

Christian Education Management in Elementary Schools Based On Local Wisdom "Wene Hesekewa Kolik Welagarek" at Wamena Papua

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ABSTRACT

Christian education at the elementary school level has a strategic role in shaping children's character holistically, covering intellectual, moral, spiritual, and social aspects. Christian education management plays an important role in creating a learning environment conducive to students' moral and spiritual growth, with leaders capable of planning, managing, and evaluating all aspects of school operations. Effective Christian leadership can lead an educational institution to achieve its vision and mission and become an agent of change that inspires students to develop their full potential. In the context of Christian education in Wamena, Papua, local wisdom such as "Wene Hesekewa Kolik Welagarek" (WHKW), which means guidance for living well, is also integrated in education management. These WHKW values have similarities with moral principles in Christian teachings, reinforcing the relevance of learning to students' daily lives and reinforcing their cultural identity. With a blend of Christian values and local wisdom, Christian education in Wamena is able to form a generation that is not only intellectually intelligent but also has a strong, responsible character, and is rooted in a rich cultural heritage. This approach makes a significant contribution to creating a harmonious and quality educational environment. The research method used is qualitative, which aims to explore the application of Christian education management based on local wisdom.

INTRODUCTION

Christian education at the elementary school level has an important role in shaping children's character holistically. Not only prioritizing the intellectual aspect, this education also instills moral, spiritual, and social values rooted in the teachings of the Christian faith. By integrating the values of faith into every aspect of education, Christian education helps students understand the relevance of those values in their daily lives. As an institution that aims to train and develop the younger generation, Christian education plays a role in creating a learning environment that is conducive to moral and spiritual growth. Not only that, Christian education in elementary schools aims to develop students comprehensively, covering intellectual, moral, spiritual, and social aspects. The essence of this education is to integrate the Christian faith and biblical values into the learning process. This helps children understand how these values are relevant and can be applied in daily life. Leaders in Christian education are expected to carry out the role of good managers, both in planning, implementing, and evaluating education. Leadership in Christian educational institutions plays a key role in the success of these institutions. Christian leaders must have strong managerial abilities to plan, implement, and evaluate educational activities. However, the current challenges of Christian leadership, as pointed out by Tambunan (2018), point to the inequality where Christian leaders often do not maximize their roles. This has an impact on the quality of output from the educational institutions they lead.

The progress of an educational institution depends heavily on effective leadership. Leaders who act as managers must be able to plan, manage, and evaluate every aspect of the educational institution's operations. However, there are often inequalities in Christian leadership, where leaders do not carry out their managerial responsibilities to the fullest, which has an impact on the quality of education.

The Bible provides many examples of the importance of good management. For example, in creation (Genesis 1-2), God demonstrated the principles of well-organized and harmonious management. God arranges everything in the right order, just like creating man after creating a supportive environment. This shows that good management is the key to maintaining order and harmony in all aspects of life, including education. The Bible, especially in Genesis 1 and 2, describes God as the manager who organizes the universe in a harmonious order. These principles of divine management were also reflected in Moses' leadership that successfully brought the Israelites out of Egyptian slavery. Moses, though not in the Promised Land, succeeded in laying a solid management foundation for the next leadership. In the context of educational management, the concept of creation in the Bible provides a strong ethical foundation for the management of Christian educational institutions. The values of responsibility, love, justice, and integrity must be the basis in shaping a positive learning environment. Leaders who instill these values will be transformational agents who help students develop their potential to the fullest.

Local wisdom, such as "Wene Hesekewa Kolik Welagarek" from the Hubula tribe in Wamena (Lieshout, 2019, p. 11), also have values that can be integrated into the management of Christian education. These instructions served as a pillar of life for the Hubulans, similar to the moral principles in the Ten Commandments given to the Israelites. Integrating local wisdom into Christian education not only enriches the learning process, but also strengthens students' cultural identity. Christian education, through strong leadership and integration of local wisdom, can form a generation that is not only intellectually superior, but also has a strong, loving, and responsible character.

