

MAGUNATIP-BASED CHRISTIAN RELIGIOUS EDUCATION MANAGEMENT FOR STRENGTHENING TEACHER COMPETENCE AND DEVELOPING A LOVING SCHOOL CULTURE

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Abstrak: Pendidikan Agama Kristen (PAK) di Indonesia menghadapi tantangan dalam mempertahankan nilai-nilai moral dan spiritual di tengah pesatnya perkembangan teknologi digital. Meskipun teknologi dapat meningkatkan kualitas pembelajaran, perkembangan tersebut juga berpotensi menggeser nilai-nilai budaya lokal yang berperan dalam pembentukan karakter peserta didik. Salah satu tradisi lokal yang dapat diintegrasikan dalam pembelajaran PAK adalah Magunatip, tarian tradisional masyarakat Dayak dan Murut yang mengandung nilai kerja sama, ketangkasan, rasa syukur, dan penghormatan terhadap alam. Namun demikian, penelitian yang mengintegrasikan tradisi lokal seperti Magunatip dalam manajemen Pendidikan Agama Kristen masih terbatas. Penelitian ini bertujuan mengeksplorasi integrasi nilai Magunatip dalam manajemen dan praktik pembelajaran PAK untuk membangun budaya sekolah yang penuh kasih di era digital. Penelitian ini menggunakan metode deskriptif kualitatif melalui studi literatur. Hasil penelitian menunjukkan bahwa nilai Magunatip dapat diintegrasikan melalui pembelajaran kontekstual, aktivitas kolaboratif, dan pendidikan karakter. Selain itu, kepemimpinan transformatif berperan penting dalam menyeimbangkan pemanfaatan teknologi dengan pelestarian nilai spiritual dan budaya lokal.

Kata-kata kunci: Budaya Sekolah; Kearifan Lokal; Kepemimpinan Transformatif; Magunatip; Manajemen Pendidikan Agama Kristen.

Abstract: Christian Religious Education (CRE) in Indonesia faces challenges in maintaining moral and spiritual values amid rapid digital technological development. While technology offers opportunities to improve learning quality, it also risks marginalizing local cultural values that play an important role in students' character formation. One local tradition that can be integrated into CRE learning is Magunatip, a traditional dance of the Dayak and Murut communities that embodies values of cooperation, agility, gratitude, and respect for nature. However, studies integrating local traditions such as Magunatip into Christian Religious Education management remain limited. This study aims to explore the integration of Magunatip values in the management and learning practices of CRE to develop a loving school culture in the digital era. This research employs a qualitative descriptive method through a literature study. The findings indicate that Magunatip values can be integrated through contextual learning, collaborative student activities, and character-based education. Furthermore, transformational leadership plays an important role in balancing technological utilization with the preservation of spiritual and local cultural values. At the same time, such leadership contributes to strengthening teacher competence in integrating technology, local culture, and Christian values within the learning process.

Keywords: School Culture; Local Wisdom; Transformational Leadership; Magunatip; Christian Religious Education Management.

INTRODUCTION

Christian Religious Education (CRE) in Indonesia faces significant challenges in maintaining moral and spiritual values amidst rapid technological advancements. On one hand, fast-paced technological changes demand innovation in teaching, while on the other hand, local cultural values must be preserved to ensure education remains relevant to the social and cultural context. Previous studies have indicated that the rapid development of digital technology has significantly influenced religious learning practices, including Christian education in families and school¹. As Rantung and Naibaho (2021) highlight, the Industrial Revolution 4.0 enables families to access a wide range of information—both positive and negative—and to connect globally, which consequently influences the dynamics of Christian education in the family context. This underscores the importance of integrating traditional values in CRE to help families navigate technological advancements while maintaining spiritual integrity. Similarly, Aponno argue that cooperation between schools, churches, and parents plays a crucial role in creating a supportive learning environment for faith development in the digital era². Therefore, integrating local values into CRE is vital

for making education relevant to the evolving challenges of the modern world.

Despite these opportunities, many Christian educational institutions still struggle to contextualize religious teaching within local cultural traditions. This situation raises an important question regarding how local wisdom can be systematically integrated into Christian education management in order to strengthen character formation and spiritual development among students.

One local tradition with great potential for integration into Christian education is the Magunatip tradition. Magunatip is a traditional dance from the Dayak people in North Kalimantan and the Murut people in Sabah, Malaysia, famous for its jumping movements between bamboo poles struck rhythmically. Originally used as a dexterity exercise for warriors or in certain rituals, it is now frequently performed during cultural events and to honor guests. According to Pugh-Kitingan, ritual dances often serve to express joy and thanksgiving and function as a symbolic bridge between the physical and spiritual worlds³. Magunatip embodies values that are highly relevant to Christian Religious Education (CRE), such as cooperation, agility, gratitude, and respect for nature. As noted by Zamani (2020), the

¹ Djoys Anneke Rantung and Lamhot Naibaho, "Christian Religion Education as a Solution for Families to Face the Change in the Era of Revolution 4.0," in *Proceedings of the 2nd Annual Conference on Blended Learning, Educational Technology and Innovation (ACBLETI 2020)*, vol. 560, 2021, <https://doi.org/10.2991/assehr.k.210615.051>.

² Simon Aponno, Christiana Demaja W.

Sahertian, and Sephliano Elrianto M. Sahureka, *Keeping the Faith in Remote Areas: Christian Education Faces the Challenges of the Digital Age* (Atlantis Press SARL, 2025), https://doi.org/10.2991/978-2-38476-424-2_38.

³ Jacqueline Pugh-Kitingan, "Dance and Ritual in Sabah," in *Sharing Identities*, 2021, <https://doi.org/10.4324/9780367818029-10>.

Magunatip dance reflects local cultural traditions and carries deep symbolic meaning within ritual and social contexts⁴. These values align closely with Christian teachings about fellowship, gratitude to God, and responsible stewardship of nature, which are central themes in Christian Religious Education.

However, challenges arise when attempting to integrate local traditions with technology-based learning and the increasingly digital management of education. On one hand, technology offers significant opportunities to accelerate and facilitate the teaching and learning process, but on the other hand, there are concerns that the use of technology may diminish the spiritual and social values embedded in local traditions and Christian teachings. As stated by Bessie and Manurung (2025), the integration of technology in Christian Religious Education must be supported by teacher training, relevant curriculum development, and collaboration between schools, churches, and families⁵. Without proper management and guidance, the use of technology in education may shift the focus from character formation toward purely technical learning outcomes.

