

PEDAGOGICAL HERMENEUTICS: A NEW FOUNDATION IN THE INTERPRETATION AND APPLICATION OF CHRISTIAN RELIGIOUS EDUCATION (CRE)

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Abstract

Pedagogical Hermeneutics seeks to bridge the gap between the biblical text and the educational context through a dialogical process involving the educator, the learner, and the Word of God. In this approach, interpretation does not merely focus on the historical and theological meaning of the text but also on the existential transformation of the learner involved in it. Pedagogical Hermeneutics emphasizes that every process of faith learning is an act of interpretation oriented toward personal and communal transformation. Christian education does not stop at the transfer of biblical knowledge but becomes a reflective space in which learners encounter the living God through the text. The educator acts as a facilitator who helps learners interpret life experiences in the light of the Gospel so that the meaning of the Bible is not reduced to mere information but becomes inspiration and life transformation. This approach also demands an integration between modern hermeneutical theories such as those of Gadamer and Ricoeur and contextual Christian pedagogical praxis. Pedagogical Hermeneutics, therefore, reaffirms the function of the Bible not only as a theological text but also as an educational text that shapes faith consciousness. This paper aims to affirm the relevance of the hermeneutical approach in faith learning that is reflective, participatory, and transformative. This study employs a qualitative descriptive method through theological and pedagogical literature analysis.

Keywords: *Hermeneutics, Pedagogical, Reflection, Transformative.*

I. Introduction

Pedagogical hermeneutics emerged as a new approach that bridged the theological interpretation of biblical texts and the praxis of Christian education. In the context of Christian Religious Education (CRE), hermeneutics is no longer understood solely as an activity of interpreting sacred texts historically and theologically, but also as a learning process that involves the existential transformation of students. This approach departs from the realization that Christian education is not enough to transmit doctrines or teachings of faith, but must enable students to experience encounters with God's truth personally and contextually.¹ Thus pedagogical hermeneutics places the Word of God, educators, and learners in an active dialogue that produces a lively and dynamic understanding. Historically, hermeneutics evolved from the tradition of biblical interpretation that focused on the meaning of the text in its original context.² However, the development of modern theology shows that the meaning of the text does not stop in the past, but continues in the context of today's reading. Gadamer in *Truth and Method* asserts that interpretation always involves a "fusion horizon" between the world of the text and the world of interpreter. In the context of education, this means that educators and students are part of the process of revealing new meanings.³ Pedagogical hermeneutics then serves as an epistemological and methodological bridge between the Bible as a source of truth and the changing world of learners. Through this process, theological truth is not only understood cognitively, but also lived ethically and spiritually. Pedagogical hermeneutics rejects a one-way approach to education, in which the teacher is the main

¹ Hope S. Antone, *Pendidikan Kristiani Kontekstual* (Jakarta: BPK Gunung Mulia, 2004), 24.

² A. A. Sitompul, *Metode Penafsiran Alkitab* (Jakarta: BPK Gunung Mulia, 2012), 27.

³ Hans-Georg Gadamer, *Truth and Method*, 2nd rev. ed. (New York: Continuum, 2004), 305.

