

Integration of Christian Ethical Values in the Indonesian Education System Based on the Study of the Law of Love

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ABSTRACT

This study examines the dynamic interaction between Christian ethical values and the education system in Indonesia, the country with the fourth largest Christian population in the world, which is based on the ideology of Pancasila. The background to this study is the tension and harmony in the process of integrating ethical values derived from the teachings of Jesus Christ and the Bible as the highest authority into the national education system. This study aims to: (1) analyze Christian ethical values as the philosophical foundation of education; (2) examine the form and implications of the codification of the law of love in the context of education; and (3) formulate a conceptual model that explains the relationship between Christian ethics and the Indonesian education system. The approach used is qualitative with a multiple case study design, combining normative analysis, document studies, in-depth interviews with educational actors, and observations at three representative locations, including Rahmat Emmanuel Theological College. The main findings show that the integration of Christian ethical values is not intended as a Christianization of the education system, but rather as the instillation of moral values in line with the National Education System Law No. 20 of 2003. The national education system functions accommodatively, enabling the realization of value pluralism through functional codification. Theoretically, this research contributes by formulating a "Functional Value Integration Model" that enriches the discourse on religious constitutionalism and explains Indonesia's middle ground in balancing community aspirations with the principles of equitable education.

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1. INTRODUCTION

The relationship between the law of love and the education system in a modern order is a complex and ongoing discourse [1]. In various parts of the world, this dialectic

manifests itself in various forms, ranging from strict secularism that clearly separates the two, to theocratic models where the law of love becomes the sole source in the territory of Indonesia, as a Pancasila state with a predominantly Christian population in Indonesia, presents a unique model where the national legal framework takes place dynamically within the framework of the Pancasila ideology and the constitution of the Republic of Indonesia 1945 Constitution [2]. This phenomenon is not merely a theoretical discourse, but a juridical and sociological reality that is manifested in various legal products and judicial institutional practices.

The central phenomenon that is the focus of this research is the process of integrating Christian values into the Indonesian national legal system, which is constitutionally based on Article 29 of the 1945 Constitution. Article 29 Paragraph (1) which reads, "The State is based on Belief in One Almighty God," and Paragraph (2) which states, "The State guarantees the freedom of every citizen to embrace their own religion and to worship according to their religion and beliefs," becomes a constitutional anchor that allows the state to accommodate and facilitate the practice of religious teachings of its citizens, including in legal aspects. Interpretation of this article shows that Indonesia is not a purely secular state, nor is it a religious state, but rather a "Pancasila state" which places the value of Belief in God as the main philosophical and legal foundation [3], [4].

Consequently, the state has an obligation not only to guarantee religious freedom, but also to regulate legal aspects that originate from religious teachings for the benefit of its adherents [5]. The actualization of this constitutional guarantee is clearly visible in various forms of codification and legislation of the law of love in Indonesia.

The significance of this research lies in the urgency of understanding the interaction model between values and the state in the context of a pluralistic society. Amid the rise of religion-based identity politics globally, the Indonesian model offers a perspective on how the law of love can be integrated peacefully and constructively within the framework of a modern rule of law. Academically, this research is relevant in filling a gap in the literature, which often discusses the law of love and state law separately. Socially, a comprehensive understanding of the constitutional basis and practice of this integration is crucial for mitigating tensions between groups demanding broader human rights and those concerned about the erosion of the principle of pluralistic nationhood. Thus, this research contributes not only to the development of legal science but also to efforts to maintain social harmony and political stability in Indonesia.

Many scholars, both domestic and international, have conducted studies on the legal relationship between love and justice in Indonesia. These previous studies can generally be classified into several clusters. First, there is the research cluster that focuses on the historical and political aspects of the implementation of the law of love in Indonesia. These works examine political dynamics from the pre-independence era, debates across all levels of society, to the Reformation era, which opened up greater space for Christian aspirations [6]. Second, there is the normative-juridical research cluster that analyzes legal products nuanced by love. Third, there are sociological and anthropological research clusters that examine how the law of love lives and is practiced in society (living law), and how society responds to the formalization of the law of love.