Christian Religious Education (CRE) focuses on shaping students' character through the moral and spiritual teachings found in the Bible. One of the

core values taught in CRE is love, which is reflected in students' relationships with God, others, nature, and themselves. The Curriculum of Love (Panca Cinta), which emphasizes five key values—Love of God, Love of Others, Love of Nature, Love of the Nation, and Love of Self—serves as the foundation for developing strong and positive character⁶. By integrating these values into the learning process, it is expected that students will live harmoniously with others, nature, and God, and apply love in all aspects of their lives. Therefore, integrating local cultural traditions that embody similar values can strengthen the contextual implementation of Christian teachings in schools.

In this context, values-based education is crucial for creating a school environment that not only imparts knowledge but also shapes students' morality and character rooted in Christian teachings. When these values are consistently applied in learning activities, schools can become places of love and transformation. This is where Christian education can have a greater impact, as every student is taught to love God, others, and their surrounding environment, as well as to appreciate the cultural heritage around them.

Nevertheless, previous studies show that the integration of local culture into Christian education has not been

⁴ Mohd Fairuz Zamani, "Magunatip And Wayang Kulit: The Influence Of Malaysian Traditional Performing Arts In Razak Abdul Aziz's 10 Pantun Settings," *International Journal of Applied and Creative Arts* 3, no. 1 (2020), <https://doi.org/10.33736/ijaca.2187.2020>.

⁵ Barbara Green Winslet Bessie and Hasanuddin Manurung, "Challenges and Opportunities of Christian Religious in the Digital

Era," *International Perspectives in Christian Education and Philosophy* 2, no. 3 (2025): 1–10, <https://doi.org/10.61132/ipcep.v2i3.332>.

⁶ Direktorat KSKK Madrasah and Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, *Panduan Kurikulum Berbasis Cinta, Sustainability (Switzerland)*, vol. 11, 2025.

widely explored in educational management practices. Although the importance of integrating local cultural values into Christian education has been recognized, research on this subject remains limited. Several studies have shown that the application of local cultural values can enrich the Christian education curriculum. Pasaribu (2025) states that although the use of technology in Christian education is increasing, many teachers are still unprepared to integrate this technology into faith-based teaching in a contextual manner⁷. This condition indicates the need to strengthen teacher competence in contextualizing Christian Religious Education through the integration of local cultural wisdom, such as the Magunatip tradition, with technology-supported learning practices. On the other hand, research by the Barna Group (2021) shows that while digital Bible applications are becoming increasingly popular among young Christians, these tools often reduce the communal and mentoring aspects that are essential in Christian education⁸.

Furthermore, there is a gap in the managerial framework that can effectively combine technology, local culture, and Christian spirituality in educational management. Miskiah (2023) emphasizes that although artificial intelligence (AI)

holds significant potential in education, its implementation must be accompanied by ethical and spiritual oversight⁹. This aligns with Kia's argument (2025), which highlights the importance of transformative leadership in integrating technology with Christian values and providing continuous professional development for teachers in the digital era¹⁰.

Based on the review of previous studies, it can be observed that most research focuses either on technological integration in education or on the preservation of local cultural traditions separately. However, very few studies examine how local cultural values, digital technology, and Christian educational management can be integrated into a coherent managerial model.

Therefore, this study seeks to address this research gap by exploring how the values of the Magunatip tradition can be integrated into Christian Religious Education management in order to develop a loving school culture in the digital era.

Specifically, this research attempts to answer the following research questions: (1) What values contained in the Magunatip tradition are relevant to Christian Religious Education? (2) How can these values be integrated into the

⁷ Hiras Pasaribu et al., "Challenges in the Use of Information Technology in Christian Religious Education Learning at Theological Schools," *International Journal of Social Discussion* 2, no. 3 (2025): 149–57.

⁸ Barna Group, "How Teenagers' Faith Practices Are Changing," *BarnaGroup.Com*, 2010.

⁹ Miskiah Miskiah, Yoyon Suryono, and Ajat Sudrajat, "Integration of Information and Communication Technology into Islamic Religious Education Teacher Training," *Cakrawala*

Pendidikan 38, no. 1 (2019), <https://doi.org/10.21831/cp.v38i1.23439>.

¹⁰ A Dan Kia and Gilbert Timothy Majesty, "Transformation Of Christian Religious Education With Artificial Intelligence: Building A Spiritual Future In The Digital World," *International Journal of Christian Education and Philosophical Inquiry* 2, no. 3 (2025): 34–41, <https://international.aripafi.or.id/index.php/IJCEP/article/view/333>.

management and learning practices of Christian Religious Education to strengthen teacher competence in contextual and technology-supported learning? (3) How can transformational leadership support the integration of local cultural values and digital technology in strengthening teacher competence and developing a loving school culture?

Therefore, this research aims to develop a contextual and relevant managerial model that can address the challenges of integrating technology and local culture in Christian education. With the right approach, it is hoped that we can build an educational system that not only focuses on technological advancements but also honors and preserves the spiritual and cultural roots that have long existed.

METHOD

This study uses a descriptive qualitative approach with a systematic literature review method to examine the integration of local cultural values—particularly the Magunatip tradition—into Christian Religious Education (CRE). The study relies on secondary data obtained from scholarly journals, books, and research reports related to Christian education, local wisdom in education, educational leadership, teacher competence in religious education and technology integration in learning. The literature search was conducted through several academic databases, including Google Scholar, Scopus, ERIC, and ScienceDirect. Keywords used in the search included “Christian Religious Education,” “Magunatip tradition,” “local wisdom in education,” “transformational leadership in education,” “teacher competence in Christian education,” and

“Christian education management.” The inclusion criteria consisted of peer-reviewed publications related to Christian education, cultural integration in education, teacher competence, and educational leadership published between 2012 and 2025 in English or Indonesian.

However, several earlier foundational works were also included to support the theoretical framework. The literature selection process involved three stages: identification of relevant studies through database searches, screening of titles and abstracts to determine relevance, and full-text review based on inclusion criteria. Through this process, the most relevant literature sources were selected for analysis. Data analysis was conducted using content analysis to identify key themes emerging from the literature. The analysis focused on: (1) identifying the cultural values embedded in the Magunatip tradition, (2) examining their relevance to Christian Religious Education, (3) exploring their integration into educational practices, particularly in strengthening teacher competence in contextual and culturally responsive teaching and (4) analyzing the role of transformational leadership in integrating cultural values and technology in Christian education management to support teacher competence and the development of a loving school culture. To ensure credibility, the study applied source triangulation by comparing findings across multiple academic sources.

