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Demikianlah Yesus berkeliling ke semua kota dan desa, Ia mengajar dalam rumah-rumah ibadat dan memberitakan Injil Kerajaan Sorga serta melenyapkan segala penyakit dan kelemahan. [Matius 9:35]

Development of the Christian Education Curriculum Model in the Era of the Asean Economic Community (AEC)

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Abstract

The Asean Economic Community is currently taking place in Asean countries in various forms of cooperation which can be seen in various fields such as Economy, Education, Services, Labor and Trade. This is an opportunity as well as a challenge for every nation involved in it and especially for the Indonesian people. Opportunities and challenges must be addressed and faced immediately. If not, the consequences can be detrimental and not beneficial. Improving the quality of good education must be owned by the nation's children in facing the AEC as the key to success. Various polemics may occur as a result of the Asean Economic Community. In response to this, the Christian Religious Education (CHRISTIAN EDUCATION) curriculum really needs to be developed properly in order to be able to form a young generation of Christians who are able to compete competitively by having the ability to adapt without destroying their Christian faith. This research was carried out with descriptive qualitative methods to display comprehensive information so that give accurate information in accordance with the topic raised.

Keywords: Curriculum, Christian Religious Education (Christian Education), ASEAN Economic Community (AEC)

INTRODUCTION

Indonesia is an archipelago that stretches about 5,000 kilometers of the Indian and Pacific Oceans and covers three time zones from its west to its eastern tip. It consists of 17,508 islands, of which only about 6,000 are inhabited, it is also the fourth largest country in the world, with a widely spread population of more than 250 million. Indonesia is also a country that has the 16th largest economy in the world, and the largest economy in the Association of Southeast Asian Nations (ASEAN). As one of the world's major emerging market economies, Indonesia is a member of the G20 economic group. Indonesia's strategic location, the Strait of Malacca, which connects the Indian and Pacific Oceans, has made Indonesia satisfied with world trade. In addition, Indonesia is rich in natural resources,

minerals, oil and fertile agricultural land. Being a country that has natural resources, Indonesia has become an attraction for foreign traders and investors. With the current Asean Economic Community in Asean countries in various forms of cooperation which can be seen in various fields such as Economy, Education, Services, Labor and Trade, it is one of the challenges in the education and spirituality sector for Indonesian people who are Christian.

The ASEAN Economic Community (AEC) is the result of an agreement on the ASEAN economic program to improve the economic stability of the people in the ASEAN region. This is part of the ASEAN organization's 2020 vision regarding the ASEAN economy. The result of this agreement will make the flow of goods freer, investment, labor and services among ASEAN members will be freer (free market). So that from the transaction activities between members of the AEC, each member country must ultimately prepare the potential of Natural Resources (SDA) and Human Resources (HR) to be ready to face the new climate of market competition.

The AEC program that has been launched by Asean countries, including Indonesia, must respond with alacrity. One of the responses is to prepare reliable human resources through good education, so that the community, especially Christians in Indonesia, can compete and maintain their faith in the dynamics of the AEC.

THEORY

Society Of The Asean Economy (Aec)

The AEC was formed on the basis of the increasingly rapid relations between countries in regional areas on every continent of the world. ASEAN realizes that if it does not consolidate its economy in its region, it will experience further disparities with other countries. To help achieve ASEAN economic integration through the AEC, a AEC Blueprint was created which contains four main pillars, namely (1) ASEAN as a single market and a single production based supported by elements of free flow of goods, services, investment, educated labor and more capital flows. free; (2) ASEAN as a region with high economic competitiveness, with elements of competition regulations, consumer protection, intellectual property rights, infrastructure development, taxation and e-commerce; (3) ASEAN as a region with equitable economic development with elements of small and medium enterprise development, and ASEAN integration initiatives for the countries of Cambodia, Myanmar, Laos and Vietnam; and (4) ASEAN as a region that is fully integrated with the global economy with elements of a coherent

approach to economic relations outside the region, and enhancing participation in global production networks.

Furthermore, in 2015, ASEAN member countries have approved the ASEAN Economic Community Blueprint 2025. The AEC Blueprint 2025 will be built on the 2015 AEC Blueprint which consists of five interrelated and mutually reinforcing characteristics, namely: (a) an integrated and integrated economy full; (b) a competitive, innovative and dynamic ASEAN; (c) Increasing connectivity and sectoral cooperation; (d) a resilient, inclusive, and people-oriented and people-centered ASEAN; and (e) global ASEAN.