In the past five years, a number of relevant studies have enriched this discourse. A study by Hangabei [7] examines the opportunities and challenges of the existence of the Law of Love in the Indonesian education system, highlighting the integration of Christian ethical values, as well as the challenges posed by societal pluralism and the dynamics of legal politics in Indonesia [8]. Other studies specifically analyze the challenges faced, particularly regarding its unequal position with the law and its limitations in responding to contemporary issues [9], [10]. Meanwhile, studies on Christian Ethical Values examine its existence in the national education system as a manifestation of the foundation of Christian values through education that is increasingly developing, although its implementation still faces various technical, social, and legal obstacles [11]. Several studies have also begun to touch on sociological aspects, underscoring the importance of understanding how society interacts with the principles of Christian Ethics in everyday life amidst modernization [12].

Although the existing literature is quite rich, there are several significant research gaps that underlie the urgency of this research. First, there has been no comprehensive study that simultaneously juxtaposes the philosophical foundations and values of Christian ethics with the practice of codification with the law of love in a single, coherent analysis. Many studies tend to focus on only one aspect, either an abstract constitutional analysis or a descriptive analysis of codification, without bridging the two in depth. Second, most existing research is still normative-descriptive in nature and has not addressed much of the empirical dimension values related to societal acceptance and resistance, and the practices of educational institutions (such as courts, police, and religious affairs offices) toward the integration of Christian ethical values. How legal and societal actors interpret and implement these laws in daily practice remains an underexplored area. Third, there has been no systematic effort to formulate an ideal conceptual model for the integration of Christian ethical values into the education system based on the principles of Pancasila. The debate that occurs is often trapped in a polarization between total formalization and absolute rejection, without exploring the “middle path” that reconciles the principles of divine justice and social justice as stated in Pancasila.

Table 1. Legal Interaction Framework in Indonesia

Theoretical Framework	Focus of Analysis	Relevance in Research
System Integration Theory The law of love (Niklas Luhmann)	The interaction between structure, substance, and legal culture.	Analyzing how Christian substance is incorporated into the structure of the national education system and how it interacts with the cultural customs and laws of love for society.
Theory Constitutionalism Religious	Harmonious relationship between constitutional norms and Christian ethical values	Interpreting the law of love as a foundation that allows for the integration of Christian ethical values without negating the principles of the modern educational system.
Symbiotic Christian Education Theory	The mutually supportive relationship between Christian ethics and law of love	Building the phenomenon of integration of ethical values as a manifestation of a unique relationship and the model

2. METHOD

This study employed a qualitative approach with a library research method. This qualitative approach was chosen because this study focuses on an in-depth understanding

of the integration of Christian theology in the character formation of students through the analysis of various relevant scientific sources. The library research method was used to examine concepts, theories, and previous research findings related to character education, Christian theology, and their implementation in education. This approach allows researchers to gain a comprehensive understanding of the phenomenon under study through a systematic literature review.

This research uses a qualitative design with a multiple case study approach to gain a deep, rich, and contextual understanding of the phenomenon of the integration of Christian Ethical values in the Indonesian National Education system. A qualitative design was chosen because it is relevant to exploring the complexity of the interaction between legal norms, social practices, and philosophical foundations that cannot be measured quantitatively. This approach allows researchers to explore the meanings, interpretations, and experiences of educational experts and the community and the implementation of the codification of the law of love.

Specifically, this study adopts three complementary analytical approaches:

1. Normative Approach to Christian Ethical Values: This approach is used to analyze texts on values. Its primary focus is examining the hierarchy and harmonization of norms, starting with the Bible as the foundation of education. This analysis aims to map the formal framework that legitimizes the integration of Christian ethical values.
2. (The law of love approach): To go beyond textual analysis, a sociological approach to the law of love is adopted to understand how the law of love works in practice. This approach explores the perceptions, acceptance, and resistance of educators to the law of love and society, and how the institution of the law of love interprets and applies these norms in the social context of a pluralistic society.
3. Case Study Approach: This research establishes two manifestations of the codification of the law of love as the main case studies.

