

Model of Digital Education Strategy and School-Based Curriculum in Anticipating LGBTQ+ at Gideon Senior High School

Operahmat Halawa

Sekolah Tinggi Teologi Rahmat Emmanuel, Indonesia

Article Info

Article history:

Received 2026-02-04

Revised 2026-02-22

Accepted 2026-03-03

Keywords:

Character Formation
Christian Religious Education Curriculum
Digital Education Strategy
Faith-Based Education
Gideon Senior High School
LGBTQ+

ABSTRACT

The rapid advancement of digital technology, alongside the growing visibility of LGBTQ+ issues in contemporary society, presents significant challenges for Christian-based schools in nurturing students' character and spiritual development. This study aims to analyze and describe the digital education strategy model and the school-based Christian Religious Education (CRE) curriculum implemented at Gideon Senior High School, Jakarta, in anticipation of students' potential involvement in the LGBTQ+ community. Employing a qualitative descriptive method with an inductive approach, this research adopts case study and phenomenological perspectives to gain an in-depth and contextual understanding. Data were collected through participatory observation, in-depth interviews with the principal and CRE teachers, and document analysis. The research was conducted from January to April 2025, supported by preliminary observations of LGBTQ+ issues over the previous three years. The findings indicate that integrating digital education strategies into CRE learning significantly enhances the relevance and effectiveness of moral and spiritual instruction. The use of artificial intelligence (AI), digital animations, podcasts, Zoom, and YouTube fosters interactive, engaging learning experiences while supporting teachers in delivering character-based guidance. Moreover, the school-based CRE curriculum emphasises character formation through structured teaching, mentoring, counselling, discipleship, and spiritual practices such as worship, prayer, and fasting. It promotes moral integrity, emotional maturity, self-awareness, responsible decision-making, and a Christ-centred life guided by the Holy Spirit. The study concludes that the synergy among digital innovation, faith-based curriculum, and strong teacher-parent collaboration forms an effective preventive model for holistic Christian education in the contemporary digital era.

This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Operahmat Halawa
Sekolah Tinggi Teologi Rahmat Emmanuel, Indonesia
Email: operahmathalawa99@gmail.com

1. INTRODUCTION

The rapid development of digital technology and social media has significantly influenced adolescents' values, identities, and social behaviours, including their understanding of sexuality and gender [1]. One of the most debated issues in contemporary education is the increasing visibility of LGBTQ+ (Lesbian, Gay, Bisexual, Transgender, Queer, and other gender identities) in online spaces and its potential impact on high school students [2]. Schools are no longer only places for academic learning but also crucial institutions for character formation, moral guidance, and identity development [3]. However, many schools lack structured strategies and curricula to address sensitive social issues such as LGBTQ+ in a systematic and educationally responsible manner. This situation constitutes the core research problem of this study [4]. From a psychological perspective, international organisations such as the American Psychological Association (APA) no longer classify LGBTQ+ as a mental disorder but rather as part of human sexual and gender diversity (APA, 2020). In contrast, in many religious and cultural contexts, particularly in Indonesia, LGBTQ+ is often viewed as conflicting with religious teachings, family values, and societal norms [5]. This tension between global scientific perspectives and local religious and cultural values poses a complex challenge for educators, especially Christian schools that aim to nurture students based on biblical principles while also engaging critically with the digital world [6].

In Indonesia, a large portion of society strongly rejects the existence of LGBTQ+ because it is considered incompatible with cultural norms and religious teachings [9]. Moreover, LGBTQ+ is often perceived as posing risks to health, education, and the moral development of children and the nation's younger generation [10]. As a result, LGBTQ+ has become a highly debated issue in Indonesia and globally, generating both support and opposition [11]. Among the main arguments raised are: first, LGBTQ+ is viewed as a deviation from natural sexual orientation and divine order; second, it is seen as a threat to the formation of prosperous families because it does not enable biological reproduction; third, it is associated with the transmission of sexually transmitted diseases such as HIV/AIDS; fourth, it is considered capable of spreading rapidly within society; and fifth, it is believed to endanger the younger generation [12].

Several negative impacts attributed to LGBTQ+ lifestyles are also highlighted, including increased risks of anal cancer among gay men, oral cancer linked to oral sex practices, meningitis potentially related to sexual transmission, and significantly higher vulnerability to HIV/AIDS due to multiple sexual partners [13]. In addition, educational consequences are noted, as LGBTQ+ individuals are claimed to have a five-times higher dropout rate compared to other students [14]. Concerns are also raised regarding sexual harassment cases, including those involving minors. From a biblical perspective, the destruction of Sodom and Gomorrah (Genesis 19) is interpreted as divine judgment against sexual immorality, including same-sex acts [15]. Similarly, Romans 1:26–27 is cited to argue that same-sex relations represent disobedience to God and invite divine punishment. Based on this view, believers are urged to avoid such behaviour and take preventive action to protect the younger generation [16]. The rapid growth of the LGBTQ+ community in Indonesia is considered alarming. Data attributed to the Ministry of Health in 2012 reported

approximately 1,095,970 LGBTQ+ individuals nationwide, with West Java having the highest number [17]. A 2015 survey often attributed to international sources claimed Indonesia ranked fifth globally in LGBTQ+ population, estimating about 3% of Indonesians (around 7.5 million people)[18]. Other reports in 2024 suggested that 8–10 million Indonesian men had at some point engaged in same-sex experiences, with some remaining active[19]. These figures are interpreted as indicating a continuous yearly increase.

