CHRISTIAN EDUCATIONAL MANAGEMENT PARADIGM FROM THE PERSPECTIVE OF THEOLOGY, PHILOSOPHY, AND CONTEMPORARY PRACTICE

Sarjani Jojor Martua Sianturi[1], Binur Panjaitan[2]
[1,2]Institut Agama Kristen Negeri Tarutung
Email : sarjanijojormartuasianturi@gmail.com

Abstract

The paradigm of Christian educational management in the contemporary era is grounded in theological and philosophical foundations that affirm the necessity of orienting all educational management processes toward the holistic formation of the human person according to the values of the Kingdom of God. This study analyzes the paradigm of Christian educational management by integrating theological, philosophical, and contemporary management perspectives. A qualitative approach based on an in-depth literature review is employed, examining sources in the theology of education, Christian philosophy of education, and modern management theory to map the construction and transformation of the Christian educational management paradigm. The findings indicate that theological concepts such as imago Dei, the cultural mandate, and the spirituality of education serve as normative foundations within Christian educational management. The reformulation of the paradigm emerges through dialogue between theological values and modern management theories, producing a managerial approach that is more adaptive, integrative, and aligned with contemporary societal dynamics. This reformulation also carries significant epistemological implications for the aims of Christian education, particularly in strengthening holistic, transformational, and competence-oriented orientations. Furthermore, the paradigm's reformulation signals a notable epistemological shift toward a model of education that is holistic, transformative, and competence-driven while retaining its theological identity. The study underscores the importance of synthesizing faith, rationality, and managerial praxis in advancing Christian educational management in the modern era.

Keywords: Christian educational management, theology of education, philosophy of education, management paradigm, epistemological reformulation.

INTRODUCTION

The Christian educational management paradigm in the modern context is heavily influenced by a theological foundation that emphasizes that management is not merely an administrative activity but an integral part of a spiritual calling. This theological principle requires every Christian educational leader to understand that decision-making is a spiritual act that impacts the growth of the educational community. Sinta, Msiren, Hurmanisa, and Sarmauli (2024) present the example of Abraham as a wise, obedient, and God-oriented leadership figure. Abraham's character, capable of listening to God and acting ethically, serves as a conceptual model for contemporary Christian educational management practices. These values are then contextualized as principles of managerial theology that emphasize integrity, spiritual obedience, and wisdom in every educational policy. Thus, the theological foundation provides a basic direction for constructing a Christian educational management paradigm that is relevant to the complexities of the modern world. From a philosophical perspective, the Christian education management paradigm must reflect holistic educational goals and the formation of mature Christian character. Christian educational philosophy views students as individuals created in the image and likeness of God, thus education must develop all aspects of humanity. Waruwu and Sibarani (2024) emphasized that the vision and mission of Christian Religious Education teachers must be built on the principles of Christian educational philosophy, such as the integration of faith and knowledge, a relationship with God, and moral responsibility. This emphasis demonstrates that the managerial process in Christian schools cannot be separated from efforts to build a strong faith identity. This philosophical dimension also strengthens the management orientation that places values,

ethics, and character at the center of the entire educational process. Therefore, the integration of Christian educational philosophy is an important foundation for developing an authentic and theologically consistent management paradigm. However, in contemporary practice, Christian educational management has undergone a reformulation through the application of a leadership style that is contextual and relevant to the needs of the times. This change is influenced by the demands of modern society, which expects leadership that is adaptive, empathetic, and has a strong spiritual dimension. Despriyantie, Sirnawati, and Sepri (2024) explain that Jesus' leadership style of service, self-sacrifice, and exemplary leadership serves as a transformational model for Christian educational institutions. This type of leadership not only shapes work ethics but also directs managerial strategies to align with the values of the Kingdom of God. The integration of spiritual values and management practices increases organizational effectiveness while strengthening the spirituality of the educational community. Thus, the reformulation of the managerial paradigm goes hand in hand with the need to create a visionary, efficient, and spiritual Christian educational environment.

The reformulation of the Christian education management paradigm is also evident in the way Christian institutions develop non-formal education and pastoral care. This approach emphasizes that educational management is not solely concerned with the formal structure of the school but also encompasses the spiritual development of the community that takes place outside the classroom. Widjaja, Putrawan, and Wijaya (2020) demonstrate that cell groups provide a space for structured and well-managed pastoral care. Through these small groups, Christian institutions implement simple managerial practices that strengthen the faith community while increasing student engagement. The synergy between pastoral theology and management principles creates a comprehensive development model oriented toward spiritual growth. Thus, this non-formal approach broadens the scope of Christian education management toward the formation of a faith-rooted community.

