



Journal of Education, Teaching, and Learning is licensed under
A [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

DESIDERIUS ERASMUS AND CHRISTIAN EDUCATION

Wingga Witsi Lumangkun¹⁾, Valentino Reykliv Mokalu²⁾

¹⁾Christian University of Indonesia, Indonesia
E-mail: wlumangkun@gmail.com

²⁾Christian University of Indonesia, Indonesia
E-mail: reyklivmokalu@gmail.com

Abstract. The aims of this article is to discuss the problem of challenges from the perspective of humanism in its correlation with christian religious education. Desiderius Erasmus gave a big contribution to the development of humanism itself, because humans need to self expolarate themselves freely, so that the essence of his view of humanism makes a clear contribution to humans who can actualize themselves to humanize humans. The research method used in this article is library re-search with an interpretive approach where the meaning of the text is raised as the text speaks. In conclusion, Humanism basically teaches humans that all humans are the same there are no differences, which is part of the world and god's creation. The application of the humanism viewpoint in christian religious education can not only help to deal with conflicts based on differences but also can help unite humanity based on human values itself.

Keywords: Desiderius Erasmus; Humanism; Christian Religious Education

I. INTRODUCTION

Humanism and Renaissance are two related words. When we talk about humanism, we must also talk about the renaissance and vice versa. Because, it was humanism behind the emergence of the Renaissance. Humanism was basically welcomed openly by the people at that time, this was certainly not strange, because humanism gave rise to ideas about humanity, brotherhood, nationalism, even if studied in depth, humanism brought humans closer to their God (Mosciatti, 2018). According to the Big Indonesian Language Dictionary, the Language Center: Fourth Edition explains that humanism is: (1) a sect that aims to revive a sense of humanity and aspire to better social life; (2) Understanding that considers humans as the most important object of study; (3) The flow of the Renaissance era which made classical literature (in Latin and Greek) the basis of all human civilization; (4) Humanity (Mosciatti, 2018).

There is an opinion that explains humanism during the Renaissance was defined as a statement of a (philosophical) view of life that acknowledged the existence of God with piety and also included the intellectual attitudes of the ancient pagan world. Humanism is basically interested in aesthetics, sees the use of historical knowledge, and believes that the main task of man is to enjoy his life wisely and serve his society actively. So it can be concluded that humanism restores the balance of life which in the Middle Ages was

more heavily focused on the afterlife (Mulyana, 2016). Humanism places more emphasis on fulfillment in this world than preparation for heaven in the afterlife. This is a spiritual understanding aspect too, but the contrast reflects a society that is more concerned with world problems (Fisher, 2021). The opinions narrated above can be concluded that humanism is a school or view of life that was born during the Renaissance, humanism teaches humans that all humans are the same, part of the world and God's creation (Jacobs, 2021).

The problem is that the view of humanism is sometimes mis-articulated by some people so that the use of this historical heritage is not expressed or embodied in the world of Christian religious education because the hallmark of the view of humanism frees humans to explore to determine the essence of their life. Education is one of the important keys in human life. Generally, education wants to help humans get the existence as a whole of humanity (Alan Jacobs, 2018). The aims of education is also to make people get a perfect quality of life. The context of education has not been able to achieve the goals and objectives of education itself which humanizes humans by optimizing all the potential that exists in humans. Education as a process of humanization comes from the idea or target of humanism. This is in line with the basic meaning of humanism as human education (Absor et al. 2020). The nature of education as a process of humanizing humans (humanization) often does not materialize because it is trapped

in the destruction of human values (dehumanisasi) (Zimran, 2020).

Looking at the historical contextuality of the emergence of humanism, it gives an impression and contribution at this time, because it sees that humanizing humans has always been a hallmark of Christian life in the context of a pluralist life. Humanism that was present during the renaissance gave an openness to the freedom of every human being to explore and actualize themselves, so that social barriers between individuals could be said to be non-existent.

Seeing the urgency of this problem, the author will focus and analyze the humanism view of Desiderius Erasmus and its contribution to the world of Christian religious education, which researchers will examine below.

II. RESEARCH METHOD

The type of this research is library research with an interpretive approach where the meaning of the text is raised as the text speaks (Sonny, 2021). This type of literature is a process of collecting data by reading and managing research materials, in this case the researcher also deals directly with the text and not with direct knowledge in the field or eyewitnesses in an event, people or other objects so that it can also be called a secondary source, namely where the researcher obtains data from second hand and not original data from first hand in the field (Mestika Zed, 2008).