LITERATURE REVIEW

Christian Education Management

Christian education management is an approach that includes planning, organizing, and managing educational institutions based on Christian principles and values. Christian education has the goal of creating an educational environment that not only provides academic knowledge, but also shapes students' character and faith in accordance with Christian teachings. In this context, the vision and mission of Christian educational institutions is based on the belief in the importance of integrating the Christian faith in the educational process. The curriculum taught includes biblical studies, Christian ethics, Church history, and Christian moral values, with the hope that students can understand and apply the principles of the Christian faith in their daily lives. Christian Education Management is a thorough process and aims to create a learning environment that focuses not only on academic development but also on the spiritual and character growth of students. In the planning process, the curriculum is designed based on biblical teachings and Christian values, including teaching about love, justice, and service, as taught in Deuteronomy 6:7. Educational goals also include the spiritual, moral, and academic development of students, according to Proverbs 22:6. Organizing involves the establishment of an effective organizational structure with clear roles and responsibilities, as stated in 1 Corinthians 14:40, and the division of duties to staff and teachers who are committed to the mission of Christian education, in line with 1 Corinthians 12:11.

This management direction includes training teachers to integrate Christian principles in teaching, as suggested in James 3:1, as well as encouraging students to be active in spiritual activities such as prayer, worship, and community service, in accordance with James 1:22. Supervision is carried out through monitoring and evaluation of teacher and student performance to ensure academic and spiritual standards are met, as stated in 1 Timothy 4:16, as well as ensuring that the school environment reflects Christian ethical and moral values, as taught in Romans 12:1.

Evaluation in the management of Christian education involves assessing the effectiveness of educational programs in achieving the spiritual, academic, and character goals of students, in accordance with 2 Corinthians 13:5, and making continuous improvements based on the results of the evaluation to improve the quality of education, as stated in Romans 12:2. In addition,

Christian education management recognizes the importance of local wisdom by integrating local culture and values in the curriculum and teaching methods. This includes respect for local traditions and collaboration with communities to develop relevant and meaningful curricula, while remaining grounded in biblical teachings. Thus, Christian educational institutions can provide a comprehensive and meaningful education for students, combining the principles of good management with Christian values and local wisdom.

Christian education management also focuses on recruiting and developing staff who are not only academically qualified, but also understand and accept Christian values. In this case, the selection process for teachers and employees includes consideration of their compatibility with the vision and mission of the institution. Discipline is governed by taking into account Christian moral principles, and counseling provides a Christian outlook to guide students in their spiritual and personal development.

In addition, the participation of parents and the Christian community is a key factor in the management of Christian education. Collaboration with local churches, parent meetings, and activities involving the Christian community are important elements in creating engagement and support from the environment around the educational institution. The management of resources, including finances and facilities, is carried out with the principles of honesty, integrity and responsibility in mind, in accordance with Christian values. The management of Christian education also includes the continuous evaluation of the institution's programs and policies with a focus on continuous improvement. Thus, Christian education not only provides knowledge, but also seeks to shape the character and spirituality of students in accordance with the Christian beliefs held by the educational institution.

The management of Christian education has a significant impact on improving the quality of education because it involves integrating Christian values into all operational and academic aspects of educational institutions. The following are some analyses related to the relationship between Christian education management and improving the quality of education: (1). Integration of Christian Values in the Curriculum. The management of Christian education emphasizes the importance of a curriculum that reflects Christian principles and values. This integration can provide a deep moral and spiritual dimension to learning, helping students develop an understanding of ethics, morality, and a worldview rooted in Christian teachings. Thus, the quality of education has increased because it not only includes academic aspects, but also character and spiritual development aspects. (2). Formation of Christian Character. Christian education management's focus on recruiting and developing staff who understand and accept Christian values helps create an environment where students can see Christian exemplary examples in everyday life. The formation of Christian character is integral to the educational process, and this can contribute to improving the quality of education by creating an environment that supports students' personal and moral growth. (3). Parent and Christian Community Involvement. Collaboration with parents and Christian communities is an important element in the management of Christian

education. This involvement can create strong support from the surrounding environment, contributing to a positive educational atmosphere. Parents who are involved in the process of educating their children can improve the quality of education by creating synergy between educational institutions and households. (4). Continuous Evaluation and Improvement. The management of Christian education based on Christian principles encourages continuous evaluation of the institution's programs and policies. A focus on continuous improvement in accordance with Christian principles can help educational institutions identify areas for improvement and implement changes accordingly. This directly contributes to improving the quality of education. (5). Resource Management with Christian Integrity The administration of finance and other resources managed with Christian integrity creates a solid foundation for educational institutions. The use of resources with the application of Christian principles, such as honesty and responsibility, can optimize operational efficiency, which in turn has a positive impact on the quality of education. Overall, the management of Christian education can be considered as a factor that supports the improvement of the quality of education by shaping students not only as well-rounded individuals, but also as individuals who have a strong moral and spiritual character in accordance with Christian teachings.

