

*Review Article*

# Integration Of Character and Moral Education of Students in Christian Education

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**Abstract:** Character and moral education are essential pillars in shaping the personality of Christian students, especially in the context of the disruptive era, which is increasingly marked by rapid technological advancement, moral degradation, and shifting social values. The rise of digitalization and modernization presents new challenges to students' moral integrity, empathy, and spiritual grounding. This article aims to explore and analyze the strategic role of Christian Education in addressing these challenges by integrating character and moral education rooted in Christian values. Using a qualitative literature review method, this study draws from a wide range of primary and secondary sources that include theories of character education, moral development, and biblical-Christian perspectives. The findings indicate that a holistic approach to Christian Education—one that incorporates moral instruction, spiritual formation, and practical application through discipleship, prayer, and the example of Christian educators—can significantly contribute to students' character development. Furthermore, this integration cultivates not only moral awareness and social responsibility but also fosters resilience and faith-based identity formation. The article also proposes a contextual model for character and moral education that aligns with the demands of the disruptive era, emphasizing the importance of spiritual values alongside intellectual growth. This model serves as a framework for educators to nurture morally and spiritually grounded individuals capable of navigating complex social realities with integrity and compassion. In conclusion, Christian Education, when grounded in strong theological and pedagogical foundations, has the transformative potential to shape a generation of students who are not only academically competent but also morally upright and spiritually mature

**Keywords:** Character education; Christian education; Christian values, Morality

## 1. Introduction

Character and moral education are essential aspects of shaping a young generation with integrity, noble values, and the ability to face life's challenges in the modern era. However, the current reality in Indonesia shows that moral issues among the younger generation are becoming increasingly alarming. This phenomenon is inseparable from the growing social problems, such as drug abuse, sexual violence, bullying, and other moral violations.

A report from the South Lampung Police Department revealed that drug-related cases from January to March 2025 reached a significant number. In this operation, the police uncovered drug trafficking involving 21 kilograms of methamphetamine, linked to the international network of Fredy Pratama (Lampung Tribun News. "Polres Lampung Selatan Ungkap Kasus Narkoba Periode Januari-Maret 2025." 21 Maret 2025.

<https://lampung.tribunnews.com/2025/03/21/breaking-news-polres-lampung-selatan-ungkap-kasus-narkoba-periode-januari-maret-2025>). Similar phenomena have also occurred in other regions, such as Trenggalek and Sekadau, where drug-related cases dominated crime reports during the 2025 Pekat Semeru operation (Jatim Terkini. "Gelar Operasi Pekat Semeru 2025 di Trenggalek, Narkoba dan Judi Mendominasi." 2025. <https://jatimterkini.com/gelar-operasi-peat-sumeru-2025-di-trenggalek-narkoba-dan-judi-mendominasi/> and [https://www.suarakalbar.co.id/2025/03/polres-sekadau-ungkap-kasus-narkoba-satu-tersangka-residivis/#google\\_vignette](https://www.suarakalbar.co.id/2025/03/polres-sekadau-ungkap-kasus-narkoba-satu-tersangka-residivis/#google_vignette)). This situation indicates that the moral crisis among the younger generation is worsening and requires serious attention from various parties, including educational institutions. The high rate of drug abuse and other moral violations is

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concrete evidence that strong character and moral education must be effectively integrated, especially in Christian education, to develop a generation that is not only intelligent but also virtuous and capable of facing moral challenges in this disruptive era.