Several high-profile cases in Indonesia, such as the Kelapa Gading gay party raid, public caning in Aceh, a same-sex wedding in Bali, and a gay party in Surabaya, received international media attention and were taken as evidence that LGBTQ+ issues constitute a national emergency requiring urgent prevention. The problem is also seen as affecting adolescents. Reports from schools in South Tangerang, Kuningan, and Garut indicate the presence of students involved in same-sex relationships, including cases that became viral on social media. Guidance counsellors reported that each year, some students show signs associated with LGBTQ+ behaviour, suggesting that the issue is not limited to adults but is present among high school students. Consequently, schools—especially senior high schools—are considered a strategic arena for prevention. It is argued that early intervention is necessary to help students understand their identity, build strong moral character, and resist external influences. Given the pervasive use of digital technology among youth, schools are encouraged to enter students' digital world through digital-based education strategies while also developing a structured curriculum to prevent students from being drawn into LGBTQ+ communities. Overall, the text concludes that without proactive educational strategies and curriculum design, schools risk becoming spaces where LGBTQ+ identities grow rather than places that safeguard students' moral and character development.

A curriculum is a systematically planned arrangement of learning materials that includes both content and objectives [20]. The implementation of a curriculum is a crucial step in anticipating the highly prominent issue of LGBTQ+ that exists outside the school environment, which has the potential to threaten and influence the character of students within schools. In addition to implementing a curriculum aimed at preventing LGBTQ+ influence in schools, it is also important to adopt a digital education strategy that aligns education with students' realities in the digital world. This approach enables students to more readily receive Christian Religious Education (CRE) delivered through digital-based methods. Consequently, students can live in reverence to God, understand their true identity, and avoid being drawn into or influenced by LGBTQ+ associations that are increasingly prevalent both within school settings and in the broader social environment.

A digital education strategy model is a digitally-based learning plan designed to achieve long-term educational goals in accordance with students' situations, challenges, and needs to attain expected outcomes [21]. A digital education strategy for anticipating LGBTQ+ must be implemented through well-planned stages to ensure maximum effectiveness, aligned with Christian-based education grounded in the Bible. There are four digital-based educational strategy models for anticipating LGBTQ+, namely: (1) digital-based counselling; (2) the use of digital media as a source of educational materials; (3) media literacy education (using positive media that can present CRE materials); and (4) multimedia for Christian testimony and outreach [23]. To effectively implement this digital-based

education strategy model for anticipating LGBTQ+, several key components must be established: (1) defining clear learning objectives; (2) determining an appropriate teaching approach; (3) selecting the most suitable counseling methods, techniques, and learning procedures; and (4) setting criteria for measuring the success of the learning process and targeted outcomes [24].

Based on this digital education strategy framework, it is highly important to develop a CRE curriculum specifically focused on anticipating the needs of LGBTQ+ students in schools. This curriculum should aim to ensure that: (1) students can recognize and define their identity while living in reverence to God; (2) students understand the psychological and physical health risks of LGBTQ+ and its potential to damage their relationship with God; (3) students can adapt to school and social environments without being influenced by LGBTQ+ presence; (4) students demonstrate appropriate attitudes when confronting LGBTQ+ phenomena; (5) students can maintain their faith amid the LGBTQ+ crisis in society; (6) students understand the negative impacts of LGBTQ+; and (7) students grow closer to God, live according to biblical truth, and experience spiritual growth in Christ Jesus. In accordance with this curriculum, CRE teaching methods for anticipating LGBTQ+ should include: (1) a mentoring and accompaniment approach; (2) an exemplary Christ-like life model; (3) a loving and compassionate approach; and (4) a discipleship or mentoring approach. Education is a conscious, planned effort to create a conducive learning environment that enables students to realize their full potential. Education is essential for children because it influences their growth and development in skills, knowledge, and attitudes. Therefore, in efforts to prevent LGBTQ+ influence, it is highly necessary to develop both a CRE curriculum and a digital education model in schools so that young people can discover their identity, strengthen their faith, and resist negative social influences associated with the growing prevalence of LGBTQ+.

Christian Religious Education (CRE) plays a strategic role as the foundation for shaping students' morals, character, and spirituality so that they live in accordance with the values of biblical truth, centred on Christ, and guided by the Holy Spirit [25]. CRE is not viewed as a separate subject from general education, but rather as an integral part that works in harmony to form a responsible, moral, and character-driven generation [26]. Schools, particularly senior high schools, are understood as crucial spaces for adolescent character formation through the implementation of a CRE curriculum and digital education strategies aligned with contemporary developments [27].