DISCUSSION AND RESULT

In this section, the researcher will present and discuss in-depth the findings from the literature study conducted. The focus of the discussion is to explore the potential of integrating the local tradition of Magunatip into Christian Religious

Education (CRE) with the goal of building a transformational, inclusive, and loving school culture. In addition, this study also examines how the integration of Magunatip values within Christian Religious Education management can contribute to strengthening teacher competence in implementing contextual and culturally responsive learning. Through a descriptive qualitative approach, the researcher identifies the cultural values embedded in the Magunatip tradition and explores their relevance to the practices of Christian education management that blend spiritual principles and the utilization of technology. These practices are also examined in relation to how teachers can develop pedagogical competence in integrating local cultural wisdom, Christian values, and digital learning tools within classroom activities. These findings will be outlined in several key discussion points, highlighting aspects of culture, education, and the transformation of student character.

Cultural Values in the Magunatip Tradition

Magunatip is a traditional dance originating from the Dayak community in North Kalimantan, Indonesia, and the Murut community in Sabah, Malaysia. The dance involves rhythmic jumping movements between two bamboo poles that are struck together by other performers. Historically, Magunatip functioned as a physical training activity for young warriors, helping them develop agility, coordination, and courage. In contemporary contexts, the dance has evolved into a cultural performance

commonly presented during festivals, communal celebrations, and ceremonies to welcome and honor guests.

The literature review conducted in this study reveals that Magunatip is not only a form of artistic expression but also a cultural practice embedded with social and moral values. Several scholars highlight the symbolic and social roles of traditional ritual dances in indigenous communities. Pugh-Kitingan (2012) explains that ritual dances in many indigenous societies function as expressions of cultural identity, gratitude, and communal solidarity, while also serving as symbolic bridges between the physical and spiritual realms¹¹. This indicates that traditional dances such as Magunatip play an important role in maintaining community cohesion and cultural continuity.

Further findings from previous studies demonstrate that Magunatip contains several values closely related to social cooperation and collective discipline. On et al. (2018) argue that the dance requires precise synchronization between dancers and the individuals controlling the bamboo poles¹². This synchronization demands careful coordination, mutual trust, and attentiveness among participants. Similarly, Zamani (2020) explains that traditional dances such as Magunatip strengthen social solidarity because they require participants to collaborate closely to maintain the rhythm and harmony of the performance¹³.

¹¹ Pugh-Kitingan, "Dance and Ritual in Sabah."

¹² Low Kok On et al., "The Healing Ritual Context of the Magunatip Dance of the Murut

in Sabah, Malaysia," *Advanced Science Letters* 24, no. 7 (2018), <https://doi.org/10.1166/asl.2018.11203>.

¹³ Zamani, "Magunatip And Wayang

Beyond social cooperation, the literature also highlights the importance of discipline and courage in the Magunatip performance. Dancers must carefully follow the rhythm of the bamboo poles while maintaining balance and agility to avoid being struck. This condition fosters both physical discipline and psychological confidence among participants. Additionally, several studies emphasize the presence of gratitude and respect for cultural heritage within traditional dance practices. Indigenous cultural traditions often express appreciation for nature, community life, and ancestral heritage, which contribute to the preservation of cultural identity.

Based on the synthesis of the reviewed literature, this study identifies five main cultural values embedded in the Magunatip tradition: cooperation, discipline, gratitude, courage, and respect

for cultural heritage. These values emerge consistently across various studies that examine traditional dances, indigenous rituals, and contextual education practices. From the perspective of Christian Religious Education management, these cultural values also provide important pedagogical implications for teachers. Understanding and integrating local cultural wisdom such as Magunatip can support teachers in developing contextual and culturally responsive teaching practices, thereby strengthening teacher competence in delivering Christian values through meaningful learning experiences. The synthesis of the literature findings is presented in Table 1.

This synthesis indicates that Magunatip contains values that extend beyond artistic expression and contribute to social character formation.

Table 1. Synthesis of Cultural Values in the Magunatip Tradition from Previous Studies

No	Author & Research Year	Research Focus	Key Findings	Relevance to CRE	Contribution to This Study
1	Pugh-Kitingan (2012)	Indigenous ritual dances in Borneo	Traditional dances function as expressions of cultural identity and community cohesion	Cultural rituals can support moral and communal values in education and provide contextual cultural knowledge for teachers	Provides cultural foundation for understanding Magunatip as a value-based tradition that can be used by teachers in contextual learning
2	On et al. (2018)	Cultural meaning of Magunatip dance	Magunatip requires synchronization, cooperation, and discipline among dancers	These values are relevant for character education in schools and can guide teachers in that	Demonstrates Magunatip as a medium for character formation that supports

Kulit: The Influence Of Malaysian Traditional Performing Arts In Razak Abdul Aziz’s 10 Pantun

Settings.”

No	Author & Research Year	Focus	Key Findings	Relevance to CRE	Contribution to This Study
3	Zamani (2020)	Social functions of traditional dance	Traditional dance strengthens solidarity and collective identity	designing collaborative learning activities Social solidarity aligns with Christian concepts of fellowship which can be integrated into teaching practices	teacher competence in contextual pedagogy Supports the integration of cooperation values into CRE and helps teachers contextualize Christian fellowship values in learning
4	Holmes (2017)	Christian philosophy of education	Discipline is a key element of spiritual formation in Christian education	Links character discipline with Christian spirituality which teachers can apply in character-based learning	Provides theological justification for integrating discipline values into teaching practices in Christian education
5	Papakostas (2021)	Cultural gratitude and ecological ethics	Indigenous traditions express gratitude toward nature and community life	Aligns with Christian stewardship teachings that can be taught through contextual cultural examples	Supports integration of gratitude and environmental ethics in CRE learning guided by teacher facilitation
6	Pasaribu (2022)	Contextual Christian education in Indonesia	Cultural contextualization strengthens student engagement and faith formation	Local culture can be integrated into Christian learning contexts to enhance teacher competence in contextual teaching	Supports contextual approach in CRE management and emphasizes the role of teachers in implementing culturally responsive education
7	Masengwe (2022)	Leadership in Christian education	Transformational leadership supports educational	Leadership is essential for implementing	Provides leadership framework for integrating culture

No	Author & Research Year Focus	Key Findings	Relevance to CRE	Contribution to This Study
		innovation and spiritual development	contextual education supporting teacher professional development	and technology to strengthen teacher competence in CRE

The synthesis presented in Table 1 demonstrates that Magunatip embodies cultural values

that extend beyond artistic performance. These values contribute to character formation, communal harmony, and cultural identity preservation. Therefore, the findings suggest that the Magunatip tradition has potential relevance for contextual educational practices, particularly in the integration of cultural values within Christian Religious Education (CRE).