The Christian educational management paradigm, from the perspective of theology, philosophy, and contemporary practice, is strengthened when placed within the context of developments in modern educational technology. The research findings of Binur Panjaitan et al. regarding the effectiveness of ICT-based learning media demonstrate that the educational process can no longer be separated from digital innovation, including in Christian educational institutions. ICT integration not only improves learning outcomes but also presents a more participatory, interactive, and adaptive learning management model to the needs of today's learners. This suggests that the Christian educational management paradigm must shift from a traditional approach to one that takes into account the epistemological dynamics of the digital era, where knowledge is accessed, produced, and understood through technological interactions (Panjaitan et al. 2023).

The epistemological implications of the reformulation of the Christian educational management paradigm are significant because they provide a new direction for the orientation and goals of Christian education. The epistemology of Christian education today relies not only on the authority of revelation but also opens up a dialogue with science and social reality. Sirait (2024) emphasized that the quality of Christian educational institutions is greatly influenced by the extent to which stakeholders understand and consistently apply Christian management principles. An integrative epistemological understanding requires a balance between faith and rationality in educational decision-making. This approach encourages Christian institutions to formulate educational goals that are not only spiritual but also relevant to the needs of modern society. Thus, these epistemological implications enrich the perspective of Christian educational management in addressing contemporary challenges.

The emphasis on the integration of faith and academic rationality demonstrates that the epistemology of Christian education must now holistically integrate theological revelation and modern managerial practices to achieve the quality and vision of Christian education in the contemporary era. Strengthening the Christian education management paradigm cannot be separated from the contextual demands that arise in the digital and global era. Christian education faces new challenges in the form of changes in learning methods, technological developments, and students' needs for digital literacy and 21st-century competencies. Hutapea and Simanjuntak (2023) in their study of the adaptation of Christian education emphasize that educational management must respond to the transformation of digital culture without losing the integrity of faith as its primary foundation. This approach emphasizes that the modern context demands more responsive, creative, and adaptive management of Christian education. In addition to changes in the global context, the Christian education management paradigm is also influenced by the internal dynamics of the educational institution itself, such as organizational culture, spiritual leadership, and the relationship between leaders and the school community. In a study on Christian school culture, Sihombing (2021) demonstrated that leadership based on Christian values can strengthen a school culture oriented toward service, honesty, and collaboration. These findings demonstrate that the reformulation of the

managerial paradigm is not only structural but also touches on relational aspects and the transformation of the character of all stakeholders. The evolving paradigm of Christian educational management also opens up space for the integration of theological perspectives and modern scientific approaches. Nainggolan (2022) emphasized that Christian educational institutions must be able to integrate the disciplines of management, modern pedagogy, and theology to create superior management designs. This integration not only enriches the theoretical framework but also clarifies managerial practices that meet the needs of today's learners. Therefore, the management of Christian education must be conducted scientifically and spiritually. At the same time, the development of the Christian educational management paradigm demands a critical evaluation of the ultimate goal of education itself. Simanjuntak and Silaen (2020) explain that the goal of Christian education must be directed toward the formation of both spiritual character and intellectual competence. This goal emphasizes that Christian education should not merely imitate modern management systems technically but must ensure that every innovation remains aligned with the theological mandate: to form God-fearing individuals capable of meaningfulness in modern society. Thus, the epistemological orientation of Christian education needs to be continually updated to remain relevant.

The reformulation of the Christian educational management paradigm ultimately has important practical implications for the direction of educational institution development. Sinaga (2023) highlights the importance of service-based management transformation (service leadership) as the model most appropriate to the essence of Christian education. This model prioritizes servant leadership, attention to student needs, and moral example. Within this framework, each paradigm reformulation is not merely theoretical but embodied in practice, reflecting Christian values throughout the management process. Such a paradigm marks an effort to harmonize faith, science, and the needs of the times. The ultimate goal is a Christian education capable of responding to contemporary challenges without losing its identity.

Thus, the dynamics of the renewal of the Christian educational management paradigm emphasize that the management of educational institutions cannot be separated from the integration of theology, philosophy, and the demands of modern practice. The development of leadership concepts, institutional management patterns, and educational orientations demonstrates that Christian educational management continues to move toward a more reflective, contextual, and values-based formulation. This transformation requires not only the ability to adapt to changing times but also spiritual depth and clarity of theological vision as a managerial foundation. Therefore, it is important to clarify the conceptual dimensions that shape this paradigm, understand how it has been reformulated, and examine its implications for the orientation of Christian education in the contemporary era. These three aspects then become the main focus in the formulation of the research problem, namely:

1. How do theological and philosophical bases construct a Christian educational management paradigm within a contemporary scientific framework?
2. How has the paradigm of Christian educational management been reformulated along with the development of modern educational management theory?
3. What are the epistemological implications of the reformulation of the Christian educational management paradigm for the orientation and goals of Christian education in the contemporary era?