Beyond drug-related cases, moral issues among students are also increasingly concerning. According to MNC Trijaya, the character crisis in Indonesia is becoming more evident, particularly in schools, where bullying and moral violations frequently occur MNC Trijaya. "Marak Kasus Perundungan, Konsep Pendidikan Karakter di Indonesia Masih Rapuh." 2025. <https://www.mnctrijaya.com/news/detail/62519/marak-kasus-perundungan-konsep-pendidikan-karakter-di-indonesia-masih-rapuh>). This indicates that the concept of character education in Indonesia remains fragile and requires fundamental improvement. This data is reinforced by a report from Times Indonesia, which states that the student character crisis arises due to a lack of focus on character education in schools, leading many students to struggle with internalizing moral values (Times Indonesia. "Krisis Karakter Murid." 2025. <https://timesindonesia.co.id/kopi-times/526784/krisis-karakter-murid>). This condition reflects that character education in schools has not been entirely effective in shaping students' morality. The students' inability to internalize moral values highlights a gap between the theory and practice of character education. Therefore, a more integrative approach is needed, particularly in Christian education, to ensure that ethical and moral values are truly reflected in students' daily behavior.

The issue of character education in Indonesia is also influenced by the implementation of the Merdeka Curriculum, which is intended to promote independent learning and character development but still faces significant challenges in practice. Some schools tend to focus more on cognitive aspects, neglecting the moral and affective dimensions of students' development (Kumparan. "Pendidikan Karakter, Pelanggaran Moral, dan Kurikulum Merdeka." 2025. <https://kumparan.com/amanat-solikhah/pendidikan-karakter-pelanggaran-moral-dan-kurikulum-merdeka-21HV9g9cAKO>). This shows that the implementation of the Merdeka Curriculum has not fully aligned with its primary goal of holistic character formation. The imbalance between cognitive aspects and moral-affective aspects in the learning process presents a serious challenge that must be addressed immediately. Therefore, a more targeted strategy is necessary to ensure that character education does not remain a theoretical concept but can truly shape students' morality in the midst of disruptive changes.

In the context of Christian education, this issue cannot be ignored. Many students in Christian schools face similar moral crises. The lack of awareness of moral values such as love, justice, honesty, and responsibility indicates a gap between theoretical religious education and the practical application of Christian values in daily life. For example, according to a report from the Indonesian Child Protection Commission (KPAI), cases of violence and violations of children's rights in Indonesia remain high despite the integration of various character education programs in schools (KPAI. "Sepanjang 2024, KPAI Terima Sebanyak 1.637 Aduan Kekerasan pada Anak." Sinpo.id, 2024. <https://sinpo.id/detail/85128/sepanjang-2024-kpai-terima-sebanyak-1637-aduan-kekerasan-pada-anak?utm>). This situation demonstrates that the moral crisis is not limited to public schools but also exists in Christian educational environments, which should serve as strong ethical training grounds. The imbalance between cognitive religious education and the practical application of Christian values in daily life creates a gap that needs to be addressed immediately. Therefore, a more holistic and contextual approach is required so that character and moral education in Christian schools can genuinely shape students with a high ethical awareness and behavior that reflects Christian values.

In response to these issues, stronger integration of character and moral education within Christian education is needed in the disruptive era, where technological advancements, digitalization, and social dynamics introduce new challenges to the moral formation of young generations. This integration aims to develop a generation that is not only intellectually intelligent but also possesses integrity and is grounded in Christian values such as love, justice, honesty, and responsibility. This article offers a holistic, contextual, and innovative approach to integrating character and moral education with the use of technology while maintaining the relevance of biblical values in students' lives. The novelty of this article lies in its exploration of practical strategies that propose how Christian education can remain effective amid disruption, strengthening character values through innovation without neglecting the moral and ethical principles taught by the Bible. This integration is expected to address the increasingly complex moral challenges faced by students and ensure that character education remains relevant and contextual in the digital generation.

## 2. Method

This study employs a qualitative method with a library research approach. Qualitative research aims to gain an in-depth understanding of social phenomena through the analysis of written sources relevant to the studied issue. According to Creswell (2014), qualitative research seeks to uncover hidden meanings from data and focuses on an in-depth interpretation of specific phenomena within a broader social context. In this study, data is collected from various sources, including scholarly journals, books, news articles, and previous research reports related to character and moral education in the context of Christian education. The collected data will then be critically analyzed using content analysis techniques, which aim to identify patterns, themes, and key concepts that support the research objectives (Sugiyono, 2013). The library research approach is considered appropriate for this study as it provides a comprehensive understanding of the integration of character and moral education without requiring direct participation from respondents.