III. DISCUSSION AND RESULT

Biography of Desiderius Erasmus

Erasmus was born on October 27, 1466. He was a child out of wedlock between Gerard and Margaret. His father was ordained a priest after Erasmus was born. His education started at a latin school in Utrecht and then in Deventer which was brought up by "*The Brethren Common of Life*". There, Erasmus displayed his extraordinary prowess which was quite significant (Alkitab et al., 2019) (Alkitab et al., 2019)

In 1486, Erasmus was admitted to the monastery of Augustine by his guardian against Erasmus's own will, because his mother had died. He lived in this monastery for five years (1486-1491). During this time, he dedicated himself to writing poems and other prose works. In these writings, his critiques of the evils of the church and the evils of the life of the monks emerge. Perhaps these vices he saw for himself in his contrasting monastic life at that time (Kristina, 2021). Then Erasmus left the monastery, and was ordained a priest in 1492, a position which the Bishop of Cambray disliked. Indeed, Erasmus remained in the priesthood all his life, but he never became a priest of the congregation and he also never married. He gave himself completely to the model of life of humanism. With the help of the Bishop of Cambray, Erasmus continued his studies at the University of Paris in 1495. After studying in Paris, he acted as an independent scholar while traveling throughout Europe. For some time he was a professor at Cambridge. Then, he lived as a true humanist (Verdianto, 2020).

Erasmus was the famous scholar of his time. Erasmus is considered one of the greatest thinkers in history, because he

was a humanist scholar, a theologian, a writer, a teacher (Walean et al., 2018). He was a convinced humanist, and believed that the best way to bring about a renewal of the church was through good scholarship in this matter through a study of the Bible in Ibrani and Yunani, and a return to study of the early church Fathers. He is a master satire writer. A modern writer once said: "only when humor illuminates his brain, his thoughts become truly deep." (Walean et al., 2018).

Erasmus was a famous scholar in the early sixteenth century. He was a genius, expert in classical languages and the Holybook. Erasmus was small, with blue eyes, blond hair, and a furrowed brow. His voice is soft and pleasant to hear. He wrote and spoke Latin, the scholarly language of the time. His advice was always asked by European leaders and he always visited everywhere (Walean et al., 2018).

In 1499 he visited England for the first time and there he was warmly welcomed especially by Johannis Colet. Then he returned to Europe and visited England in 1505. His last visit to England was in 1509 and he stayed at Moore's house for 7 years. On his last trip to England, he wrote a book called "*The Praise of Folly*", which he finished at the house of his best friend, Thomas Moore. After returning from England, he wandered from one city to another and then settled in Basel at 1521-1529. In Basel, he was in contact with Zwingli. Zwingli visited him frequently and both of them corresponded frequently. It was also here that Erasmus found the writings of Luther, probably through the intercession of Zwingli (Kristina, 2021).

In 1529, Erasmus left Basel and moved to Freiburg where he remained for 6 years. He wanted to return to his own country, and on his way back to Holland, he still stopped in Basel to supervise the printing of his book on Origen at a printing house owned by Johannis Froben. Here, Erasmus fell ill and on 12 July 1536 Erasmus died and was buried in Basel Minster. (Nurul Hidayat, 2020) His last words is: "*O Jesu, misericordia; Domine, libera me; Domine fac me; Domine miserere mei*" (*O Jesus, have mercy on me; Lord save me; Lord, it's all over; God have mercy on me*).

Desiderius Erasmus's Contribution to His Thoughts on Humanism

The background of the emergence of humanism is actually caused by the pressures on human freedom carried out by the rulers and religious leaders in medieval Europe. We can see that in the Middle Ages, when the church and the aristocracy have power, the general public were often treated inhumanely with the policies of the oppressive authorities, and generally approved by religious leaders.

The suppression of human strength and self-worth is a symbol of the tendencies in human thought that are bound. Therefore the Renaissance shows the rise of human from his bounds, and human begins to proclaim his power to the world. Thus, humanism is an attempt to re-emphasize the role of humans and their humanity in the world and the universe.

Desiderius Erasmus is considered the father of Humanism. Erasmus was someone who actually opened up and accepted human virtues as told in the Bible, but his sadness at seeing the behavior of the conflicting religious leaders in Europe at

his time, caused him to shift even further to reject the divine things in the Bible which he called superstitious views church customs, which were generally too dogmatic and authoritarian at that time (Waruwu et al., 2020).