Cultural Values in the Magunatip Tradition

The findings of this study reveal that the Magunatip tradition embodies five major cultural values: cooperation, discipline, gratitude, courage, and respect for cultural heritage. These values demonstrate that Magunatip is not merely a cultural performance but also a social practice that transmits moral principles within the community.

Traditional dances in many indigenous societies function as cultural mechanisms for transmitting communal values across generations. As explained by Jacqueline Pugh-Kitingan, ritual dances often express gratitude, social unity, and spiritual meaning within

indigenous communities¹⁴. In the context of Magunatip, the rhythmic coordination between dancers and bamboo pole holders requires careful collaboration and mutual trust, reflecting the value of cooperation and collective discipline.

Similarly, previous studies emphasize that traditional dance practices strengthen social cohesion and shared identity within communities. The discipline required to follow the rhythm of the bamboo poles, the courage needed to perform the dance, and the communal spirit embedded in the performance illustrate how cultural traditions can serve as informal systems of character formation. Therefore, Magunatip can be understood not only as an artistic expression but also as a cultural medium through which moral values are preserved and transmitted within society.

From an educational perspective, these cultural values also provide meaningful resources for teachers in Christian Religious Education. By understanding and integrating local cultural traditions such as Magunatip into the learning process, teachers can develop contextual and culturally responsive

¹⁴ Pugh-Kitingan, "Dance and Ritual in Sabah." Magunatip-Based Christian Religious Education Management for Strengthening Teacher Competence and Developing a Loving School Culture | 80

teaching practices. This integration can strengthen teacher competence in facilitating character-based learning that connects Christian values with local cultural wisdom.

Relevance of Magunatip Values to Christian Religious Education

The cultural values identified in the Magunatip tradition show strong conceptual parallels with the principles emphasized in Christian Religious Education (CRE). Although Magunatip originates from indigenous cultural practices rather than Christian theology, its values can function as contextual bridges that help students understand Christian teachings through familiar cultural experiences.

First, the value of cooperation reflects the biblical concept of communal life within the body of Christ. In the New Testament, Christian communities are encouraged to support one another as members of a single body (1 Corinthians 12:12–27). The cooperative movements in Magunatip symbolize the importance of unity and mutual dependence within a community.

Second, the value of discipline resonates with the concept of spiritual discipline in Christian education. According to Arthur F. Holmes, discipline plays an essential role in spiritual formation because it helps individuals develop consistency in prayer, moral behavior, and faith practices¹⁵.

Third, the value of gratitude reflects the biblical teaching of thanksgiving and stewardship toward

God's creation. Christian education encourages students to recognize God's blessings and respond with gratitude and responsible care for the environment.

Fourth, courage reflects the Christian calling to remain faithful even when facing challenges. Faith often requires perseverance and trust in God, values that are symbolically represented in the bravery required to perform Magunatip.

Finally, respect for cultural heritage aligns with the contextual approach in Christian education, where local wisdom can be used to enrich theological understanding and strengthen students' cultural identity. Thus, the values embedded in the Magunatip tradition can support contextual approaches in CRE by connecting biblical teachings with local cultural experiences. In addition, the integration of these cultural values into CRE provides opportunities for teachers to develop contextual and culturally responsive teaching strategies. By linking biblical teachings with local cultural traditions such as Magunatip, teachers can facilitate more meaningful learning experiences that strengthen students' character formation while also enhancing teacher competence in contextual Christian education.

Integrating Magunatip into Christian Religious Education to Build a Loving and Transformational School Culture

Based on the identification of the values embedded in the Magunatip tradition, the next step is to explore how

¹⁵ Arthur Frank Holmes, *The Idea of a Christian College* (United States, Wheaton College:

Eerdmans, 1987).

these values can be integrated into the curriculum of Christian Religious Education (CRE). The integration aims to build a transformational, inclusive, and loving school culture, while simultaneously strengthening the character of students through the application of spiritual principles that are relevant to the local context.

Cooperation in the Christian Community

Magunatip teaches the importance of cooperation within a community, a principle that aligns closely with the teachings of Christian Religious Education (CRE). Previous studies by Zamani¹⁶ and On Low Kok¹⁷ indicate that Magunatip embodies collective cooperation among community members, as the dance requires synchronized movement, mutual awareness, and shared responsibility to avoid injury while performing between the bamboo poles. In the context of CRE, this can be applied to an education system that is centered around collaboration, where students learn to help and support one another not only academically but also in church service and social activities.

By integrating the value of cooperation from Magunatip, Christian education can teach students to live in a community that loves and supports each other, as taught by Christ. This communal value resonates with the Christian theological concept of the Body of Christ, where each member plays a unique and

valuable role within the community (1 Corinthians 12:12-27). Studies have shown that cooperation is crucial in maintaining a faith-driven environment. Aponno assert that "cooperation among community members plays a crucial role in maintaining a faith-driven environment that is supportive and spiritually enriching." Furthermore, Alexander emphasizes the significance of collaborative efforts among educators, parents, and religious leaders in fostering self-discipline and ethical decision-making in students, underscoring the importance of a united approach in nurturing students' moral and spiritual development. These studies affirm that integrating cooperation from traditions like Magunatip into CRE can strengthen communal bonds and spiritual growth in educational settings.

Agility and Discipline in Learning

The high level of discipline required in Magunatip can also be applied in spiritual education. *Previous cultural analyses of Magunatip describe how dancers must maintain rhythm, agility, and precise coordination in order to avoid being trapped by the moving bamboo poles, which reflects a form of physical discipline and self-control developed through practice and repetition.* In the context of Christian education, this can be linked to spiritual discipline, such as regular prayer, Bible study, and self-control in daily life. Magunatip teaches that to achieve a common goal, every individual must have agility and discipline, values that are also essential in

¹⁶ Zamani, "Magunatip And Wayang Kulit: The Influence Of Malaysian Traditional Performing Arts In Razak Abdul Aziz's 10 Pantun Settings."

