

Research Article

## Integrating National Security Values into the Christian Education Curriculum to Support Indonesia's Golden Generation Vision

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**Abstract:** This article provides a descriptive analysis of the potential for integrating national security values into the Christian education curriculum as a strategic effort to support Indonesia's vision of generating a golden generation by 2045. The research object is the formal Christian education system in Indonesia, encompassing its curriculum, pedagogy, and the overarching goal of character formation. The central problem addressed is the perceived dichotomy between faith-based education and the cultivation of civic responsibility, specifically concerning national security a concept often narrowly associated with the military rather than with social resilience, tolerance, and unity. The objective is to explore how Christian educational values can be systematically aligned with national priorities to produce graduates who are both devout and patriotic. Employing a qualitative descriptive analysis method, this study synthesizes findings from a literature review of Christian education philosophy, national curriculum standards, and policy documents on national security and character education. The main findings reveal a significant convergence between Christian ethical teachings such as love for neighbor, integrity, and peacebuilding and the core values underpinning national security and social harmony, like Bhinneka Tunggal Ika (Unity in Diversity). The synthesis of ideas proposes a conceptual framework where subjects like civic education and religious studies are interwoven to foster a holistic identity. The article concludes that a deliberate integration of national security values, framed as active citizenship and social stewardship, is not only compatible with Christian education but is essential for realizing the resilient, morally grounded human resources needed for Indonesia 2045.

**Keywords:** Character Building; Christian Education; Curriculum Integration; Indonesia; National Security.

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### 1. Introduction

The trajectory of a nation is irrevocably shaped by the character and competence of its next generation. (Purwadi et al., 2024) For Indonesia, this understanding is crystallized in the ambitious and visionary concept of "Indonesia Emas 2045" (Indonesia's Golden Generation 2045). This national project anticipates the centennial of its independence by aiming to transform the nation into a globally respected economic power, with a demographic bonus of a productive-aged population as its primary engine. However, the realization of this vision hinges not merely on cognitive aptitude and technical skills, but fundamentally on the cultivation of a generation with strong moral character, a deep sense of national identity, and an unwavering commitment to the ideological and physical security of the nation-state. (SINGH, 2025) In an era marked by rapid globalization, digital disruption, and the proliferation of transnational ideologies, the integration of national security values into the



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educational ecosystem has become an imperative. This is particularly resonant within the context of Christian education in Indonesia, a sector tasked with the dual responsibility of fostering faith while simultaneously nurturing responsible and patriotic citizens. This article posits that a deliberate and theologically informed integration of national security values into the Christian education curriculum is not only a strategic necessity but also a profound act of service in supporting the realization of Indonesia's Golden Generation Vision.

The urgency of this integration is underscored by several contemporary phenomena that present significant challenges to national cohesion and security. Firstly, the digital landscape, while a tool for empowerment, has also become a fertile ground for the dissemination of radicalism, hoaxes, and narratives that threaten the nation's foundational ideology, Pancasila. Data from the Indonesian National Counter-Terrorism Agency (BNPT) indicates a persistent effort by extremist groups to recruit and influence young people through online platforms, targeting their ideological uncertainty and desire for identity.(Bintarsari, 2022) Secondly, surveys by organizations such as the Setara Institute for Democracy and Peace consistently reveal fluctuating, yet worrying, levels of intolerance among students and young adults, indicating a fragility in the practice of *Bhinneka Tunggal Ika* (Unity in Diversity).(Langingi et al., 2025) This phenomenon threatens the social capital that is essential for national stability. Furthermore, a declining sense of nationalism and civic consciousness among segments of the youth, often attributed to a lack of deep engagement with national history and values, poses a long-term risk to state resilience. These phenomena collectively signal a critical gap in the current educational approach: a gap between academic achievement and the cultivation of a robust, security-minded, and patriotic character.