## 3. Results and Discussion

### Understanding and Concept of Morality and Character in the Perspective of Christian Education

Character education does not only focus on moral values but also on how these values are implemented in daily life. From the perspective of Christian education, character education aims to shape individuals who reflect Christian values in all aspects of life, both personally and socially.

Various definitions and approaches to character education can enrich our understanding of the best ways to apply moral education in the context of Christian education:

#### ***Ki Hajar Dewantara: "Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani" in the Christian Context***

Ki Hajar Dewantara emphasized the importance of educators in character education through a holistic approach known by the motto:

- **Ing Ngarso Sung Tulodo:** "In the front," teachers must set an example for students by demonstrating behaviors that reflect Christian values, such as love, honesty, and humility.
- **Ing Madyo Mangun Karso:** "In the middle," teachers actively build students' motivation and enthusiasm to do good. This aligns with Jesus' teaching that encourages His disciples to be the light and salt of the world (Matthew 5:13-16).
- **Tut Wuri Handayani:** "At the back," teachers support students from behind by providing encouragement so they can act independently and responsibly, as affirmed in Proverbs 22:6, "Train up a child in the way he should go, and even when he is old he will not depart from it."

This concept is found in Ki Hajar Dewantara's book *Pancadharma*, which emphasizes that education is an effort to build noble character through exemplary behavior, moral encouragement, and harmonious cooperation between educators and students (Ki Hajar Dewantara, 1947). This philosophy applies not only in schools but also in families and society. The **Tri Center of Education** concept (family, school, and community) is relevant to the Bible's teaching that emphasizes the importance of holistic character formation through healthy social interactions (Deuteronomy 6:7; Colossians 3:20-21).

#### ***John Dewey: Character Education Based on Real-Life Experience***

John Dewey defined character education as a process that helps individuals develop critical thinking skills, problem-solving abilities, and moral decision-making. In his book *Democracy and Education*, Dewey states that education is a continuous reconstruction of experience that adds meaning to future experiences and enhances the ability to guide subsequent experiences (John Dewey, 1916).

From a Christian education perspective, this ability can be developed based on Biblical values. In daily life, Christian education can encourage students to apply Christian values such as justice, love, and forgiveness when facing real-life situations. For example, students are taught to empathize with friends going through difficulties and provide moral support, following Jesus' teaching on loving one another (John 13:34-35).

#### ***Paulo Freire: Character Education for Social Transformation***

Paulo Freire defined character education as a process aimed at helping individuals understand and change unjust social realities. In his book *Pedagogy of the Oppressed*, Freire

emphasized that true education is an act of liberation and that all people should engage in the struggle for their freedom (Paulo Freire, 1970).

In Christian education, this approach can be applied through learning that encourages students to become agents of change who bring peace and social justice, as emphasized in Micah 6:8, "He has shown you, O man, what is good. And what does the Lord require of you? To act justly, to love mercy, and to walk humbly with your God."

Christian education can integrate these values by providing students with opportunities to participate in real social activities, such as serving communities in need or advocating for social justice.

### **Goals of Character Education in Christian Education Perspective**

Based on various definitions and concepts presented by educational figures, the primary goals of character education from a Christian perspective are:

1. **Shaping individuals with noble character and integrity.** According to Tiurma Barasa et al., (2024) Christian character education aims to create individuals with strong Christian character and noble morals, reflecting the values of love, truth, and justice.
2. **Enhancing moral sensitivity and spirituality.** According to Dian Santayu Gulo (2021), Christian character education emphasizes the importance of moral and spiritual sensitivity in making the right and responsible choices based on Biblical values.
3. **Integrating moral values into daily life.** As explained by Esti Regina Boiliu and Sozawato Telaumbanua (2022), Christian character education is not just theoretical but must be manifested in daily life. Students are taught to demonstrate love, empathy, and responsibility in their interactions with family, friends, and society.