Several previous studies have examined related issues, such as how social media significantly influences adolescents' understanding of gender identity in urban schools [28]. Meanwhile, Christian Religious Education can strengthen students' moral resilience when integrated with character education programs [29]. Similarly, digital literacy programs in schools help students critically evaluate online content related to sexuality [30]. However, these studies either focus solely on digital literacy or on religious education separately. None of them proposes an integrated model that combines digital education strategies with a school-based PAK curriculum specifically to anticipate LGBTQ+ influences. This constitutes the key research gap that this study seeks to address.

Theoretically, this research is grounded in Social Learning Theory (Albert Bandura), which explains that adolescents learn attitudes and behaviors through observation of media and peers [4], Moral Development Theory by Lawrence Kohlberg, which emphasizes the school's role in guiding ethical reasoning [7]; and Christian Educational Theory, which stresses character formation based on biblical values [8]. In the Indonesian context, where religious and cultural norms strongly shape moral perspectives, this issue becomes more complex. Therefore, this study aims to (1) identify digital influences related to LGBTQ+ among students at SMA Gideon, (2) analyse the existing CRE curriculum, (3) design an integrated digital education and CRE model, and (4) evaluate its potential effectiveness. The proposed solution includes digital literacy education, faith-based mentoring, counselling, and collaboration with parents. This research is expected to contribute theoretically to the faith-based digital education discourse and, practically, to the development of a structured, contextually relevant model for Christian schools in Indonesia.

2. METHOD

This study employs a qualitative approach, a descriptive method, and an inductive pattern of reasoning. The qualitative approach was chosen because this research aims to deeply understand social and educational phenomena related to the model of digital education strategies and the Christian Religious Education (PAK) curriculum in anticipating LGBTQ+ within the school environment. Through this approach, the researcher seeks to explore meanings, perspectives, experiences, and real practices occurring in the school without reducing them to numerical or statistical forms. The inductive approach is used so that research findings are developed based on field data rather than starting from predetermined hypotheses.

Methodologically, this study integrates two main approaches, namely case study and phenomenology. The case study approach is used to examine in depth the policies, strategies, and educational practices at Gideon Senior High School in anticipation of the LGBTQ+ phenomenon. Meanwhile, the phenomenological approach is used to understand the subjective meanings given by the school principal and teachers regarding LGBTQ+ issues, as well as the strategies they implement within the context of Christian education.

This research was conducted at Gideon Senior High School, located on Jalan Bambu Kuning Selatan, Jakarta. The school was purposively selected because it is considered relevant and representative as a Christian-based school facing challenges from digital development and contemporary social issues, including LGBTQ+ discourse. In addition, Gideon Senior High School implements digital-based learning practices and has a structured PAK curriculum that shapes students' character, making it suitable for the focus of this study.

In this research, sampling in the quantitative sense was not applied. Instead, key informants were selected based on their knowledge and involvement related to the research focus. The main informants were the principal of Gideon Senior High School, as the policymaker, and Christian Religious Education teachers, who are directly involved in teaching and character formation of students. The selection of informants was based on recommendations from the principal and on their involvement in planning and implementing digital education strategies and the PAK curriculum.

Data collection was conducted through three main techniques: observation, interviews, and documentation. Observation was conducted in a non-participatory manner, with the researcher present in the school environment to observe situations, interactions, and learning practices, but not directly engage in school activities. The observations focused on the digital learning environment, the implementation of PAK teaching, teacher-student interactions, and school policies related to character development.

Interviews were conducted using a semi-structured technique with prepared interview guidelines. Questions were shared with informants in advance so they could reflect and prepare their responses. The interview process was carried out in stages, beginning with initial interviews in February, followed by follow-up interviews in March to April to deepen and clarify the data. All interview results were recorded, transcribed, and analysed to identify key themes related to digital education strategies and the PAK curriculum in anticipating LGBTQ+. Additionally, the researcher collected documentary data, including photographs of school activities, PAK teaching materials, school policy documents, and other relevant records. These documents served as supporting evidence to strengthen findings from observations and interviews.

Data analysis was conducted systematically through several stages. First, data reduction involved selecting and categorising information relevant to the research focus: digital education strategy models, the PAK curriculum, and the school's efforts to anticipate LGBTQ+. Second, the reduced data were presented in structured descriptive narratives to facilitate interpretation. Third, conclusions were drawn inductively from patterns and relationships in the field data, with repeated verification to ensure validity.

To ensure data validity, this study applied the principles of credibility, transferability, dependability, and confirmability. Credibility was maintained through data triangulation among observation, interviews, and documentation. Transferability was achieved by providing detailed descriptions of the research context, enabling comparisons with similar settings. Dependability was ensured by maintaining consistency in research procedures, while confirmability was ensured through transparency in data collection and analysis, allowing findings to be traceable and accountable.

3. RESULTS AND DISCUSSION

3.1 Result

Digital Education Strategy Model

The findings regarding the digital education strategy model at Gideon Senior High School were derived from in-depth interviews with six key informants, including the school principal and five teachers. Overall, the informants consistently emphasised that a structured digital education strategy is not merely an option but an urgent necessity for the school in responding to technological development and contemporary educational demands.