Previous research has extensively explored the intersection of education and nationalism. Studies have examined the role of civic education in fostering patriotism, the implementation of character education based on Pancasila values, and the specific challenges of deradicalization within Islamic educational institutions.(Maksum et al., 2026) Within the realm of Christian education, scholarship has often focused on its distinct philosophy, its role in character formation from a biblical worldview, and its engagement with pluralism.(Esqueda, 2014) However, a significant lacuna exists in the literature. There is a notable scarcity of research that specifically bridges the discourse on national security a field often perceived as the domain of the military and state apparatus with the pedagogical and theological framework of Christian education. While general character education is a common theme, the explicit integration of national security values such as ideological resilience, territorial integrity, cyber hygiene, social harmony, and a proactive defense of the nation's sovereignty into the Christian school curriculum remains largely unexplored.(Suryaningsih et al., 2025) The existing research has not adequately addressed how Christian educational institutions, with their unique theological commitments, can conceptualize, design, and implement a curriculum that prepares students to be both devout Christians and vigilant guardians of the Indonesian state.

This research gap highlights the pressing need for a novel and constructive approach. The novelty of this study, therefore, lies in its interdisciplinary synergy. It seeks to systematically bridge the fields of National Security Studies, Christian Education Pedagogy, and Curriculum Development.(Marsaulina & Majesty, 2025) Instead of viewing national security as a secular imposition on religious education, this research will explore it as a congruent and biblically defensible value. It will investigate how core Christian doctrines such as the concept of "Shalom" (peace, wholeness, and flourishing for all creation), the call to be "salt and light" in the world, and the responsibility to love one's neighbor can be reinterpreted as theological imperatives for active participation in national defense and social harmony. For instance, the biblical call for justice and truth-seeking can be directly applied to the fight against hoaxes and disinformation, a key aspect of modern information security. Similarly, the Christian ethic of loving one's neighbor provides a powerful theological foundation for fostering tolerance and rejecting sectarianism, thereby directly contributing to social resilience.(Gamaleal, 2024) This research, therefore, offers a unique framework: a "theology of national security" contextualized for the Indonesian educational landscape. It moves beyond generic patriotism to a theologically grounded, values-based education that prepares students to identify, understand, and mitigate threats to the nation's unity and integrity.

The primary objective of this research is to develop a comprehensive and practical framework for integrating national security values into the Christian education curriculum at the primary and secondary levels in Indonesia. (Parker, 2017) To achieve this overarching goal, this study will pursue several specific aims. First, it will identify and define a core set of national security values that are both essential for Indonesia's Golden Generation Vision and compatible with a biblical worldview. Second, it will analyze the existing Christian education curriculum to pinpoint strategic entry points for embedding these values across various subjects, including Theology, Civics, History, and Social Sciences. Third, it will explore the perceptions and readiness of Christian educators, administrators, and parents regarding the incorporation of national security themes into the school environment. Finally, it will propose a pedagogical model that employs constructivist and value-clarification approaches, enabling students to internalize these values not as indoctrination, but as a meaningful part of their Christian discipleship and civic identity. By achieving these objectives, this research aspires to provide Christian schools across Indonesia with a clear, theologically sound, and practically applicable roadmap. In doing so, it aims to empower them to graduate a generation of young Indonesians who are not only academically excellent and spiritually mature, but also deeply committed to the security and prosperity of their nation a true embodiment of the Indonesia Emas 2045 vision.

