

Transformative Christian Education to Fight Against Human Trafficking

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Abstract

This writing is driven by the increasing cases of human trafficking in Sumba, a serious crime against humanity and a violation of human rights. Many men and women working abroad, along with numerous women and children, have fallen victim to trafficking, where they are exploited without fair wages or forced into sexual labor. In recent years, many victims of trafficking have returned home with missing organs, or worse, have lost their lives. The author believes that the church must take action by raising awareness and resistance through transformative Christian education. Thus, this writing aims to analyze how transformative Christian education can play a role in combating human trafficking. The research is based on a qualitative methodology, using data collection methods such as literature review, observation, and interviews. The findings indicate that Christian education within the church has yet to address human trafficking, as it currently focuses solely on worship services. The author suggests that Christian education in congregations should be re-evaluated to include topics related to human trafficking. The Christian educational content should not only be drawn from the Bible but also from real-world experiences and social issues like human trafficking that affect the community. The goal of Christian education should be to inspire transformation and change within the congregation.

Keywords: Christian Education, Transformative, Human Trafficking, Human Rights, Gereja Kristen Sumba

Introduction

The Sumba Christian Church or Gereja Kristen Sumba (GKS) is a church institution operating on the island of Sumba. Since its establishment on January 15, 1947, GKS has faced various dynamics in its ministry work on the island. Over 77 years of service, GKS has encountered numerous challenges within the lives of its congregation, one of which is human trafficking. In the GKS document "Building the House of God," human trafficking became an important issue that began to be discussed during the 41st synod meeting at GKS Ramuku Congregation (Natar, 2017). This is due to the church's awareness of the increasing human trafficking cases in Sumba. Many church members, both men, women, and children, have become victims of human trafficking.

Human trafficking is a highly complex social issue faced by GKS. It is a form of modern-day slavery, a crime against justice, and a violation of human rights. As modern slavery, human trafficking victims lose their freedom to work and receive fair wages, as they are forced to work under the control of traffickers and subjected to violence. As a crime against justice, human trafficking produces various transnational crimes, such as document forgery and money laundering, involving both legal and illegal service providers. As a violation of human rights, it causes women and girls being subject to gender discrimination and be viewed as sexual objects, property, and servants of men. It is clear that, based on these three categories, human trafficking is unjustifiable and must be opposed (Wunga, 2018).

Data from the online newspaper Kompas Kupang states that in the past five years, at least 657 Indonesian migrant workers from East Nusa Tenggara (NTT) have deceased abroad, most of whom were illegal workers. This figure is based on the number of coffins returned to NTT through El Tari Kupang Airport and handled by volunteers (Ama, 2023).

"...Volunteer for Indonesian Migrant Workers or Pekerja Migran Indonesia (PMI) in East Nusa Tenggara, Sr. Laurentia PI, in Kupang, on Thursday (March 16, 2023), stated that the data of 657 only includes the coffins received through El Tari Kupang Airport over the past five years. However, in media reports, the number of PMI deaths abroad in the last five years exceeds 800. Based on the number of coffins we received over the past five years, it was around 657. Most of them were illegal migrant workers from NTT. They went abroad, mainly to Malaysia, after being deceived by PMI brokers, both from NTT and outside of NTT. Lately, these brokers do not operate openly as they used to. They are still around, but now they work secretly," said the Catholic

nun. As of March 13, 2023, Sr. Laurentia has received 21 coffins through El Tari Kupang Airport."

The mapping of areas where the migrant worker victims' bodies were found in NTT is as follows: South Central Timor Regency, North Central Timor Regency, Belu Regency, Malaka Regency, Lembata Regency, East Flores Regency, Sikka Regency, Ende Regency, Nagekeo Regency, Manggarai Regency, Southwest Sumba Regency, East Sumba Regency, and West Sumba Regency. This mapping of human trafficking victims indicates that migration and human trafficking flows occur in almost every part of East Nusa Tenggara province, including the island of Sumba.

