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Arrabōn: Christian education as the down payment of God's kingdom and the reconstruction of a pneumatological teleology amid the pragmatism of link and match

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Abstract: Indonesian education policy increasingly frames schooling through the logic of link and match, aligning learning with labor-market demand. Yet vocational high-school graduates still have the highest open unemployment rate, while youth unemployment continues to rise. Without claiming that these figures prove a failure of educational philosophy, this article argues that one fundamental problem is teleological: education risks losing an account of what it is ultimately for. Using library-based constructive theology, Osmer's four tasks of practical theology, and a pneumatological lens, the study examines Paul's metaphor of the Spirit as *arrabōn* in 2 Corinthians 1:22, 5:5, and Ephesians 1:14, read with the firstfruits of Romans 8:23, distinguishing its functions as pledge, guarantee, and first installment. Engaging Pentecostal eschatology, Volf's theology of work, and Biesta's three domains of educational purpose, it argues that Christian education, mediated by the community that has received the Spirit, can become a sign and foretaste of God's kingdom, and outlines a pedagogy of *arrabōn* that receives vocational preparation without being captured by it.

Keywords: *arrabōn*, Christian education, link and match, teleology of education, theology of work

Introduction

"What's the point of college if it doesn't land you a job right away?" This question is often heard at home, in the classroom, and even in church. It reflects a view that now dominates both policy and the public imagination concerning education in Indonesia: education is valuable insofar as it produces a workforce the market can absorb. The state has reinforced this direction through Presidential Regulation No. 68 of 2022 on the Revitalization of Vocational Education and Vocational Training. Its preamble emphasizes graduates who are "competent and needed by the labor market"; its stated aim is to increase the relevance of vocational education "in accordance with the needs of the labor market" (Article 2, point a); and its scope includes aligning vocational education with the business world, industry, and the world of work (Article 4, point c).[1] The term "link match" has become a catchword accepted

[1] Republik Indonesia, *Peraturan Presiden Republik Indonesia Nomor 68 Tahun 2022 tentang Revitalisasi Pendidikan Vokasi dan Pelatihan Vokasi* [Presidential Regulation of the Republic of Indonesia Number 68 of 2022 on the

without question. There is nothing wrong with wanting graduates to obtain decent work. The problem arises when alignment with the market shifts from one purpose of education to its sole purpose.

Ironically, this pragmatism has yet to keep its own promise. The May 2026 National Labor Force Survey (Survei Angkatan Kerja Nasional, Sakernas), released by Statistics Indonesia (Badan Pusat Statistik, BPS), recorded an open unemployment rate of 7.68 percent among graduates of vocational high schools (Sekolah Menengah Kejuruan, SMK), the highest of any educational level, while the unemployment rate among those aged 15–24 rose from 16.26 percent in November 2025 and 16.36 percent in February 2026 to 17.37 percent.[2] These data do not prove that vocational education has failed, let alone that a particular philosophical orientation causes unemployment; graduate absorption is shaped by economic structures beyond schools' control. The data do reveal limited graduate absorption and, consequently, the limits of the assumption that education is defined primarily by its capacity to fill vacancies. When that assumption becomes the sole measure, young people who are not absorbed into the labor market risk construing their failure to find work as a personal failure.

The logic of link and match accords with the assumptions of human capital theory, which regards education as an investment that raises productivity and earnings.[3] This affinity is evident in the language of the policy itself, which speaks of a workforce that is "productive and competitive," and in Indonesian studies of vocational policy that present *link and match* as the answer to educated unemployment by adjusting competencies to labor-market needs.[4] Simon McGrath calls this assumption, pervasive in the vocational education policies of developing countries, the productivist model: training raises productivity, which in turn yields economic growth.[5] Gert Biesta warns that in an age of measurement, education easily loses the conversation about purpose; we come to value what we measure instead of measuring what we value.[6] In other words, one of the fundamental problems of our education is teleological.

Scholarship on Christian education in Indonesia has affirmed that the purpose of Christian education transcends the transmission of knowledge. Hendra Yohanes criticizes forms of Christian education that overemphasize the rational dimension of the human person and proposes instead the formation of persons whose desires are oriented toward the kingdom of

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revitalization of vocational education and vocational training] (Jakarta: Sekretariat Negara Republik Indonesia, 2022), preamble, point b; art. 2, point a; art. 4, point c.