By integrating these figures' character education values into Christian education, we can help students not only develop intellectual intelligence but also become individuals with strong character, integrity, and a positive impact on society and the world around them.

### **Theological and Philosophical Foundations of Character and Moral Education in Christianity**

#### ***Theological Foundations of Character and Moral Education in Christianity***

The theological foundation of character and moral education in Christianity is deeply rooted in Biblical teachings. In Ephesians 4:22-24, the Apostle Paul teaches that believers are called to "put off the old self" and put on the "new self," created according to God's will in righteousness, holiness, and love. This serves as the foundation for Christian character education, which aims to shape individuals with character that reflects Christian values.

According to Thomas Lickona (1991), character formation involves not only cognitive aspects but also moral and spiritual dimensions that shape the whole person. Christian character education does not only teach what is right but also trains students to live out those values in daily life.

In the era of disruption, character formation faces increasing complexity due to external influences brought by digitalization and technological advancements. According to Esti Regina Boiliu (2022), Christian education must integrate Biblical moral values with responses to contemporary issues, such as ethics in social media use and digital responsibility. This requires emphasizing the values of love, truth, and justice directly derived from Biblical principles.

Christian education also aims to guide students in understanding and fulfilling their moral calling as believers. Christian ethics are based on the greatest commandment: "Love the Lord your God with all your heart" and "Love your neighbor as yourself" (Matthew 22:37-39). This principle emphasizes love as the core of Christian morality.

In the disruptive era, where easy access to unhealthy digital content poses moral challenges, Christian education must teach students to discern information and uphold Biblical moral standards. According to Elfin Warnius Waruwu and Mozes Lawalata (2024), faith-based Christian character education must instill concrete moral habits, such as respecting parents, maintaining honesty, and being responsible for technology use. In this process, Christian teachers and educators play a crucial role as role models who demonstrate moral integrity in their daily interactions with students.

### Philosophical Foundations of Character and Moral Education

From an educational philosophy perspective, character education aims to shape individuals with integrity and virtue, aligning with virtue ethics. According to Aristotle in his theory of *eudaimonia* (true happiness), humans achieve happiness by living a virtuous life (Nikita Rasyidin dan Phil Fitzgerald Kennedy Sitorus, 2023). In Christian education, this concept of virtue is reinforced by Biblical moral values that guide individuals toward a right relationship with God, others, and themselves.

Educational philosophy also acknowledges that character education cannot be separated from cultural and social context influences. According to Nurhashina Chusnul Halilah et al. (2024) in their journal, character education in the disruptive era faces significant challenges due to rapid social changes and technological developments that transform communication and learning methods. Therefore, character education in Christian schools must respond to these changes without losing the core moral values taught in the Bible. This can be achieved through the integration of Christian values with contextual learning methods relevant to students' current world.

In addition to being rooted in Christian values, character education in the era of disruption can also be integrated with universal moral values that support harmonious communal life. Values such as justice, love, and responsibility are not only central to Christian teachings but are also recognized as moral principles upheld by various religious and cultural traditions worldwide. According to Lickona (2021), integrating these values helps students understand that Christian moral principles are not exclusive but are also relevant to life in a pluralistic society. Character education that incorporates both universal and Christian values can provide students with a strong moral foundation to face the challenges of the disruptive era, such as the rise of cyberbullying, fake news, and the misuse of technology (Teguh Trianung Djoko Susanto, et. all., 2023). Thus, students are not only equipped with moral knowledge but are also trained to embody these values in their daily lives, both in the real world and the digital realm.

### Strategies for Integrating Character and Moral Education in Christian Education

In the midst of the digital era and disruption, Christian education faces significant challenges in maintaining the relevance of character and moral values rooted in biblical teachings. These challenges include changes in learning methods, students' digital lifestyles, and the rapid and unfiltered flow of information. However, this situation also presents opportunities to creatively integrate Christian values through various learning approaches. The *Merdeka Curriculum*, with its *Pancasila Student Profile* dimensions, provides a rich framework for Christian education to incorporate moral and character aspects into every learning process.