DISCUSSION
A. Construction of the Theological and Philosophical Basis of the Christian Education Management Paradigm
1. **Integration of theology and philosophy in building paradigms.**

The integration of theology and philosophy is also relevant in efforts to establish a public ethical framework responsive to social change and global dynamics. Moral philosophy provides analytical tools for assessing human actions based on rational principles, while theology offers value orientations derived from religious traditions. The collaboration of the two produces an ethical approach that is not only logical but also grounded in spiritual commitment and transcendent morality. According to Davison (2019), the relationship between rationality and faith can create a more stable ethical structure because they mutually enrich each other in establishing a solid and contextual foundation for moral responsibility. The integration of theology and philosophy has received increasing attention in modern academic discourse, primarily because they can mutually enrich understandings of human reality, faith, and rationality. Situmorang (2021) emphasizes that the intersection of theology, philosophy, and science is essential in building comprehensive thinking, as all three contribute to a deeper understanding of existence and the meaning of life. This discussion is further expanded by Ginting and Adon (2024), who demonstrate how Thomas Aquinas's thought harmonizes reason and faith to explain divine truth philosophically and theologically.

More broadly, Purwanto (2024) highlights that collaboration between philosophical, theological, and scientific perspectives can provide new moral and ethical directions, particularly when humans are confronted with environmental issues and modern technology. Thus, the integration of theology and philosophy is not merely conceptual but also serves as an important paradigm in building a comprehensive understanding relevant to the development of contemporary knowledge and life. In addition to enriching epistemological aspects, the integration of theology and philosophy also plays a crucial role in developing a dialogical approach to the diversity of thought. Liem (2022) emphasizes that theology cannot stand alone without the support of a philosophical framework that enables dialogue across traditions, including in the context of encounters between Western theology and Eastern thought. Through critical philosophical analysis, theology can reinterpret concepts of faith to be more contextual to social change while remaining rooted in authentic tradition. This demonstrates that philosophy serves as a bridge that enables theology to interact productively with various forms of knowledge and culture. On the other hand, the integration of theology and philosophy has significantly contributed to the development of ethical thought and religious practice. Siska et al. (2024) explain that the relationship between theology and apologetic philosophy creates a rational foundation for responsible evangelistic practices, so that religious activities rely not only on spiritual authority but also on intellectually acceptable logical arguments. Furthermore, Mareta and Sukarna (2024) show that the development of the philosophy of science has had a significant influence on contemporary theological understanding, particularly in restructuring how humans interpret revelation, faith, and reality. Thus, the collaboration between these two disciplines strengthens the ethical, rational, and practical foundations of religious life.

2. **Epistemological analysis of Christian scientific sources.**
   Epistemology within the Christian scholarly tradition in Indonesia develops through the integration of theological understanding, philosophical reflection, and educational practice. The source of Christian knowledge rests not only on the Bible as special revelation but also encompasses human rationality, the experience of faith, and the social context that influences the teaching and learning process. Within this framework, Christian epistemology does not dichotomize revelation and reason, but rather views both as complementary elements in the search for truth (Tampubolon, 2019). This understanding emphasizes that Christian education requires an epistemic foundation that acknowledges God as the ultimate source of truth while still allowing room for the intellectual potential of humans as creatures with reflective abilities. As the modern educational management paradigm reformulates, Christian education is required to adapt its orientation and methods to remain relevant. According to Binur Panjaitan (2023), in his study, ICT media can significantly increase student engagement, motivation, and academic achievement compared to conventional methods. This finding has important epistemological implications for Christian education: that the learning process aims not only to transmit theological knowledge but also to develop digital competence, critical thinking skills, and independent learning in students. This reformulation emphasizes that the goal of Christian education in the contemporary era must integrate spiritual dimensions with the demands of technological literacy, thereby producing graduates who are not only devout but also responsive to global realities.