[2] Badan Pusat Statistik, "Tingkat Pengangguran Terbuka (TPT) sebesar 4,65 persen; Rata-rata upah buruh sebesar 3,39 juta rupiah" [Open unemployment rate (TPT) at 4.65 percent; average wage of workers at 3.39 million rupiah], *Berita Resmi Statistik: Keadaan Ketenagakerjaan Indonesia Mei 2026* [Official statistics news: Labor force situation in Indonesia, May 2026], August 5, 2026, https://www.bps.go.id/id/pressrelease/2026/08/05/2606/keadaan-ketenagakerjaan-.html.

[3] Gary S. Becker, *Human Capital: A Theoretical and Empirical Analysis, with Special Reference to Education*, 3rd ed. (Chicago: University of Chicago Press, 1993), 15–28.

[4] Eka Prihatin Disas, "Link and Match sebagai Kebijakan Pendidikan Kejuruan," *Jurnal Penelitian Pendidikan* 18, no. 2 (2018): 231–242, https://doi.org/10.17509/jpp.v18i2.12965.

[5] Simon McGrath, "Vocational Education and Training for Development: A Policy in Need of a Theory?" *International Journal of Educational Development* 32, no. 5 (2012): 623–631, https://doi.org/10.1016/j.ijedudev.2011.12.001.

[6] Gert J. J. Biesta, *Good Education in an Age of Measurement: Ethics, Politics, Democracy* (Boulder, CO: Paradigm Publishers, 2010), 25.

God through the concept of *homo liturgicus*.[7] Perlin Zebua positions the theology of the kingdom of God as the orientation for the aims, content, methods, and evaluation of Christian education.[8] Both studies are important, yet neither constructs a teleology of education from pneumatology, that is, from the question of how God's future is already present and at work through the Holy Spirit.

The Pentecostal tradition offers a distinctive contribution, but the gap it addresses must be delineated with care. Yong and Coulter have developed a pneumatological vision for the renewal of the Christian university, and Volf has connected work, the Spirit, and eschatology.[9] Yet Yong and Coulter focus on higher education and the integration of faith and learning, not on the tension between education and the labor market in vocational education, while Volf formulates a theology of work rather than a teleology of education. The novelty of this article lies in a construction that makes the metaphor of *arrabōn*, with its distinguished functions, the axis connecting Pentecostal eschatology, Volf's theology of work, and Biesta's three domains of educational purpose in response to *link and match* in Indonesia. Gordon Fee maintains that for Paul the Spirit is God's eschatological presence and the guarantee of future fulfillment,[10] and Steven Jack Land identifies the passion for the kingdom as the ruling affection of Pentecostal spirituality.[11] This article advances the thesis that the Spirit, given to the church as the *arrabōn* of the kingdom, provides a telos for Christian education: through the community of believers, education can become a sign and foretaste of the kingdom, so its purpose both encompasses and transcends work readiness.

This qualitative, library-based study employs a constructive-theological approach through a Pentecostal pneumatological lens, following Richard R. Osmer's four tasks of practical theology: the descriptive-empirical, the interpretive, the normative, and the pragmatic.[12] The literature was selected according to three criteria: policy documents and official data; principal reference works in the philosophy of education, the theology of work, and Pentecostal pneumatology; and studies of Christian education in Indonesia published in scholarly journals. The descriptive and interpretive tasks are carried out through a content analysis of policy documents and labor-market data in dialogue with critical educational theory. The normative task is carried out through a historical-grammatical exegesis of *arrabōn* in 2 Corinthians 1:22; 5:5 and Ephesians 1:14, read together with *aparchē* in Romans 8:23, with attention to lexical meaning, the context of each pericope, and the term's function in each text.

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[7] Hendra Yohanes, "Manusia sebagai Citra Allah di Bait Semesta: Tinjauan terhadap Imago Dei, Homo Liturgicus, dan Implikasi terhadap Pendidikan Kristen" [Humanity as the image of God in the cosmic temple: A review of the imago Dei, homo liturgicus, and implications for Christian education], *Dunamis: Jurnal Teologi dan Pendidikan Kristiani* 9, no. 1 (2024): 247–266, https://doi.org/10.30648/dun.v9i1.1452.