According to the school principal, Ruth Mahulette, S.Pd.K., implementing a digital education strategy is essential to expanding students' access to learning through technological tools and ensuring that teaching and learning processes remain effective and relevant in the digital era. This perspective reflects the school's awareness that education cannot rely solely on conventional methods and must integrate digital platforms to enhance

educational reach and quality. Filinus N., S.Pd., explained that although digital-based learning had already been practised at the school—particularly through platforms such as Zoom—there was a strong expectation that a more systematic and innovative digital strategy would be developed. He stressed that digital learning should not be monotonous or limited to virtual lectures but should incorporate creative methods that engage students and stimulate their interest in learning.

Similarly, Naomi, S.Pd., highlighted that digital education is not only about technology but also about building stronger relationships between teachers, students, and parents. She noted that digital platforms could facilitate better communication and collaboration with parents, enabling a more holistic approach to student development that balances academic achievement with character formation. Yolanda P., S.Pd.K., viewed digital education as a strategic necessity in preparing students for both higher education and the workforce. She emphasised that by integrating technology into learning, students would not only gain academic knowledge but also develop digital literacy and adaptability—skills that are increasingly required in modern society.

Natan B., S.Pd., expressed strong support for digital education at Gideon Senior High School, envisioning the school as a model institution in digital learning within Jakarta. He emphasised the importance of innovation in teaching methods so that learning remains dynamic, interactive, and meaningful rather than passive or teacher-centred. From a technological perspective, Kevin Jonathan B., S.Kom, emphasised the potential of artificial intelligence and multimedia tools such as animations, videos, podcasts, and interactive content to enrich teaching practices. He suggested that digital learning should move beyond conventional online classes and instead incorporate creative digital media to enhance student engagement and comprehension.

Based on these perspectives, it can be concluded that the digital education strategy model at Gideon Senior High School is widely recognised as a critical component of contemporary education. The school aspires to create a learning environment that is innovative, accessible, and student-centred by integrating digital tools in meaningful ways. The expected outcomes include increased student motivation, improved learning quality, stronger collaboration with parents, and better student preparation for the digital world.

School-Based PAK Curriculum

The second sub-focus of this study examined perceptions of the Christian Religious Education (PAK) curriculum at Gideon Senior High School. Interviews with six informants revealed that although PAK teaching had been implemented, it had not yet been formally structured within a comprehensive school-based curriculum but rather relied primarily on teacher-developed syllabi. The principal, Ruth Mahulette, S.Pd.K., described the PAK curriculum as a structured framework that should guide students toward spiritual maturity, ethical living, and Christ-like character. She emphasised that PAK should not only transmit religious knowledge but also nurture students' faith, moral values, and personal integrity.

Filinus N., S.Pd., pointed out that the absence of a formal PAK curriculum was a significant gap in the school's educational framework. He argued that a well-designed PAK curriculum would provide deeper spiritual formation, helping students develop strong faith,

moral discipline, and commitment to Christian values. Naomi, S.Pd., further explained that PAK should extend beyond theological instruction to include personal development. She believed that PAK should help students understand themselves, manage their emotions, make responsible decisions, and live according to Christian principles. Yolanda P., S.Pd.K., emphasised that the PAK curriculum should be firmly grounded in biblical truth and serve as a moral compass for students. She highlighted that the ultimate goal of PAK is to shape students into individuals who reflect Christ-like character in their attitudes and behaviour.

According to Natan B., S.Pd., a structured PAK curriculum is essential to ensure that teaching is systematic, purposeful, and aligned with biblical principles. He viewed the curriculum as a guiding framework that ensures consistency and clarity in religious instruction. Kevin Jonathan B., S.Kom, described the PAK curriculum as a planned educational structure that integrates spiritual, moral, and character education. He emphasised that PAK should foster holistic student development rather than focus solely on doctrinal knowledge. In summary, the findings indicate that a formal PAK curriculum is considered highly necessary at Gideon Senior High School. Such a curriculum is expected to provide clear pedagogical direction, enhance spiritual formation, and support character education. Through a structured PAK curriculum, teachers would be better equipped to guide students toward intellectual, moral, and spiritual growth in alignment with Christian values.

Anticipating LGBTQ+”

The third sub-focus explored how the school perceives and responds to LGBTQ+ issues within the educational context. Interviews revealed that, while no formal policy or program had yet been established to address this topic specifically, informants shared the view that the issue should be considered within the school’s moral and spiritual education framework. The principal, Ruth Mahulette, S.Pd.K., acknowledged that the school had not implemented specific measures to address LGBTQ+ issues but recognised the importance of preventive education to guide students in accordance with Christian teachings. Filinus N., S.Pd., emphasised that schools should play an active role in providing religious-based guidance to help students navigate contemporary social influences. He suggested that structured educational initiatives within PAK could help students develop strong moral convictions.