   In addition to relying on revelation and reason, Christian epistemology is also built on an anthropological understanding of humans as imago Dei. This view emphasizes that humans were created with the capacity to know, interpret, and manage knowledge responsibly in the light of faith (Manurung, 2020). In the context of education, the learning process is understood as human participation in the cultural mandate, namely the call to develop creation through knowledge and ethical action. Therefore, Christian education pursues not only cognitive aspects but also moral and spiritual transformation oriented toward God's will. The epistemology of Christian scholarship in Indonesia has been enriched by reflections on modern social, technological, and cultural dynamics. The development of digital society demands that Christian education develop a framework of knowledge that is relevant and adaptive to changing times. Indonesian Christian educational thinkers emphasize the importance of an integrative approach that combines theology, philosophy, and modern management theory to form a contextual and applicable epistemic framework (Simbolon, 2021). This reformulation of epistemology is evident in contemporary literature, which emphasizes the value of the Kingdom of God as the ethical foundation and teleological direction of education, while utilizing values-based leadership and management paradigms to address the challenges of the era of algorithms and digital disruption.

Christian epistemology in Indonesia also emphasizes the importance of dialogue between faith and science in the context of knowledge pluralism. Christian education cannot stand in isolation from the development of modern science but must forge a critical and constructive relationship with various disciplines. This dialogical approach enables students to understand how theological truth can provide ethical and philosophical direction for contemporary knowledge, including science, technology, and the social sciences (Sinaga, 2022). Thus, Christian epistemology is not merely dogmatic but also open to responsible academic examination. Furthermore, Christian epistemology emphasizes the importance of the faith community as a space for knowledge formation. Knowledge in the Christian tradition is not solely individual, but is constructed through shared practices such as fellowship, collective learning, and community reflection. This aligns with the understanding that Christian truth is lived out in relationships with both God and others, making the Christian educational community a crucial arena for shaping students' scientific thinking and attitudes (Napitupulu, 2018). This process reinforces the ethical dimension of Christian epistemology, namely that knowledge must bring about life change and strengthen the character of Christ in the learner. The development of Christian epistemology in Indonesia is also influenced by the need to address global challenges such as secularization, moral relativism, and digital disruption. Christian academics emphasize the need to build an epistemic framework capable of distinguishing between information, knowledge, and wisdom, especially in the era of data overload and artificial intelligence (Sidabutar, 2021). Within this framework, Christian education is aimed at developing students who not only master knowledge but also interpret reality critically, ethically, and theologically. Thus, Christian epistemology serves as a foundation for developing a generation that is wise, relevant, and capable of presenting the values of the Kingdom of God in academic and social life.

3. **Paradigmatic framework: faith-based vision, principles, and managerial structure** .

The paradigmatic framework for faith-based Christian educational management is built on a theological vision that places God as the source of truth and the ultimate goal of the entire educational process. This vision emphasizes that all educational institution management activities, including planning, organization, and evaluation, must be directed toward the formation of whole people in accordance with the values of the Kingdom of God (Hutabarat, 2019). Thus, the managerial paradigm pursues not only administrative efficiency but also the spiritual and moral transformation of students and the entire educational community. Faith-based managerial principles emphasize the values of integrity, justice, service, and accountability. These principles are rooted in biblical teachings, which view leaders as servant leaders responsible for managing resources and directing educational institutions toward noble goals (Sihombing, 2021). In practice, these principles encourage leaders to implement ethical decision-making, avoid abuse of authority, and build an organizational culture that respects human dignity. Thus, the principles of faith are not merely abstract concepts but concrete operational guidelines for leadership actions.

A faith-based managerial structure also reflects the understanding that Christian educational organizations are living communities of faith. This structure is designed to facilitate collaboration, communication, and participation of all members of the organization, thus creating participatory leadership and a harmonious work environment (Tambunan, 2020). In this context, teachers, staff, students, and other stakeholders are involved as a vital part of the decision-making process. This approach strengthens a sense of ownership of the institution's vision and fosters unity in its educational mission. Furthermore, a faith-based paradigmatic framework emphasizes the importance of integrating spiritual values and professional competencies. The management of Christian educational institutions relies not only on spirituality but also utilizes modern management principles such as strategic planning, quality management, and data-driven evaluation (Sidabalok, 2022). This integration ensures that educational institutions do not lose their faith identity but remain able to respond effectively to social dynamics and technological developments. Thus, faith provides moral direction and purpose, while professionalism serves as the means to achieve these goals. Ultimately, a faith-based vision, principles, and managerial structure form a strong foundation for Christian educational institutions that wish to remain relevant and impactful. This paradigm emphasizes that all managerial activities must be oriented toward biblical values while remaining adaptive to changing times (Saragih, 2018). By combining spirituality and professional expertise, Christian education can emerge as a superior, visionary learning organization that makes a significant contribution to societal transformation. The paradigmatic framework of faith-based management also incorporates a harmonious component between faith and science as a basis for decision-making. As explained in a study by the Providensia