¹⁷ On et al., "The Healing Ritual Context of the Magunatip Dance of the Murut in Sabah, Malaysia."

following the teachings of Christ.

According to Bandura's social learning theory, individuals learn best through interaction and self-regulation, which can be fostered through disciplined practices¹⁸. This concept is supported by Cho, who argue that spiritual discipline, such as prayer and scripture study, is integral to Christian education, helping students develop a solid foundation in their faith¹⁹. Furthermore, Lowe highlight the importance of self-regulation and agility in adult learning, emphasizing that these qualities are vital for personal growth and success, a perspective that aligns with the principles of spiritual discipline in CRE²⁰. Therefore, instilling the importance of spiritual discipline in students can help them develop a strong, resilient faith, allowing them to apply Christian teachings with agility and self-control in their everyday lives.

Gratitude and Reverence for Nature

The sense of gratitude embodied in the Magunatip tradition can be integrated into Christian Religious Education (CRE) by teaching students to appreciate all of God's blessings and take responsibility for caring for His creation. Magunatip, a traditional dance from Kalimantan and Sabah, symbolizes gratitude through its

celebratory movements and communal participation, reflecting a deep appreciation for blessings received. Ethnographic studies of the dance describe it as part of communal celebrations that historically expressed joy, gratitude, and collective harmony within the community.

This aligns with the biblical concept of stewardship in Genesis 2:15, where humans are entrusted with the care of God's creation. Recent studies emphasize the importance of gratitude in fostering environmental stewardship within Christian contexts. Eom highlights that "stewardship belief clearly provides great potential for environmental support among religious communities," emphasizing the role of gratitude in motivating care for the environment²¹. Similarly, Negrov²² explains that "a grateful response to God's gifts leads to responsible care for creation," and Allen notes that "churches can spread conservation education," underscoring the role of gratitude in promoting environmental awareness²³. By integrating the values of gratitude and stewardship from the Magunatip tradition into CRE curricula, educators can cultivate a generation of students who not only appreciate God's creation but are also motivated to care for it, living out their

¹⁸ A. Bandura, "Social Learning Theory. Prentice Hall, Englewood Cliffs.," *College Music Symposium*, 1977.

¹⁹ Jinmin Cho and Manuela Heinz, "The Intersection of Faith, Spirituality and Interreligious Engagement in Catholic Schools: Teachers' Perspectives from Ireland and South Korea," *British Journal of Religious Education* 00, no. 00 (2025): 1–13, <https://doi.org/10.1080/01416200.2025.2489054>.

²⁰ Robert C. Lowe and Steven C. Borkan, "Effective Medical Lecturing: Practice Becomes Theory: A Narrative Review," *Medical Science Educator*, 2021, <https://doi.org/10.1007/s40670-020-01172-z>.

²¹ Kimin Eom and Shu Tian Ng, "The Potential of Religion for Promoting Sustainability:

The Role of Stewardship," *Topics in Cognitive Science* 15, no. 3 (2023): 480–99, <https://doi.org/10.1111/tops.12641>.

²² Alexander Negrov and Alexander Malov, "Eco-Theology and Environmental Leadership in Orthodox and Evangelical Perspectives in Russia and Ukraine," *Religions* 12, no. 5 (2021), <https://doi.org/10.3390/re112050305>.

²³ Taylor Allen, "Restoring Eden: The Role of Christianity on Environmental Conservation: A Case of Karatu District, Arusha, Tanzania," *Independent Study Project (ISP) Collection*, 2018, https://digitalcollections.sit.edu/isp_collection/2918/#:~:text=While churches participated in small,to be useful for conservation.

faith through responsible environmental stewardship.

Courage to Face Challenges

The courage demonstrated in Magunatip can be associated with the courage needed to face life's challenges in Christian education. Magunatip, a traditional dance that involves jumping between bamboo poles, symbolizes bravery and perseverance, teaching participants to overcome physical challenges. Researchers on traditional performing arts often describe Magunatip as requiring confidence and courage because dancers must move quickly and precisely while facing the risk of being struck by the bamboo poles.

In Christian education, this aligns with the teachings of Jesus, who emphasized that following God's call often requires facing significant hardships. As Jesus said in Matthew 17:20, "If you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move." This verse emphasizes that faith, even in small amounts, has the power to overcome obstacles, much like the courage shown in Magunatip. Recent studies, such as by Howard²⁴, highlight that "faith and courage in facing challenges are essential elements in both personal and spiritual growth," which reflects how Magunatip's courage can be applied in Christian teachings. Additionally, as Bandura's social learning theory suggests, individuals learn courage

and resilience through modeled behaviors and social reinforcement, making Magunatip's display of bravery a relevant metaphor in helping students develop both physical and spiritual endurance²⁵.

Respecting Traditions and Culture in Christian Education

Respecting traditions and culture is an important aspect of Magunatip, as it teaches the value of preserving and respecting local heritage. Scholars of indigenous traditions note that Magunatip is not merely a performance but also a cultural heritage practice that reflects the identity and collective memory of the community. This aligns with the principles of Christian Religious Education (CRE), which emphasizes maintaining local cultural values while adhering to Christian teachings. Integrating local wisdom into Christian education helps students understand and appreciate their cultural identity while simultaneously strengthening their faith.

As Aponno²⁶ state, "The integration of cultural values with Christian education fosters a learning environment that nurtures both faith and identity, making the educational process holistic and contextually relevant." Similarly, Masengwe²⁷ emphasizes that "Christian education that respects local traditions allows students to see the connection between their faith and their cultural practices, fostering a sense of belonging and purpose." Furthermore, Papakostas²⁸ argues that "when cultural heritage is respected within Christian

²⁴ Daniel Howard-Snyder and Daniel J. McKaughan, *Faith and Resilience*, *International Journal for Philosophy of Religion*, vol. 91 (Springer Netherlands, 2022), <https://doi.org/10.1007/s11153-021-09820-z>.

²⁵ Bandura, "Social Learning Theory. Prentice Hall, Englewood Cliffs."

²⁶ Aponno, Sahertian, and Sahureka, *Keeping the Faith in Remote Areas: Christian Education Faces the Challenges of the Digital Age*.

²⁷ Gift Masengwe and Bekithemba Dube, "Retrospective and Prospective Approaches to Christian Education in Church of Christ Schools in Zimbabwe," *Religions* 14, no. 9 (2023), <https://doi.org/10.3390/rel14091120>.