[8] Perlin Zebua, "Teologi Kerajaan Allah sebagai Paradigma Pendidikan Kristen dalam Menghadapi Tantangan Etika Kontemporer" [The theology of the kingdom of God as a paradigm for Christian education in facing contemporary ethical challenges], *Jurnal Teologi Pondok Daud* 8, no. 2 (2025): 1-15, https://ejournal.sttpk-medan.ac.id/index.php/pondokdaud/article/view/146.

[9] Amos Yong and Dale M. Coulter, *The Holy Spirit and Higher Education: Renewing the Christian University* (Waco, TX: Baylor University Press, 2023), chaps. 5–7; Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (New York: Oxford University Press, 1991; repr., Eugene, OR: Wipf and Stock, 2001), 89–122.

[10] Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 807.

[11] Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010; first published 1993 by Sheffield Academic Press), 122–132.

[12] Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008), 4–5.

Unless otherwise indicated, biblical quotations follow the New Revised Standard Version Updated Edition (NRSVue), and translations from Indonesian sources are the authors' own. The pragmatic task yields a pedagogy of *arrabōn*. The Pentecostal lens was chosen because this tradition situates the experience of the Spirit within the eschatological horizon of the kingdom, thereby providing the most direct language for speaking of God's future as present now.

The discussion is organized into four parts: the pragmatism of *link and match* as a symptom of education's loss of telos; an exegesis of *arrabōn* in Pauline theology; the construction of a pneumatological teleology in dialogue with Pentecostal eschatology, the theology of work, and Biesta; and a pedagogy of *arrabōn* for Christian schools, Christian vocational high schools, Christian Religious Education (Pendidikan Agama Kristen, PAK), and theological higher education in Indonesia.

When education loses its telos: The pragmatism of link and match and the reduction of the human person to capital

The policy of vocational revitalization arose from genuine concerns. Many graduates lack the skills the world of work requires, industry complains of a competency gap, and there are fears that the demographic dividend may turn into a burden. Presidential Regulation No. 68 of 2022 responds by promoting curricular alignment, apprenticeships, and the involvement of industry instructors.[13] These aims are legitimate and deserve recognition. Christian education must not adopt a romantic posture, as though work were unimportant; Scripture regards work as part of the human calling from creation onward (Gen 2:15). The problem is not the presence of a vocational dimension in education but the way that dimension swallows up the entire purpose of education.

The BPS data cited above must be read with care. They do not prove that reducing educational purpose causes unemployment, since unemployment rates are shaped by economic structures, the quality of available jobs, and job seekers' preferences. Nevertheless, the limited absorption of graduates teaches a lesson: the labor market is not a stable goal. Industrial needs change rapidly, especially in an era of automation and artificial intelligence. An education that takes the market as its only compass binds itself to a constantly moving target, and its students are perpetually haunted by the question of whether their skills are still marketable.

Human capital theory supplies a language that makes this reduction appear natural. Within Becker's framework, education and training are investments whose returns can be calculated in terms of increased productivity and earnings.[14] This language has permeated everyday conversation: parents speak of "recouping their investment" in school fees, educational institutions advertise their graduate placement rates, and students judge school subjects by their usefulness in the labor market. What is lost is the possibility that education has a value that cannot be converted into income: the capacity to deliberate about the good, sensitivity to the suffering of others, a love of truth, and the capacity to worship.

David Labaree helps us see this tension structurally. He distinguishes three competing goals of education: democratic equality, which regards education as a public good that forms citizens; social efficiency, which regards it as a supplier of labor; and social mobility, which

[13] Peraturan Presiden Nomor 68 Tahun 2022, art. 13.

[14] Becker, *Human Capital*, 15–28.

turns it into a private good for climbing the social ladder through credentials.[15] When the third goal dominates, the value of education is measured by the competitive advantage it confers on individuals. The pragmatism of *link and match* in Indonesia can be read as a fusion of social efficiency at the level of policy and social mobility at the level of the family; both are legitimate as parts but dangerous when they become the whole.

Martha Nussbaum voices a similar concern from a global perspective. She observes a tendency in many nations to cut back the humanities in favor of forms of education deemed more profitable, even though the capacities to think critically and to imagine the lives of others are indispensable to democratic life.[16] For a pluralistic Indonesia, this warning is pertinent. A nation that desires harmony and justice cannot be content with producing a skilled workforce; it needs citizens capable of deliberation, empathy, and responsibility.