Theological College, the integration of faith and science enables Christian educational institutions to develop a holistic education that is not only academic but also spiritual and moral (Ay et al. 2023). This combination strengthens the theological legitimacy of management and emphasizes that Christian educational leadership must acknowledge God while respecting human reason in carrying out managerial functions. Furthermore, faith-based Christian management requires that organizational structures be implemented within the framework of service values and spiritual calling. According to research by Tanama, Supit, Wariki, and Halawa (2022), Christian Religious Education teachers function not only as academic educators but also as faith facilitators and moral interpreters (Tanama et al. 2022). Such a managerial structure provides space for teachers to contribute to institutional policymaking and strategic decision-making, not merely as bureaucratic followers but as active members of the faith community. Furthermore, a faith-based Christian managerial paradigm implies spiritual accountability to the faith community and God. In this context, managerial structures must support transparency and accountability in educational services. Research in the Wahana Pendidikan journal by Tani (2024) states that Christian educational management in Indonesia develops at three levels: micro, meso, and macro, each of which must reflect faith values in managerial operations (Tani, 2024). With such a structure, Christian educational institutions can concretely implement spiritual values in their daily governance.

B. Paradigm Reformulation in the Context of the Development of Modern Educational Management

Developments in modern educational management are pushing Christian educational institutions to reformulate their paradigms to better adapt to changing times. Digital transformation, the rapid flow of information, and demands for organizational efficiency require managerial thinking that relies not only on administrative procedures but also on theological values that affirm the holistic purpose of education (Saragih, 2023). In this context, Christian educational institutions must shift from traditional management patterns to more participatory, collaborative, and data-driven models, while remaining rooted in the understanding that education is a spiritual and social calling (Bilo, 2020). The reformulation of the paradigm also touches on the epistemological aspects of education, where knowledge is no longer understood merely as the accumulation of information, but as an integrated construction of faith, reason, and learning experiences (Paat, 2021). This perspective demands a managerial approach that allows for the integration of faith and science, the strengthening of critical reflection, and the development of a learning culture that values dialogue and creativity (Noviyanto, 2021). Thus, Christian educational management needs to position itself as a process that not only manages resources but also creates an epistemic environment that supports the transformation of students' character and spirituality.

Furthermore, the dynamics of globalization and digitalization are pushing Christian educational institutions to formulate a management paradigm that is contextual to the needs of modern society. Challenges such as global competition, automation, and changing learning patterns of the digital generation demand responsive, innovative managerial strategies oriented toward developing 21st-century competencies (Ay, Chriswardana & Waya, 2022). This paradigm reformulation aims to ensure that Christian education is not only academically relevant but also able to present the values of the Kingdom of God in institutional management practices, curriculum, and organizational culture (Lase & Purba, 2020). The integration of theology, philosophy, and modern management provides a new direction for Christian educational institutions in responding to rapid social change. This interdisciplinary framework enables institutions to build management models that are not only oriented towards efficiency but also rooted in Christian spiritual and ethical values. By combining philosophical analysis and practical theological principles, educational institutions can strengthen planning and decision-making processes that center on the dignity of human beings as images of God. This approach enriches the management paradigm, making it more capable of responding to the challenges of social and moral complexity in the digital age (Smith, 2013). The development of contemporary leadership theory in the last decade has strengthened the construction of leadership in Christian educational institutions, particularly through servant leadership and transformative leadership models that emphasize character, empathy, and community empowerment.[2] When contextualized within a Christian educational vision, these leadership models serve not only as managerial strategies but also as spiritual practices that affirm the identity and mission of education as part of a divine calling. This encourages institutional leaders to build an inclusive, meaningful organizational culture that fosters both academic and faith growth for all community members (Spears and Michele 2016).

In the context of the development of modern educational management, the integration of spiritual values and scientific approaches is becoming increasingly important to ensure that Christian educational institutions remain abreast of global dynamics. A values-based management approach provides a way for Christian institutions to combine professional principles with a faith-based orientation, ensuring that every leadership policy and practice has a strong moral foundation. This model is emphasized by Putra (2019), who observes that Christian educational management ideally develops a leadership pattern that balances organizational efficiency with the character-building of the academic community. This integration allows Christian educational institutions to remain competitive while maintaining their spiritual identity. Furthermore, technological developments and the digitalization of education are encouraging Christian institutions to undertake more adaptive managerial innovations. According to Hutapea (2021), digital transformation cannot be viewed solely as a technical change, but also as an epistemological reflection that requires Christian educational leaders to understand how faith values are applied in increasingly connected and data-driven learning spaces. Therefore, Christian educational management needs to develop a new framework that combines digital literacy, Christian ethics, and collaborative skills to create an educational environment relevant to the modern generation. This reformulation enriches the understanding that Christian leadership is not simply about maintaining tradition but also about navigating change creatively and responsibly.