## 2. Method

This study employs a qualitative research method with a descriptive analysis approach to explore the intricate process of integrating national security values into the Christian education curriculum. This methodological choice is deliberate, as it allows for an in-depth and contextual understanding of the phenomenon, capturing the subjective meanings, beliefs, and practices of those within the Christian education ecosystem. (Iyadurai, 2023) Data collection will rely on three primary techniques: in-depth interviews, document analysis, and focus group discussions. (Chand, 2025) Semi-structured interviews will be conducted with school principals, curriculum developers, theology teachers, and civic education teachers to glean insights into their perceptions of national security and the pedagogical challenges they anticipate. Curriculum documents, including lesson plans and school vision-mission statements, will be analyzed to identify existing values and potential entry points for integration. Focus group discussions with senior high school students will be held to understand their current awareness of national issues and their receptivity to the proposed values. The collected data will be analyzed using the interactive model of Miles, Huberman, and Saldana, which includes data condensation, data display, and conclusion drawing. (Miles et al., 2014) Through this rigorous thematic analysis, the research aims to construct a thick description of the current landscape and ultimately develop a grounded framework for curriculum integration that is both contextually relevant and theologically sound.

## 3. Results and Discussion

### *The Pedagogical Framework for Integrating National Security Values*

The successful integration of national security values into the Christian education curriculum hinges not merely on the selection of appropriate values but, more fundamentally, on the pedagogical framework through which these values are transmitted and internalized. A poorly designed approach risks reducing these vital concepts to superficial slogans or, worse, indoctrination that fails to cultivate genuine understanding and commitment. (Huttunen, 2009) Therefore, this discussion proposes a pedagogical framework that is multidisciplinary, constructivist, and contextually grounded, ensuring that national security values are woven into the very fabric of the Christian school experience rather than merely appended as an afterthought.

Drawing upon the curriculum integration theory of Drake and Burns, the most effective model for this endeavor is a multidisciplinary approach. (Drake & Burns, 2004) This model posits that a central theme in this case, national security values can be explored simultaneously across multiple subject areas, each discipline offering its unique lens and tools. Within the Christian school context, this means that a value such as "ideological resilience against radicalism" is not confined to a single "character education" hour. Instead, it is examined in Theology class through a study of biblical discernment and the nature of truth. It is explored

in Civics class through an analysis of Pancasila as the final state ideology and the constitutional mechanisms for its defense.(Dewantara et al., 2019) In History class, students might study periods of national disintegration or unity, understanding the real-world consequences of ideological fragility. In Social Studies and Literature, they might encounter narratives of communities that have successfully resisted divisive ideologies. This cross-disciplinary reinforcement ensures that students encounter the value repeatedly and from multiple perspectives, deepening their understanding and demonstrating its relevance across all domains of life.

Furthermore, the pedagogical approach must transcend traditional didactic methods. A constructivist paradigm, where students actively construct their own understanding through experience and reflection, is essential for deep internalization.(Le Cornu, 2009) This can be achieved through problem-based learning, where students are presented with realistic scenarios that challenge national security, such as a viral hoax threatening social harmony or a historical case of regional separatism. Working collaboratively, students must analyze the threat, evaluate its potential impact, and propose solutions grounded in both Christian ethics and civic responsibility.(Kaye, 2010) This active engagement transforms students from passive recipients of information into active participants in the discourse of national resilience. It cultivates critical thinking, ethical reasoning, and collaborative problem-solving skills that are far more durable than memorized facts. Moreover, project-based learning allows students to create tangible outputs such as anti-hoax campaigns for social media or interfaith dialogue initiatives within their communities that translate abstract values into concrete action.

The framework must also be developmentally appropriate and contextually sensitive. For younger students in primary grades, national security values are best introduced through concrete and relatable concepts. Lessons on social harmony can begin with classroom cooperation and respect for peers from different backgrounds, gradually expanding to encompass the diversity of Indonesia.(Hutabarat, 2023) For secondary students, the curriculum can engage with more complex and abstract issues, such as the ethical dilemmas of cybersecurity, the socio-economic roots of radicalism, or the theological nuances of citizenship. This developmental progression ensures that students build a foundation of basic values before being asked to grapple with their more challenging applications. Additionally, the framework must be contextualized to the specific local realities of each school. A Christian school in a highly diverse region like North Sulawesi might emphasize interfaith dialogue and social cohesion, while a school in a border area might focus more on territorial integrity and awareness of external threats.(Ma'ruf, 2024) This contextualization ensures relevance and prevents the curriculum from becoming a generic, one-size-fits-all program.