Interpreting Local wisdom Wene hesekewa kolik weragare in Education Management

As the author has described in the theoretical study, the ancestors of the Hubula people have given instructions and norms for living well. The clue is called: "Wene Hesekewa Kolik Welagarek" (WHKW). In its sense, it is Wene guidance, words; Heseke of the pillars supporting the honai house: Hanging colic, attached; Welagarek is something that has existed from the past until now. So, the guidance or Word is attached to the pillar of the honai house that has existed from the past, until now and forever. What is interesting from the author's findings when conducting an Interview with the Chairman of the Indigenous Peoples Institution on September 23, 2024, the author found an interesting thing related to wene hesekewa kolik weragarek, it was obtained from Neruekul The person is known to be very good, has power, and is very wise. All good is in him. According to Mr. A. Doga he said:

Naruekul wanted to give a number of messages to these tribes. The message contains "ten laws" to be their guide, namely: (1) Ninopae nowe (call the name Ninopae when you want to start something), (2). Ninopae Etaga yugunak usak dek (the name Ninopae should not be called carelessly) (3). Wesawaga iniki hagasusak dek wam akene make mentok dogosak (on the seventh day it is not allowed to work, neither humans nor animals are free). (4). Ninagoja ninopae ok hinakmurogo dogono (Respect your father and mother) (5). Ninerugi meke eroari agasusak dek (the Waya tribe and the Waya tribe are not allowed to marry as well as the Wita tribe) (6). Akhuni yuguna inasusak dek (man must not kill carelessly) (7). Hinelalulu waga nusak dek (no stealing) (8). Ninowagatomok wagatno dogono (take your own belongings, don't take

other people's belongings). (9). Nakmouhakmu dogono (love your neighbor). (10) Akhoni kepuhalok inawosi labugusek (do not spit on your neighbor who is abnormal).

Based on the interview, the author underlines several important things Wene Hesekewa Kolik Welagarek, as a heritage of the noble values of the Hubula community, provides a strong ethical foundation in social and cultural life. In the context of education management, these principles can be applied to create an education system that not only focuses on academic achievement, but also on character formation based on local wisdom. This concept, which is interpreted as "guidance or words that depend on the pillars that support the honai house from the past to the present," has the power to be a moral guide in the implementation of education, especially Christian education based on local wisdom in Wamena. Through this understanding, education can be directed to build a generation that lives out sustainable ethical, spiritual, and social values.

The first value in Wene Hesekewa Kolik Welagarek is to respect God as a source of wisdom. In the context of education, this translates into an obligation to always start every educational activity with gratitude and respect for God. Ninopae nowe, or "saying God's name when starting something," emphasizes the importance of building a strong foundation of spirituality in students and educators. Education rooted in spirituality will instill a sense of moral and ethical responsibility in the learning process, making students not only intellectually intelligent, but also have a strong moral foundation.

In addition, the principle of not mentioning God's name carelessly (Ninopae Etaga yugunak usak dek) can be translated in educational management as learning to always respect sacred values, both in religious teachings and daily life. In the school environment, this principle can encourage the formation of a culture of respect for institutions, rules, and fellow individuals. Profound character education will ensure that students do not underestimate or violate moral norms that have been set by society and religion, creating responsible and dignified individuals.

Another interesting principle in Wene Hesekewa Kolik Welagarek is the obligation to respect the day of rest, where on the seventh day neither man nor animal should work (Wesawaga iniki hagasusak dek). In the world of education, this reflects the importance of balancing learning activities and rest time. Students and educators who are constantly exposed to academic pressure without adequate rest time will lose productivity. Therefore, education management needs to emphasize the importance of adequate rest for all school residents in order to achieve optimal performance, while maintaining their mental and physical health.

The social values in Wene Hesekewa Kolik Welagarek are also very relevant to be applied in education management. One of the key values is respect for parents (Ninagoja ninopae ok hinakmurogo dogono), which in the school environment can be adapted into respect for teachers, staff, and other authority figures. This respect is not just a formality, but an acknowledgment of the important role that educators play in shaping future generations. School management needs to encourage a culture of high appreciation for educators as

the spearhead of the learning process, so as to create a learning environment full of respect and mutually supportive partnerships.