Biesta formulates this problem more systematically through three domains of educational purpose. Qualification concerns the knowledge, skills, and dispositions that enable students to do something; socialization concerns the ways in which students become part of existing traditions and orders; subjectification concerns the emergence of students as free and responsible subjects, which Biesta describes as the opposite of socialization, since students do not simply become specimens of an existing order.[17] The three domains always overlap, so the question is not which one to choose but how to weigh a justifiable combination of them.[18] The pragmatism of *link and match* tends to absolutize qualification, narrow socialization to adaptation to workplace culture, and all but forget subjectification. Without subjectification, education produces functions, not persons.

Interestingly, national education policy itself contains a broader orientation. The 2025 Graduate Competency Standards set out eight dimensions of the graduate profile: faith in and devotion to the One Almighty God (Tuhan Yang Maha Esa), citizenship, critical reasoning, creativity, collaboration, independence, health, and communication.[19] Nearly all of these dimensions resist reduction to market needs. The tension at stake, therefore, lies not between Christian education and state policy but between a holistic vision of education and the practices that narrow it.

Ultimately, the question of educational teleology is a question of what we love and long for. James K. A. Smith shows that human beings are first and foremost lovers and that every institution, including the school and the market, forms desire through practices that direct our imagination of the good life.[20] An education that speaks incessantly of competitiveness and employability is forming students to long for economic security as the highest good. The

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[15] David F. Labaree, "Public Goods, Private Goods: The American Struggle over Educational Goals," *American Educational Research Journal* 34, no. 1 (1997): 39-81.

[16] Martha C. Nussbaum, *Not for Profit: Why Democracy Needs the Humanities* (Princeton: Princeton University Press, 2010), 1–12.

[17] Gert Biesta, "Good Education in an Age of Measurement: On the Need to Reconnect with the Question of Purpose in Education," *Educational Assessment, Evaluation and Accountability* 21, no. 1 (2009): 33–46, https://doi.org/10.1007/s11092-008-9064-9.

[18] Biesta, *Good Education in an Age of Measurement*, 5.

[19] Kementerian Pendidikan Dasar dan Menengah Republik Indonesia, *Peraturan Menteri Pendidikan Dasar dan Menengah Nomor 10 Tahun 2025 tentang Standar Kompetensi Lulusan* [Regulation of the Minister of Primary and Secondary Education Number 10 of 2025 on graduate competency standards] (Jakarta: Kemendikdasmen, 2025), art. 4.

[20] James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 25–27.

theological question, then, is this: what kind of future is our education longing for? To answer it, Paul offers a word that, surprisingly, comes from the world of the marketplace: *arrabōn*.

Arrabōn in Pauline theology: The spirit as the down payment of God's future

The word "arrabōn" is a commercial term of Semitic origin. In Greco-Roman commercial practice, it could denote a partial payment in advance, a first installment, a down payment, or a pledge that binds a transaction.[21] Its function is determined by context. In the Septuagint, Judah hands over his signet, cord, and staff to Tamar as an *arrabōn* (Gen. 38:17–20); these items serve as security for the promised payment, not as part of the young goat to be sent later. A down payment in a commercial transaction, by contrast, is part of the price itself. Three functions must therefore be distinguished: a *pledge*, which binds a promise without forming part of its content; a *guarantee*, which secures its fulfillment; and a *first installment*, which is already part of the whole. Paul's usage must be read according to the function that predominates in each text.

In 2 Corinthians 1:21–22, the focus is on divine action: God establishes believers together in Christ, anoints them, seals them, and gives the *arrabōn* of the Spirit in their hearts. The context is Paul's defense of his own faithfulness to his promises, for in Christ every one of God's promises is a "Yes" (2Cor. 1:20). Here the functions of pledge and guarantee come to the fore. Yon-Gyong Kwon even argues that in 2 Corinthians "arrabōn" means "pledge," not "first installment."[22] The reference to the "heart" underscores that this guarantee is not kept outside the believer. In Pauline usage, the heart is the inner center in which God acts through the Spirit: God's love has been poured "into our hearts through the Holy Spirit" (Rom 5:5), and the Spirit of his Son has been sent "into our hearts" (Gal 4:6).[23]