It is against this background that the 2015 AEC sets its goal to improve the welfare of ASEAN which has characteristics as a single market and production base, a more dynamic and competitive ASEAN region, has equal development, and accelerates economic integration in the ASEAN region and with regions outside ASEAN.

Furthermore, we can see the benefits of the AEC for Indonesia and other ASEAN countries, namely: 1. Facilitating the export of production products, 2. Facilitating the import of raw materials between AEC member countries, 3. Making it easier to get investment, 4. Opening employment and welfare of the people.

We can clearly see that the ASEAN Economic Community (AEC) is a common market community created by ASEAN to integrate the economies of its member countries. AEC is the realization of the ultimate goal of economic integration in the ASEAN region. If the AEC is realized, it is hoped that ASEAN will have a free movement of goods, services and investment as well as a freer flow of capital and skills.

Furthermore, for producers from each member country it will be easier to sell their products to other countries that are members of the AEC. This AECns that producers will have a bigger market and a wider variety of potential buyers and will make it easier to find investors. AEC also makes it easier for producers to buy raw materials for their production activities more easily and cheaply. For example, jewelers can more easily buy precious stones from Myanmar, one of the largest producers of precious stones such as jade. By facilitating economic activity, the AEC will facilitate the opening of new jobs in Indonesia and other ASEAN countries. This employment can then improve people's welfare.

Christian Education Curriculum Development

Etymologically, the curriculum comes from Greek, namely *curir* which AECns runner and *curare* which AECns a place to race. So, the term curriculum

comes from the world of sports in Ancient Roman times in Greece, which AECns the distance that must be traveled by runners from the start line to the finish line.¹ From this explanation, the curriculum is a collection of several values that are instilled in students to form their principles of life in the cognitive, affective and psychomotor domains. With this background, the curriculum is a very important part in the world of education because it delivers students in accordance with The vision that was launched. The curriculum needs to be developed because of the rapid changes in all sectors of community life, therefore the curriculum needs to be developed to accommodate the expected development so that students can adjust to the times properly. Therefore, there are several things to consider in curriculum development, namely: 1. National policy as an effort to realize integrated points in the GBHN, especially with regard to the national education system. 2. Education policies in the context of realizing the National Education System Law (UU) number 20 of 2003) which states that the curriculum occupies a central position. 3. Developments in science and technology are in sync with the needs of development and meet the needs of the education system in an effort to utilize, develop and create science and technology. 4. Needs, demands, aspirations and problems in a community system that is dynamic, and changes rapidly today and in the future. 5. Professionalization and functionalization of workforce in the field of quality curriculum development and educational technology and capable of working with other elements of professional workforce. 6. Efforts to foster disciplines of curriculum development and educational technology related to efforts to foster other disciplines, as well as fostering educational sciences in particular.²

The Christian Religious Education curriculum needs to be developed with the above principles to adapt Christian religious values to the times so that future generations of Christians are able to actualize themselves with high competence and remain firm in the values of the Christian faith. The reconstruction of the CHRISTIAN EDUCATION curriculum has always been a necessity because the social, economic and political system of society has never been stable. The community has undergone a process of assimilation due to advances in science and technology.

METHOD

The method used in this research is descriptive qualitative research methods. The data collection technique was carried out in two ways, namely First, the literature study method by looking for various literary works and other reliable

¹ H Langgulang, "Manusia Dan Pendidikan," Suatu Analisa Psikologi dan Pendidikan, Jakarta: ... (1986).

² Oemar Hamalik, Dasar-Dasar Pengembangan Kurikulum, Bandung: Remaja Rosda Karya, 2008.

sources related to the research topic. Of course, using supporting literature as the basis for writing from various sources that support the significance of this research such as educational books, journals and so on.

RESULT AND DISCUSSION

The condition of the world economy which is increasingly wide open along with the increasingly sophisticated technology brings greater changes in every line. In the midst of an increasingly liberal global economic climate with diminishing world trade barriers, ASEAN countries have to adjust.³ Against this background, the ASEAN organization agreed to build a strong consolidation among its member countries so that social gaps do not experience great imbalances, so the ASEAN Economic Community (AEC) was formed. Achievements are made through five pillars, namely: free flow of goods, services, investment, skilled labor and freer flow of capital.⁴ This policy creates an increasingly intense relationship between countries, which will be accompanied by higher corporate or personal relations between citizens. In supporting liberalization or exemption in the service sector related to the circulation and movement of skilled workers, ASEAN member countries agreed and signed an MRA (Mutual Recognition Agreement) on November 19, 2007 which was based on justice. There are several basics of MRA including; 1) The country of destination must recognize the professional sector as well as the various training content obtained by skilled workers from the sending country or country of origin, 2) The country of origin of skilled workers is given the authority to accept and certify the qualifications of workers in the form of certified training, 3) Recognition of workers skilled work, determined by the country of origin and country of destination on the standards and rules that can be applied by each country.⁵

