christ are the Church as the Body of Christ, unity with Christ as the Head of the Church, and unity with fellow believers.

Learning "corpus Christianum" as a theological education curriculum for a global society emphasizes: (1) learning "humanity", (2) the curriculum believes in academic, humanist, social, and technological reconstruction. (3) lecturer specialization towards globalization, and (4) globalization students can become corpus Christianum needs.

Theological education must change to conquer the global context. Corpus Christianum as values. Theological education must be able to conquer globalization because God created humans to rule and conquer the world.

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