The second occurrence appears in 2 Corinthians 5:5. Paul speaks of the bodily tent that may be dismantled and of the longing to be clothed with a heavenly dwelling, "so that what is mortal may be swallowed up by life" (2Cor. 5:1–4). God has prepared believers for this very thing and given the Spirit as an *arrabōn*; here the Spirit guarantees the resurrection and renewal of the body. The relationship between this verse and the "new creation" (*kainē ktisis*) of 5:17 must be established step by step. First, 5:17 links the new creation to being "in Christ," and verses 18–21 situate it within God's work of reconciliation. Second, in the same letter Paul declares that believers are being transformed into the image of the Lord, a transformation that comes from the Lord, the Spirit (2 Cor 3:18). Third, the Spirit who guarantees the future (5:5) is therefore the same Spirit who is now effecting renewal for those who are in Christ.[24] Thus, "arrabōn" is not equated with the new creation but is read as the guarantee that accompanies a renewal rooted in Christ.

Ephesians 1:13–14 provides the third formulation. Believers "were marked with the seal of the promised Holy Spirit; this is the pledge (*arrabōn*) of our inheritance toward redemption

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[21] Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. ἀρραβών.

[22] Yon-Gyong Kwon, "Αρραβων as Pledge in Second Corinthians," *New Testament Studies* 54, no. 4 (2008): 525–541, https://doi.org/10.1017/S0028688508000271.

[23] Murray J. Harris, *The Second Epistle to the Corinthians*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 210.

[24] Harris, *Second Epistle to the Corinthians*; Fee, *God's Empowering Presence*, 807.

as God's own people, to the praise of his glory." Here the function of first installment is more prominent: the Spirit is the initial portion of the inheritance (*klēronomia*) that will one day be received in full. Andrew Lincoln emphasizes that in Ephesians the Spirit links the salvation already received with the eschatological inheritance not yet fulfilled, so that believers' lives unfold in the tension between the already and the not yet.[25] The language of inheritance and redemption derives from the economic and legal spheres, yet it is filled with the meaning of grace, and its ultimate end is the praise of God's glory.

Romans 8:23 completes this picture with an agricultural metaphor. Believers have "the first fruits (*aparchē*) of the Spirit" and groan inwardly as they wait for "adoption, the redemption of our bodies" (*tēn apolytrōsin tou sōmatos hēmōn*). What is awaited is the redemption of the body, not redemption from the body. Firstfruits are the first portion of the same harvest, offered as a sign of the full harvest still to come. Fee shows that the metaphors of *arrabōn* and *aparchē* alike underscore the eschatological structure of Paul's pneumatology: the Spirit is the presence of the future in the midst of the present, a presence that simultaneously awakens longing because its fullness has not yet arrived.[26] This longing is cosmic in scope, for the whole creation groans together as it awaits liberation (Rom. 8:22).

Four theological features emerge from these texts, each with distinct functions. First, the Spirit is God's gift, not the product of human effort. Second, in the functions of pledge and guarantee (2Cor.), the Spirit secures God's faithfulness to the promises God has made. Third, in the functions of first installment and firstfruits (Ephesians and Romans), the Spirit is a real portion of the future already tasted, so believers' lives stand in the tension of the "already" and the "not yet." Fourth, the Spirit renews those who are in Christ and orients their lives toward the glory of God. These features are given to believers and to the church, not to institutions; their bearing on education must therefore pass through the mediation of the community of faith.

In our reading, there is a beautiful irony in Paul's word choice. He does not avoid the language of the marketplace; he adopts it and transforms it from within. Jürgen Moltmann reminds us that Christian hope is not passive waiting but a force that stands in contradiction to existing reality.[27] In this light, *arrabōn* can be read as a word with a subversive resonance; this is a theological interpretation, not a lexical finding. The logic of the market is inverted: what is guaranteed is not profit but life; what is handed over in advance is not capital to be multiplied but God's gift, which guarantees the fulfillment of the divine promise; and what is awaited is not the settlement of a contract but the consummation of the kingdom.

This reading is pertinent to an education dominated by the language of *link and match*. Christian education need not reject the language of the world of work, just as Paul did not reject the language of commerce. It is called, however, to redirect that language toward the economy of God: work readiness is understood as part of a larger preparation, skills are directed toward service, and success is understood within the framework of faithfulness. Because *arrabōn* in 2 Corinthians speaks of God's faithfulness to the divine promise,[28] an

[25] Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary 42 (Dallas: Word Books, 1990), 39.