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source of knowledge and the learner is only the passive recipient. Instead, this approach emphasizes dialogical and participatory relationships, where each party plays an active role in building mutual understanding. In the context of CRE, the dialogue takes place between God's Word, educators, and students. The Word is the center that guides the direction of the dialogue, while the educator functions as a facilitator who helps students interpret their life experiences in the light of the Word. The goal is not just for students to understand the Bible, but for them to experience life changes (metanoia) and grow in reflective and contextual faith. The theological foundation of pedagogical hermeneutics lies in the understanding that God communicates with man through history and experience. The God who speaks in the text of Scripture is also present in the life experience of His people. Therefore, the interpretation of the text must involve openness to the work of the Holy Spirit that reveals the meaning of the word in real human situations.⁴ In CRE, this means that teaching and learning activities are a space of spiritual encounter, where God, educators, and students relate to each other in the light of the word. This process is in line with the paradigm of Christian education that emphasizes the dimension of transformation, not just the transfer of knowledge. Christian education is called to help students interpret the reality of their lives in the light of faith, so that they are able to act on gospel values in the midst of a pluralistic world. Pedagogically, this hermeneutics demands a change in the perspective of the learning process. Learning is no longer understood as the process of absorbing information, but as the act of understanding oneself and the world through dialogue with texts and with others. In this context, theological knowledge is open and dynamic, as it is constantly renewed by the experience of faith and the changing social context. CRE, which is based on pedagogical hermeneutics, places critical reflection and social engagement as an integral part of faith learning. So education does not stop at the classroom, but reaches the realities of life: family, society, and even the public sphere.⁵

In addition, pedagogical hermeneutics also pays attention to the ethical dimension of interpretation. Every process of understanding God's words has moral implications for life. When students learn to interpret texts, they are also invited to reflect on the responsibility of faith to others and the environment. This approach is in line with CRE's vision of forming a critical, creative, and compassionate Christian personality. The theological knowledge gained is not to give rise to the superiority of faith, but to foster awareness of the call to serve and present God's love in the context of real life. Pedagogical hermeneutics ultimately became a new foundation for CRE because he affirmed that faith education is a hermeneutic process that involves a rereading of the word and reality. In it, the biblical text is not treated as a dead document, but as a living word, which continues to speak to each generation. This approach returns the center of Christian education to the dynamics of the relationship between God and man, between text and context, and between faith and action. Through the integration between these theological and pedagogical dimensions, CRE can become a space where the knowledge of faith is not only taught, but also lived and embodied in transformational praxis. Pedagogical hermeneutics offers a new paradigm in understanding and applying CRE. He invites Christian educators to reinterpret the task of teaching as a call to cultivate a faith that is reflective, contextual, and transformation-oriented. Through this approach, Christian education can serve as a vehicle for the formation of a deep spirituality, which not only teaches the content of the Bible, but also cultivates a way of life rooted in love, justice, and hope that comes from the living word of God.

II. Research Methods

This research uses a qualitative approach with the library research method.⁶ This approach was chosen because the focus of the research lies in the conceptual and theological analysis of the idea Pedagogical Hermeneutics as a new foundation in the interpretation and application of Christian Religious Education (CRE). Data are obtained from primary and secondary sources, such as books, journals of Christian theology and education, as well as relevant writings on hermeneutics, pedagogy, and educational theology. Data analysis is carried out through content analysis techniques with steps: identification of main themes, interpretation of theoretical and theological meanings, and synthesis of concepts in the context of CRE. The validity of the data is strengthened by triangulation of sources and critical reading of various views. The goal of this method is to find a deep and argumentative understanding of how pedagogical hermeneutics can become a new paradigm for dialogical and transformative CRE practice.

⁴ Thomas H. Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry* (San Francisco: HarperSanFrancisco, 1991), 87.

⁵ Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Harper & Row, 2000), 21.

⁶ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2019), 6.