As a person who lived in an atmosphere of religious reform in Europe, Erasmus was sad to see the lives of the opposing Christian sects. That fact influenced his view of the Bible preached by the warring parties at the time. That is why, it is understandable that in the end he chose Humanism as a choice of way of life which was considered more human than the schools that existed at that time. Here we can see that Humanism returns humans to the sense of humanity. However, it is different from the humanity in religion. In Humanism, humanity is an attempt to find values that are pursued by means and the potential of humans themselves. Human values are the result of the freedom and good efforts of humans themselves. The influence of humanism can be seen in the change in the view of life that is more concerned with the life of the world, as well as respecting humans as creatures with dignity and rational superiority. Individually humans are able to make decisions, set goals and move towards those goals. In short, change occurs in a spirit of humanism that believes in human potential, a passion for continuous research with an emphasis on research and careful observation (Absor et al., 2020).

Erasmus was a famous humanist and an amazing scientist. He composed satire against "Old Ignorance" with "New Science". His satire directed to the practices that went wrong in the church at that time, namely the vicious life of the Paus and many clergy, the state of the monasteries, and the obscurity of Medieval scholastic theology. Erasmus himself wanted a peaceful reform (Nurul Hidayat, 2020).

Erasmus argued that true religion does not depend on dogma, ritual or clerical power. Instead, he stated clearly and simply that everyone had direct access to the Bible, from the wise and great to the poor and simple. Erasmus's humanism emphasized tolerance, kindness, and respect for human rationality. Despite vehemently criticizing the church, Erasmus exerted his mind precisely to explore the essence of faith and morality (Nurul Hidayat, 2020).

In addition, Erasmus became one of the people who contributed greatly to the church reform movement. The movement was led by Martin Luther. Thus Erasmus laid the foundation for the Protestant Reformation. As the saying goes: "Erasmus spawned it and Luther hatched it." Luther used the Greek edition of the New Testament that had come out of Erasmus' hands. Erasmus also criticized the vices in the church and advised the Paus to take church reform measures. Erasmus wanted to reform the church in a gentle way like a humanist and not by means of violence. He wants to renew the church by staying in the church (Nurul Hidayat, 2020).

Until 1524, Erasmus sympathized with Luther's reform movement, but from that year until his death, he became a reactionary conservative. In a letter in 1519 to the Archbishop of Mainz, Albrecht, he wrote: "Luther was a complete stranger to me and I had no time to read his books except to skim a few pages. Luther has written to me in a true Christian tone and as I thought. I have replied to him advising not to

write anything against the papacy or foster intolerance, but to teach the Bible from a pure conscience." (Junihot Simanjuntak, 2021).

The History oh The Development of Humanism

The term humanism comes from humanity, which means human education. In Yunani it is called Paideia. This word was known in the time of Cicero and Varro. The humanism in the mid-14th century AD was a philosophical movement that arose in Italy and then expanded throughout Europe. Humanism asserts that man is the measure of all things. Pico, one of the figure of humanism, said, "Humans are given freedom of choice by God and make him the attention of the world. Therefore, in that position he is free to see and choose the best". In essence, Humanism is a term for a variety of different ways of thinking that focus themselves on common solutions to problems or issues that have to do with humans. Humanism has become a kind of ethical doctrine whose scope is extended to include all human ethnicities, as opposed to traditional ethical systems that only apply to certain ethnic groups (Absor et al., 2020).

The Christian concept of human was born with a certain philosophical and historical background. Various views of humanity have always challenged and demanded the attitude of Christians throughout the ages. Today, there are so many competent Christian thinkers trying to make a personal synthesis without conflict with the principles of Christian belief and humanism. Today's in the world and modern society, the faithful in general and Christians in particular are challenged by non-Christian "secular" humanism, particularly modern agnostic and atheistic humanism. The two forms of humanism become partners of contemporary Christian dialogue (Kadarmanto, 2018).

As a religion that is humane and truly human, Christianity is closely related to humanism. Christian humanism is not only based on a certain concept of man but especially refers to its main principle, called the incarnation. The Church bases that the mystery of human only can be understood in the mystery of the incarnation. Of course, the Christian faith is not absolutely opposed to all forms of humanism. However, Christians do not accept humanism which requires humans to be separated from God and make their nature end in themselves. Through dialogue humanists and Christians can learn from each other as well as about themselves in order to improve human life situations (Kadarmanto, 2018).

The next development occurred in the 18th century, this period of development was entered into the enlightenment period led by J.J Rousseu, he prioritized the view of human natural development. In the 20th century there was the development of humanism which is a protest movement against the domination of forces that threaten the existence of human values that exist in humans in the modern era. Existentialist philosophical thought states that humans have a unique existence themselves, which is different from one human to another. In this case, humans are studied on individualism (Kadarmanto, 2018).