This integration strategy can be realized through five main aspects: Ki Hajar Dewantara's Philosophy of Character Education, intracurricular, co-curricular, extracurricular, and educational environment. Each aspect has great potential to strengthen students' character formation and deepen their understanding of Christian values. The following are some practical strategies that can be implemented to achieve this goal:

#### ***Ki Hajar Dewantara's Philosophy of Character Education***

The character education developed by Ki Hajar Dewantara is based on a holistic approach that includes three main elements in shaping students' character: the *Tri Center of Education*, consisting of family, school, and community. Through synergy among these three centers of education, Ki Hajar Dewantara aimed to create whole individuals—people who are not only intellectually intelligent but also morally upright, with noble character and social awareness (Ki Hajar Dewantara, 1928).

In addition to the *Tri Center of Education*, Ki Hajar Dewantara's philosophy also includes other aspects that focus on the comprehensive development of students' personalities, namely *Olah Hati*, *Olah Pikir*, *Olah Karsa*, and *Olah Raga*. These four aspects encompass ethical, intellectual, aesthetic, and physical dimensions that must be developed in a balanced manner. This philosophy is not only relevant in the context of general education but can also be integrated with Christian education values to shape students who love God and others with all their heart, mind, soul, and strength, as taught in Mark 12:30.

The following is a more detailed explanation of these four main dimensions: *Olah Hati (Ethics)*

The *Olah Hati* aspect focuses on the formation of students' moral character and ethics. The main values emphasized in *Olah Hati* include love, honesty, politeness, and respect for others. Ki Hajar Dewantara believed that education should cultivate moral awareness in students so that they can internalize good values and apply them in daily life. *Olah Hati* is also related to developing empathy, gratitude, and the ability to appreciate diversity while interacting with others in a loving manner.

In Christian education, *Olah Hati* aligns with Jesus' teaching about loving God and others. Christian teachers play a crucial role by setting a moral example for students and creating a learning environment that supports students' character formation. This role aligns with the principle of *leading by example*, which Jesus demonstrated in His ministry to His disciples. The values of love and honesty taught through *Olah Hati* also correspond with the mission of Christian education to shape individuals with Christ-like character who can be the salt and light of the world (Matthew 5:13-16).

### **Olah Pikir (Literacy and Critical Thinking)**

The *Olah Pikir* dimension focuses on developing students' cognitive intelligence, including critical, creative, and logical thinking skills. In the digital era, the development of *Olah Pikir* is increasingly important as students are exposed to an overwhelming flow of information. Critical thinking skills enable students to filter truthful and relevant information, while creativity helps them address challenges with innovative solutions.

Ki Hajar Dewantara emphasized that intellectual development should not be separated from moral and ethical values. Therefore, education should not only focus on academic achievement but also on character and noble values. In Christian education, this aspect can be applied by integrating biblical values into every subject. Teachers can encourage students to reflect on and analyze moral and social issues from a Christian faith perspective, enabling them to develop critical thinking rooted in the values of truth and God's love.

### **Olah Karsa (Aesthetics and Creativity)**

*Olah Karsa* relates to the development of students' aesthetic sensitivity, creativity, and empathy towards the environment and others. This dimension emphasizes the importance of art, culture, and creativity in the educational process. Ki Hajar Dewantara believed that art plays a crucial role in shaping students' personalities, as it not only enhances creative abilities but also fosters empathy, appreciation of beauty, and harmony in human relationships.

In Christian education, *Olah Karsa* can be implemented through artistic activities based on biblical values, such as gospel music, visual arts depicting the beauty of God's creation, and literature that reflects values of love and forgiveness. Art serves as a medium for expressing gratitude to God and manifesting faith in daily life.