Human trafficking cases in Sumba continue to increase each year. It involves underage victims, with perpetrators falsifying documents such as passports, family cards, diplomas, and birth certificates to send victims abroad. These children become victims of human trafficking and are subsequently subjected to fraud, psychological, physical, and sexual abuse. The online newspaper *Menara Sumba* reported that Sumba remains a hub for illegal migration, which is highly vulnerable to human trafficking. This situation is depreciated by the absence of district regulations in each of Sumba's regencies concerning task forces for the prevention and handling of human trafficking (Sumba, 2024).

Given the existence of human trafficking in Sumba, GKS does not exist in a void. The church must take the issue of human trafficking seriously and respond to it. GKS, through the Women Crisis Center (WCC) Pandulangu Angu, has been working on prevention efforts by organizing seminars in churches, offering legal training and assistance to human trafficking victims, and providing economic empowerment training for women within the GKS community.

In this research, the author will focus on the issue of human trafficking in the light of Christian education. Why? It is because Christian education is rooted in these experiences. The church, as the primary context for Christian education, must consider these social challenges. Through Christian education, the church engages with the world, explores the deeper meaning of life, and partners with God to seek wholeness and purpose for all life (Seymour & Miller, 2016).

The research was conducted at GKS Jemaat Laihau, Klasis Lewa Tidahu. According to the local pastor, several cases of human trafficking have occurred in the area. Examples include recruitment through various forms of enticement,

threats, gifts, and money given to families, as well as the use of pressure on families. From the author's initial interviews with families, it was revealed that some victims were sent abroad as Indonesian migrant workers (TKI) while still underage, with their identities falsified. Given this issue, the question arises: what is the church doing through Christian education? The Christian education that takes place in the church is conducted through worship services for children, teens, and youth, where the teachings mainly focus on delivering Bible stories or biblical content. This aligns with Lauterboom's (2019) research, which states that Christian education in Indonesia is still categorized as oppressive and restrictive. He highlights three main points: the use of the Bible as the sole source and content of Christian education, the hierarchical relationship between pastors and congregants or teachers and students, and the employed teaching methods (Lauterboom, 2019). In the author's view, Christian education in the church should not be limited to merely transferring information or narrating Bible stories to the congregation. Rather, it should play a transformative role, renewing the congregation, particularly in addressing issues like human trafficking.

The author proposes transformative Christian education as a means to address the complexities of human trafficking in GKS. Transformative education was introduced by Jack Mezirow, a renowned education expert. According to Mezirow, adults possess a wealth of diverse experiences, and these experiences should serve as a primary resource in the learning process alongside other adults (Hattu, 2018a). In simple terms, transformative learning is defined as an educational design for adults based on the idea that "adults interpret their experiences in their own way, influenced by their perception of those experiences." The transformative perspective, which is the goal of this approach, emerges through the process of interpreting everyday experiences, including personal or communal crises such as human trafficking. This interpretive process leads to new understandings that differ from previous ones (Hattu, 2018a).

Transformative Christian education is a crucial issue in the realm of Christian Religious Education. Several studies have explored this topic. Keriapy (2020) examines transformative Christian education based on multiculturalism. According to him, education that come into contact the culture of a local community is transformative as it allows students to express themselves freely in the learning process, rather than forcing uniformity across students from Sabang to Merauke in their learning styles. He also asserts that transformative

education based on local culture is a strategy that can be used in the teaching and learning process in schools (Keriapy, 2020). The research of Panggabean (2022) begins by addressing the reality in catechism teachings, which have yet to shape young people into demonstrating faith in practical social awareness. For Panggabean (2022), issues related to social awareness have not been included in catechism teachings. He explores the importance of connecting faith traditions with social issues in transformative Christian education. According to him, faith traditions are inseparable from the social issues of their time, and transformative Christian education in catechism is important through critical reflection and action to foster a better social transformation (Panggabean, 2022). Dewantoro and Sinaga (2023) emphasize that Christian education should be holistic, transforming the lives of its learners in all aspects. Therefore, the learning provided by churches and schools should not only focus on the cognitive aspects of students but also include imagination (Dewantoro & Sinaga, 2023). Karlau et al. (2022) demonstrate that transformative pedagogical principles are a concrete step that educators and practitioners need to take seriously. It should focus on shaping individuals both intellectually and behaviorally, intertwined with their environment, to bring about desired change. Consequently, Christian education requires an approach that sparks passion, is enjoyable, and does not burden or bore learners, using engaging content and methods (Karlau et al., 2022). Finally, Darti et al. (2023) highlight that transformative learning has the potential to help individuals overcome narrow and limited understandings of themselves and the world around them, opening them to a more inclusive and open perspective. This approach requires significant time and effort, along with the support of a learning environment that encourages critical reflection and collaborative learning (Darti et al., 2023).

