

## **Integrating Dayak Local Wisdom Values into Christian Religious Education as a Model for Contextual Learning**

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### **Abstract**

This study examines the integration of Dayak local wisdom values into Christian Religious Education as a contextual learning model. The study is motivated by the need for Christian education that is capable of responding to globalization and digital transformation while remaining rooted in local cultural identity. This research uses a qualitative descriptive method with a literature study approach by examining various books, scientific journals, and academic articles related to Dayak culture, contextual learning, and Christian Religious Education. The results show that Dayak local wisdom contains educational values such as mutual cooperation, solidarity, respect for nature, communal life, responsibility, and spirituality that are relevant to the principles of Christian Religious Education. These values can be integrated into contextual learning through teaching materials, character education, learning strategies, and reflective learning experiences based on students' cultural backgrounds. The integration of Dayak local wisdom into Christian Religious Education not only creates meaningful and contextual learning but also contributes to character formation, strengthening cultural identity, and fostering ecological awareness among students. Therefore, Dayak local wisdom has significant potential to be developed as a contextual learning model in Christian Religious Education.

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## **INTRODUCTION**

Christian Religious Education (PAK) is a crucial component in the process of developing students' character, spirituality, and lifestyle based on Christian values. PAK functions not only as a means of transferring theological knowledge but also as a medium for shaping individuals with moral integrity, spiritual awareness, and social responsibility in society. Boehlke (2011) explains that Christian Religious Education fundamentally aims to lead students toward an understanding of God and to shape their lives in accordance with the values of God's Kingdom. Therefore, PAK cannot be separated from the real-life context of students, including the social and cultural environments in which they live and develop (Asif et al., 2020; Rafiq et al., 2021; Saleem et al., 2023).

However, in practice, Christian Religious Education often adopts a general, textual, and less contextual approach. Learning materials are presented primarily in the form of normative concepts without being deeply connected to students' lived experiences. As a result, learning becomes less relevant to the socio-cultural realities students face in their daily lives. Sidjabat

(2017) explains that effective Christian education must provide learning experiences that are close to students' lives so that faith values are not limited to cognitive understanding but are also realized in practical life. This indicates that Christian Religious Education requires a more contextual learning approach to respond to contemporary challenges and the needs of today's generation (Kolibu & Stepanus, 2025; Situmorang, 2025; Syukri & Sulhiawati, 2026; Tulung et al., 2024).

Amid globalization and digital transformation, the challenges of Christian Religious Education are becoming increasingly complex. The rapid flow of global information and culture through social media, the internet, and digital technologies makes the younger generation more vulnerable to external cultural influences (Manara & Weber, 2023; Udoinwang & Akpan, 2023). This situation gradually affects local cultural identity, including a decline in understanding and appreciation of regional cultural values. Banks (1999) explains that modern education faces a major challenge in maintaining local identity and values amid rapid global change. In the multicultural context of Indonesia, this issue becomes particularly important because local culture contains moral and educational values that are highly relevant to students' character development (Suri & Chandra, 2021; Tulung et al., 2024).

One approach that can address this challenge is contextual learning. Johnson (2002) explains that contextual teaching and learning is an approach that helps students understand material by connecting it to their real-life contexts. Contextual learning enables students to see the relevance between learning content and everyday experiences, making the learning process more meaningful. Sanjaya (2016) also emphasizes that contextual learning connects knowledge with real-life situations so that students are not only able to understand theory but also apply learned values in daily practice.

From the perspective of Christian Religious Education, the contextual approach is closely related to contextual theology. Bevans (2002) explains that contextual theology is an effort to understand the Christian faith within specific cultural contexts so that the Gospel becomes relevant in people's lived realities. The Gospel does not exist in isolation but is always in dialogue with culture. Therefore, local culture should not be seen as a threat to the Christian faith but rather as a means of understanding God's work in human life. Telaumbanua (2019) explains that contextual Christian Religious Education plays a crucial role in bridging Christian values with local culture, making learning more relevant and accessible to students.