### **Olah Raga (Kinesthetic and Physical Development)**

The final aspect of Ki Hajar Dewantara's philosophy of education is *Olah Raga*, which focuses on physical development, endurance, discipline, and sportsmanship among students. *Olah Raga* is essential not only for maintaining physical health but also for building character through values such as teamwork, discipline, responsibility, and resilience.

In Christian education, *Olah Raga* can serve as a means to train students in developing sportsmanship, humility, and respect for opponents. Additionally, physical activities help students manage emotions and enhance mental endurance, which is crucial in facing challenges in the digital era and disruption.

### **Intracurricular: Integrating Character Values into Subject Content**

#### **Strengthening Biblical Values**

Integrating Christian values into subject content is a crucial strategy in character-based education. Every subject, such as language, social sciences, and science, can incorporate Christian values rooted in the Bible, such as honesty, love, and responsibility. Christian teachers act as facilitators who not only deliver subject matter but also instill moral values by using biblical stories as practical illustrations in learning. For instance, the Parable of the Good Samaritan (Luke 10:25-37) can be used to teach about love and empathy for others.

Sofia Nur Kartika et al., (2025) argue that value-based education, when linked with narratives or stories, has a significant impact on shaping students' character. Thus, integrating biblical values into lessons helps students internalize moral values that are not only taught but also lived out in daily practice.

### Critical Thinking Discussion Method

The critical thinking discussion method is also essential for developing students' critical thinking skills from a Christian faith perspective. In this method, Ida Ayu Agung Ekasriadi (2024) states that students are encouraged to discuss moral and social issues encountered in everyday life, such as social justice, environmental stewardship, and digital ethics. These discussions not only strengthen students' understanding of moral principles but also train them to make decisions aligned with biblical values.

For example, in a discussion about digital ethics and social media use, teachers can guide students to evaluate their actions based on the teachings of love, truth, and self-control. According to Aisyah Alya Alfyyah et al., (2025) moral-based critical discussions in learning can enhance students' reflective abilities, making them more capable of facing moral challenges in the digital age. This method effectively deepens students' ethical understanding, preparing them to navigate contemporary moral dilemmas with greater discernment.

### Moral Value-Based Projects

Moral value-based projects are another effective strategy for shaping students' character. Through such projects, students are encouraged to create works that reflect moral values and Christian faith. One example is a moral literacy project, where students are assigned to write articles, short stories, or poems that incorporate values of love, empathy, and honesty. Another example is a social action project within the school or community, such as organizing a donation drive for those in need or conducting environmental cleanliness campaigns.

Through these moral value-based projects, students not only learn teamwork but also develop an awareness of the importance of embodying moral values in real-life actions. Eva Monalisa Vebry Kusuma et al., (2023) suggest that project-based learning focused on moral values enhances students' social awareness, empathy, and responsibility. This approach helps students not only collaborate effectively but also internalize and apply moral principles in their daily lives.

## **Co-Curricular: Contextual Problem-Based Projects**

### Community Service Projects

Community service projects are a form of contextual and service-based co-curricular education. Students participate in social projects such as visiting orphanages, cleaning church environments, or initiating ecological projects aimed at fostering their social responsibility. Active involvement in these activities not only enriches students' experiences but also strengthens Christian values such as love, empathy, and care for the environment and others.

From the perspective of Christian character education, these activities provide opportunities for students to practice their faith through real actions. Mangido Nainggolan et al., (2024) explain that involvement in value-based social projects enhances students' social skills, responsibility, and empathy. Christian value-based community service projects offer students the chance to put their faith into action while simultaneously strengthening their social skills, sense of responsibility, empathy, and concern for others and the environment.

### Digital Discussion Forums Based on Christian Values

In the digital era, online discussion forums can serve as an effective medium for students to develop their understanding of moral issues and digital ethics. Using online platforms, students can engage in interdisciplinary discussions covering moral themes, digital ethics, and responsibilities as Christian digital citizens. These forums can be designed to highlight biblical principles relevant to contemporary digital challenges, such as maintaining online integrity, responsible social media use, and combating misinformation.