III. Hermeneutic Definitions

Hermeneutics comes from the Greek word *hermeneuein* which means "to interpret" or "to explain." This term is related to the mythological figure Hermes, the messenger of the gods who is in charge of conveying divine messages to humans.⁷ In a basic sense, hermeneutics is the art and science of understanding and interpreting meaning, especially texts that are considered to have authority, such as sacred texts, literary works, or historical documents. In the context of theology, hermeneutics is a discipline that guides how one understands and correctly applies God's Word in life. Historically, hermeneutics evolved from the practice of biblical interpretation in the early church environment to a broader branch of philosophy. During the Reformation, figures such as Martin Luther and John Calvin emphasized the importance of returning to the original meaning of the Scriptural text (*sola Scriptura*), rejecting speculative interpretations that are not rooted in historical and grammatical context. Entering the 19th and 20th centuries, hermeneutics underwent a shift from a mere method of interpretation to a theory of human understanding. Friedrich Schleiermacher developed a universal hermeneutics that emphasized the reconstruction of the author's intentions, while Wilhelm Dilthey saw hermeneutics as the basis for the humanities (*Geisteswissenschaften*).⁸ Other figures such as Martin Heidegger and Hans-Georg Gadamer later expanded the scope of hermeneutics by placing it as part of human existence. Heidegger understood interpretation as part of being-in-the-world, which is the way humans understand their existence. Meanwhile, Gadamer in *Truth and Method* emphasizes that understanding always occurs in the "fusion of horizons" (fusion of horizons) between the world of texts and the world of interpreters. That is, every attempt to understand the text is a dialogue between the past and the present, between tradition and the actual experience of the reader.

In the context of Christian theology, hermeneutics speaks not only about the technique of interpreting the biblical text, but also about how God's Word is understood and lived in an ever-changing context. Theological hermeneutics emphasizes the role of the Holy Spirit as the main agent in unlocking the meaning of the word for man. Interpretation is not just an intellectual activity, but a spiritual encounter between God and man. Therefore, hermeneutics serves to bridge the distance between texts written in the past and the reality of today's readers, so that divine messages remain relevant and transformative.⁹ Hermeneutics can be defined as the process of understanding meaning through dialogue between the text, the context, and the subject of the interpreter. It is not only an academic method, but also an existential attitude that recognizes the full involvement of man in the process of understanding the truth. In Christian religious education, this understanding is an important foundation because it places the learning process as a hermeneutic act, a dialogue between God's Word and the lives of learners that are constantly renewed by their experiences of faith and the context of their lives.

IV. Discussion

Hermeneutics as a Dialogical Process between Text and Context

Hermeneutics is not only understood as a method of interpreting texts, but more deeply as a dialogical process between text and context. In this framework, text is not considered as a dead or closed entity in the past, but as a living discourse that constantly interacts with the reality of its reader. This dialogical process presupposes the openness between the interpreter and the text to give each other meaning; The text speaks to the interpreter, and the interpreter responds to the text in the context of his own life.¹⁰ In the classical tradition, hermeneutics is often centered on trying to find the original meaning as intended by the author of the text. However, in modern developments as proposed by Hans-Georg Gadamer, hermeneutics is understood as a "fusion of horizons", in which the horizon of meaning from past texts meets the horizon of today's reader's understanding. Thus the process of understanding the text does not stop at the historical dimension, but extends into the ever-changing existential and social dynamics of the reader. This dialogical process is two-way: the text challenges and corrects the reader, while the reader also asks new questions that make the text speak in a relevant context in a new context. In the context of Christian Religious Education (CRE), this dialogical approach is very important because the Bible is not only studied as a historical document, but as a word that continues to inspire life changes. Educators and learners need to build a space of dialogue that allows the life experiences and challenges of the times to be confronted with the text message of Scripture. Through this dialogue, new meanings emerge not as additions to the text, but as actualizations of messages that live

⁷ R. E. Palmer, "Hermeneutics," *Interpretation: A Journal of Bible and Theology* 27, no. 1 (1973), 1-17.

⁸ Gaspare Mura, "Hermeneutics," *Inters: A European Review of Philosophy, Religion and Social Thought* 2 (2002), 1-10.

⁹ Leszek Koczanowicz, "Hermeneutics and the Limits of Dialogue," *Human Studies* 41, no. 4 (2018), 527-542.

¹⁰ Hans-Georg Gadamer, *Truth and Method* (London: Continuum, 2004), 92.