The spirit of cooperation that has been built is a challenge for the whole world of Indonesian education, especially Christian Religious Education, to prepare competitive human resources. The dynamics of competition will be tighter so that it requires a more open education model with values that promote social pluralism. According to Lina Nashihatun Nafidah, Indonesia has the largest population, namely 40% of the total ASEAN population, which makes it possible to become a productive and dynamic economic country in controlling the market

³ Anung Pramudyo, "Daya Saing Sumber Daya Manusia Indonesia Menghadapi Masyarakat Ekonomi ASEAN," *Jurnal Bisnis Manajemen dan Akuntansi* (2015).

⁴ Ibid.

⁵ Pudjo Utomo, "Kesiapan Sumber Daya Manusia (Tenaga Kerja) Bidang Konstruksi Di Indonesia Menghadapi Masyarakat Ekonomi Asean," *Urmal Ilmiah Ilmu Hukum Qistie* (2014).

and investment.⁶ With this situation, the curriculum designer should anticipate the interaction process that will occur across countries, races, ethnicities, socially and culturally. The youthful generation in this regional association will create a crisis of trust so that their ability to compete in all aspects will be weak.

Therefore, the world of education and specifically Christian Religious Education must intensify the relevant curriculum in accordance with the dynamics of the ASEAN Economic Community (AEC) so that the Christian young generation becomes the subject of economic actors and not objects. The Christian Religious Education curriculum must be designed with the concepts of pluralism. modern. The idea of pluralism-based education emphasizes an education that directs students to have character, positive attitudes, respect and respect for what is different. The importance of developing plural values is because there are still many Christian communities that live exclusively due to the understanding that the process of mixing people across ethnic groups, races, religions and countries will destroy the values of faith.⁷ Society in Indonesia consists of various ethnicities, religions, races, and nations who have different backgrounds in terms of culture, geographic location, and the attitudes of each individual. Therefore, Indonesian society is said to be a plural society, however, Indonesian people still have the same status and position, namely as Indonesian people who have the same rights and obligations as Indonesian citizens, who are required to always be united regardless of the various differences that exist. in order to maintain the integrity of the Unitary State of the Republic of Indonesia.⁸

The dynamics of pluralism are still suspected as having a more dominant negative element. With the launch of the AEC, we can no longer hinder the process of acculturation in the midst of society, therefore the curriculum in Christian Religious Education must be developed to prepare students to understand and accept pluralism. The development of the CHRISTIAN EDUCATION curriculum based on pluralism will foster mutual respect and tolerance so that they will be able to live together in all cultural diversity.

The Christian youth generation must be able to be open to other people's cultures without losing the essence of Christian faith. Able to adapt and communicate his faith in the midst of the ASEAN community. Accustomed to different perspectives in dealing with everything so that he is not closed and pressured by diversity but is able to build relationships that benefit him and

⁶ Lina Nashihatun Nafidah, "PERSEPSI MAHASISWA AKUNTANSI TERHADAP PEMBERLAKUAN ASEAN ECONOMIC COMMUNITY (MEA)," Eksis: Jurnal Riset Ekonomi dan Bisnis (2015).

⁷ Lahagu;Ardianto, "Menyikapi TANTANGAN DAN HARAPAN PENDIDIKAN AGAMA KRISTEN DALAM MASYARAKAT YANG MAJEMUK" (n.d.): 95–115.

⁸ Ibid.

compete well without destroying his Christian principles. Able to accept differences, criticism and even still have sympathy and empathy for others.

CONCLUSION

The ASEAN Economic Community (AEC) as an idea of regional cooperation of ASEAN organizations to improve the standard of living of its people must be welcomed with careful preparation from education actors, and especially Christian Religious Education actors. More dynamic interactions between countries, cultures and increasingly wider races It must be responded by preparing the young Christian generation to understand the pattern of life side by side with a multicultural society so that they are able to compete well without destroying their Christian faith and values. The pluralism-based CHRISTIAN EDUCATION curriculum must be increasingly developed in the Christian younger generation so that it continues to exist in this era. this globalization has never lost its Christian identity.

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