In their book, Marsella Desriyarini Gui et al., (2024) outline that critical discussions in online forums can enhance moral reflection and strengthen students' ability to make ethical decisions in the digital world. Thus, Christian value-based online discussion forums help improve students' moral reflection, reinforce their understanding of digital ethics, and shape their capacity for responsible ethical decision-making in the face of digital-era challenges.

### Leadership Development Projects Based on Christian Values

Co-curricular education can also focus on leadership development projects based on Christian values. These projects aim to train students to become leaders who integrate Christian ethics into their decision-making. Students can be given responsibilities to design

and lead social projects or school activities using a collaborative and moral values-based approach.

Through this process, students not only learn how to become effective leaders but also understand the importance of making decisions that reflect love, justice, and responsibility. Fikri Saepul Bahri et al., (2024) emphasize that value-based leadership education helps build strong character and prepares students to become leaders with integrity in the future. Thus, Christian leadership-focused co-curricular education plays a crucial role in shaping students into leaders of integrity who can integrate values of love, justice, and responsibility in their decision-making and actions.

### **Extracurricular: Developing Interests and Talents Based on Values**

Extracurricular activities play a crucial role in building students' character by developing their interests and talents based on Christian values. Through this value-based approach, students not only hone their skills but also learn to apply biblical principles in their daily lives.

#### *Formation of Spiritual Communities*

Forming spiritual communities, such as prayer groups, discipleship groups, or extracurricular activities focused on spiritual development, is an effective way to strengthen students' faith-based character. These activities provide a space for students to pray together, study God's Word, and discuss spiritual issues relevant to their lives.

According to Bruce Narramore (1983), value-based spiritual education helps students build a strong foundation of faith and internalize Christian values in their lives. Additionally, research shows that participation in spiritual communities can enhance students' sense of empathy, solidarity, and moral responsibility (George M. Stokes, 2005). By establishing active spiritual communities, students can strengthen their faith-based character, internalize Christian values, and develop strong empathy, solidarity, and moral responsibility in their daily lives.

#### *Talent Development Training Based on Christian Ethics*

Extracurricular activities in arts, sports, or music can be directed toward talent development while instilling Christian values such as sportsmanship, hard work, and humility. For instance, in sports competitions, students are taught to respect their opponents, accept victories and defeats with humility, and avoid unethical behavior.

According to Fingfing Keren Grace Wong and Styadi Senjaya (2024), talent training based on moral values significantly contributes to shaping students' character with integrity. Thus, extracurricular activities rooted in moral and Christian values not only develop students' talents but also strengthen their character, shaping them into individuals who are ethical, humble, sportsmanlike, and responsible in all aspects of life.

#### *Organizing Competitions Based on Moral Values*

Christian schools can also organize competitions based on moral values, such as debates on digital ethics, speech contests on Christ's love, or writing competitions themed on love and peace. These activities aim to train students in critical thinking, effective communication, and conveying Christian values to a broader audience.

Through these competitions, students not only develop their academic competencies but also reinforce their moral character.

### **Challenges and Opportunities in Character and Moral Education for Students**

#### ***Challenges in Character and Moral Education***

The disruptive era, marked by rapid technological advancements, globalization, and massive social changes, presents significant challenges to character and moral education, particularly in Christian education settings. One of the primary challenges is the emergence of a moral crisis due to exposure to digital content that can potentially undermine moral values.

According to Thomas Lickona (2021), the digital era brings new ethical issues such as cyberbullying, social media addiction, and a decline in empathy due to minimal face-to-face interactions. These challenges make character education more complex, as students must learn to filter information, maintain ethical communication online, and exercise self-control against the negative influences of digital media.

Furthermore, the rise of individualism due to digitalization poses another issue for moral education. Students tend to be more focused on their digital world rather than building



healthy social relationships in real life. Anang Sugeng Cahyono (2016) highlights another challenge: the decline in self-discipline and responsibility among students due to the habit of consuming instant information and living a fast-paced lifestyle. In this context, Christian educators need to find new ways to instill moral values such as honesty, responsibility, and compassion in an environment increasingly influenced by technology and global culture.