The discussion on transformative Christian education emphasizes social issues and seeks to bring about transformation within the congregation or learners. Previous researchers have explored transformative Christian education in the context of Christian Religious Education in schools, highlighting the need for Christian Religious Education to focus on multicultural aspects and education rooted in local culture. Learning should not only focus on cognitive development but also involve transformation through imagination by using engaging materials and methods that help individuals adopt an inclusive and open mindset. Other studies also emphasize the importance of incorporating social

aspects in catechism teachings within the church. The author focuses more on how transformative Christian education conducted by the church through teaching efforts should address social issues, specifically the problem of human trafficking. Through Christian education, the church must confront social issues, striving to resolve these problems and becoming God's partner in fostering wholeness and meaning for all life. Therefore, the guiding question of this research is: how can transformative Christian education fight against human trafficking?

Method

The purpose of this research is to analyze transformative Christian education as a means to fight against human trafficking. Based on this objective, the study employs a qualitative research method. It is characterized by findings that are not derived from statistical procedures or other forms of quantitative calculation. This approach is often used in studies of individuals' lives, histories, and behaviors, as well as the roles of organizations, social movements, or reciprocal relationships (Strauss & Corbin, 2003). The author applies qualitative research to analyze the process of Christian education conducted by the church and to examine how transformative Christian education can address the issue of human trafficking within the church. The method used to present the research data is descriptive, which seeks to describe and interpret phenomena, such as existing conditions or relationships, prevalent opinions, ongoing processes, effects, or current trends (Malo, 1986). Descriptive methods also aim to illustrate the subject or object of study based on observed facts (Sugiyono, 2012). In this study, the descriptive method is used to explain the practices of Christian education implemented by the church. Furthermore, it will also be employed to analyze transformative Christian education as an effort to combat human trafficking. The research site is GKS Laihau Congregation, chosen due to the prevalence of human trafficking cases in the area. Data collection techniques employed in the study include literature review, interviews, and observation.

The analysis technique used in this study involves the following stages: (a) data collection, (b) data reduction, (c) data description, and (d) verification/conclusion drawing. Data collection is an ongoing process throughout the research, using a set of prepared instruments to gather information through interviews, observations, and documentation. Data

reduction involves selecting, focusing, simplifying, abstracting, and transforming raw data from field reports. Data description is the effort to organize and synthesize information to outline conclusions and take actions. Typically, qualitative data description employs narrative text. In this stage, the author will present findings related to Christian education in the church and analyze them in words or sentences, illustrating how transformative Christian education can address human trafficking. Verification and conclusion drawing are analytical activities where, at the beginning of data collection, an analyst begins to determine whether something is meaningful, or lacks regularity, patterns, explanations, potential configurations, causal relationships, and propositions (Mukthar, 2013). This stage involves drawing conclusions from all data obtained during the research. Verification or conclusion drawing is a process conducted by the author. The analysis process is not immediate but involves an interactive cycle between data reduction, presentation, and conclusion drawing or verification. In this analytical process, the author will integrate research findings on Christian education practices in the church with transformative Christian education theory to contribute to the church's efforts in fighting against human trafficking through transformative Christian education.