²⁸ Christos Papakostas, "Artificial Intelligence in Religious Education: Ethical, Pedagogical, and Theological Perspectives," *Religions* 16, no. 5 (2025), <https://doi.org/10.3390/rel16050563>.

education, it creates a sense of unity and continuity, ensuring that students' spiritual growth is deeply rooted in their personal and communal identity."

Overall, the integration of Magunatip values into Christian Religious Education not only enriches contextual learning but also contributes to the development of a loving and transformational school culture. By incorporating local cultural wisdom into

teaching practices, teachers can design learning experiences that promote cooperation, discipline, gratitude, courage, and respect for cultural identity. This approach strengthens teacher competence in contextual and character-based education while fostering a school environment where Christian values of love, care, and mutual respect are actively practiced.

Table 3. Integration Model of Magunatip Values in Christian Religious Education

Magunatip Value	CRE Principle	Teacher Role	School Culture Impact
Cooperation	Body of Christ	Facilitate collaborative learning	Community spirit
Discipline	Spiritual formation	Guide self-regulation	Responsible behavior
Gratitude	Stewardship	Encourage reflection	Environmental care
Courage	Faith perseverance	Support resilience	Confident learners
Cultural respect	Contextual theology	Integrate local wisdom	Inclusive culture

Challenges in Integrating Magunatip into Christian Religious Education

Integrating the Magunatip tradition into Christian Religious Education (CRE) presents both opportunities and challenges in building a transformative, inclusive, and loving school culture. As a traditional dance from the Dayak and Murut communities in Borneo, Magunatip teaches essential values such as cooperation, discipline, gratitude, bravery, and respect for nature, all of which align with the core principles of CRE. According to Aponno ²⁹, "Cooperation among community members plays a crucial role in maintaining a faith-driven environment that is supportive and spiritually enriching," which resonates with the

Christian concept of the body of Christ, where each member's contribution is vital for the unity of the community.

Furthermore, the discipline required in Magunatip, particularly in the precise execution of coordinated movements, can be linked to spiritual discipline in CRE, where students are taught to be disciplined in their daily lives, such as through prayer and self-control. As Bandura's social learning theory suggests, "Individuals learn best through interaction and self-regulation," which can be fostered in CRE through practices like regular prayer and Bible study ³⁰.

Additionally, Magunatip instills a profound sense of gratitude and appreciation for nature, as students are encouraged to be thankful for God's blessings and to care for His creation. This aligns with the biblical concept of

²⁹ Aponno, Sahertian, and Sahureka, *Keeping the Faith in Remote Areas: Christian Education Faces the Challenges of the Digital Age*.

³⁰ Bandura, "Social Learning Theory. Prentice Hall, Englewood Cliffs."

stewardship in Genesis 2:15, where humans are entrusted with the responsibility to tend to the Earth. As noted by Papakostas, "The integration of cultural values with Christian education fosters a learning environment that nurtures both faith and identity, making the educational process holistic and contextually relevant³¹."

However, integrating Magunatip into CRE faces challenges, especially when balancing the use of technology with the preservation of spiritual and cultural values. While technology, such as artificial intelligence (AI), can personalize learning and improve accessibility, it must be applied carefully to avoid diminishing the spiritual and social aspects of CRE. Holmes, Bialik, and Fadel highlight the potential of AI in education, stating, "Although artificial intelligence holds great promise, its use must be accompanied by strong oversight to ensure it aligns with spiritual and ethical values³²."

Similarly, Masengwe³³ underscores the importance of transformative leadership in integrating technology with Christian values, advocating for ongoing teacher training to navigate the challenges of the digital era. Ultimately, as emphasized by Holmes, "Technology must be used responsibly in educational settings to ensure it enhances, rather than detracts from, the values central to Christian teachings³⁴." By combining local cultural traditions like Magunatip with the ethical use of

technology, CRE can foster a learning environment that not only strengthens students' faith but also cultivates a strong sense of community and cultural identity, preparing them to face the challenges of the modern world while honoring their Christian duty to care for God's creation.

Therefore, the successful integration of Magunatip into Christian Religious Education requires teachers who possess strong pedagogical competence, cultural awareness, and the ability to integrate technology responsibly. Through continuous professional development and reflective teaching practices, educators can ensure that cultural traditions such as Magunatip remain meaningful resources for character formation while supporting the development of a loving and transformational school culture.

Transformative Leadership in Christian Religious Education Management

In addressing these challenges, Christian education leaders, particularly teachers as learning leaders in the field, play a crucial role in ensuring the integration of local traditions and technology within religious education³⁵. Transformative leadership that successfully combines technology with spiritual values and local culture is essential to creating a learning environment that is both relevant and aligned with the needs of the times. Visionary leaders can manage education that wisely merges technology with

³¹ Papakostas, "Artificial Intelligence in Religious Education: Ethical, Pedagogical, and Theological Perspectives."

³² Wayne Holmes, Maya Bialik, and Charles Fadel, "Artificial Intelligence in Education: Contexts, Methods and Implications for Teaching and Learning," *Artificial Intelligence in Education* 9, no. 1 (2022): 1–20.

³³ Masengwe and Dube, "Retrospective and Prospective Approaches to Christian Education

in Church of Christ Schools in Zimbabwe."

³⁴ Holmes, Bialik, and Fadel, "Artificial Intelligence in Education: Contexts, Methods and Implications for Teaching and Learning."

³⁵ Tianjun Cheng, Junjun Chen, and Darren A. Bryant, "Teacher Leaders' Emotions Mirror Teacher Professionalism via Collegial Trust," *Asia-Pacific Education Researcher* 30, no. 4 (2021), <https://doi.org/10.1007/s40299-021-00551-3>.

spirituality, ensuring that Christian education remains relevant in the context of Indonesian culture³⁶.

In this study, the Magunatip tradition serves as a cultural framework that helps leaders contextualize Christian education within local wisdom. The cultural values embedded in Magunatip—such as cooperation, discipline, courage, gratitude, and respect for nature—can guide educational leaders in shaping school culture and leadership practices that are both culturally rooted and spiritually grounded.