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in the contemporary context.¹¹ The context, in this case, encompasses the entire social, cultural, and psychological situation in which the reader finds itself. Dialogical hermeneutics rejects an approach that interprets texts separately from human reality. For example, when one interprets the commandment of love in the Gospels, the meaning of the text is more complete when it is lived in concrete situations, such as facing social injustice or challenging interreligious relationships. In such a context, interpretation becomes a process of liberation and transformation, not just a repetition of doctrine.¹² In addition, the dialogical approach recognizes that each context carries certain pre-understandings that affect the way one interprets the text. Hermeneutics does not seek to eliminate this preunderstanding, but rather manages it to become a bridge to deeper understanding. The dialogue between text and context occurs when the reader is aware of the limitations of his perspective and allows the text to correct and affirm his views.¹³ Hermeneutics as a dialogical process places interpretation in an open, reflective, and contextual interactive dynamic. The text of the Bible is no longer seen as a frozen message, but rather as a living voice, speaking in the various contexts of human life. In the context of Christian education, this invites educators and learners to not only understand the content of the text, but also to listen to what the text says about their reality today. This dialogical process is what makes hermeneutics not just a theory of interpretation, but a path to the transformation of faith and the practice of life that is relevant to the times.

Pedagogical Hermeneutics and the Transformation Dimension of Christian Education

Pedagogical hermeneutics presents a new paradigm in the world of Christian Religious Education (CRE) by placing the learning process as a dynamic interpretive space between biblical texts and the lives of students. This approach does not just teach the content of the word cognitively, but invites students to encounter the meaning of the word in their own life experiences. In it, learning activities are not only an academic process, but also an event of faith meeting between the speaking God and humans who learn to understand His will. Therefore, pedagogical hermeneutics views Christian education as a spiritual act, in which every learning activity is a form of human involvement in the process of self-revelation and transformation. The basic foundation of this approach is the belief that God's Word is alive and relevant to every context of life. It is not enough to learn faith through memorization of verses or repetition of doctrines, but must open up space for the discovery of meaning through dialogue. In pedagogical hermeneutics, the teacher is not an authoritative figure who dominates meaning, but rather a partner who leads students to interpret their experiences in the light of the word. Teachers act as spiritual facilitators, helping students understand how the Bible's message speaks into their social, cultural, and personal realities. This process requires openness, empathy, and reflective skills, both from teachers and students.

The hermeneutical approach also emphasizes that each learner has a unique horizon of experience and background. Therefore, the learning process cannot be uniform, but must be contextual. When students are invited to read and interpret the text of the Bible, they are not only taught to understand the content of the text literally, but also to discover its relevance to the challenges of everyday life. For example, when discussing the stories of the prophets, students are invited to reflect on their courage in voicing justice, then relate it to today's social context that demands concern for justice and humanity. In this process, learning becomes an experience that moves the heart and mind, not just an intellectual exercise. Pedagogical hermeneutics also extends the purpose of Christian education: not only to form theological knowledge, but to build moral, spiritual, and social consciousness rooted in faith. The process of interpreting the text of the word encourages students to reassess their attitudes, behaviors, and responsibilities as disciples of Christ in society. The resulting transformation does not only occur in the personal realm, but also in social relations and service. Students are called to translate the words they understand into tangible actions that reflect God's love and justice.¹⁴ Pedagogical hermeneutics is not just a methodological approach in CRE, but is a theological and philosophical paradigm that renews the perspective of the faith education process. He emphasized that learning to believe is learning to live learning to hear, interpret, and respond to God's call in human history. Within this framework, Christian education becomes an ongoing process, in which each individual is invited to understand that the knowledge of true faith does not stop in the classroom, but is manifested in action, service, and witness in the world.

¹¹ Nicoletta Gatti, "Toward a Dialogic Hermeneutics: Reading Gen. 4:1-16 with Akan Eyes," *Horizons in Biblical Theology* 39, no. 1 (2017), 46-53.

¹² F. Budi Hardiman, *Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida* (Yogyakarta: Kanisius, 2015), 25.

¹³ Hardiman, *Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida*, 25.