Furthermore, the principle that prohibits murder (Akhuni yuguna inasusak dek) and theft (Hinelalulu waga nusak dek) can be translated in the school context as a prohibition against all forms of violence, both physical and verbal, as well as cheating in any form. Good education management must instill the values of honesty, empathy, and mutual respect. Anti-violence and anti-bullying policies need to be firmly enforced, and students are encouraged to maintain integrity in learning and interacting with others. This is not only a matter of school rules, but part of the process of character formation based on local wisdom and universal human values.

Another relevant principle is the value that emphasizes love for others (Nagmouhakmu dogono). Education based on this principle must encourage the development of a culture of mutual cooperation, solidarity, and mutual respect among students. School management needs to form programs that prioritize cooperation in solving problems together, both in teaching and learning activities and in extracurricular activities. Thus, Wene Hesekewa Kolik Welagarek's values will be reflected in social interactions at school, strengthening interpersonal bonds and fostering a sense of social responsibility. Finally, the importance of respecting differences, especially students with special needs (Akhoni kepuhalok inawosi labugusek), is also part of inclusive education management. Schools should be a safe place for all students, regardless of background or ability. This value emphasizes the importance of building a fair and equal education system, where every student gets an equal opportunity to develop according to his or her potential. By applying the values of Wene Hesekewa Kolik Welagarek, education management can ensure that schools are not only places of learning, but also places that humanize each individual.

METHODOLOGY

The approach used in this study is qualitative, where researchers seek to explore and understand the phenomena that occur in depth, especially related to the management of Christian education in elementary schools based on local wisdom or digital literacy in Christian Religious Education. The qualitative approach allows researchers to explore the experiences, views, and perceptions of various actors involved in the educational process. The focus is on understanding how local wisdom, such as "Wene Hesekewa Kolik Welagarek," can be integrated into the Christian education system, or how digital literacy is applied in the Christian Religious Education curriculum. With this approach, researchers can reach the deeper meaning of the application of the concept and how it affects the development of students' character and spirituality. Through this approach, researchers hope to find previously undisclosed data, such as innovative practices undertaken by schools to maintain local identities in the Christian education system. For example, researchers will dig into information about how school principals and teachers adapt their curricula to local wisdom values that have been passed down from generation to generation, or how they

utilize digital literacy to support Christian religious learning. Thus, this study not only describes existing practices, but also explores opportunities for further development of the integration of local wisdom or technology in education. The purpose of this study is to describe the values of Wene Hesekewa Kolik Welagarek's local wisdom in Elementary Christian Education in Wamena, Papua.

RESULTS

Learning Based on Local Wisdom

A person's identity is a reflection of local wisdom, which is often referred to as "local wisdom". This local wisdom arises from various ethnic groups in Indonesia and is the result of Local Genius owned by each ethnic group. It is a rich and profound intellectual treasure formed from centuries of experience in interacting with nature, culture, and the surrounding environment.

Local wisdom is an inseparable part of Indonesia's cultural diversity. To realize the concept of a nation, namely the Indonesian Nation, it is important for us to knit this local wisdom in a strong cultural unity. Culture is a foundation that has existed for thousands of years, since humans first inhabited this earth. These habits, values, customs, and norms that have shaped human behavior for thousands of years have been passed down from generation to generation (Payuyasa, 2017).

The same is stated by (Ahmad, Hesti, 2021) where in society, local wisdom appears in various forms, such as words of wisdom such as proverbs, poems, and verses, as well as in oral stories such as folklore. It is a forum for advice, philosophy, and values that are passed down from generation to generation. Local wisdom also includes the rules, principles, norms, and social and moral rules that form the social system in society. In addition, traditional rites, ceremonies, and ceremonies are also part of local wisdom, reflecting the traditions and rituals observed by the local community. And no less important are the daily habits that are reflected in daily social interactions.

Overall, local wisdom, also referred to as local excellence, local genius, or local wisdom, is a valuable treasure that reflects the cultural identity of a region or community. It is a heritage that must be respected, preserved, and understood to enrich our understanding of how local communities view the world and live their daily lives. Culture-based education, often referred to as culture-based education, is a mechanism that provides a golden opportunity for every individual to enrich science and technology through a lifelong learning process. The emergence of this culture-based education paradigm is influenced by two main schools of thought in the development of educational thought.