Findings and Discussion

Transformative Christian Education

Transformative education was introduced by Jack Mezirow, an American sociologist and education expert. In his view, learning should be a process of transforming problematic assumptions and expectations, leading to a transformation of one's entire life. According to him, transformation occurs when an individual can change their flawed perspective or frame of reference (Dewantoro & Sinaga, 2023). This concept is reinforced by Darti et al. (2023), who state that transformative perspective is the core of transformational learning, referring to a shift in a person's viewpoint and way of seeing things. This indicates that transformative Christian education aims to help individuals experience a change in perspective, encouraging them to adopt a more inclusive and open mindset in addressing the social issues around them.

Transformative learning consists of four main components: experience, critical reflection, reflective discourse, and action (Hattu, 2018a). Experience

serves as one of the key resources in the learning process, derived both from past events and the present moment during learning. Critical reflection involves creating spaces for dialogue, whether spoken or written, to question the validity of assumptions shaped by personal experiences. This process encourages active listening. Reflective discourse is an open space for engaging in meaningful and positive conversations that lead to new understandings. In reflective discourse, past and present experiences are reexamined, allowing accurate assumptions to be refined and incorrect ones to be corrected and discarded. Action represents the concrete manifestation of what has been collectively reflected upon (Hattu, 2018b).

According to Hattu (2018a), Mezirow's transformative learning model offers several contributions to Christian education: (1) It creates a space for participants to share and discuss their understanding and experiences with others—a process often overlooked or neglected in Christian education; (2) This approach shifts the participant from being merely an object to a subject of learning, transforming adults from passive learners into active learning partners; (3) By allowing the development of various learning models and methods, it provides the freedom to critically reflect on and interpret diverse experiences. Furthermore, Hattu (2018a) emphasizes that Christian education is not merely a cognitive exercise but a holistic process that engages cognitive, affective, and psychomotor domains .

Christian education in the congregation must be grounded in biblical-theological concerns for liberation, justice, and peace (Schipani, 2016). Daniel Schipani explains that Christian education, focused on these values, requires a transformative learning process. Transformative Christian education ministry involves three key movements: seeing, judging, and acting. According to him, these movements are essential in the educational process of the church and are inseparable from each other. Schipani further elaborates that "seeing" is aimed at social analysis or understanding the plight of those who suffer, such as victims of human trafficking. "Judging" introduces the "world of God," where God's reign reveals divine works in human wholeness. Thus, in "acting," Christian education emerges from Christian praxis, where "faith works through love" and leads to further action (Schipani, 2016). Therefore, transformative Christian education is education for the congregation that provides a learning experience filled with social issues relevant to the lives of its members.

Transformative Christian education is an approach that emphasizes self-acceptance, self-awareness, self-discovery, and soul-calling process. Its purpose goes beyond simply imparting knowledge and skills; it prepares congregants or students to face broader human challenges (Panggabean, 2022). This aligns with Nuhamara's (2019) reflection on whether the goal of Christian religious education is merely to pass down religious traditions or to create a new world. According to Nuhamara, the creation of a new world should be the primary objective of Christian religious education. This new world demands a creative process, rather than just the transmission of religious teachings, and this creative education focuses on social transformation (Nuhamara, 2019). Christian education, therefore, is not just about transferring knowledge but also about building awareness, values, and the practice of liberation, which is what defines transformative Christian education.

Transformative Christian education is not about merely conveying information or training skills; it is a process of dialogue, reflection, and action. The goal is to raise awareness so that congregants or students become active participants in developing social consciousness and driving social change. A key principle in transformative Christian education is that true transformation cannot happen without the unity of dialogue, reflection, and action (Nuhamara, 2019).

Christian Education Process at GKS Laihau Congregation

The church cannot turn a blind eye or ignore the reality of human trafficking. To combat this issue, the church must provide transformative Christian education to its congregation. Based on interviews with sources such as pastors, elders, and deacons at the GKS Laihau congregation, Christian education is described as teaching faith to the congregation so they can live out their faith in daily life. Christian education is a form of instruction provided by the church to help congregants understand their faith and foster spiritual growth. Another perspective highlights that Christian education guides the congregation toward a deeper knowledge of Christ. The interviewees unanimously agreed that Christian education is essential for the church, as it plays a crucial role in shaping character. The goal of Christian education is to build the character of the congregation; when members develop strong, positive character rooted in love, their lives will improve, and they will create a positive atmosphere within their families and the church community.