This existentialist philosophy was later developed in the world of education because the function of education is to

provide an authentic process of human development. Authentic humans are humans in their personality have the responsibility and self-awareness to face the problems of life in the modern world. Both schools provide developments in the flow of humanism education philosophy. Humanism was originally used as a stance among thinkers which is now in line with the thinking about humans that are developing now which considers humans as identities to achieve success in life in the world (Kadarmanto, 2018)(Junihot Simanjuntak, 2021).

Desiderius Erasmus was instrumental in making Humanism during the Renaissance an international movement. Humanism today is very influential in world culture and is widely embraced by people because of its nature that gives place and upholds human dignity. Especially when it is realized in the Middle Ages, the domination of religion was so great that ordinary people seemed to have no meaning and their lives were regulated by religious and state figures. Humanism has raised humans from the ignorance of their times and opened the way for humans so that can develop their intellectual abilities (Alkitab et al., 2019).

Over the time, humanism has developed into a cross-cultural and universal movement, in the sense of various attitudes and ethical qualities of political institutions that aim to fortify human dignity. Even though humanism is an “understanding” because of the use of the word ism, the word humanist will still have a positive meaning in the sense of fighting for universal human values to maintain and develop human dignity towards the perfection of an independent life without colonialism (Walean et al., 2018).

Humanism itself, besides recognizing the tragic dimensions of human existence, emphasizes the ability of humans to transcend themselves worldly reality and realize their nature. Humanism also supports education, and the development of human consciousness and potential, themes reflecting humanistic psychology along with other characteristics that take into account human and personal values, responsibilities and unique experiences of the individual (Kadarmanto, 2018)(Junihot Simanjuntak, 2021).

The connection with these human values is Abraham Maslow, a humanistic psychologist from Brooklyn, in Duane Schultz’s book states that in the humanistic view, humans have more potential than what they can achieve. It is further explained that if we can release that potential, then each individual can achieve the ideal state of existence what he finds in self-actualizing people (Absor et al., 2020).

Although humanism is mostly a secular movement, humanism in Italy is not an anti-Christian movement. Although humanists often discuss moral issues in an entirely secular way, when they discuss religious and theological issues, they do not challenge Christian beliefs or ask the validity of the Bible. At that time what they were attacking was scholastic philosophy whose arguments were too thorough and preoccupied with trivial matters. Instead, they emphasized a purer form of Christianity, based on direct study of the Bible and writings by the church fathers. The humanists also do not necessarily become atheists, but on the contrary, they find meanings that are more basic than religiosity, morality or morality (Ruhupatty, 2021).

Humanism in The Enlightenment Era (Renaissance)

The word Renaissance comes from the Latin “*renaitre*” which means “back to life” or often articulated “born again”. The definition of renaissance is concerned with the birth or revival of classical Yunani and Roman culture in the life of western society. In a more specific sense, the Renaissance is defined as a historical period which the development of western culture entered a new period in all aspects of human life such as science, technology, art in all branches, the development of belief systems, the development of political systems, institutions, forms of society. new belief systems and so on. Renaissance has an important meaning in the history of western culture. The Renaissance was a time of power, awareness, courage, extraordinary intelligence, freedom and often these had no limits (Kristeller, 2021).

Human renaissance is characterized by the possession of knowledge that more than one, which means mastering many sciences. Religion became a matter only about the individual, while people’s attention during the renaissance was more devoted to the world. During the renaissance, humans lived freely. Human freedom is a central theme of renaissance humanism. As Pico said about human dignity, “*How exactly does human dignity have the power and freedom given by God*”. Renaissance humanists who originated and developed in the Christian tradition argued that through classical literature it was possible to regenerate the spirit of freedom that humans had in classical times and was lost in the Middle Ages because of the great authority of the church. Church authority is seen as limiting and dwarfing human knowledge and freedom (Kristeller, 2021).

The Development of Humanism During The Renaissance

During the renaissance a new human thought developed and was separated from the contextual life of the church. One of the thoughts that developed during the renaissance was humanism. Therefore, the renaissance era is often referred to as the era of humanism. The meaning of this expression is that humans were raised from the Middle Ages. In medieval times, humans were considered less valued as humans (Zimran, 2020). At that time righteousness was measured by the church (Christian view), not according to the measurements made by human. Humanism requires the measurement to be from humans. Because humans have the ability to think, humanism considers humans to be able to regulate themselves and the world (de Gruchy, 2018)(Spitz, 2021).

The purpose of education is directed at the formation of brave, free and happy human beings. Brave is defined as a human believing in himself, not obeying God’s power as in medieval times. Brave also to get the fame that has been aspired by philosophers in the days of Yunani and Rome. Freedom means being free from the of church and tradition bond. Happy means showing oneself to worldly pleasures not to the hereafter as in the Middle Ages. The widespread influence of humanism in school organization is people argue that the state should intervene in the management of schools. The influence in determining the subject matter consists of

liberal arts, plus natural science, drawing and poetry (Darmawati Gea et al., 2021)(Junihot Simanjuntak, 2021).