First, this paradigm is rooted in the assumption of modernism that reached its peak in the development of human society. At this point, modern society tends to recognize the importance of returning to more natural sources. It refers to efforts to integrate elements of traditional culture and natural values into modern education. This approach values the wisdom contained in a rich cultural heritage, and seeks to incorporate it into the educational curriculum.

Second, modernization itself encourages the creation of democracy in all dimensions of human life, including education. The culture-based education

paradigm strives to create an inclusive and democratic learning environment, where all individuals have equal opportunities to access knowledge and technology. This encourages the development of education that reflects the diversity of cultures and individual backgrounds, thereby creating a fairer opportunity to achieve excellence in science and technology.

Local Wisdom in the Baliem Valley

The ancestors of the Hubula people have given instructions and norms for living well. The clue is called (Alua, 2005): "Vené Hesekewa Kolic Welagarek(WHKW). In its sense, it is Wene = Hint, Wordan; Heseke = The pillars that support the honai house: Colic = dependent, sticky; Welagarek = Something that has existed from the past to the present. So, the guidance or Word is attached to the pillar of the honai house that has existed from the past, until now and forever.

Just as the four pillars support the entire honai house, so the WHKW supports the entire life of the Hubula people(Alua, 2006, p. 3). The wene is not a random wene, because it is attached to the honai pole and is valid from the beginning to the dive. A good life is lived and obeyed in a good relationship with the ancestors, with each other and with the surrounding nature which is a unity (Lieshout, 2019, p. 36). Living well means maintaining these relationships, which are believed to provide fertility, health and well-being. The WHKW includes the entire life order of the Hubula people, all values or norms for a good life, including prohibitions, which are everything that must be avoided. Everything is in the honai, therefore all important things, joys and sorrows, are talked about and wrestled with together in the honai. The WHKW is also seen as a fence (IEGET) that does not limit but protects humans.

I compare the WHKW to the Ten Words of God that the Jewish ancestors, the prophet Moses, gave to his people. He said that he had received the Word directly from God on Mount Sinai. So the Word of God is considered absolute for human life. The ancestors of the people Hubula It does not mention where the WHKW came from, but the book assures that apart from the wisdom, experience and wisdom that they have acquired throughout their history, the hidden God has also guided them. Although it is not perfect, the 'ray of truth' is contained in it.

The WHKW gives the local 'color' that has shaped the people Hubula with a distinctive Balim identity. If it is radically released, the Hubula people will lose their distinctiveness. But the wene was not given in writing and arranged in an orderly manner like the prophet Moses had carved it on the 'Two Tablets of Stone'. Those who want to know it must dig it from the life of the Hubula people, from their views and practices of life, from their language, their traditional ceremonies, their songs and stories: in short, they must plunge into people's lives Hubula ('The way of life'), such as children do not learn from a book 'how they should become Balim' but must jump directly and live together with the people and the Balinese community.

DISCUSSION

Education Management

Term "management" has an interesting origin and has evolved over time. This word comes from Latin (Pananrangi & SH, 2017, p. 1) "manus" which means "hand" and "agere" which means "to do" or "to move." In French, the word "ménager" means to organize or manage the household. The term "management" then developed in English to refer to the process of managing or organizing various things, not only limited to households but also including organizations, businesses, projects, and various other activities. "Management" In the modern context, it includes planning, organizing, directing, and controlling resources to achieve the goals that have been set.

In French, the term "management" is known as "gestion" or "management." Word "gestion" derived from verbs "gérer," (Robbins et al., 2014, p. 3) which means managing or organizing. "Gestion" refers to the action, art, or way of managing resources, be it human, financial, material, or information, to achieve a specific goal. The term is used in a variety of contexts, including business, finance, government, and education. In the context of education, "gestion" or "management" It includes planning, organizing, directing, and controlling all aspects related to the educational process to ensure effectiveness and efficiency. This includes managing human resources such as teachers and administrative staff, financial management for efficient use of budgets, curriculum design and evaluation, maintenance of educational facilities, and student administration. With good management, educational institutions can improve the quality of teaching and student learning outcomes, as well as create a conducive learning environment. The term "management" in French, well "gestion" or "management," It covers various aspects of management necessary to run an organization or institution effectively. In the context of education, management includes planning, organizing, directing, and controlling all resources and activities necessary to achieve educational goals. With good management, educational institutions can improve the quality of teaching and student learning outcomes.