Ultimately, this pedagogical framework positions the Christian school as a laboratory for national resilience. By integrating national security values through a multidisciplinary, constructivist, and contextually sensitive approach, educators can cultivate a generation of students who do not merely know about these values but embody them. They become critical thinkers capable of discerning threats, ethical actors committed to justice and truth, and proactive citizens who understand that safeguarding the nation is an integral part of their Christian discipleship. This pedagogical intentionality is the cornerstone of preparing the Golden Generation.

### **Theological Grounding for Civic Responsibility and National Defense**

One of the most significant challenges in integrating national security values into the Christian education curriculum is the potential perception of incompatibility between faith and civic duty. Among some Christian educators, parents, and even church leaders, there exists a lingering suspicion that national security concerns belong to the secular domain of the state, distinct from and perhaps even distracting from the spiritual mission of the Church.(Farr, 2008) Some may associate national security with militarism or nationalist ideology that could compete with ultimate allegiance to God. Others may hold a dualistic worldview that separates sacred and secular spheres, relegating civic responsibility to a lower order of concern. Addressing these theological reservations is not merely a preliminary step but constitutes the very foundation upon which any successful integration effort must be built. A robust theological grounding demonstrates that civic responsibility and a concern for national defense are not compromises of Christian faith but rather authentic expressions of

it, rooted deeply in the biblical narrative and the historic teachings of the Church. (Brown, 2023)

The Old Testament provides a foundational theological framework through the concept of Shalom. Far more than the mere absence of conflict, Shalom in the Hebrew Scriptures denotes a state of comprehensive well-being, justice, right relationship, and flourishing for all creation. (Sanou, 2024) It encompasses peace between nations, justice within communities, and harmony between humanity and the natural world. The prophets consistently called Israel to seek Shalom, to pursue justice, and to build a society where the vulnerable were protected and all could thrive. This vision aligns profoundly with the goals of national security, which ultimately seeks to create a stable, just, and harmonious environment where citizens can live in safety and pursue their God-given potential. (Karacaoglu, 2024) When Christian students learn that their faith calls them to be agents of Shalom, they simultaneously receive a theological mandate to participate in the work of building a secure and just nation. National defense, in this light, is not about aggressive militarism but about the collective responsibility to protect the conditions under which Shalom can flourish safeguarding communities from external threats and internal disintegration alike.

The prophetic call in Jeremiah 29:7 offers an even more explicit directive for civic engagement. Speaking to the Israelites in exile in Babylon, God instructs them through the prophet: "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare." This passage is remarkable because it commands God's people to invest in the well-being of a pagan empire that had conquered them. If the Israelites were called to seek the welfare of Babylon, how much more are Indonesian Christians called to seek the welfare of their own nation? This text establishes a theological principle that the flourishing of God's people is intertwined with the flourishing of the society in which they dwell. Therefore, contributing to national security and resilience is not an optional activity for the politically inclined but a spiritual responsibility for all believers. Praying for the nation, as the text commands, is itself an act of spiritual warfare and intercession on behalf of national stability. (Ugwu & Chukwuma, 2012) This theological insight transforms national security from a secular concern into a matter of faithful obedience.