Talking about the Renaissance period means that we are also talking about humanism because both can influence and complement each other. When we talk about humanism it means we are also talking about the renaissance. Because humanism is behind the emergence of the renaissance. Humansime was welcomed openly by society at that time. This is certainly not weird, because humanism gave rise to ideas about humanity, brotherhood, nationalism, even if studied in depth, as a humanitarian movement actually only developed during the renaissance era, especially with regard to the awakening of the interest of the educated to study classical writings that was used as an intellectual awareness movement to revive Yunani-Roman literature (Absor et al., 2020).

The presence of humanism during the renaissance period aims to revive a sense of humanity. Humanism was increasingly popularized by Cicero with the meaning of educated human beings, while during the renaissance it seemed to mean humans who were educated in classical Yunani and Roman culture which emphasized the importance of various fields of study centered on humans. In subsequent developments, humanism which tries to fully or as much as possible to realize its human career in the world, is closely associated with secularization which means affirmation of God, later appearing in the form of deism, agnosticism and atheism (Absor et al., 2020).

Another view also explains that the growth and development of humanism during the renaissance was interpreted as a statement of a view of life that acknowledged the existence of God with piety and included the intellectual attitudes of the ancient pagan world. Humanism is interested in aesthetics, because it sees the use of historical knowledge and believes that the main task of human is to enjoy his life wisely and serve his society actively. In conclusion, humanism restores the balance in the Middle Ages and has more attention in the afterlife. Humanism emphasizes fulfillment in this world rather than preparation for heaven in the future. This understanding has a spiritual aspect too, but reflects a society that is more concerned with world problems (Alan Jacobs, 2018).

Humanism during the Renaissance had the characteristics of being a model of education that viewed humans according to their dignity and worth, placing all the potential that exists within humans to be explored and developed. Intellectual and rational are the characteristics of Renaissance Humanism. On the other hand, in line with this, Jonathan H. Kim saw that the overall goal of Renaissance education was to increase awareness of human values, dignity and capabilities, so that Renaissance educators focused on developing individuality through a humanist lens, with the main emphasis being on transformation of human existence rather than the mere transmission of knowledge. In line with the overall goal of the Renaissance humanists, Robert Boehlke also saw Christian humanists as having the same spirit. Boehlke puts it this way: Humanists intend to study ancient texts in Yunani and Ibrani because they want to emphasize human dignity as human

beings and not as objects of salvation. They wanted to combine piety rooted in the Christian faith with Yunani ideals that put humanity first, called independence and self-interest, the thirst for knowledge, the search for a lifestyle that was tempered according to personal beliefs and not determined by the power of any human institution, including the human body of the church (Robert, n.d.).

The idea of humanism here seems clear that it wants to show the beauty and uniqueness of humans as God's dignified creation. This humanism approach is known by its slogan, called *ad fontes*, which is a hallmark of the reforms in the Middle Ages. This slogan reminds us to return to the original sources, such as the Bible and the writings of the patriarchs. The slogan *ad fontes* means a return to the legitimate documents of Christianity namely the patristic writers and most importantly the Bible. This was also accompanied by the awakening of humanists who had a passion for researching Bible truths and made a great contribution to the renewal of the church. The reformers echoed the cry of the humanists, "to return to the sources (*ad fontes*)," back to the golden age of the church in order to regain its freshness, purity and vitality in the midst of an age of stagnation and corruption. Returning to the source of truth (the Bible) and becoming a humanist, is one of the right steps and principles to restore the "stagnation" of the church or Christian educational institution. This means requiring God's people to remain faithful and obedient to God's word (the Bible), and to respect intellectuals and scholarship. The spirit of humanism in the end made a tremendous contribution to the Reformation. Thus we can see that renaissance humanism is a path prepared by history in welcoming the Reformation breakthrough that occurred in the church and world community at that time. Bernd Moeller is right, "*no Humanism, no Reformation*", which is emphasized again in Mark A. Noll's terms, "*If Erasmus had not piped, Luther had not danced*"(Kadarmanto, 2018).

Humanism and Christian Religious Education

In this section, we will discuss the concept of education in the flow of humanism and discuss the relationship between humanism and Christian religious education, which the author tries to describe below.