[26] Fee, *God's Empowering Presence*, 807.

[27] Jürgen Moltmann, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*, trans. James W. Leitch (London: SCM Press, 1967), 21.

[28] Kwon, "Αρραβων as Pledge."

education rooted in it does not make students' worth contingent on the shifting promises of the market but grounds it in God's unchanging promise.

A pneumatological teleology: From work readiness to kingdom readiness

Pentecostal eschatology provides fertile soil for such a teleology. Land shows that early Pentecostal spirituality was animated by apocalyptic affections, that is, a longing for the kingdom of God that is already present but not yet consummated.[29] The experience of the Spirit was understood as a sign that the last days had arrived, as prophesied by Joel and quoted by Peter on the day of Pentecost (Acts 2:17). Applied to education, this eschatology means that learning takes place under the horizon of God's future. The question "What do you want to be when you grow up?" is answered not only with a profession but also with a vision of a restored world in which that profession acquires its meaning.

Frank Macchia broadens Pentecostal eschatology by situating Spirit baptism within the framework of the kingdom of God: not merely as individual empowerment but as participation in God's work of renewing the whole creation.[30] This view resists confining the Spirit's work to the private or merely ecclesial sphere. For education, the presence of the Spirit is not limited to religion classes or school chapel services; the community of believers may also expect the Spirit's work in laboratories, workshops, practice rooms, and internship sites, for there human beings are being prepared to participate in God's work of renewal.

Miroslav Volf's theology of work forms an important bridge between eschatology and the world of work. Volf proposes that a theology of work should no longer rest on the concept of vocation in Luther's sense, which is tied to a fixed station in life and ill-suited to highly mobile industrial and information societies, but on the charisms of the Spirit within an eschatological framework.[31] He also distinguishes between a model of the world's annihilation (*annihilatio mundi*) and a model of its transformation (*transformatio mundi*); only within the latter can human work be understood as cooperation with God and an anticipation of the new creation.[32] Following this critique, the present article uses the word "calling" only in the sense of the general call to live for the kingdom, while its expression in the world of work is understood charismatically.

N. T. Wright supplies a congruent biblical foundation. Drawing on 1 Corinthians 15:58, he argues that the labor of believers "in the Lord" is not in vain, because what is done in the power of the Spirit in the present will find its place in the new creation.[33] This view frees education from two errors: treating the world of work as a secular sphere detached from faith and regarding it as the ultimate end that determines human worth. In the light of the new creation, work has value because it participates in God's work, not because it determines the worth of the worker.

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[29] Land, *Pentecostal Spirituality*, 122–132.

[30] Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 91–107.

[31] Volf, *Work in the Spirit*, 102–122.

[32] Volf, 89–102.

[33] N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), 219–220.

Within this framework, Biesta's three domains of educational purpose can be reread pneumatologically, and this rereading must be acknowledged as a critical appropriation of Biesta, even in part a correction. Qualification does not automatically become a gift of the Spirit, for 1 Corinthians 12 speaks of the manifestation of the Spirit within the body of Christ "for the common good" (1 Cor 12:7); following Volf, work capacities become charismatic when they are received as gifts and directed toward service. Socialization is understood as initiation into a community marked by love, justice, and service. Subjectification demands the greatest caution. For Biesta, human subjectivity cannot be produced by education.[34] A pneumatological teleology does name the new creation as its horizon, but the new creation is God's work, not the product of educators; it is offered, not imposed, and it unfolds in the freedom of the Spirit (2 Cor 3:17). Educators do not mold students according to a predetermined form but open a space for their freedom and personal response.

A charismatic understanding of work carries important consequences for vocational education. Volf shows that the charismatic model allows work to be understood dynamically: a person may possess a variety of gifts over the course of a lifetime and move between fields of work without losing the meaning of that work.[35] This insight is pertinent to a generation that will change jobs many times in response to technological and economic change. *Link and match* binds students to a single profile of industrial demand at a single moment; a pneumatological teleology prepares them to recognize and develop their gifts in continually changing circumstances.

Vondey maintains that Pentecostal theology is centered on the Full Gospel, which proclaims Jesus as Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King, the last of which orients the whole of life toward God's future.[36] Orientation toward the Coming King is not an escape from the world but a compass by which the world is assessed. In this light, Christian education can ask critically: What kinds of work are worth preparing for, and what kinds of industry deserve to be served? A pneumatological teleology gives Christian education the courage not merely to adapt to the business world but also to weigh it.