More broadly, the renewed orientation of the Christian educational management paradigm places the quality of relationships and community at the center of educational practice. Silaen (2020) emphasizes that effective Christian education depends not only on organizational structures or formal regulations, but also on the ability of leaders and teachers to build relationships based on love, justice, and respect for human dignity. These relational values serve as the epistemological and ethical foundation for all management practices, ensuring that decision-making, curriculum development, and community development are always directed toward fostering a life that reflects the values of the Kingdom of God. Thus, the Christian educational management paradigm develops as a system that unites professional competence, spirituality, and a commitment to community transformation.

C. Epistemological Implications for the Orientation and Goals of Christian Education

Christian epistemology, which views knowledge as the result of a combination of divine revelation and human rationality, provides a fundamental direction for the orientation of Christian education. The understanding that all truth originates from God positions the learning process as part of humanity's encounter with divine reality and His creation. In this context, Christian education is oriented not only toward the accumulation of information but also toward transforming students' ways of thinking so that they align with God's wisdom. Thus, this epistemological orientation emphasizes that Christian education must enable students to understand truth holistically, spiritually, morally, and intellectually (Smith, 2018). These epistemological implications also require that the goals of Christian education be inseparable from character formation rooted in the values of the Kingdom of God. If knowledge is understood as something related to wisdom and moral truth, then Christian education serves to shape individuals who are not only intelligent but also possess integrity. Within this framework, education is not only a cognitive process, but also a spiritual formation process that empowers students to live ethically in a complex global community and society (Knight, 2016).

Furthermore, a Christian epistemological perspective emphasizes that the pursuit of knowledge must be accompanied by critical and reflective skills. In an information age filled with complexity and ambiguity, students need to be trained to assess various claims to truth through the lens of faith and rationality. This places Christian education in a strategic position to develop digital literacy skills, critical reasoning, and wisdom in selecting information without losing a solid spiritual foundation. With this orientation, Christian education can produce individuals capable of facing the dynamics of the times without being trapped in moral relativism (Dockery, 2019). Furthermore, Christian epistemology emphasizes the relationship between knowledge and action. Truth is not merely known but must also be realized in life. Therefore, the goal of Christian education includes developing practical competencies that enable students to apply the values of faith in the context of work, service, and social life. This approach directs Christian educational institutions to design curricula that integrate faith with practice, both in general subjects and professional fields (Van Brummelen, 2017). These epistemological implications direct Christian education to foster eschatological awareness throughout the learning process. The knowledge students acquire is not only instrumental in meeting the needs of today's world, but also part of their participation in God's work of restoration. This awareness shapes the mission-oriented goals of Christian education: developing individuals capable of being

salt and light, renewing culture, and actively contributing to bringing justice, love, and peace to society (Lints, 2015). This eschatological awareness also demands that Christian education develop an epistemology that emphasizes not only the acquisition of information but also the formation of wisdom. Wisdom, as the ability to assess, understand, and act according to God's will, is the primary orientation of the learning process. According to Vanhoozer (2018), Christian knowledge not only recognizes the truth but also enables one to live out that truth in everyday contexts. Therefore, the epistemology of Christian education must aim for the moral and spiritual transformation of students, not merely cognitive achievement. This orientation distinguishes the Christian educational paradigm from secular educational models that emphasize utility and purely technical competence.

Furthermore, this epistemological dimension emphasizes the importance of integrating faith and reason as the foundation of learning. Siregar (2020) states that Christian education must foster critical and faithful thinking, encouraging students to deeply understand reality while submitting to the authority of God's Word. This integration enables students to develop a solid Christian worldview, enabling them to view science, technology, culture, and social dynamics through the lens of faith. Within this framework, the epistemology of Christian education empowers students to develop a holistic understanding of the world as God's creation, both good and in need of restoration. On the other hand, these epistemological implications encourage Christian educational institutions to design curricula and pedagogies that facilitate dialogue between faith, science, and social context. This is emphasized by Manik (2017), who observes that relevant Christian learning must connect theological truth with the empirical realities faced by students. Such a curriculum addresses not only academic needs but also spiritual and social ones, thus producing individuals capable of becoming agents of renewal in society. Thus, Christian education serves as a space for epistemic formation that fosters competence, character, and a sense of missionary calling in students.