There are several definitions of experts related to education management, including:

1. Peter Drucker. Drucker defines education management "Educational management, according to Frederick Winslow Taylor's principles, involves the application of scientific methods to optimize administrative and instructional processes. This includes systematic observation, measurement, and analysis of educational activities to enhance efficiency, productivity, and the overall quality of education. It emphasizes the importance of standardizing tasks, improving work methods, and fostering a collaborative environment where teachers and administrators can work together to achieve better educational outcomes." (Hallinger & Murphy, 1985) Free translation (Educational management, according to the principles of Frederick Winslow Taylor, involves the application of scientific methods to optimize administrative and instructional processes. It includes systematic observation, measurement, and analysis of educational activities to improve the efficiency, productivity, and overall quality of education. It emphasizes

the importance of standardizing tasks, improving work methods, and creating a collaborative environment where teachers and administrators can work together to achieve better educational outcomes.) Campbell (Campbell & others, 1987): Educational management is "the management of institutions designed to foster teaching and learning". Educational management is the management of an institution designed to encourage teaching and learning. What is meant in Campbell's sense is public schools, teaching organizations developed by industry groups, and universities.

2. Gorton, education management is essentially a problem-solving process, so management steps are no different from problem-solving steps. (Gorton, 1976).
3. Jensen: Educational management is the process of regulating human and material resources and existing programs for education, organized carefully and systematically to achieve educational goals.(Hersey & Blanchard, 1969).

The author provides a definition of management that can be described as follows:

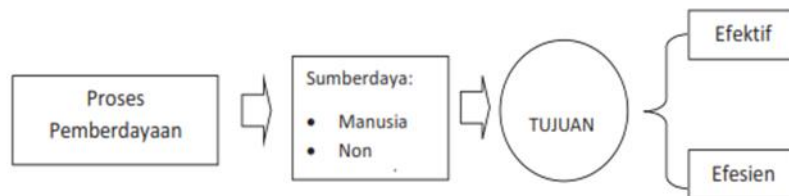


Figure 1. Management Mindset

Based on the above line of thinking, management is an empowerment process carried out by a person by utilizing resources to achieve the goals or vision of the organization effectively and efficiently.

Christian Education Management

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involves the establishment of an effective organizational structure with clear roles and responsibilities, as stated in 1 Corinthians 14:40, and the division of duties to staff and teachers who are committed to the mission of Christian education, in line with 1 Corinthians 12:11.

This management direction includes training teachers to integrate Christian principles in teaching, as suggested in James 3:1, as well as encouraging students to be active in spiritual activities such as prayer, worship, and community service, in accordance with James 1:22. Supervision is carried out through monitoring and evaluation of teacher and student performance to ensure academic and spiritual standards are met, as stated in 1 Timothy 4:16, as well as ensuring that the school environment reflects Christian ethical and moral values, as taught in Romans 12:1.

Evaluation in the management of Christian education involves assessing the effectiveness of educational programs in achieving the spiritual, academic, and character goals of students, in accordance with 2 Corinthians 13:5, and making continuous improvements based on the results of the evaluation to improve the quality of education, as stated in Romans 12:2. In addition, Christian education management recognizes the importance of local wisdom by integrating local culture and values in the curriculum and teaching methods. This includes respect for local traditions and collaboration with communities to develop relevant and meaningful curricula, while remaining grounded in biblical teachings. Thus, Christian educational institutions can provide a comprehensive and meaningful education for students, combining the principles of good management with Christian values and local wisdom.

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One example of a prophet in the Old Testament Bible who applied management principles was the prophet Moses. Moses demonstrated management skills in several important aspects during leading the Israelites out of slavery in Egypt and during their journey in the wilderness.

Christian Values-Based Curriculum

One important aspect of Christian education management is a curriculum that is based on Christian values. This means that the subject matter must be in harmony with the teachings of the Bible and Christian moral

principles. This can include teaching about love, humility, service, and integrity. The Christian Values-Based Curriculum is an educational approach that places Christian principles and values at the core of the subject matter taught. (Karnawati & Widodo, 2019) This approach involves developing subjects and curricula that not only pursue academic achievement, but also integrate Christian values into every aspect of learning. It includes teaching love, humility, integrity, justice, and service as values emphasized in all subjects. Thus, students not only learn about academic concepts, but are also given the opportunity to understand how Christian values can be applied in their daily lives. Christian Values-Based Curriculum also often involves in-depth Bible study and moral learning, so students can internalize these principles in their decision-making and daily behavior. Overall, this approach aims to form students who are not only academically intelligent but also have a strong character and embody Christian values in every aspect of their lives.