Additionally, the emergence of technology-based learning styles presents its own challenge. Students who are accustomed to technology often exhibit impatience when faced with traditional learning processes. This risks reducing the effectiveness of character education, which requires role modeling, patience, and a gradual internalization of values. Esti Regina Boiliu (2022) suggests that character education in the disruptive era should integrate digital literacy, teaching students to use technology wisely and ethically. Digital literacy not only equips students with technical skills but also helps them build strong moral character in navigating the challenges of the digital world.

### ***Opportunities in Character and Moral Education***

Despite the many challenges brought by the disruptive era, there are also significant opportunities for Christian education to strengthen students' character and moral development. One of the biggest opportunities is the use of digital technology to create more interactive, relevant, and value-centered learning experiences.

According to Silfiya and Irwan Siagian (2024), digital platforms can be used to reinforce moral values such as discipline, teamwork, and responsibility through online project-based and collaborative learning activities. Additionally, social media provides an opportunity for Christian educators to spread moral messages and serve as positive role models for students (Simeri Hati Sarumaha dan Lusiana, 2024). Educators can utilize social media to promote Christian values such as love, patience, and honesty, as well as to build online communities that support students' character development (Esti Regina Boiliu, et. all., 2024). In this regard, teachers not only act as educators but also as moral influencers who can provide inspiration and guidance to students in the digital world.

Another opportunity lies in the emergence of blended learning methods, which combine face-to-face learning with online learning. Annysa Putri Rahmani (2022) argues that this approach makes character education more flexible and contextual, allowing students to practice moral values in various situations, both in the real world and the virtual world. This approach helps students develop reflective abilities, which are essential for building strong moral character. The integration of Christian values with universal moral principles also presents an opportunity for Christian education in the disruptive era. Esti Regina Boiliu (2022) explains that values such as love, justice, and responsibility, as taught in the Bible, align with universal values needed to address moral challenges in the globalized world. By incorporating these values into the curriculum, Christian education can produce a generation (Silfiya dan Irwan Siagian, 2022) that is not only intellectually capable but also full of integrity and empathy toward others. Additionally, digitalization provides opportunities to expand access to character education for students in remote areas who were previously difficult to reach. Juan Pablo Sihombing and Ordekor Saragih (2025) state that by leveraging technology, Christian educators can provide value-based learning materials accessible to students anywhere. This not only broadens the reach of moral education but also helps create equality in access to quality education.

In conclusion, as Christian education navigates the disruptive era, it has the opportunity to remain relevant and innovative while staying rooted in strong moral and spiritual foundations. By using technology wisely and creatively, character education in the disruptive era can become an effective tool for shaping a generation of individuals who are full of integrity, responsibility, and capable of making a positive impact on their surroundings.

### **Conclusions**

The integration of character and moral education for Christian students within Christian education in the disruptive era is a strategic step in shaping a generation that is not only faithful but also possesses integrity, noble character, and the ability to navigate the dynamics of the times. Christian education plays a central role in cultivating moral values rooted in biblical teachings, such as love, honesty, responsibility, discipline, and hard work, which must be manifested in daily life. The primary goal of this integration is to develop individuals who are intellectually capable, spiritually strong, and resilient in facing moral and social challenges arising from rapid technological advancements and cultural shifts. With a solid theological

and philosophical foundation, character education is implemented through intracurricular, co-curricular, and extracurricular strategies designed to instill Christian values in the learning process and daily interactions. Additionally, the role of teachers as moral role models and spiritual mentors is crucial in encouraging students to develop exemplary character. Although the disruptive era presents significant challenges, such as the decline of moral values, changes in digital lifestyles, and ethical issues in technology use, the opportunities to strengthen students' character remain open through innovative and contextual approaches. Thus, Christian education can serve as an agent of transformation, preparing future generations who are committed to their faith, contribute to society, and bring a positive influence to both the church and the world.

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