Transformational leadership, as described by Bass and Avolio, involves four key dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration methods³⁷. Applying these dimensions in the context of Christian education enables leaders to inspire deep changes in both teaching and in the relationship between students, teachers, and technology³⁸. When interpreted through the cultural lens of Magunatip, these four dimensions of transformational leadership gain contextual meaning. For example, the cooperative movements in Magunatip reflect the principle of collective responsibility, which parallels inspirational motivation and community-centered leadership in Christian education.

In this context, leaders need to support teachers in continuously learning

and adapting to technology, while still preserving the spiritual values that underpin Christian education.

Masengwe highlights that in the increasingly digital world, educational leaders must have a clear vision and the ability to align technology with the existing religious values³⁹. He states, "A transformative Christian education leader can use technology as a tool to enrich learning without sacrificing the important spiritual principles in education." Thus, transformative leaders in Christian education focus not only on the introduction of technology but also on ensuring that it enhances the foundational Christian values present in daily interactions.

Within the framework proposed in this study, the Magunatip tradition functions as a contextual bridge that connects spiritual values, leadership practices, and educational innovation. By grounding leadership practices in local cultural values, educational leaders can ensure that technological integration does not disconnect students from their cultural and spiritual identities.

Moreover, Oyedele argues, "Transformational leadership allows educators to transcend the limitations of traditional educational approaches by integrating technology in ways that enhance both learning and spiritual development⁴⁰." This shows that effective leaders must not only focus on the use of

³⁶ Valentina Dwi Kuntari J, Yonatan Alex Arifianto, and Saturnina Elisa, "Penggunaan Teknologi Informasi Dan Komunikasi Pada Mata Pelajaran Pendidikan Agama Kristen Berbasis Teori Kecerdasan Majemuk," *Regula Fidei: Jurnal Pendidikan Agama Kristen* 7, no. 2 (2022), <https://doi.org/10.33541/rfidei.v7i2.117>.

³⁷ B.J Bass, B.M & Avolio, "Improving Organizational Effectiveness through Transformational Leadership," *The Journal of Academic Librarianship*, 1994.

³⁸ Nathaniel J. Williams et al., "Improving Measurement-Based Care Implementation in Youth Mental Health through Organizational Leadership

and Climate: A Mechanistic Analysis within a Randomized Trial," *Implementation Science* 19, no. 1 (2024), <https://doi.org/10.1186/s13012-024-01356-w>.

³⁹ Masengwe and Dube, "Retrospective and Prospective Approaches to Christian Education in Church of Christ Schools in Zimbabwe."

⁴⁰ Oyedele Rebecca Oluwatosin, Kamaldeen Olayinka Suleiman, and Kayukiro Gloria, "Transformational Leadership in the Digital Age: Exploring How Traditional Models of Transformational Leadership Adapt to the Challenges and Opportunities Presented by Digitalization and Rapid Technological

technology but also ensure it is used to create classroom environments that allow students to grow spiritually and intellectually.

The importance of transformative leadership is also emphasized by Rachman, who states, "Leaders capable of adapting to the needs of the times and integrating technology and local culture will be able to bring Christian education to greater relevance and effectiveness in facing the challenges of the era"⁴¹. This means that educational leaders in Christian contexts must facilitate the integration of local cultural practices with Christian teachings, creating a curriculum that respects and maintains cultural values such as Magunatip.

Furthermore, Holmes, Bialik, and Fadel reveal that "Effective education leaders in the digital world must possess the skills to manage change and balance traditional values with technological advancements"⁴². This suggests that leaders must recognize the challenges that arise when technology is integrated into religious education and must have the skills to guide teachers in overcoming these challenges without losing sight of the spiritual essence.

In addition, effective leaders in Christian education must also engage the school community and parents to create an environment that supports both the spiritual and moral development of students. Aponno assert, "Cooperation between schools, churches, and parents is essential in ensuring that students receive holistic education that nurtures both their faith and cultural identity"⁴³. In this

regard, Christian education leaders must foster strong relationships between schools, churches, and families to ensure that students can benefit from an education that integrates both technology and local values.

In this collaborative process, Magunatip can serve as a cultural learning medium that connects schools, families, and communities, strengthening students' cultural identity while reinforcing Christian values of unity, love, and mutual responsibility. Therefore, transformative leadership in Christian Religious Education not only involves managing educational innovation but also empowering teachers to develop contextual and culturally responsive teaching practices. By integrating the cultural values of Magunatip with spiritual principles and responsible technology use, educational leaders can strengthen teacher competence and foster a loving and transformational school culture that nurtures both students' faith and cultural identity.

Developing a Model of Christian Religious Education that Integrates Technology and Local Traditions

Integrating technology with local traditions, such as the Magunatip dance, is essential to create a relevant and effective Christian Religious Education (CRE) model. This approach preserves spiritual principles rooted in Biblical teachings while honoring local cultural values.

In this study, Magunatip is positioned not merely as a cultural artifact but as a pedagogical resource that

Advancements.," in *Young Aspiring Leadership Scholars Program*, 2021, 90–98.

⁴¹ Rahman El Junusi et al., "The Impact Of Spiritual Global Leadership On Innovation And Organizational Performance: An Examination Of Leadership Integration Models In Islamic Higher ...," *Journal of Positive ...* 6, no. 7 (2022): 4638–53, <https://www.journalppw.com/index.php/jpsp/article>

[/view/12340%0Ahttps://www.journalppw.com/index.php/jpsp/article/download/12340/7997](https://www.journalppw.com/index.php/jpsp/article/download/12340/7997).

⁴² Holmes, Bialik, and Fadel, "Artificial Intelligence in Education: Contexts, Methods and Implications for Teaching and Learning."

⁴³ Aponno, Sahertian, and Sahureka, *Keeping the Faith in Remote Areas: Christian Education Faces the Challenges of the Digital Age*.

provides ethical and communal values which can be integrated into Christian Religious Education.

By using technology that supports learning and enriching the curriculum with local cultural elements, CRE can foster a transformational, loving, and contextually relevant school environment. As highlighted by Holmes, the integration of artificial intelligence in education can significantly enhance the learning experience, but it must be closely monitored to ensure it aligns with spiritual values and does not diminish the human and spiritual dimensions of education⁴⁴. This need for balance is further emphasized by Aponno, who argue that integrating cultural values with Christian education not only fosters a supportive learning environment but also strengthens students' identity and faith⁴⁵. Similarly, Fida supports this integration, suggesting that an ethnographic approach can enrich the curriculum, making it more inclusive of diverse cultural practices, such as those found in the Magunatip dance⁴⁶.