¹⁴ Robert W. Pazmiño, *Foundations of Christian Education: An Educational Philosophy in Biblical Perspective* (Grand Rapids: Baker Academic, 2008), 112.

Subjects of Education as Hermeneutic Partners in Christian Religious Education

In the latest development of Christian Religious Education (CRE), there has been a significant paradigm shift from a doctrinal transmission learning model to a dialogical and transformative approach. One of the important contributions of this shift is the birth of an understanding of the subject as a hermeneutic partner in the process of interpreting and interpreting biblical texts. This approach departs from the realization that interpretation never takes place in a vacuum, but rather always involves concrete subjects with a specific social background, culture, experience of faith, and stage of development. Therefore, pedagogical hermeneutics in CRE rejects the view of the learner as a passive object, and affirms his role as an active subject who participates in the dialogue between texts, faith traditions, and the context of life.¹⁵ Theologically, the idea of the subject as a hermeneutic partner is rooted in a dialogical understanding of God's revelation. God not only conveys His words unilaterally, but invites people to respond, interpret, and live them in the history of life. The Bible itself shows that God's word is always accepted and interpreted in the context of a concrete people, with all its limitations and struggles. In this light, the process of faith education cannot be separated from the dynamics of hermeneutics, namely the encounter between the text of Scripture and the life experience of the subject who interprets it. Christian Religious Education is thus a theological space in which this dialogue is facilitated consciously and responsibly. The pedagogical hermeneutic approach emphasizes that learners bring with them pre-understanding (*Vorverständnis*) into the learning process. This pre-understanding is shaped by family, culture, media, religious experiences, as well as the social realities faced on a daily basis. In traditional CRE practice, such pre-understanding is often ignored or even considered an obstacle that must be unilaterally corrected. However, pedagogical hermeneutics sees pre-understanding as the starting point for productive dialogue.¹⁶ When CRE educators provide space for learners to express their initial questions, doubts, and interpretations, the process of interpreting the Bible becomes more contextual and meaningful.

Positioning the subject as a hermeneutic partner does not mean negating the authority of Scripture or relativizing the truth of the Christian faith. Instead, this approach seeks to avoid indoctrination attitudes that kill students' reflective power and faith responsibility. The authority of the Bible is maintained, but it is lived in a dialogical relationship with the context of life. CRE educators act as hermeneutic facilitators who help students interpret texts critically, faithful to their theological message, and relevant to the reality they are living. The learning process becomes a living encounter between God's word and the life of today's people. In a pedagogical perspective, this approach is in line with constructivist learning theory which emphasizes that knowledge is built through active interaction between subject and reality. Christian education not only transfers theological knowledge, but shapes the meaning of faith through reflection, dialogue, and praxis. When students are engaged as hermeneutic partners, they learn to take responsibility for their own faith, not simply repeat dogmatic formulations. This is especially important in the context of plural and dynamic societies, where the Christian faith is tested by a variety of views and ethical challenges.¹⁷

Furthermore, the understanding of the subject as a hermeneutic partner has direct implications for the purpose of CRE, which is the formation of a holistic faith. Biblical interpretation does not stop at cognitive understanding, but is directed at the transformation of attitudes, values, and actions. When students are invited to relate texts to concrete experiences such as issues of justice, social relations, suffering, and hope, they learn to see God's word as a life-changing force.¹⁸ Placing the subject of education as a hermeneutic partner is a strategic theological and pedagogical step for the renewal of Christian Religious Education. This approach affirms that the interpretive process is a shared process that involves the text, educator, and learners in the guidance of the Holy Spirit. It is in this open and responsible dialogue that the Christian faith is not only taught, but lived and passed down in a relevant way from generation to generation.