Naomi, S.Pd., expressed concern about the increasing visibility of LGBTQ+ in society and on social media. She supported the idea of incorporating discussions on identity, values, and Christian ethics into the curriculum to help students maintain their faith and moral integrity. Yolanda P., S.Pd.K., noted that although LGBTQ+ had long existed in society, there had been little formal discussion of the issue within the school setting. She recommended that the school provide educational forums or curriculum components that address contemporary social challenges from a Christian perspective. Natan B., S.Pd., viewed anticipation of LGBTQ+ as part of the school’s responsibility to nurture students’ spiritual lives and help them understand their identity in accordance with biblical teachings. Kevin Jonathan B., S.Kom, highlighted the importance of collaboration between teachers and parents in addressing moral and social issues. He suggested that any educational initiative should involve both school and family in guiding students.

Overall, the findings suggest that while no specific cases had emerged at Gideon Senior High School, the informants believed that proactive education was preferable to reactive measures. They recommended developing a structured educational approach, potentially through the PAK curriculum, that involves teachers and parents in guiding students' moral and spiritual development in response to contemporary social influences.

3.2 Discussion

Digital Education Strategy Model”

From a theoretical perspective, a digital education strategy model is a planned set of instructional methods that utilise digital media, such as computers, smartphones, videos, audio, animations, and online platforms, as learning tools to facilitate knowledge construction and interaction between teachers and students. This aligns with the Technological Pedagogical Content Knowledge (TPACK) framework, which emphasises that effective digital learning emerges from the integration of technology, pedagogy, and content rather than the mere use of digital tools [31].

Findings from interviews at SMA Gideon indicate that teachers perceive the digital education strategy model not only as the use of technology but as an effort to create innovative, engaging, and non-monotonous learning experiences. Teachers emphasised the use of AI-based videos, animations, podcasts, Zoom, and YouTube as alternative instructional media that make learning more accessible to students, teachers, and parents. This supports previous research showing that multimedia learning can increase student engagement, comprehension, and motivation [32], [33]

Previous studies also highlight that digital learning environments enhance flexibility and remove spatial and temporal barriers in education [34]. Similarly, your findings reveal that SMA Gideon views digital education as a way to make learning more inclusive and collaborative, particularly by involving parents in the educational process. This aligns with the idea that digital platforms can strengthen home-school communication and parental engagement [35].

By synthesising theory and empirical findings, this study concludes that the digital education strategy model at SMA Gideon functions as an innovative pedagogical approach that integrates AI-based media and online platforms to foster interactive learning, increase student motivation, and expand access to education beyond physical classrooms. This supports the argument that digital education is not merely a technical shift but a pedagogical transformation in contemporary schooling.

School-Based PAK Curriculum

Theoretically, a Christian Religious Education (PAK) curriculum is conceptualised as a structured educational program grounded in biblical, theological, philosophical, and psychological foundations [36]. Scholars argue that PAK should integrate spiritual formation, moral development, and intellectual learning to nurture students' holistic character [37].

Interview findings at SMA Gideon reveal that the school currently relies mainly on teacher-developed syllabi rather than a formalised PAK curriculum. Informants consistently

expressed the need for a more structured curriculum that provides clear pedagogical guidance, aligns teaching with biblical principles, and supports character formation. This aligns with arguments in previous studies that a curriculum-based approach to religious education enhances consistency, depth, and continuity in faith-based learning [38].

Moreover, teachers emphasised that PAK should not only transmit religious knowledge but also cultivate emotional intelligence, self-awareness, responsibility, decision-making skills, and moral integrity. This perspective is consistent with contemporary Christian education scholarship, which advocates for transformative learning rather than rote doctrinal instruction [39].

Previous research also indicates that a well-designed religious curriculum can positively influence students' moral reasoning, empathy, and ethical behaviour [40]. Similarly, SMA Gideon envisions its future PAK curriculum as a tool for shaping Christ-like character, spiritual maturity, and ethical responsibility among students. Thus, this study concludes that a formal school-based PAK curriculum is essential for SMA Gideon to ensure systematic, values-based, and holistic Christian education that integrates faith, knowledge, and character formation.

Anticipating LGBTQ+

From a theoretical standpoint, discussions about LGBTQ+ in education are complex and contested. Some scholars within conservative religious frameworks argue that schools should promote moral education based on specific religious doctrines [41]. In contrast, mainstream educational research emphasises inclusive, non-discriminatory, and psychologically supportive approaches to sexual and gender diversity [42], [43]. Your study reflects the perspective of a Christian school community that views “anticipating LGBTQ+” as a preventive educational responsibility carried out through religious instruction, counselling, spiritual activities, and collaboration between teachers and parents. Informants believed that structured PAK teaching, mentoring (pemuridan), counselling, and spiritual programs could guide students toward what they consider biblically grounded identity and behaviour.

However, this perspective differs from much of the contemporary academic literature, which suggests that framing LGBTQ+ solely as a “risk” may contribute to stigma and psychological harm among youth [42]. Research by UNESCO emphasises that schools should provide safe, respectful, and inclusive environments rather than punitive or exclusionary prevention models [43].