Magunatip, which teaches values of cooperation, agility, discipline, gratitude, and respect for nature, serves as an important cultural tool that can enhance CRE. These values can be translated into curriculum components within Christian Religious Education, such as collaborative learning activities (cooperation), spiritual discipline practices (discipline), faith-based resilience (courage), ecological stewardship (gratitude for creation), and

cultural appreciation (respect for tradition).

According to Triposa, the reconciliation of theological principles and educational technology forms an inclusive approach, indicating that spiritual practices can be integrated seamlessly with technological advancements⁴⁷.

This can be further substantiated by Azam, who underscores that transformative leadership is necessary to bridge the gap between traditional spiritual teachings and modern educational methods⁴⁸. The ability of leaders to integrate technology while preserving core Christian values is crucial, especially in the context of digital transformations. Thus, the model proposed in this study places Magunatip as a contextual foundation that connects leadership, technology integration, and curriculum development within Christian Religious Education.

In this model, students learn not only academic content but also gain moral and spiritual guidance. The integration of local wisdom through traditions like Magunatip enables students to value both their cultural heritage and Christian faith. As Masengwe argues, transformative leadership plays a pivotal role in guiding educators through the digital era, ensuring that technology enhances rather than replaces the core values of the curriculum⁴⁹. Furthermore, the commitment to fostering a learning environment where

⁴⁴ Holmes, Bialik, and Fadel, "Artificial Intelligence in Education: Contexts, Methods and Implications for Teaching and Learning."

⁴⁵ Aponno, Sahertian, and Sahureka, *Keeping the Faith in Remote Areas: Christian Education Faces the Challenges of the Digital Age*.

⁴⁶ Fida Adely and James Seale-Collazo, "Introduction to Special Issue: Ethnographies of Religious Education," *Anthropology and Education Quarterly* 44, no. 4 (2013), <https://doi.org/10.1111/aeq.12035>.

⁴⁷ Reni Triposa and Gloria Gabriel Lumingas, "Manajemen Pendidikan Agama Kristen

Di Era Algoritma: Integrasi Kecerdasan Buatan, Budaya Lokal, Dan Spiritualitas Dalam Konteks Indonesia," *Jurnal Regula Fidei* 10, no. September (2025): 205–17.

⁴⁸ Azam Ghorbani et al., "Transformational Leadership in Development of Transformative Education in Nursing: A Qualitative Study," *BMC Nursing* 22, no. 1 (2023), <https://doi.org/10.1186/s12912-022-01154-z>.

⁴⁹ Masengwe and Dube, "Retrospective and Prospective Approaches to Christian Education in Church of Christ Schools in Zimbabwe."

both faith and culture coexist harmoniously is central to the model proposed by Faiha, who highlight the importance of embedding local wisdom into the learning process⁵⁰.

In this context, the collaboration between schools, churches, and families becomes critical in maintaining the integrity of the educational model. A well-rounded approach, as highlighted by Naibaho, is key to ensuring that education remains both spiritually enriching and contextually relevant. Therefore, the integration of Magunatip values, transformational leadership, and technological innovation forms a holistic Christian Religious Education framework that supports the development of students

who are spiritually mature, culturally aware, and capable of navigating the challenges of the digital age. In conclusion, the integration of technology and local traditions into CRE is a pathway toward building a school culture that not only adapts to modern challenges but also deepens students’ faith and respect for their cultural identity⁵¹. The conceptual model derived from the synthesis of this study is presented in Table 4, which illustrates how Magunatip cultural values, transformational leadership, teacher competence, and technology integration interact to support the development of a loving and transformational school culture within Christian Religious Education.

Table 4. Model of Christian Religious Education Integrating Magunatip, Technology, and Transformational Leadership

Component	Description	Educational Impact
Magunatip Cultural Values	Cooperation, discipline, courage, gratitude, cultural respect	Character formation
Transformational Leadership	Visionary leadership integrating culture and technology	School culture transformation
Teacher Competence	Contextual pedagogy and culturally responsive teaching	Effective CRE learning
Technology Integration	AI-supported learning and digital resources	Innovative learning environment
Community Collaboration	School–church–family partnership	Holistic student development

CONCLUSION

This study examines the integration of the Magunatip tradition into Christian Religious Education (CRE) as a contextual approach to developing a transformational, culturally rooted, and loving school culture. The findings reveal that Magunatip embodies key cultural values—cooperation, discipline, courage,

gratitude, and respect for nature—that align closely with Christian educational principles such as love, stewardship, community, and faith. These values serve as a meaningful entry point for contextualizing Christian teachings within students’ lived cultural experiences.

Based on the analysis, a contextual managerial model of CRE is proposed,

⁵⁰ Bahiyya Atiqa Faiha, “Religious Education Model Based on Local Wisdom to Strengthen Cultural Identity,” *Jurnal Ar Ro’is Mandalika (Armada)* 4, no. 2 (2024): 62–67.

⁵¹ D Naibaho et al., “The Integration of

Spirituality and Technology: The Role of Christian Education in the Digitalization Era,” *EDUKASIA Jurnal* ... 5 (2024): 411–24, <https://doi.org/10.62775/edukasia.v5i2.1604>.

integrating three main components: Magunatip cultural values, transformational leadership, and educational technology. Within this model, the cultural values provide the foundation for character and moral formation, transformational leadership guides teachers to facilitate effective and culturally responsive learning, and technology enhances pedagogy without diminishing spiritual or cultural integrity. Importantly, teacher competence and performance are central to successfully implementing this model, as educators mediate the integration of culture, leadership, and technology in daily learning.

Theoretically, this study contributes by bridging local cultural wisdom with Christian educational leadership, showing how indigenous traditions like Magunatip can serve as a framework for culturally responsive CRE. Practically, it provides guidance for schools to incorporate Magunatip values into learning activities, promote transformational leadership, and use educational technology to strengthen student engagement, spiritual formation, and cultural identity.

Integrating Magunatip values, transformational leadership, teacher competence, and technology offers a holistic pathway for CRE to cultivate students who are spiritually mature, culturally aware, and capable of navigating the challenges of the digital era while maintaining their faith and cultural heritage.

In conclusion, integrating Magunatip values, transformational leadership, and technology offers a

contextual pathway for strengthening Christian Religious Education in culturally diverse societies. Such an approach enables schools to develop students who are spiritually grounded, culturally aware, and capable of navigating the challenges of the digital era while maintaining their faith and cultural heritage.

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