Criticism of Traditional Hermeneutic Models in CRE Practice

CRE over the years has been heavily influenced by traditional hermeneutic models that emphasize the normative and authoritative inheritance of the teachings of faith. This model departs from the assumption that the main task of CRE is to convey Bible truths correctly and purely, so that students are expected to receive, memorize, and obey these teachings. Although this approach has important historical and theological value in maintaining the

¹⁵ James D. Smart, *The Teaching Ministry of the Church* (Philadelphia: Westminster Press, 1954), 12.=

¹⁶ Hans-Georg Gadamer, *Truth and Method* (New York: Continuum, 2004), 11.

¹⁷ Robert R. Boehlke, *Sejarah Perkembangan Pikiran dan Praktik Pendidikan Agama Kristen* (Jakarta: BPK Gunung Mulia, 2006), 121.

¹⁸ Jack L. Seymour, *Teaching the Way of Jesus: Educating Christians for Faithful Living* (Nashville: Abingdon Press, 2014), 24.

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continuity of the church's faith, in the context of modern education the traditional hermeneutic model shows a number of limitations that need to be criticized theologically and pedagogically. One of the key features of traditional hermeneutics in the CRE is the emphasis on one-way and monological interpretations. CRE teachers or educators are positioned as the owners of interpretive authority, while students play the role of passive recipients. The text of the Bible is presented as a source of truth whose meaning is final and does not require dialogue with the context of the student's life. This pattern often gives birth to indoctrinative learning, where educational success is measured by the extent to which students are able to repeat the formulation of established teachings, not by their ability to reflect and live faith in real life.¹⁹ Traditional hermeneutic models also tend to ignore the historical and social context of learners. Biblical interpretation is more directed at exploring the meaning of texts in the past without bridging their relevance to contemporary situations. As a result, the Bible's message is often perceived as something far removed from the reality of everyday life, especially in the face of complex issues such as religious plurality, social injustice, environmental crises, and cultural change. Christian religious education, which is supposed to help students read the signs of the times, runs the risk of becoming ahistorical and less contextual. From a theological perspective, traditional approaches are often based on a static understanding of revelation. Revelation is seen as a collection of propositional truths that must be conveyed as they are, without considering the relational dynamics between God and man. This view does not give room for the fact that God's word is always lived and interpreted in the context of history and the concrete life of the people. The Bible does have normative authority, but it does not negate the ongoing process of interpretation in the light of new contexts. When this hermeneutic dimension is ignored, CRE has the potential to lose its prophetic and transformative power.²⁰

Pedagogically, the traditional hermeneutic model is less in line with the development of contemporary educational theories that emphasize active, reflective, and participatory learning. Students are seen as learning subjects who have their own experiences, questions, and frame of mind. However, in traditional CRE practice, such experiences and questions are often perceived as distractions or even threats to the purity of teaching. This can create a gap between the faith taught in the classroom and the faith lived in daily life. It is not uncommon for students to experience dissonance between what they hear in CRE and the reality they face in society. Another criticism of the traditional hermeneutic model is its tendency to reduce the Bible to a source of moral legitimacy. Biblical texts are often used to affirm ethical norms normatively without a process of critical reflection. This moralistic approach can result in obedience that is external, but it does not always form a mature and responsible ethical consciousness. Christian religious education, in this case, risks producing students who are "formally obedient" but less able to make ethical decisions independently in complex and ambiguous situations.²¹

Implications of Pedagogical Hermeneutics on CRE Practice in the Contemporary Era

In the context of modern life colored by social complexity, cultural plurality, and technological advancement, pedagogical hermeneutics provides a new direction for the practice of Christian Religious Education (CRE).²² The world today demands an educational model that not only teaches doctrine, but also fosters reflective and dialogical skills so that students are able to relate faith to the reality of their lives. Pedagogical hermeneutics is present as an approach that affirms that CRE should be a meeting space between biblical texts, social contexts, and personal experiences of learners. This approach rejects a dogmatic and static model of teaching, because true faith always lives in the changing dynamics of the times.²³

In practice, the implications of pedagogical hermeneutics are seen in the way Christian teachers design the learning process. The teacher is no longer the sole source of knowledge, but the mediator between the Word of God and the life experiences of the learners. Each student is recognized as having a different horizon of experience, values, and worldview, so the learning process must be participatory, open, and contextual. Through the dialogue between text and context, students learn to interpret the message of faith not only literally, but in the light of the realities of life they face. For example, when discussing the theme of God's justice, teachers can relate it to contemporary social issues such as economic inequality, environmental crises, or intolerance. In this way, learning becomes a means of actualizing faith that is relevant and meaningful.