Education in The Perspective of Humanism

Basically, the aims of the education is to help humans to get their full human existence. Education also aims to make humans better in living life. The element that most distinguishes humans from animals is the gift of reason that has been given by God. Thus only humans experience the educational process (Nur Zaini, et al., 2021). (Darmawati Gea et al., 2021) As creatures are given reason to think, education will certainly be a way for humans to maximize the given potential. Education is the basis for human behavior and action in the process of living in society in the context of the life they experience. So it is expected to be able to live in balance. Education is not only a process of transfer of knowledge, but education is a human ability to recognize his own potential and be able to develop that potential, so that in the end humans with their abilities and awareness become free

and independent human beings (Mohammad Chowdhury, 2021).

Basically, since humans are born the potential for learning already exists, and if we refer to the theory of cognitive development as developed by Jean Piaget, that human cognitive development in this case learning has emerged since he was born in this world. At this early stage, Piaget called it the sensorimotor stage of development. According to this sensorimotor, infants construct an understanding of the world by coordinating their sensory experiences (such as seeing and hearing) with their motor (muscle) movements (reaching for touch) hence the term sensormotor. The beginning of human learning that has existed since he was born will continue to develop until the age of maturity and will continue to develop as long as the human or individual can develop the potential that exists within him. Humans in the learning process are not only influenced by innate factors (genetic) but also influenced by their environment (external) (Chalkiadaki, 2018).

Humanism believes that the human within him has the potential for healthy and creative development and if people are willing to accept responsibility in their own lives, they will realize their potential, overcoming the strong influence of parental education, schooling and other social pressures. In the context of education, the humanism approach is increasingly being initiated by several alternative education experts. The rise of dehumanizing practices in education has made this humanism approach widely adopted in the world of education, both in terms of paradigms and applications. Education today no longer considers students as objects but vice versa. It is time for the implementation of education to focus on optimizing the potential of students. Teachers in a humanistic context are positioned as facilitators for their students. The role of the teacher in the learning process is no longer as a person who knows everything without seeing the uniformity of potential and actual talents possessed by students. This is what characterizes humanistic education, viewing humans positively as a unified whole that has great potential to be developed (Kristeller, 2021).

In the perspective of humanism, the learning process is not on how to “teach” but rather on how to “create learning situations” that will make students experience the learning experience itself. With an approach like this it will be possible for students to understand the meaning of learning, this is actually the essence of a “liberating” humanist education (Ruhpatty, 2021).

Relationship of Humanism (Humanities) with Christian Religious Education

In the above, the author has discussed how humanism grew and developed during the renaissance period and indeed during this renaissance the term or view of humanism itself emerged. We need to know, the humanists are scientists or experts on Greek and Latin literary texts. Humanity is education based on humanistic studies or the humanities, namely a curriculum that emphasizes the subjects of grammar, rhetoric, history, poetry and philosophy. During the renaissance period, most humanists were religious. So their concern is to “purify and renew Christian education” not to

abolish it. With this education, people are expected to become complete and free human beings. Renaissance humanism also inspired a love of learning and a “true love of books”, so humanists built book collections and university libraries began to be developed. Over time, the term humanities became synonymous with the term liberal arts or humanities in America. This classical educational program was continued as the basis of education in the 1st and 19th centuries (Zovko & Dillon, 2017). According to Soedjatmoko, the objectives of humanities education in Indonesia are as follows:

- Understanding of Indonesian history and its relation to world history.
- A thorough introduction to national culture, regional culture of origin and other regional cultures in the archipelago.
- Mastery of Indonesian both written and oral and at least one regional language.
- Ability to understand at least one foreign language and the culture in which it is spoken.
- The ability to enjoy and make educated judgments about works of art. In Indonesia, there are so many works of art that continue to develop and this is in accordance with the meaning of humanism itself.
- Ability to analyze and assess ethical issues, general policy issues and issues of value, particularly those involving knowledge and technology.
- Ability to carry out responsible criticism

(Aruanlele, 2020)

Humanism shows a continuous educational process that leads to more and more human perfection. There are several important agendas in overcoming crises in the life of the nation and state, called through value education, moral education, character education and character education. And that is also the main goal of Christian religious education in the midst of society and the church to build morals and morals so that they are similar to the image and characteristics of Christ (bnd. Filipi 2:5-11). So that in Christian religious education it can become a space for the creation of education that liberates the true “humanizing human”, so that the essence of human freedom is not hampered, because basically all humans are given freedom.

Implications of Humanism Education on Christian Religious Education

The educational model of Humanism during the renaissance shows an educational process that continuously leads to more human perfection. In the perspective of the history of the PAK, humanism experienced several quite complex obstacles during the Enlightenment period. However, the essence of the heritage of true human values continues to be divided and embodied which has been transformed in the world of Christian religious education.