Christian education provided by the church takes the form of catechetical services such as children's ministry (tutoring and Sunday school), youth services, and catechism classes. Through these services, the congregation is expected to grow spiritually, develop strong character, and find guidance in navigating life's challenges. Christian education for children, teenagers, and young adults is often conducted through worship services. During these services, they are advised and reminded to resist the allure of human traffickers, as teenagers and young adults are often targeted by traffickers. In the GKS Laihau congregation, cases of human trafficking involve identity falsification of underage children. These children are given new identities, taken to Kupang and Jakarta, and then sent abroad as laborers.

Given the reality of human trafficking cases significantly impacting the congregation, the church strives to conduct Christian education aimed at teaching members, particularly teenagers and young adults, about the dangers of human trafficking. The goal is to raise awareness so they can recognize the risks and avoid being deceived or lured into working abroad under false promises. The congregation is not only guided in their faith in Christ but also equipped to neither become perpetrators nor victims of human trafficking. However, based on interviews with the teenagers and young adults, teachings related to human trafficking in worship services were only delivered once – when the case first surfaced involving youth in the GKS Lai Hau congregation – and have not been consistently addressed since. Moreover, catechism materials do not cover topics related to human trafficking.

Interviews with other sources revealed that Christian education in the church remains limited to worship services and counsels. The education provided to the congregation does not yet incorporate social issues, particularly human trafficking, into its teachings. The author sees that efforts to raise awareness and bring about transformation among the congregation have not been fully implemented.

Analysis of Transformative Christian Education to Fight against Human Trafficking

Christian education plays a crucial role in the church, yet in practice, its meaning has diminished. Based on research findings, Christian education in the church is primarily focused on children, teenagers, and young adults. This aligns

with Hattu's (2019) view that Christian education is often prioritized for younger age groups. Hattu refers to Maria Harris' viewpoint, who identifies two common misconceptions about Christian education in churches. The first is the belief that Christian education is synonymous with children's education, stemming from the flawed assumption that Christian education is only for kids. The second misconception is equating Christian education with formal schooling (Hattu, 2019). As a result of these misconceptions, most teaching materials and attention are geared towards children and teenagers, leaving other age groups, particularly adults, with less focus and fewer resources.

Christian education encompasses all teaching and learning activities within the church. Every effort by the church to educate and instruct, such as catechism classes for baptism or marriage preparation, Bible study groups, sermons, and fellowship gatherings, should be regarded as part of Christian education. This aligns with Boehlke's perspective, which states that Christian education within the church includes all educational responsibilities (Boehlke, 2003). Furthermore, Homrighausen and Enklaar (2011) describe Christian education in the church as efforts aimed at teaching and educating every member of the congregation – whether children, teenagers, young adults, adults, or the elderly – with the goal of guiding them into a living faith relationship with God. The purpose of Christian education in the church is to pass on faith-based values and foster awareness among congregants, tailored to their specific contextual needs.

Christian education in the church should be reevaluated, with a particular focus on addressing issues related to human trafficking. This issue needs to be integrated into Christian education as a way to raise awareness and combat human trafficking. Christian education in the church needs to be re-evaluated, as current practices have not effectively addressed and taught social issues to the congregation. Lauterboom (2019) argues that Christian education often focuses solely on the Bible, aiming only for congregants to memorize verses or Bible stories without understanding their deeper meaning. The writer believes that Christian education should incorporate not only biblical content but also societal issues and experiences. Therefore, the curriculum for Christian education in the church should include both biblical and social issues. Additionally, the methods used for Christian education need to be reassessed, as the current approach tends to be unidirectional. Congregants often passively receive information without

engaging in dialogue in learning process, and the focus is predominantly on cognitive aspects (Lauterboom, 2019). Effective Christian education should involve dialogue, reflection, and action to foster genuine transformation.