Indonesia, as a multicultural nation, possesses a rich diversity of local cultures that can serve as sources for contextual learning, including Dayak culture in Kalimantan. The Dayak people are known for strong communal values such as mutual cooperation, social solidarity, respect for nature, appreciation of fellowship, deliberation, and spirituality. Riwut (2007) explains that the Dayak people hold a life philosophy that emphasizes a balanced relationship between humans, fellow humans, nature, and the Creator. These values are passed down through customs, traditions, cultural rituals, and community life practices.

Dayak cultural values are highly relevant to the principles of Christian Religious Education. The concepts of togetherness and solidarity in Dayak culture align with the Christian value of fellowship. Respect for nature also aligns with humanity's responsibility as stewards of God's creation, as taught in the Bible. Freire (2005) explains that education must emerge from the cultural context of society and help individuals understand the meaning of life in

community. Therefore, integrating local culture into Christian Religious Education is not only a form of cultural preservation but also a means of character and spiritual formation.

Studies on Dayak culture from the perspective of contextual education and theology have begun to develop in recent years. Mary and Uda (2025), in their study of the Senguyun tradition in the Dayak Kenyah Bakung community, found that the tradition embodies Christian educational values such as social solidarity, togetherness, shared responsibility, and respect for community life. This demonstrates that Dayak culture has strong potential to be integrated into Christian Religious Education as a contextual learning medium.

Antang (2021), through research on the Isen Mulang philosophy of the Ngaju Dayak community, explains that values such as courage, perseverance, and moral responsibility are relevant to Christian character formation. These values can serve as a foundation for developing Christian Religious Education that is more aligned with students' cultural identity. Similarly, Anggraini (2016) explains that Ngaju Dayak indigenous communities possess strong character education values, particularly in mutual cooperation, solidarity, and respect for others, which are highly relevant to the goals of Christian Religious Education in forming responsible and ethical individuals.

Lestari (2025), in her study on Tiwah culture in Central Kalimantan, shows that Dayak traditions contain spiritual and communal values that can be contextually integrated with Christian teachings. This indicates that local culture is not necessarily in conflict with Christian faith but can serve as a medium for theological reflection and meaningful faith education. In line with this, Hutapea (2025) explains that a local wisdom-based Christian Religious Education approach can create more meaningful learning because students engage with cultural experiences close to their own lives.

Although previous studies have discussed Dayak culture from the perspective of contextual education and theology, research on integrating Dayak local wisdom as a contextual learning model in Christian Religious Education remains limited. Most studies focus on specific cultural practices or rituals, while pedagogical formulations within Christian Religious Education have not been explored in depth. Moreover, cultural integration in Christian Religious Education is often treated as an additional approach rather than a structured learning model.

The urgency of this research is driven by several important factors. First, data from the Ministry of Education and Culture shows a decline in student character indicators, particularly in social solidarity and mutual cooperation, especially in urban areas (Kemendikbud, 2023). Second, UNESCO (2022) reports that many local languages and cultural traditions in Indonesia, including various Dayak subcultures, are at risk of extinction due to globalization and limited intergenerational transmission. Third, environmental crises such as deforestation and climate change require educational approaches that foster ecological awareness, and Dayak wisdom on forest preservation offers relevant values for teaching stewardship of creation. Fourth, the rise of digital culture has created a generational gap that weakens young people's connection to local traditions, leading to cultural alienation. Fifth, there is a need to reduce the perceived tension between Christianity and local culture by shifting from an antagonistic perspective to a dialogical one in which culture becomes a medium for understanding God's work.

The novelty of this research lies in several aspects. First, it formulates Dayak local wisdom as a structured contextual learning model in Christian Religious Education, not merely

as supplementary examples. Second, it explicitly connects Dayak values such as Senguyun and Isen Mulang with biblical concepts such as *koinonia* and perseverance. Third, it develops a pedagogical framework that integrates teaching materials, learning strategies, character education, and reflective learning experiences. Fourth, it integrates multiple theoretical perspectives, including contextual learning theory (Johnson, 2002), contextual theology (Bevans, 2002), and critical pedagogy (Freire, 2005). Fifth, it bridges the gap between cultural preservation and faith formation, showing that cultural identity can enrich rather than weaken Christian faith.

Based on these considerations, this research is important because it seeks to formulate the integration of Dayak local wisdom values in Christian Religious Education as a contextual learning model. It is expected to contribute theoretically to the development of contextual Christian Religious Education and practically to educators, lecturers, and church practitioners in designing more relevant and meaningful learning models.