One of the important agendas in overcoming the crisis in the life of our nation and state is value education, moral education, character education, education on norms prevailing in society and Christian religious education can play a very important role to support this. the. To produce human beings

who are moral and have character and have character based on Christian and human values, Christian religious education can be a very important forum in terms of interpreting it through educating the younger generation to apply and express the values of life and the nobility of the human soul in everyday life as God's creation. Humanizing humans in a sense that is relevant to Christian religious education aims to understand the Lord Jesus' commands related to the law of love as written in Matius 22: 37-40; Markus 12:28-34; Lukas 10:25-28. Christian religious education must continue to develop along with the times. Enabling people to be sensitive to the context and struggles of the nation and to answer the needs of believers.

There are four things that become the task of educators in order to create an appropriate Christian religious education when formulating with the heritage of the concept of Humanism itself.

- The Bible is the foundation of Christian education. All truth that exists is from God. The source of God's truth is the word of God contained in the Bible. The whole truth of the world must be tested by the truth of God.
- The importance of Christian religious education as an umbrella for students from humanism indoctrination by exposing false teachings and instilling Christian faith values centered on the life and teachings of Christ.
- The teaching of humanism does not limit the students to express themselves and actualize themselves to be humane.
- Christian religious education is an ideal place to instill human values that can elevate human dignity to a higher place.

IV. CONCLUSION

The author concludes that humanism is a school or view of life that existed during the Renaissance. Humanism basically teaches humans that all humans are the same (there are no barriers), which are part of the world and God's creation. The emergence of humanism is not anti-Christian, but if you look at its development in the 21st century, the impact is that many humanists think secularly or even become atheists, because they think that human freedom is above all else. In this writing, the author recommends the following things that can be used by educational institutions or Christian educators in the 21st century, among others: Learning and using branches of humanism knowledge in preparing the Christian Educational Religious curriculum can provide broad insights for educators in helping students to live in the context of a pluralistic society where they will be faced with various differences but uphold human values, so that there is no barrier that distinguishes one from another. The application of the view of humanism in the Christian Educational Religious can not only help deal with conflicts based on differences but can also help unite humanity based on human values itself. Christian Educational Religious needs to raise new research in the 21st century where the order of human life in general is experiencing a crisis of human values which is quite complex so that Christian Educational Religious can provide the right

solution through curriculum design that can answer the challenges of discriminatory issues and freedom issues. plural for everyone.

REFERENCES

- Absor, N. F., Armiyati, L., Pangestika, V. P., Maulida, C. Z., & Riliani, T. F. (2020). Tumbuh dan Berkembangnya Humanisme Pada Masa Renaisans Abad Ke 14 Sampai 17. *Alur Sejarah: Jurnal Pendidikan Sejarah*, 4(1), 214–221.
- Alan Jacobs. (2018). *The Year of Our Lord 1943: Christian Humanism in an Age of Crisis*. In *Oxford University Press*.
- Alkitab, I., Rohani, F., Reformasi, E., Katarina, G., Putu, I., Darmawan, A., Satya Wacana, K., Tinggi, S., & Simpson, T. (2019). Implikasi Alkitab dalam Formasi Rohani pada Era Reformasi Gereja. *EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani*, 3(2), 81–93. <https://doi.org/10.33991/EPIGRAPHE.V3I2.85>
- Aruanlele, Y. (2020). *Implementasi Pemuridan Kontekstual Untuk Meningkatkan Profesionalisme Guru PAK Dalam Mengembangkan Kecerdasan Spiritual Peserta Didik*. <https://doi.org/10.31219/OSF.IO/GNQ39>
- Chalkiadaki, A. (2018). A Systematic Literature Review of 21st Century Skills and Competencies in Primary Education. *International Journal of Instruction*, 11(3), 1–16. <https://doi.org/10.12973/iji.2018.1131a>
- Darmawati Gea, L., Putu Ayub Darmawan, I., Tinggi Teologi ATI Anjungan Pontianak, S., & Tinggi Teologi Simpson Ungaran, S. (2021). Tantangan Humanisme bagi Pendidikan Agama Kristen Abad 21 dan Tanggapi Teologisnya. *Jurnal Shanan*, 5(1), 1–14. <https://doi.org/10.33541/SHANAN.V5I1.2621>
- de Gruchy, J. W. (2018). Christian humanism, progressive Christianity and social transformation. *Journal for the Study of Religion*, 31(1), 54–69. <https://doi.org/10.17159/2413-3027/2018/V31N1A3>
- Each, W., Palmer, J. A., Education, E., Commission, I., Editors, A., Bresler, L., & Cooper, D. E. (n.d.). *No Title*.
- Fisher, J. (2016). Being Human, Becoming Whole: Understanding Spiritual Health and Well-Being: <https://doi.org/10.1177/002196570004300307>, 37–52. <https://doi.org/10.1177/002196570004300307>
- Junihot Simanjuntak. (2016). Psikologi Pendidikan Agama Kristen. In *Penerbit ANDI*.
- Junihot Simanjuntak. (2021). *Filsafat Pendidikan Dan Pendidikan Kristen*. PBMR ANDI.
- Kadarmanto, M. (2018). *Humanisme, Reformasi Dan Pendidikan Dalam Protestantisme Awal Dan Implementasinya Dalam Mendidik Guru Kristen Di Era Global*. <https://doi.org/10.31227/osf.io/j9dz8>
- Kristeller, P. O. (2021). II. The Moral Thought of Renaissance Humanism. *Renaissance Thought and the Arts*, 20–68. <https://doi.org/10.1515/9780691214849-004/HTML>
- KRISTINA, K. (2021). *PERKEMBANGAN AGAMA KRISTEN DI EROPA PADA MASA PAULUS*.
- McGrath, A. E. (1999). *Sejarah Pemikiran Reformasi*