At the same time, studies on faith-based education acknowledge that religious schools often integrate doctrinal beliefs into moral education while still having a duty to protect students' mental health and dignity (Francis & Village, 2015). In this sense, SMA Gideon's emphasis on counselling, mentorship, and parental involvement can be interpreted as a pastoral rather than purely disciplinary approach.

Synthesising both theoretical and empirical perspectives, this study argues that “anticipating LGBTQ+” at SMA Gideon is understood as a collaborative moral-spiritual educational effort involving teachers, parents, counselling, PAK instruction, and spiritual activities, aimed at guiding students in accordance with the school's Christian values. Future

curriculum development should balance doctrinal commitments with students' psychological well-being and respect for diversity.

4. CONCLUSION

This study affirms that integrating digital education strategies with a school-based Christian Religious Education (CRE) curriculum constitutes a contextual and adaptive approach for Christian schools in responding to contemporary digital challenges. The research highlights that technology, when aligned with faith-based educational objectives, can function not merely as a pedagogical tool but as a formative medium that strengthens character education, spiritual mentoring, and collaborative engagement between school and family. The model developed in this study demonstrates that preventive educational efforts are more effective when digital literacy, moral reasoning, pastoral care, and structured curriculum design operate in synergy rather than in isolation.

From an academic perspective, this study suggests that faith-based institutions should view digital transformation not as a threat but as an opportunity to reinforce value-based education. In practice, the findings encourage Christian schools to design systematic, technology-integrated curricula that are supported by parental involvement and counselling frameworks. The study contributes to the broader discourse on digital pedagogy and religious education by proposing an integrative model rather than a fragmented approach. However, this research is limited to a single case study at Gideon Senior High School and employs a qualitative descriptive design. The findings are therefore context-specific and cannot be generalised to all Christian or public schools. Cultural, denominational, and regional differences may influence implementation outcomes.

Future research is recommended to test this integrated model quantitatively across multiple schools, compare its effectiveness with other character-education models, and explore students' long-term behavioural and spiritual development outcomes. For the general public, this research contributes an educational framework demonstrating how schools, families, and digital innovation can collaborate to nurture morally grounded and spiritually resilient youth in the digital era.

REFERENCES

- [1] S. Eleuteri, V. Saladino, and V. Verrastro, 'Identity, relationships, sexuality, and risky behaviors of adolescents in the context of social media', *Sex. Relatsh. Ther.*, vol. 32, no. 3–4, pp. 354–365, Oct. 2017, doi: 10.1080/14681994.2017.1397953.
 - [2] A. Brett, 'Under the spotlight: exploring the challenges and opportunities of being a visible LGBT+ teacher', *Sex Educ.*, vol. 24, no. 1, pp. 61–75, Jan. 2024, doi: 10.1080/14681811.2022.2143344.
 - [3] A. Gegenfurtner and M. Gebhardt, 'Sexuality education including lesbian, gay, bisexual, and transgender (LGBT) issues in schools', *Educ. Res. Rev.*, vol. 22, pp. 215–222, Nov. 2017, doi: 10.1016/j.edurev.2017.10.002.
 - [4] P. Griffin and M. Ouellett, 'From Silence to Safety and Beyond: Historical Trends in Addressing Lesbian, Gay, Bisexual, Transgender Issues in K-12 Schools', *Equity Excell. Educ.*, vol. 36, no. 2, pp. 106–114, Jun. 2003, doi: 10.1080/10665680303508.
 - [5] S. Safinah, 'Dinamika Gender Dalam Kontroversi Lgbt Di Indonesia: Analisis Budaya, Agama, Dan Kebijakan', *Harakat -Nisa J. Studi Gend. Dan Anak*, vol. 8, no. 1, pp. 1–10, 2023, doi: 10.30631/81.1-10.
 - [6] C. Erricker, *Religious Education: A Conceptual and Interdisciplinary Approach for Secondary Level*. London: Routledge, 2010. doi: 10.4324/9780203855546.
 - [7] L. Kohlberg, 'Stages of moral development', *Moral Educ.*, vol. 1, no. 51, pp. 23–92, 1971.
-