This teleology also affirms the dignity of every student, but its ground must be stated precisely. In the Pauline texts, the *arrabōn* is given to believers in Christ; it would therefore be inaccurate to claim that all students are automatically recipients of the *arrabōn*. The dignity of every student is rooted in creation in the image of God, while Amos Yong emphasizes that the promised outpouring of the Spirit "upon all flesh" (Acts 2:17) crosses the boundaries of language, culture, gender, and social class.[37] The community that has received the *arrabōn* is called to embody this divine disposition: children with disabilities, slow learners, and those not absorbed by industry are fully honored rather than appraised by their "investment value."

A pedagogy of arrabōn: Implications for Christian education in Indonesia

A pedagogy of *arrabōn* is an educational praxis that seeks to make learning a sign and foretaste of the kingdom of God. Two conditions must be stated. The first is ecclesiological: the Spirit is

[34] Biesta, *Good Education in an Age of Measurement*, 91.

[35] Volf, *Work in the Spirit*, 102–122.

[36] Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury T&T Clark, 2017), 4.

[37] Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), 31–40.

given to the church, not to institutions. The Christian school does not replace the church but becomes an extension of the witness of the community of believers through teachers, lecturers, and governing foundations that live from that *arrabōn*. The second is normative: not every learning process is automatically a foretaste of the kingdom. Learning that is discriminatory, unjust, or destructively competitive in fact contradicts it. The kingdom of God is "righteousness and peace and joy in the Holy Spirit" (Rom 14:17); learning becomes a foretaste of the kingdom when it is marked by justice, restorative relationships, and the joy of discovering truth. Smith shows that educational institutions form desire through shared practices;[38] a pedagogy of *arrabōn* designs those practices so that students come to long for the kingdom. Educational institutions can thus become humble signs of the kingdom rather than showcases that put it on display.

The first implication concerns the curriculum. In a pedagogy of *arrabōn*, the curriculum does not reject technical skills but situates them within a larger story: caring for creation, serving one's neighbor, and making justice present. Yong and Coulter envision a Christian education that integrates mind, heart, and hands in light of the Spirit's work so that learning is not separated from spirituality and mission.[39] In Christian vocational high schools, teachers of vocational subjects can raise teleological questions in the workshop or the training kitchen: For whom is this skill? What good can it produce? Who might be harmed if this skill is used without love?

The second implication is the discernment of gifts, that is, the process of recognizing, testing, and affirming gifts together with the community. Career guidance services generally focus on the fit between students' interests and labor-market needs. A pedagogy of *arrabōn* adds a spiritual dimension: helping students recognize their gifts, the needs of the world that move their hearts, and the community that affirms those gifts, for instance through collaboration among guidance and counseling teachers, work-placement supervisors, and mentors from the church. According to Volf's charismatic model, gifts are not tied to a single lifelong position. If a field of work disappears because of automation, students do not lose their direction in life, for their calling is not that position but faithfulness in using their gifts for the kingdom.

The third implication concerns partnerships with business and industry. A pedagogy of *arrabōn* does not reject such partnerships but enriches them with verifiable ethical criteria. Before signing a cooperation agreement, a school can assess the partner's compliance with minimum-wage requirements, its enrollment of workers in *BPJS Ketenagakerjaan* (the national employment social security program), and its occupational safety and health standards; its environmental track record, for example, its PROPER environmental performance rating; and its assurance that students on field placements (*Praktik Kerja Lapangan*) are not used as cheap labor. In Christian vocational high schools, these items can be written into memoranda of understanding and monitored through visits by supervising teachers and through students' reflective journals: what humanizes and what degrades, what renews and what destroys. In this way, the world of work becomes a space for learning faith, not merely a space for applying skills.

[38] Smith, *Desiring the Kingdom*, 25–27.

[39] Yong and Coulter, *Holy Spirit and Higher Education*, chaps. 5–7.