The research problem is how the integration of Dayak local wisdom values can be developed in Christian Religious Education as a contextual learning model. The aim of this study is to describe relevant Dayak local wisdom values and explain how they can be integrated into contextual learning models to support students' character formation, spirituality, and cultural identity development.

## **METHOD**

This study uses a qualitative descriptive method with a library research approach. Qualitative methods are used because this study focuses on understanding and interpreting the values of Dayak local wisdom, as well as its relevance to Christian Religious Education as a contextual learning model. Creswell explains that qualitative research aims to understand social and cultural phenomena through the interpretation of meanings, experiences, and values developed in human life. Therefore, the qualitative approach is considered appropriate for examining the integration of local cultural values in educational processes, as it is not oriented toward statistical measurement but rather toward conceptual meaning and descriptive-analytical interpretation (Creswell, 2018).

The library research approach was chosen because this study is based on the examination of various relevant scientific sources related to Christian Religious Education, contextual learning, contextual theology, and Dayak culture. Sugiyono (2023) explains that library research is a method conducted by collecting various relevant references and analyzing them systematically to produce a deep conceptual understanding of a research topic. In this study, data sources are obtained from books, national and international scientific journals, academic articles, conference proceedings, and other relevant documents related to Dayak cultural values and Christian Religious Education.

Primary data sources in this study originate from scientific journals discussing Dayak culture and contextual Christian Religious Education, including Mary and Udau's (2025) research on the Senguyun tradition in the Dayak Kenyah Bakung community, Antang's (2021) study on the Isen Mulang philosophy in Ngaju Dayak culture, and Lestari's (2025) research on the integration of Tiwah culture in Christian Religious Education. In addition, this study also utilizes key theoretical works on Christian Religious Education and contextual learning from Pazmiño (2008), Groome (1980), Bevans (2002), Johnson (2002), and Freire (2005). The use

of these sources is intended to build a strong theoretical foundation while enriching the analysis of the study.

Data collection techniques are carried out through documentation and systematic literature review. The researcher identifies various sources relevant to the research topic, then classifies them based on specific themes such as Christian Religious Education concepts, contextual learning theory, Dayak cultural values, and contextual theology. After that, the data are analyzed using a descriptive-analytical technique. This technique is conducted by describing previous concepts and research findings, then analyzing their relationships and relevance to the development of a Dayak local wisdom-based contextual learning model in Christian Religious Education.

Data analysis in this study is conducted through several stages. The first stage is data reduction, namely selecting and focusing on data relevant to the research objectives. The second stage is data categorization based on main themes such as solidarity, mutual cooperation, respect for nature, spirituality, and communal life in Dayak culture. The third stage is data interpretation by linking these values with the principles of Christian Religious Education and contextual learning. The final stage is drawing conclusions regarding the form of integration of Dayak local wisdom values into Christian Religious Education as a contextual learning model.

To ensure data validity, this study uses source triangulation by comparing various relevant scientific references. Data are not taken from a single source but are compared across journals, books, and previous research to achieve a more objective and in-depth understanding. In addition, the researcher prioritizes the use of recent and credible scientific sources, particularly journals discussing Christian Religious Education, Dayak culture, and contextual learning within the last ten years.

Through this research method, the study aims to produce a systematic and comprehensive analysis of the integration of Dayak local wisdom values in Christian Religious Education, thereby contributing both theoretically and practically to the development of contextual learning models in Indonesia.

## **RESULTS AND DISCUSSIONS**

### **Dayak Local Wisdom Values in Community Life**

Local wisdom of the Dayak people is an important part of the cultural identity of Kalimantan society, which has been inherited across generations through customary practices, traditions, communal living patterns, and social practices. Dayak culture is not only understood as cultural heritage but also contains moral, spiritual, and social values that shape the character of its people. Riwut (2007) explains that the Dayak people possess a life philosophy that emphasizes balance in the relationship between humans, nature, fellow human beings, and the Creator. This concept forms a social system that upholds solidarity, togetherness, respect for nature, and social responsibility.