- (Jakarta). BPK Gunung Mulia.
- Mestika Zed. (2008). *Metode Penelitian Kepustakaan. Yayasan Obor Indonesia*, viii + 94 hal.
- Mohammad Chowdhury. (2016). *Emphasizing Morals, Values, Ethics, And Character Education In Science Education And Science Teaching*. The Malaysian Online Journal of Educational Science.
- Mosciatti, R. (2018). *Oneself as a Universe: Post-Humanism, Cosmopolitanism, and Contemporary Italian Thought*.
- Mulyana. (2016). Humanisme dan Tantangan Kehidupan Beragam. *Religious: Jurnal Agama Dan Lintas Budaya*, 1(1), 41–51.
<https://doi.org/https://doi.org/10.15575/rjsalb.v1i1.1382>
- Nurul Hidayat. (2020, September). *Desiderius Erasmus Dengan Segala Kiprahnya*. *Pewarta Nusantara*.
- Robert, R. (n.d.). "The Reformation, Humanism, and Education: The Wittenberg Model for Reform." *Concordia Journal*.
- Ruhupatty, C. (2021). Dekonstruksi Derrida terhadap Humanisme Barat. *Dekonstruksi*, 4(01), 38–58.
<https://doi.org/10.54154/DEKONSTRUKSI.V4I01.58>
- Sonny Eli Zaluchu. (2020). STRATEGI PENELITIAN KUALITATIF DAN KUANTITATIF DI DALAM PENELITIAN AGAMA. *Jurnal Teologi Injili Dan Pembinaan Wrga Jemaat*, 28–38.
- Spitz, L. W. (2021). The Third Generation of German Renaissance Humanists. *Aspects of the Renaissance*, 105–122. <https://doi.org/10.7560/736771-008>
- Verdianto, Y. (2020). Hermeneutika Alkitab Dalam Sejarah: Prinsip Penafsiran Alkitab Dari Masa ke Masa. *Mitra Sriwijaya: Jurnal Teologi Dan Pendidikan Kristen*, 1(1).
<https://doi.org/10.46974/MS.VIII.2>
- Walean, J., Dalam Sejarah Pemikiran Pedagogis Kristen, K., Walean STT Bala Keselamatan Palu Jl Merpati, J., & Palu, A. (2018). KATEKETIKA DALAM SEJARAH PEMIKIRAN PEDAGOGIS KRISTEN. *Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 2(2), 105–114.
- Waruwu, M., Tinggi Teologi Salatiga, S., & Tengah, J. (2020). Mengkritisi Gerakan Zaman Baru secara Teologis. *Voice of HAMI: Jurnal Teologi Dan Pendidikan Agama Kristen*, 3(1), 14–27.
- Zaini, N., Al Fattah, S., & Artikel, R. (2019). KONSEP PENDIDIKAN HUMANIS DAN IMPLEMENTASINYA DALAM PROSES BELAJAR MENGAJAR. *Karangan: Jurnal Bidang Kependidikan, Pembelajaran, Dan Pengembangan*, 1(01), 62–72.
- Zimran, A. (2020). The theological value of autonomy. *International Journal of Constitutional Law*, 18(3), 687–713. <https://doi.org/10.1093/ICON/MOAA060>
- Zovko, M. É., & Dillon, J. (2017). Humanism vs. competency: Traditional and contemporary models of education. *Https://Doi.Org/10.1080/00131857.2017.1375757*, 50(6–7), 554–564.
<https://doi.org/10.1080/00131857.2017.1375757>