Furthermore, pedagogical hermeneutics also changed the way of looking at the ultimate goal of Christian education. Education is not only to equip students with theological knowledge, but to form individuals who are able

¹⁹ Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry*, 87.

²⁰ Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry*, 88-89

²¹ Werner G. Jeanrond, *Theological Hermeneutics: Development and Significance* (London: Macmillan, 1991), 12.

²² Jeanrond, *Theological Hermeneutics: Development and Significance*, 12-13.

²³ Pazmiño, *Foundations of Christian Education: An Educational Philosophy in Biblical Perspective*, 110-111.

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to interpret faith in a reflective and responsible manner. The main goal of CRE in this framework is the transformation of life to make human learners who are able to understand God's call in a plural and dynamic world. Understanding the biblical text does not stop at intellectual knowledge, but is manifested in acts of love, justice, and social solidarity. Thus, CRE becomes a forum that fosters active and contextual faith. In addition, in the digital era that presents unlimited information, pedagogical hermeneutics helps students sort and interpret various narratives that appear in the media. Through a reflective approach, students learn to see the world through the lens of Christian faith, interpret reality critically, and account for their faith in the midst of global ideologies and values that often conflict with the teachings of the Gospel. Christian teachers need to make use of digital technology not just as a tool, but as a new hermeneutic space where faith dialogue can take place creatively and relevantly. Pedagogical hermeneutics encourages churches and Christian educational institutions to build a culture of learning that respects the process of interpretation and openness to diversity. In the context of a multicultural society like Indonesia, this approach is very important to foster a tolerant, inclusive, and compassionate attitude. Such faith education not only produces religious individuals, but also citizens who are able to bring the values of the Kingdom of God into their social life. In other words, pedagogical hermeneutics makes CRE a space where theology and praxis meet where faith is translated into action, and learning becomes a means of proclaiming God's love in the midst of a changing world.

V. Conclusion

Pedagogical hermeneutics is interpreted as an effort to bridge the biblical text with the context of students' lives through an active dialogue between educators, students, and God's Word. This approach rejects one-way teaching methods that emphasize only knowledge transfer, and instead emphasizes active participation and critical reflection so that learners experience an existential encounter with God through text. Theologically, pedagogical hermeneutics is rooted in the belief that the Word of God does not only speak in the past, but continues to be alive and relevant in the present context. Hermeneutics is understood not only as a method of interpreting texts, but as a process of understanding meaning through dialogue between text and context. In Gadamer's view of the fusion of horizons, interpretation occurs when the textual horizon and the reader's horizon interact with each other, resulting in new understandings that are relevant to the present situation. So in CRE, the Bible is not only a source of theological information, but a source of transformation that changes the way students think and act. This approach has direct implications for the practice of Christian education. The teacher no longer serves as the sole authority, but rather as a spiritual facilitator who leads students to interpret their life experiences in the light of the gospel. The learning process is understood as a spiritual and social space where faith, experience, and context meet. Pedagogical hermeneutics demands that the learning of faith does not stop at the cognitive aspect, but continues at the moral, spiritual, and social transformation of students. It is in this context that faith education becomes an act of liberation that helps students live the values of love, justice, and Christian responsibility. In a global and digital era full of plurality and value challenges, pedagogical hermeneutics provides a new direction for CRE to remain relevant and contextual.

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