The Dayak people are well known for their strong communal life. The longhouse tradition in several Dayak sub-tribes serves as an important symbol of togetherness and social solidarity. Sellato (1994) explains that the Dayak people build close social relationships through cooperation, deliberation, and collective responsibility in everyday life. These communal values are reflected in various community activities such as land clearing, harvesting, house construction, and the implementation of traditional rituals.

One concrete form of mutual cooperation among the Dayak Kenyah people is the tradition of Senguyun. Mary and Uda (2025) explain that Senguyun is a form of voluntary collective work carried out by the Dayak Kenyah community to help one another in agricultural activities and social life. This tradition existed prior to the arrival of Christianity and continues to be preserved today because it is considered not contradictory to Christian values. Their study finds that Senguyun contains values of solidarity, cooperation, brotherhood, and shared responsibility that are relevant to the principles of Christian Religious Education.

Mary and Uda also explain that the Dayak Kenyah community views Senguyun not merely as a social activity but as part of cultural identity and a means of character formation. The values of togetherness built through this tradition create harmonious social relationships within the community. In practice, people cooperate voluntarily for collective benefit without pursuing personal profit. This demonstrates that Dayak culture has strong educational dimensions that are relevant to contextual learning in Christian Religious Education.

In addition to Senguyun, the Dayak people also hold the well-known life philosophy of “Isen Mulang”, particularly within the Ngaju Dayak community. Antang (2021) explains that Isen Mulang means never surrendering, reflecting courage, perseverance, and a strong fighting spirit in facing life’s challenges. This philosophy is not only a cultural slogan but also a moral principle guiding social and spiritual life. Values of courage and responsibility in this philosophy align with Christian teachings on perseverance in faith and responsibility as God’s people.

Dayak local wisdom is also reflected in the way the community perceives nature. Nature is not viewed merely as an economic resource but as an integral part of life that must be preserved and respected. Several studies show that the Dayak people possess traditional forest management systems that emphasize sustainability and ecological balance. This reflects strong ecological awareness within Dayak culture. This value of environmental respect is closely aligned with the Christian cultural mandate, namely human responsibility to care for God’s creation as stated in Genesis 2:15.

Historically, the Dayak people have experienced long-term cultural and religious interaction processes. Most contemporary Dayak communities have embraced Christianity, particularly among the Kenyah sub-tribe and several other groups. However, various local cultural values continue to be preserved and integrated into the life of Dayak Christian communities. This condition demonstrates that local culture and Christian faith can engage in constructive dialogue without necessarily negating one another.

Tanuwidjaja and Uda (2020) explain that the relationship between Christian faith and culture should not be understood in an antagonistic way. Culture can serve as a medium for contextualizing the Gospel within community life. In the perspective of contextual theology, culture is understood as a space in which humans experience and understand God’s work. Therefore, cultural values that are not contradictory to biblical principles can be integrated into Christian Religious Education as a relevant and contextual learning medium.

Values of mutual cooperation, social solidarity, respect for others, deliberation, shared responsibility, and environmental awareness in Dayak culture strongly align with biblical values. The concept of brotherly love in Christianity is in harmony with the spirit of togetherness in Dayak culture. Likewise, the early church’s communal life as described in Acts 2:44–47 reflects similar values of sharing, fellowship, and collective responsibility.

Thus, Dayak local wisdom has significant potential as a source of contextual learning in Christian Religious Education. These cultural values can help students understand Christian teachings in ways that are closer to their lived experiences and cultural identity. In addition to strengthening character formation, the integration of local culture also serves as a means of cultural preservation amid the growing influence of globalization and digital culture.

### **Dayak Local Wisdom Values in Christian Religious Education**

The integration of local cultural values in Christian Religious Education is an important part of the contextual learning approach. Contextual education helps students understand learning material through experiences that are closely related to their daily lives and cultural environment. Johnson (2002) explains that contextual learning aims to connect academic knowledge with real-life contexts so that learning becomes more meaningful. In the context of Christian Religious Education, this approach helps students understand the Christian faith not only in theoretical terms but also through cultural realities and everyday life experiences.

Bevans (2002) explains that contextual theology is an effort to understand the Christian faith within specific cultural contexts. The Gospel is always present within human cultural contexts; therefore, Christian education cannot be separated from the cultural reality of society. For this reason, the integration of local culture in Christian Religious Education does not mean mixing Christian teachings with culture in a syncretic way, but rather presenting Gospel values through culturally relevant contexts that align with students' lived experiences.