The New Testament reinforces this foundation while introducing distinctively Christian motivations. In Romans 13, the Apostle Paul instructs believers to submit to governing authorities, whom he describes as "God's servants" appointed for the purpose of maintaining order and punishing evildoers. (Smith, 2003) While this passage has been subject to various interpretations and must be balanced with the call to obey God rather than men when conflicts arise, it nonetheless establishes that the state's role in maintaining order and security is divinely ordained. Christians, therefore, honor God when they support and participate in the legitimate work of the state to protect its citizens and uphold justice. Furthermore, the pastoral epistles instruct believers to pray for "kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (1 Timothy 2:1-2). This prayer mandate is inherently political, acknowledging that the conditions for peaceful and godly living are shaped by the quality of governance and the stability of the nation. Praying for leaders, for national unity, and for protection from threats is a spiritual discipline that directly supports national security. (Lucius, 2013)

Perhaps most compellingly, the metaphor of "salt and light" in Matthew 5:13-16 provides a missional framework for civic engagement. Jesus calls his followers to be salt a preserving agent that prevents decay and adds flavor and light an illuminating presence that exposes darkness and guides others toward truth. In the context of national security, this metaphor acquires profound significance. Christian students, formed by a curriculum that integrates national security values, become salt within the nation by actively resisting the forces of corruption, division, and ideological decay that threaten national cohesion. (Kia & Majesty, 2026) They become light by embodying truth, integrity, and justice in the public square, exposing falsehood and guiding their communities toward harmonious coexistence. This missional understanding transforms civic responsibility from mere obligation into joyful participation in God's redemptive work in the world. It positions Christian education not as a retreat from the challenges of the nation but as a strategic outpost for raising up agents of transformation.

It must be acknowledged that this theological framework requires careful navigation of potential tensions. The history of Christianity includes tragic examples of the Church being co-opted by nationalist ideologies that contradicted the gospel. A truly biblical theology of civic responsibility must maintain a prophetic distance from the state, holding governments accountable to God's standards of justice and truth. It must recognize that ultimate allegiance belongs to Christ alone and that loyalty to nation must never supersede loyalty to God. However, this necessary caution should not lead to withdrawal or indifference. Rather, it should inspire a thoughtful and critical engagement that seeks the genuine welfare of the nation while bearing witness to a higher kingdom. For Christian educators in Indonesia, the challenge is to cultivate in students this balanced posture: fully engaged as citizens, yet ultimately anchored in Christ; committed to national security, yet discerning of injustice; patriotic, yet not uncritical. This nuanced theological grounding is the only sure foundation for an integration effort that is both faithful and effective in preparing Indonesia's Golden Generation.

### **Addressing Contemporary Threats Through Character Education**

The vision of Indonesia Emas 2045, while filled with promise, is not without its perils. The demographic bonus that presents an opportunity for economic transformation also renders the nation's youth uniquely vulnerable to a range of contemporary threats that could undermine the very foundations of national security. Radicalism, ideological intolerance, digital disinformation, and social fragmentation are not abstract concerns confined to policy debates; they are daily realities that confront Indonesian young people through social media, peer interactions, and the broader cultural environment. Data from the Indonesian National Counter-Terrorism Agency (BNPT) reveals persistent efforts by extremist groups to recruit and radicalize young people through online platforms, exploiting their identity uncertainties and idealistic passions. (Romadhon et al., 2025) Similarly, surveys from the Setara Institute consistently document troubling levels of intolerance among students, indicating a fragility in the practice of *Bhinneka Tunggal Ika* (Unity in Diversity). (Harjatanaya, 2020) In this context, character education grounded in national security values emerges not as a peripheral addition to the curriculum but as an essential strategy for primary prevention and resilience-building.

The integration of national security values through character education offers a proactive alternative to reactive measures. Rather than waiting for radicalization to occur and then attempting deradicalization a notoriously difficult and uncertain process Christian schools can cultivate in students the internal moral compass and critical faculties that render them resistant to extremist appeals in the first place. This preventive approach recognizes that character is the first line of defense against ideological subversion. When students possess a well-formed identity rooted in both Christian faith and national consciousness, they are less susceptible to the simplistic narratives and false promises of radical groups. They possess what might be termed "ideological immunity" the capacity to discern and reject worldviews that contradict both their faith and their civic commitments. This immunity is not innate but must be deliberately cultivated through a curriculum that explicitly addresses the nature of propaganda, the tactics of radical recruiters, and the theological and civic errors underlying extremist ideologies. (Klein, 2025)