CONCLUSION

The contemporary Christian educational management paradigm rests on theological and philosophical foundations that affirm that the entire educational management process must be oriented toward the formation of the whole person according to the values of the Kingdom of God. This theological basis is combined with philosophical reflections on the nature of humanity, the purpose of education, and the role of Christian educational institutions as agents of moral and spiritual transformation. Together, these principles form a conceptual framework that affirms that Christian educational management functions not merely as an administrative mechanism but as a practice of faith directed toward the restoration, enlightenment, and cultivation of transcendental values. With the development of modern management theories, including performance-based management, transformational leadership, learning organizations, and the humanistic paradigm, Christian educational management has undergone significant reformulation. This reformulation is not substitutive, but rather integrative, adopting contemporary managerial concepts as long as they align with Christian theological principles. Through this approach, Christian educational management can maintain its theological identity while addressing the demands of effectiveness, accountability, and adaptability in the modern era. The epistemological implications of this reformulation indicate that the orientation and goals of Christian education are now moving toward a more mature synthesis of spirituality, rationality, and social relevance. Christian education focuses not only on faith formation but also on developing intellectual, ethical, and 21st-century competencies. Thus, the new paradigm of Christian educational management encourages the emergence of holistic, contextual educational management practices that are firmly rooted in theological values, while also responsive to the dynamics of global society.

REFERENCES

Ay, Elis Louisa, Vanny Paulina Chriswardana, dan Evanna Rustanti Waya. "Integrasi Antara Iman dan Ilmu Pendidikan dalam Era Globalisasi." TZEDAQA: Jurnal Teologi dan Pendidikan Kristen 1, no. 1 (2025).

Bilo, Dyulius Thomas. "Korelasi Landasan Teologis dan Filosofis dalam Pengembangan Prinsip dan Praksis Pendidikan Agama Kristen." Phronesis: Jurnal Teologi dan Misi 3, no. 1 (2020).

Binur Panjaitan, Baginda Sitompul, dan Muktar B. Panjaitan, "Comparison of Learning Outcomes Using ICT Media and Conventional Learning at IAKN Tarutung," International Development Planning Review 22, no. 02 (2023)

Despriyantie, Despriyantie, Sirnawati Sirnawati, dan Sepri Sepri. "Implementasi Gaya Kepemimpinan Yesus dalam Kepemimpinan Organisasi." Profit: Jurnal Manajemen, Bisnis dan Akuntansi 4, no. 3 (2024).

Dockery, David S., ed. Christian Higher Education: Faith, Teaching, and Learning in the Evangelical Tradition. Nashville: B&H Academic, 2019.

Gulo, Rezeki Putra, dan Nikarni Zai. "Eksplorasi Teologi Interkoneksi: Mengintegrasikan Iman dan Ilmu Pengetahuan dalam Diskursus Kristen Kontemporer." Jurnal Abdiel 9, no. 1 (2025).

Hutabarat, Maria Kristina. Visi Teologis dalam Manajemen Pendidikan Kristen. Bandung: Kalam Hidup, 2019.

Hutapea, Marthin. Transformasi Digital dan Pendidikan Kristen: Analisis Manajerial dan Teologis. Yogyakarta: Kairos Media, 2021.

Hutapea, Ranto, dan Ester Simanjuntak. "Adaptasi Pendidikan Kristen terhadap Transformasi Digital." Jurnal Pendidikan dan Teologi 5, no. 1 (2023).

Knight, George R. Philosophy & Education: An Introduction in Christian Perspective. Berrien Springs: Andrews University Press, 2016.

Lase, Evasari Kristiani, dan Friska Juliana Purba. "Alkitab Sebagai Sumber Pengetahuan Sejati Dalam Pendidikan Kristen di Sekolah Kristen: Sebuah Kajian Epistemologi." Jurnal Abdiel 4, no. 2 (2020).

Lints, Richard. Identity and Idolatry: Rediscovering Our Createdness in Christ. Downers Grove: IVP Academic, 2015.

Manik, Ruben. Pendidikan Kristen dan Transformasi Sosial: Integrasi Iman, Ilmu, dan Konteks. Jakarta: Obor Pengharapan, 2017.

Manurung, Daniel Parulian. Teologi Pendidikan Kristen dan Mandat Budaya. Jakarta: BPK Gunung Mulia, 2020.

Manurung, Jonathan. "Integrasi Iman dan Rasio dalam Epistemologi Pendidikan Kristen." Jurnal Teologi dan Pelayanan 12, no. 2 (2022).