In the context of Dayak culture, value integration can be carried out through various learning approaches. The value of mutual cooperation in the Senguyun tradition, for example, can be used in learning about brotherly love, service, and Christian fellowship. Teachers or educators can connect the Senguyun practice with biblical teachings about bearing one another's burdens, as stated in Galatians 6:2.

Mary and Uda (2025) explain that the values of togetherness in Senguyun reflect the practice of brotherly love in Christianity. Therefore, Christian Religious Education can utilize this local culture as a medium for learning Christian character. Students not only learn concepts of love and service theoretically, but also understand their practical application through familiar cultural practices in their daily lives.

The value of environmental respect in Dayak culture can also be integrated into Christian Religious Education through learning about human responsibility toward God's creation. The Dayak tradition of maintaining ecological balance can be used to explain theological concepts regarding the cultural mandate and human ecological responsibility. In the context of the current global environmental crisis, the integration of local ecological values into Christian Religious Education becomes highly relevant in fostering students' ecological awareness.

In addition, the philosophy of Isen Mulang can be integrated into Christian character education related to perseverance, courage, and faithfulness. This value can help students understand the importance of strong character in facing the challenges of modern life. Antang (2021) explains that the philosophy of Isen Mulang carries strong moral meaning in shaping the identity and character of the Dayak people. Therefore, this value can serve as a learning resource in Christian Religious Education.

The integration of local culture into Christian Religious Education also has an important impact on strengthening students' cultural identity. Globalization and digital culture have caused many young people to become increasingly distant from their local cultural roots. In this

situation, culture-based learning can help students understand their cultural identity while strengthening their sense of belonging to regional heritage. Freire (2005) explains that education must help individuals understand their lived reality and develop awareness of their cultural and social identity.

In addition to strengthening cultural identity, contextual learning based on Dayak culture also contributes to a more active and participatory learning process. Students more easily understand learning materials when they are connected to familiar life experiences. Sanjaya (2016) explains that contextual learning encourages students to actively construct understanding through real-life experiences, making learning more meaningful compared to approaches that rely solely on memorization of concepts.

Thus, the integration of Dayak local wisdom values into Christian Religious Education can serve as a relevant contextual learning model that responds to the needs of modern education. This integration not only helps students understand Christian teachings in ways that are closer to their lived experiences, but also contributes to character formation, cultural identity strengthening, and the development of social and ecological awareness in the midst of contemporary global challenges.

## **CONCLUSION**

The integration of Dayak local wisdom values in Christian Religious Education is one of the contextual learning approaches that is relevant in responding to the challenges of education in the era of globalization and digital transformation. Dayak cultural values such as mutual cooperation, social solidarity, respect for nature, shared responsibility, spirituality of life, and the spirit of “Isen Mulang” demonstrate strong alignment with the principles of Christian Religious Education in character formation, communal life, and human responsibility toward God’s creation. These values show that local culture does not only function as a marker of cultural identity but also contains educational dimensions that can be utilized in the learning process.

The research findings indicate that Dayak culture has great potential to be integrated into Christian Religious Education through a contextual learning approach. This integration can be carried out by connecting local cultural values with biblical teachings as well as students’ lived experiences. This approach enables the learning process to become more relevant, meaningful, and closely connected to students’ realities, so that Christian values are not only understood theoretically but also actualized in daily life practices.

In addition to helping students understand Christian teachings in a contextual manner, the integration of Dayak local culture in Christian Religious Education also contributes to strengthening cultural identity amid increasingly dominant global cultural influences. Culture-based learning can help younger generations recognize, appreciate, and preserve their local cultural heritage without losing Christian values. Thus, Christian Religious Education does not only function as a medium of faith education but also as a space for dialogue between the Gospel and local culture in a constructive manner.

Through this study, it can be concluded that the integration of Dayak local wisdom values in Christian Religious Education is worthy of development as a contextual learning model in Indonesia, especially in communities with a Dayak cultural background. This learning model can serve as an alternative in developing Christian Religious Education that is relevant to the

needs of modern learners while simultaneously supporting the formation of character, spirituality, social awareness, and ecological responsibility in a holistic manner.

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