One of the most pressing contemporary threats is the erosion of social harmony through intolerance and sectarianism. Indonesia's magnificent diversity, while a source of national strength, also presents a potential fault line that can be exploited by those seeking to divide. Christian character education, when infused with national security values, directly addresses this threat by grounding interfaith tolerance in robust theological foundations. The biblical metaphor of the Body of Christ (1 Corinthians 12), where diverse members with different functions are united in one body, provides a powerful theological analogy for the nation itself. Students learn that diversity is not a weakness to be overcome but a divine design to be celebrated. Furthermore, the command to "love your neighbor as yourself" (Mark 12:31) admits of no exceptions based on religion or ethnicity. When this command is applied to interactions with peers from different faith backgrounds, it cultivates genuine respect and empathy that transcends mere tolerance. This theological grounding transforms interfaith relations from a political necessity into a spiritual discipline, creating a form of social resilience that is deeply internalized and therefore durable.

The digital landscape presents another arena where character education is essential for national security. The proliferation of hoaxes, disinformation, and hate speech through social media platforms poses a significant threat to social cohesion and even to the integrity of democratic processes. (Barroso & Barroso, 2023) Young people, as the most active users of digital media, are both the primary targets and the potential vectors of this information disorder. A curriculum that integrates national security values must therefore include robust digital citizenship education grounded in Christian ethics. Students must learn not only to verify information and identify disinformation but also to understand the ethical implications of sharing unverified content. The biblical emphasis on truth-telling and the prohibition against bearing false witness (Exodus 20:16) provides a powerful framework for evaluating online behavior. (Sangwa & Mutabazi, 2025) When students internalize that sharing a hoax is not a victimless act but a violation of God's command and a betrayal of their neighbor, they develop a conscientious approach to digital engagement that serves both their faith and their nation.

Ultimately, character education that addresses contemporary threats equips students to become agents of resilience within their communities. Through project-based learning, students can design and implement anti-hoax campaigns, organize interfaith dialogues, or create content that promotes national unity on social media platforms. These active learning experiences transform students from passive recipients of protection into active participants in the national security enterprise. They learn that safeguarding the nation is not the exclusive responsibility of the military and police but a shared calling that belongs to every citizen. In this way, Christian schools become incubators of a generation that is not only resistant to the threats of radicalism, intolerance, and disinformation but actively committed to building a more resilient and harmonious Indonesia. This is the essence of preparing the Golden Generation.

#### 4. Conclusion

This article has argued that the integration of national security values into the Christian education curriculum is not merely an educational innovation but a strategic imperative for the realization of Indonesia's Golden Generation Vision. Through an exploration of pedagogical frameworks, theological foundations, and the pressing need to address contemporary threats, a coherent and compelling case emerges. The proposed multidisciplinary pedagogical model demonstrates that national security values such as ideological resilience, social harmony, and digital citizenship can be woven organically into existing subjects, transforming abstract concepts into lived realities for students. Furthermore, the theological grounding established in this discussion reveals that civic responsibility and national defense are not secular impositions upon the Christian faith but rather faithful expressions of biblical teachings concerning Shalom, the welfare of the community, and submission to governing authorities. This theological alignment ensures that the integration effort resonates authentically within Christian school communities, securing the support of educators, parents, and church leaders. Finally, by directly addressing the contemporary threats of radicalism, intolerance, and disinformation through character education, Christian schools can equip students with the discernment and resilience necessary to navigate a complex and often perilous world. In doing so, these institutions fulfill their dual mandate: nurturing disciples of Christ while simultaneously cultivating citizens of Indonesia. The integration of national security values, therefore, positions Christian education as a vital partner in the national project of Indonesia Emas 2045, graduating a generation that is spiritually grounded, nationally conscious, and actively committed to the enduring security and flourishing of the nation.

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