CONCLUSIONS AND RECOMMENDATIONS

Christian education at the elementary school level plays an important role in shaping children's character as a whole, both in terms of intellectual, moral, spiritual, and social. By integrating Christian values into the curriculum, Christian education aims not only to increase students' academic insight, but also to build a strong character based on faith. In the context of elementary school, this educational approach provides a solid foundation for the development of students as balanced individuals in all aspects of life. They not only understand academic concepts but also learn to live out the values of love, justice, and integrity in daily life. Christian education management plays a crucial role in realizing these goals. Good management principles are indispensable to create a conducive and quality educational environment. Leaders of Christian educational institutions must have a strong managerial capacity to plan, organize, direct, and evaluate all aspects of school operations. Successful leaders will be able to lead the school to achieve its vision and mission, which is to educate students to become individuals with character and faith. In this case, effective Christian leadership acts as an agent of change that can inspire and guide students towards better growth.

The Bible provides many examples of the importance of good management, as seen in God's creation of the universe in a very orderly and harmonious manner. These divine management principles can also be applied to the management of Christian education. In addition, the story of Moses' leadership in leading the nation of Israel out of Egyptian slavery provides an example of how a leader must be able to manage existing resources to achieve a common goal. Christian education leaders are expected to have similar qualities, namely the ability to manage, lead, and serve with integrity and responsibility. Local wisdom plays an important role in Christian education in Wamena, Papua. The values contained in Wene Hesekewa Kolik Welagarek (WHKW), which means guidance for living well, have been passed down from generation to generation by the Hubula people in the Baliem Valley. The WHKW, as a guide to life that supports the harmonious relationship between

humans and ancestors, others, and nature, has similarities with the moral principles taught in the Ten Commandments of God. The integration of this local wisdom into Christian education strengthens the relevance of learning to students' daily lives and instills a strong cultural awareness.

The application of WHKW values in Christian education management provides a unique and meaningful local color for students in Wamena. By combining Christian moral values and local wisdom, education not only develops students' intellectual abilities, but also shapes them into individuals with strong cultural identities and high social responsibility. It helps students understand how they can appreciate and preserve their cultural heritage while still sticking to the Christian faith values they learned in school. Successful Christian education management is management that is able to integrate Christian values and local wisdom in every aspect of school operations. It includes curriculum planning that focuses not only on academic achievement but also on moral, spiritual, and social teaching. By integrating local wisdom in teaching, students are not only taught to be academically intelligent, but also to have high social and cultural awareness. This creates a generation that is not only academically competent but also has a strong character and responsibility towards their community.

Continuous evaluation and development are also an integral part of Christian education management. Each Christian educational institution is expected to continue to assess the effectiveness of the programs implemented. This allows leaders to identify areas that need improvement and implement the necessary changes in order for the quality of education to continue to improve. Evaluations conducted with integrity and honesty ensure that Christian educational institutions can meet the expected academic and spiritual standards. Overall, Christian education based on local wisdom in Wamena, Papua, is able to make a significant contribution to the formation of students' character. By integrating Christian values and local wisdom such as WHKW, Christian education becomes an effective means of creating a generation that is not only intellectually intelligent but also deeply rooted in the moral, spiritual, and cultural values inherited by ancestors. It allows students to become well-rounded, characterful, and responsible individuals in living their daily lives.

FURTHER STUDY

Every research has its limitations, and this study is no exception. While this research has provided valuable insights into the role of Christian education in shaping children's character and the integration of local wisdom in Christian schools, several aspects require further investigation. First, the scope of this study was limited to specific schools in a particular region, which may limit the generalizability of the findings to other contexts. Future studies could expand the geographical scope and include a more diverse range of Christian educational institutions to provide broader perspectives. Second, while this study focused primarily on the qualitative aspects of leadership and management in Christian education, future research could employ quantitative

methods to measure the direct impact of leadership styles on student outcomes. This would provide a more comprehensive understanding of the relationship between leadership and student development. Lastly, the integration of local wisdom, such as Wene Hesekewa Kolik Welagarek, into Christian education presents an area rich for further exploration. Future studies could examine more deeply the long-term effects of such integration on both academic and character development, as well as how other indigenous values might be incorporated into education systems beyond the region studied. These suggested areas of further study could enhance the current understanding of the effectiveness of Christian education in various settings and contribute to the continuous improvement of educational practices.

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