- [8] M. A. Maddix, J. H. Kim, and J. R. E. Jr, *Understanding Faith Formation: Theological, Congregational, and Global Dimensions*. Baker Academic, 2020.
- [9] F. S. Dhamayanti, 'Pro-Kontra Terhadap Pandangan Mengenai LGBT Berdasarkan Perspektif HAM, Agama, dan Hukum di Indonesia', *Ikat. Penulis Mhs. Huk. Indones. Law J.*, vol. 2, no. 2, pp. 210–231, Feb. 2022, doi: 10.15294/ipmhi.v2i2.53740.
- [10] F. Zaharah, 'Urgensi Menanamkan Pendidikan Gender Serta Bahaya LGBTQ+ Pada Anak Usia Dini', *Progress. Cogn. Abil.*, vol. 3, no. 1, pp. 43–57, Jan. 2024, doi: 10.56855/jpr.v3i1.859.
- [11] Y. N. Habibah, J. A. Pratama, and M. M. Iqbal, 'Globalisasi dan penerimaan LGBTQ+ di ASEAN: studi kasus budaya boys' love di Thailand', *J. Sentris*, vol. 2, no. 1, pp. 87–103, 2021.
- [12] T. Aritonang and Y. K. Zega, 'Menghadapi Ancaman LGBT: Kekuatan Pendidikan Agama Kristen dalam Menyelamatkan Identitas Remaja di Sekolah', *Educ. J. Dunia Pendidik.*, vol. 1, no. 2, pp. 118–128, Jun. 2024, doi: 10.62282/je.v1i2.118-128.
- [13] I. G. A. A. E. Indira, A. A. I. Jayanthi, and P. Y. Primasari, 'Pelayanan kesehatan terkait infeksi menular seksual pada lesbian, gay, biseksual, dan transgender', *Intisari Sains Medis*, vol. 13, no. 3, pp. 375–346, Dec. 2022, doi: 10.15562/ism.v13i3.1533.
- [14] K. Susiani, N. L. D. S. Utami, N. L. V. L. Dewi, K. A. D. A. Astari, A. Hartini, and S. A. Thomas, *Pendidikan Seksual pada Anak*. Nilacakra, 2024.
- [15] S. S. T. Ngahu, 'Menguak Prasangka Homoseksualitas dalam Kisah Sodom dan Gomora: Kajian Hermenutik Kejadian 19:1-26', *GEMA Teol. J. Teol. Kontekst- Dan Filsafat Keilahian*, vol. 4, no. 1, pp. 17–30, Apr. 2019, doi: 10.21460/gema.2019.41.406.
- [16] R. F. B. Viktorahadi, 'Murka Allah atas Kebebalan Seksual Manusia dalam Roma 1:18-32', *MELINTAS Int. J. Philos. Relig. MIJPR*, vol. 33, no. 3, pp. 322–341, 2017, doi: 10.26593/mel.v33i3.3075.322-341.
- [17] N. Nugraha, E. Widiarti, and S. Senjaya, 'Gambaran Pengetahuan Remaja Tentang Lesbian, Gay, Biseksual, Dan Transgender (LGBT) di SMA X Garut', *J. Keperawatan Komprehensif Compr. Nurs. J.*, vol. 6, no. 1, pp. 16–26, Apr. 2020, doi: 10.33755/jkk.v6i1.155.
- [18] G. N. Adillah and Y. Rimapradesi, 'Perkembangan LGBT (Lesbian, Gay, Bisexual, Transgender) sebagai Ancaman Keamanan Global: Studi Kasus Swedia', *Soc. Sci. Res. J.*, vol. 1, no. 1, pp. 107–119, Oct. 2024, doi: 10.1234/ssrj.v1i1.11.
- [19] H. marlina Wati *et al.*, 'Edukasi Bahaya Lesbie, Gay, Biseksual, dan Transgender (LGBT) Pada Siswa SMA Budi Luhur Pekanbaru', *JDISTIRA - J. Pengabd. Inov. Dan Teknol. Kpd. Masy.*, vol. 3, no. 2, pp. 129–132, Sep. 2023, doi: 10.58794/jdt.v3i2.552.
- [20] M. Mahrus, 'Manajemen Kurikulum dan Pembelajaran dalam Sistem Pendidikan Nasional', *JIEMAN J. Islam. Educ. Manag.*, vol. 3, no. 1, pp. 41–80, Jun. 2021, doi: 10.35719/jieman.v3i1.59.
- [21] A. Mukthamar *et al.*, *MANAJEMEN PENDIDIKAN: Konsep, Tantangan, dan Strategi di Era Digital*. PT. Sonpedia Publishing Indonesia, 2023.
- [22] B. A. A. Silitonga, 'Desain Kurikulum Pendidikan Agama Kristen Berbasis Teknologi untuk Dewasa Muda', *J. Pendidik. Indones. Teori Penelit. Dan Inov.*, vol. 5, no. 1, Jan. 2025, doi: 10.59818/jpi.v5i1.1407.
- [23] T. E. Astuti *et al.*, *Pendidikan Kristen di Era Society 5.0*. CV. Lumina Media, 2023.
- [24] E. Heluka and N. Mbelanggedo, 'Pendidikan Agama Kristen Di Era Society 5.0: Mengembangkan Literasi Digital Berbasis Nilai-Nilai Kristiani Bagi Peserta Didik', *Imitatio Christo J. Teol. Dan Pendidik. Agama Kristen*, vol. 1, no. 1, pp. 76–92, 2025, doi: 10.63536/imitatiochristo.v1i1.6.
- [25] D. A. D. K. M.Th and G. T. M. M.Pd M. Th, *Konstruksi Pendidikan Agama Kristen Di Era Disrupsi*. Penerbit Widina.
- [26] Y.-C. Lu, 'Exploring multicultural sensitivity in character education: qualitative study comparing teachers' views on character education in Taiwan and the UK', *J. Character Educ.*, vol. 21, no. 1–2, pp. 60–75, Oct. 2025, doi: 10.1108/JCED-08-2025-0006.
- [27] B. Williamson, *The Future of the Curriculum: School Knowledge in the Digital Age*. The MIT Press, 2013. Accessed: Feb. 06, 2026. [Online]. Available: <https://library.oapen.org/handle/20.500.12657/26059>
- [28] A. N. Kamisyah and R. Setiawan, 'Konstruksi Identitas Gender pada Remaja Pengguna Media Sosial Twitter', *EDU SOCIATA J. Pendidik. Sociol.*, vol. 7, no. 1, pp. 162–173, Jun. 2024, doi: 10.33627/es.v7i1.1976.
- [29] S. Bragg, E. Renold, J. Ringrose, and C. Jackson, "'More than boy, girl, male, female": exploring young people's views on gender diversity within and beyond school contexts', in *Trans Youth in Education*, Routledge, 2019.
- [30] N. Nasriyah, 'Pengaruh Media Sosial Terhadap Persepsi Remaja Tentang Kesetaraan Gender', *Harakat -Nisa J. Studi Gend. Dan Anak*, vol. 8, no. 1, pp. 11–22, 2023, doi: 10.30631/81.11-22.