The fourth implication concerns how institutions measure success. Within the logic of link and match, success is often measured by graduate employment rates and starting salaries. A pedagogy of *arrabōn* does not disregard these indicators but refuses to make them the sole measure. Other indicators consistent with the eight dimensions of the graduate profile can be operationalized. Alumni involvement in community service can be traced through the tracer studies routinely conducted by the job placement units of vocational high schools (*Bursa Kerja Khusus*), with added questions on social and ecclesial engagement. Integrity in the workplace can be assessed through industry supervisors' evaluations of honesty and responsibility during work placements, together with reflective portfolios on the ethical dilemmas students encounter. As Biesta reminds us, we need to measure what we value.[40]

The fifth implication concerns Christian religious education. PAK can become a space for addressing the teleology of education explicitly through topics such as work, money, economic justice, and hope. The *arrabōn* texts can serve as teaching material, provided that clear distinctions are maintained. For students who believe, these texts affirm that God has given the "down payment" of new life so that their self-worth does not depend on report cards or employment. For all students, including those of other faiths, PAK presents this promise as an invitation rather than an assumption, while affirming that their dignity is fully honored as God's creatures. Yohanes's study of the formation of desire and Zebua's study of the kingdom of God as an educational paradigm can be enriched by this pneumatological dimension.[41]

A pedagogy of *arrabōn* also has a social dimension. Kosma Manurung shows that, from a Pentecostal perspective in Indonesia, the Spirit of God moves believers to work for the transformation of society, as seen in the stories of Joseph and Daniel, who served amid structures of political and economic power.[42] Joseph and Daniel were not merely skilled workers absorbed into the "industry" of a foreign empire; they brought God's wisdom into that system and became a blessing to many. A pedagogy of *arrabōn* aspires to form graduates of this kind: competent in their work, yet not dominated by the system.

Finally, a pedagogy of *arrabōn* nurtures hope amid uncertainty. Young Indonesians face technological change, job competition, and ecological crisis. An education that offers only the promises of the market will leave them in anxiety when those promises are not kept. An education rooted in the *arrabōn* offers something more secure: the assurance that the future lies in the hands of the faithful God. This hope does not render them passive; as Nussbaum affirms from another angle, an education not solely for profit produces citizens capable of critical thought and empathy.[43] Such an education forms people who work wholeheartedly without staking their self-worth on their work.

Conclusion

This article began with the question "What is education for?" amid the dominance of link-and-match pragmatism in Indonesian policy and the public imagination. The analysis has shown that this pragmatism accords with the assumptions of human capital theory and tends to

[40] Biesta, *Good Education in an Age of Measurement*, 25.

[41] Yohanes, "Manusia sebagai Citra Allah"; Zebua, "Teologi Kerajaan Allah," sec. C.3.

[42] Kosma Manurung, "Rekonstruksi Karya Pneumatologis dalam Bingkai Aktivisme Sosial Pentakostal di Indonesia" [Reconstructing the work of the Spirit within the framework of Pentecostal social activism in Indonesia], *Dunamis: Jurnal Teologi dan Pendidikan Kristiani* 7, no. 2 (2023): 943–954, https://doi.org/10.30648/dun.v7i2.788.

[43] Nussbaum, *Not for Profit*, 1–12.

absolutize qualification while neglecting subjectification. Unemployment data for vocational high-school graduates and for young people do not prove a philosophical failure, but they do expose the limits of an education oriented solely toward the market and disclose a teleological problem. The exegesis of 2 Corinthians 1:22; 5:5, Ephesians 1:14, and Romans 8:23 has demonstrated that the functions of *arrabōn* must be distinguished: pledge and guarantee of God's faithfulness in 2 Corinthians and first installment and firstfruits in Ephesians and Romans. Through the mediation of the community of believers, Christian education can become a sign and foretaste of the kingdom when it is marked by righteousness, peace, and joy in the Holy Spirit. The novelty of this article lies in a construction that connects the metaphor of *arrabōn*, Pentecostal eschatology, Volf's theology of work, and Biesta's three domains of educational purpose in response to link and match in Indonesia, together with a critical reading of Biesta's subjectification that safeguards students' freedom. Its limitation lies in its conceptual nature; further research should test the pedagogy of *arrabōn* through case studies in Christian schools, Christian vocational high schools, and theological colleges in Indonesia.

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Credit authorship contribution

The authors affirm that all three contributed to developing and completing the manuscript. Ginting contributed to the initial conceptualization and formulation of the main ideas, while Bawamenewi provided critical insights and expanded the discussion. Sirait collaborated in revising and refining the manuscript to ensure its coherence and academic quality for final submission.

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