Christian education should play a role in transforming congregation members. It should go beyond merely conducting worship services and recounting Bible stories. Instead, it should aim to foster genuine transformation in individuals. Drawing on Jack Mezirow's perspective, as discussed by Hattu and Schipani, the author suggests practical steps for implementing transformative Christian education to combat human trafficking:

The first step involves asking, "What is happening?" This means encouraging congregation members to recognize and understand the concrete experiences they are facing. This step is crucial for identifying social issues or realities perceived as unjust and inhumane (Nuhamara, 2019). The goal here is to reveal these experiences. The church should help members become aware of their concrete experiences and the social realities surrounding human trafficking. Transformative Christian education values human experiences as essential components. These experiences should be reflected upon as part of the educational model. Congregation members need to understand the significance of what they see, hear, and touch, and find meaning in their experiences. Only reflected experiences can be truly educational (Christiani, 2006).

The second step involves asking, "Why is this happening?" Here, the church encourages congregation members to conduct a social analysis to identify systems of domination (Nuhamara, 2019). In this step, members are guided to analyze the social context of their concrete experiences, particularly regarding human trafficking. Social analysis requires critical social theories to truly understand the root causes, as this phase involves social criticism. This criticism focuses on discussing social issues, specifically human trafficking (Nuhamara, 2019).

The third step is theological reflection, which helps congregation members understand what God's will is in response to these issues. This reflection brings together the issues of human trafficking and social analysis with biblical messages as statements of God's will. Leaders guide the congregation in discovering what the Bible says should be done. At this stage, theological reflection is used to conclude what God's will is regarding human trafficking (Nuhamara, 2019). This step can help congregation members develop critical

awareness and discern what God's will is concerning human trafficking, specifically to avoid falling victim to or engaging in human trafficking.

Step four involves discovering what God desires in the given context. This step encourages congregation members to take new actions (Nuhamara, 2019). It represents the final stage in the transformative Christian education process, focusing on individual responses to what has been learned. Often referred to as the new actions to be undertaken, this step involves concrete measures to be taken following the transformative Christian education process in the church. Congregation members are guided in making practical decisions aligned with God's will. In the context of human trafficking, this means encouraging members to avoid becoming victims or perpetrators of trafficking. This step is crucial because faith must be manifested in daily attitudes and actions (Panggabean, 2022). Christian education that lacks action is not true education, as education is not merely knowledge but action. Christian education should not only convey Biblical content but also integrate core tenets of faith with the church's service to the community (Homrighausen & Enklar, 2011).

Creating transformative Christian education begins with the experiences of human trafficking victims or survivors, including both the individuals involved and their families. Victims of human trafficking endure profound suffering from injustices such as the violation of their dignity, self-worth, and the disruption of their families. Transformative Christian education must start with liberation and awareness, aiming to provide critical consciousness of these realities. Victims, survivors, and their families are invited to think reflectively and critically about their experiences with human trafficking. This is where experiences of injustice, oppression, and violence are revealed, interpreted, analyzed, and reflected upon to identify concrete actions that should be taken. Victims, survivors, or congregation members become subjects and sources within Christian education (Siallagan, 2019).

The process of transformative Christian education is crucial for creating a space for dialogue. Dialogue aims to provide a platform for teachers and students, or leaders and congregation members, to learn together. Siallagan (2019) emphasizes that dialogical methods are intended to open spaces for equitable, respectful, and mutually engaged communication between leaders and victims/survivors of human trafficking. Characteristics of dialogue include love, humility, conviction, hope, and critical thinking. Christian education

without dialogue is characterized by manipulation, division, exploitation, domination, subjugation, and the erasure of meaning and life values (Siallagan, 2019).