- [31] P. Mishra and M. J. Koehler, 'Technological Pedagogical Content Knowledge: A Framework for Teacher Knowledge', *Teach. Coll. Rec. Voice Scholarsh. Educ.*, vol. 108, no. 6, pp. 1017–1054, Jun. 2006, doi: 10.1111/j.1467-9620.2006.00684.x.
- [32] L. A. Schindler, G. J. Burkholder, O. A. Morad, and C. Marsh, 'Computer-based technology and student engagement: a critical review of the literature', *Int. J. Educ. Technol. High. Educ.*, vol. 14, no. 1, p. 25, Dec. 2017, doi: 10.1186/s41239-017-0063-0.
- [33] R. E. Mayer, 'Multimedia learning'. Cambridge University'. 2020.
- [34] S. Dhawan, 'Online Learning: A Panacea in the Time of COVID-19 Crisis', *J. Educ. Technol. Syst.*, vol. 49, no. 1, pp. 5–22, Sep. 2020, doi: 10.1177/0047239520934018.
- [35] A. R. Gonzalez-DeHass, P. P. Willems, J. R. Powers, and A. T. Musgrove, 'Parental involvement in supporting students' digital learning', *Educ. Psychol.*, vol. 57, no. 4, pp. 281–294, Oct. 2022, doi: 10.1080/00461520.2022.2129647.
- [36] T. H. Groome, *Christian religious education*. BPK Gunung Mulia, 1980. Accessed: Feb. 06, 2026. [Online]. Available: [https://books.google.com/books?hl=id&lr=&id=l4pzjSGfiXgC&oi=fnd&pg=PA3&dq=Groome,+T.+\(2011\).+Christian+religious+education:+Sharing+our+story+and+vision.&ots=vQb-vkeIje&sig=q7mUf6Fd92TTvYPCWzNocHrcGKM](https://books.google.com/books?hl=id&lr=&id=l4pzjSGfiXgC&oi=fnd&pg=PA3&dq=Groome,+T.+(2011).+Christian+religious+education:+Sharing+our+story+and+vision.&ots=vQb-vkeIje&sig=q7mUf6Fd92TTvYPCWzNocHrcGKM)
- [37] J. Astley, 'The Naming of Parts: Faith, Formation, Development and Education', in *Christian Faith, Formation and Education*, R. Stuart-Buttle and J. Shortt, Eds, Cham: Springer International Publishing, 2018, pp. 13–27. doi: 10.1007/978-3-319-62803-5_2.
- [38] H. Amin, 'Value-based frameworks and peace education in faith-neutral, faith-based and faith-inspired schools in Islamabad: a comparative analysis', *J. Peace Educ.*, vol. 21, no. 1, pp. 54–81, Jan. 2024, doi: 10.1080/17400201.2023.2289655.
- [39] W. H. Petersen, 'Desiring the Kingdom: Worship, Worldview, and Cultural Formation', *Angl. Theol. Rev.*, vol. 94, no. 4, p. 772, 2012.
- [40] J. Arthur, *The formation of character in education: From Aristotle to the 21st century*. Routledge, 2019. Accessed: Feb. 06, 2026. [Online]. Available: <https://www.taylorfrancis.com/books/mono/10.4324/9780429262463/formation-character-education-james-arthur>
- [41] M. Regnerus, 'How different are the adult children of parents who have same-sex relationships? Findings from the New Family Structures Study', *Soc. Sci. Res.*, vol. 41, no. 4, pp. 752–770, Jul. 2012, doi: 10.1016/j.ssresearch.2012.03.009.
- [42] I. H. Meyer, 'Resilience in the study of minority stress and health of sexual and gender minorities.', *Psychol. Sex. Orientat. Gen. Divers.*, vol. 2, no. 3, p. 209, 2015.
- [43] UNESCO, Joint United Nations Programme on HIV/AIDS, United Nations Children's Fund, United Nations Entity for Gender Equality and the Empowerment of Women, and World Health Organization, *International technical guidance on sexuality education: an evidence-informed approach*. UNESCO, 2018. doi: 10.54675/UQRM6395.
-