Nainggolan, Samuel. "Integrasi Manajemen Modern dan Teologi dalam Pengelolaan Pendidikan Kristen." Jurnal Filsafat Pendidikan Kristen 3, no. 1 (2022).

Napitupulu, Lidya Florensia. "Epistemologi Iman dalam Pendidikan Kristen Kontemporer." Jurnal Pendidikan Teologi Indonesia (2018).

Noviyanto, Jemy. "Pandangan Iman Kristen Terhadap Ilmu Pengetahuan dan Aplikasinya bagi Pendidikan Agama Kristen." Bonafide: Jurnal Teologi dan Pendidikan Kristen 2, no. 1 (2021).

Putra, Andi. Manajemen Berbasis Nilai dalam Pendidikan Kristen. Jakarta: Bina Ilmu, 2019.

Saragih, Stefanie Debora. Paradigma Manajerial Berbasis Iman dalam Pendidikan Kristen. Medan: Generasi Baru Press, 2018.

Sidabalok, Jonathan Ebenhaezer. Manajemen Mutu Pendidikan Kristen di Era Digital. Jakarta: Salemba Humanika, 2022.

Sidabutar, Jonathan Binsar. Iman, Pengetahuan, dan Teknologi: Tantangan Epistemologi Kristen di Era Digital. Jakarta: Salemba Humanika, 2021.

Sihombing, Andreas Leonard. "Kepemimpinan Spiritual dan Budaya Sekolah Kristen." Jurnal Pendidikan Agama Kristen 9, no. 2 (2021).

Silaen, Jhonson. Relasi, Komunitas, dan Spiritualitas dalam Pendidikan Kristen. Bandung: Lembaga Literatur Baptis, 2020.

Simatauw, Tigor, dan Debora Silaen. "Tujuan Pendidikan Kristen dalam Perspektif Kontemporer." Jurnal Pendidikan dan Karakter Kristen 8, no. 1 (2020).

Simbolon, Yeremia Andreas. Pendidikan Kristen di Era Digital: Integrasi Iman dan Ilmu. Bandung: Kalam Hidup, 2021.

Sinaga, Rina. "Model Kepemimpinan Berbasis Pelayanan dalam Pendidikan Kristen." Jurnal Administrasi Pendidikan dan Kepemimpinan Kristen 7, no. 1 (2023).

Sinaga, Samuel Alexander. Integrasi Iman dan Ilmu dalam Konteks Pendidikan Kristen Indonesia. Yogyakarta: ANDI, 2022.

Sinta, Yayuk, Eduard Msiren, Rohana Hurmanisa, dan Sarmauli Sarmauli. "Keteladanan Abraham dalam Teologi Manajemen Pendidikan." Jurnal Bimbingan dan Pelayanan Agama Kristen 3, no. 2 (2024).

Smith, James K. A. Imagining the Kingdom: How Worship Works. Grand Rapids: Baker Academic, 2013.

Smith, James K. A. You Are What You Love: The Spiritual Power of Habit. Grand Rapids: Brazos Press, 2018.

Spears, Larry C., and Michele Lawrence, eds. Practicing Servant-Leadership: Developments in Research and Practice. New York: Springer, 2016.

Tampubolon, Yosua Rinaldo. Filsafat Pengetahuan dalam Perspektif Kristen. Yogyakarta: ANDI, 2019.

Tanama, Yulia Jayanti, Sugijanti Supit, Valentino Wariki, dan Agnes Monica Halawa. "Kajian Filosofis tentang Peranan Guru PAK: Tinjauan Ontologis, Epistemologis, dan Aksiologis." ELEOS: Jurnal Teologi dan Pendidikan Agama Kristen 5, no. 1 (2025).

Tani, Tamariska Franitsa. "Manajemen Pendidikan Kristen." Jurnal Ilmiah Wahana Pendidikan 10, no. 10 (2024).

Van Brummelen, Harro. Walking with God in the Classroom: Christian Approaches to Learning and Teaching. Colorado Springs: Purposeful Design Publications, 2017.

Vanhoozer, Kevin J. Biblical Literacy and Christian Wisdom: The Drama of Doctrine in Education. Grand Rapids: Baker Academic, 2018.

Waruwu, Rony, dan Binsar Sibarani. "Visi Misi Guru PAK dalam Perspektif Filosofis." Jurnal Teologi Injili dan Pendidikan Agama 5, no. 1 (2024).

Widjaja, Maria, Imanuel Putrawan, dan Andreas Wijaya. "Manajemen Pendidikan Kristen Berbasis Pelayanan Penggembalaan dalam Kelompok Sel." EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan 18, no. 3 (2020).