Transformative Christian education in the church should serve as a space for encounters between God and those vulnerable to injustice, fostering and reinforcing solidarity. In transformative Christian education, the process is an encounter with God through Jesus Christ. Meeting Jesus, who extends His arms to welcome those vulnerable to various forms of oppression such as human trafficking, is central point. This encounter with the oppressed within the context of transformative Christian education reinforces solidarity among all members of the congregation (Maggang, 2018). Four types of solidarity are created within transformative Christian education. First, solidarity between God and those vulnerable, specifically the victims and survivors of human trafficking. Second, solidarity among victims and their families, where victims or survivors and their families understand and share their experiences of oppression and suffering. Third, solidarity among all congregation members participating in the transformative Christian education process. As a community, they support and encourage one another. Fourth, solidarity from perpetrators who have ceased their harmful actions. Perpetrators are also members of the congregation, and their encounter with God will eventually lead them to demonstrate solidarity. Thus, transformative Christian education must also embrace perpetrators as a means of providing awareness and transformation for them (Maggang, 2018). To achieve the above solidarity, the church must seriously implement transformative Christian education by creating spaces for sharing experiences, critical analysis, dialogue, reflection, and action.

Implication

The church exists not merely to verbally convey information or Bible stories to its congregation. Beyond that, the church demonstrates solidarity and efforts in combating human trafficking. The church's efforts in fighting human trafficking reflect God's solidarity with humanity, particularly with the victims of human trafficking. Through well-planned and well-executed transformative Christian education, the church is actively counterattacking human trafficking.

According to the author, the church needs to reform itself in designing a transformative Christian education, such as by preparing teaching materials

related to the issue of human trafficking and methods of Christian education that extend beyond just worship services. Christian education should become a meaningful space for learning and liberation for the congregation. The church should also provide a platform for survivors of human trafficking to share their experiences and resilience from when they were victims. Wunga (2020), in her writing, narrates the voices of women who became victims of human trafficking in Sumba. These women suffered abuse and hardships while working as migrant laborers. Briefly, Wunga describes how victims were detained in immigration for a month without mobile phones, money, clothes, or other essentials. Some didn't receive any wages for about eight years of work (Wunga, 2020). The author believes that these voices should be heard by the church and that they should become subjects of transformative Christian education. Crain (2016) states that by listening to the voices of victims/survivors and acknowledging their vulnerabilities, the church creates a starting point for creating a welcoming space for human trafficking victims. According to Crain, for the congregation to experience full growth, they must be able to bring their questions, celebrations, and sorrows into a safe and welcoming context of theological reflection. A welcoming context is one where individuals feel safe, like being "home," and feel embraced within it (Crain, 2016).

Recommendations for Further Research

The issue of human trafficking is a complex problem. Efforts made through legal channels or humanitarian organizations have not been sufficient to address this crime against humanity. Through this writing, the author seeks to analyze how the church, through transformative Christian education, is able to fight against human trafficking cases. The author observes that the materials taught in Christian education within the church have yet to adequately address this issue. Therefore, the author suggests that future research should explore how a transformative Christian education curriculum in the church can be developed to tackle human trafficking. The author further aims to identify which teaching materials would be relevant for congregants to learn in order to confront and combat the problem of human trafficking.

Conclusion

Transformative Christian education is an education that plays a role in helping congregation members address personal and social issues surrounding their lives. Through transformative Christian education, the church encourages its members to seriously respond to issues in their environment, such as human trafficking. Transformative Christian education must provide an open space for everyone to learn about the teachings of faith and connect those teachings with the current social issues. This indicates that transformative Christian education is a form of education that seeks to raise awareness among congregation members to prevent them from becoming victims or perpetrators of human trafficking.

The reality of human trafficking should be part of the curriculum designed for Christian education within the church. Transformative Christian education teaches congregation members to observe what is happening in the context of their lives, which are often filled with oppression and injustice. The goal is for the congregation to recognize and understand the realities and root causes of human trafficking. This is where the church listens to the voices of injustice, oppression, and violence experienced by members who have become victims of human trafficking. The congregation is then encouraged to find connections between current social situations and the "Good News" within the teachings of faith. In doing so, congregation members are inspired to take action towards liberation in life, or in other words, to do what is right before God, and to practice that truth in real life. According to the author, this is the model of transformative Christian education.

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