2.1 Research Setting and Participants

This research was conducted in a strategic location purposively selected to represent different dimensions of the phenomenon under study. Rahmat Emmanuel Theological College was chosen as the primary location because it is the only campus in Indonesia that offers scholarships without official ties and is formally granted special autonomy to implement Christian ethical values comprehensively. Rahmat Emmanuel Theological College was chosen as the secondary location because of its proximity to the central government.

Research participants were selected using purposive sampling and *snowball sampling techniques*. The primary criteria for participant selection were their involvement, expertise, or experience relevant to the formulation, implementation, and interpretation of the law of love. Participants were classified into three main groups:

1. Rahmat Emmanuel Theological College and Lecturers specializing in Christian Ethical Values. They were chosen to provide perspectives from the front lines of implementing the Law of Love.
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2. Academics and Intellectuals: Comprised of experts in education, pastors, and the law of love from leading universities. They are selected to provide in-depth theoretical, historical, and conceptual analysis.
3. Policy Experts and Community Leaders: This group includes officials from the Ministry of Religious Affairs (Bimas Kristen) as well as figures from Christian community organizations (ormas). They were selected to provide insight into the legal process of Love and the social response to the integration of Christian Ethical values.

2.2 Data Collection Procedures

Data collection was carried out systematically over a six-month period (estimation) using three main techniques that reinforce each other (method triangulation), as summarized in Table 2.

Table 2. Data Collection Technique Matrix

Technique Data collection	Objective	Data Source / Instrument	Types of Data Generated
Document Literature Study	& Analyzing the formal legal framework of love and academic discourse.	The Bible (containing Christian Ethical Values), scientific journals, books, and dissertations.	Normative textual data, historical data, and conceptual data.
Interview In-depth Interview	Dig into perspectives, experiences, and in-depth interpretations of participants.	Semi-structured interview guidelines, audio recording device.	Verbal data (verbatim transcript), narrative of experience, and personal interpretation.
Limited Participatory Observation	Observing the practice of implementing the law of love and social interaction in the field	Field notes, documentation (if permitted)	photo (if trial process, interaction between law enforcement officers, and public discourse at STT Rahmat Emmanuel

The in-depth interview procedure was conducted using a semi-structured approach [13], where the researcher used an interview guide containing key questions but remained flexible to explore new issues that emerged during the conversation. Each interview session was audio-recorded with the participants' consent and then transcribed verbatim to maintain data authenticity. Limited observations were conducted by attending several lecture sessions at Rahmat Emmanuel College in Jakarta and public discussion forums to observe how the legal norms of Love are operationalized directly.

2.3 Data analysis

The data analysis in this study was inductive and interactive, following the model developed by Nurdianzah [14]. The data analysis process consisted of three simultaneous activity streams:

1. Data Reduction: This process involves selecting, focusing, simplifying, and abstracting raw data collected from interview transcripts, field notes, and documents. Irrelevant data is discarded, while key data is identified and given initial *coding*.

2. **Data Display:** After data reduction, it is organized into a concise and structured format, such as a matrix, flowchart, or thematic network. This presentation helps researchers see patterns, relationships between themes, and the flow of arguments more systematically.
3. **Conclusion Drawing and *Verification*:** At this stage, researchers begin to interpret the meaning of the patterns that emerge in the presented data. Initial conclusions are drawn tentatively, then continuously verified by referring back to the raw data to ensure they have a strong empirical basis.

To identify central themes from interview and observation data, this study specifically applies a six-phase thematic analysis approach (Braun & Clarke, 2006), which includes: (1) familiarization with the data, (2) initial coding, (3) theme search, (4) theme review, (5) defining and naming themes, and (6) preparation of the final report.

2.4 Data Validity and Validity

To ensure the credibility and validity of the findings of this qualitative research, several strategies were implemented based on the trustworthiness framework proposed by Osborne and Grant-Smith [15]:

1. ***Credibility*:** Enhanced through triangulation techniques, namely (a) source triangulation by comparing data from different participant groups (e.g., the views of judges with academics), and (b) method triangulation by comparing findings from interviews, document studies, and observations. In addition, *member checking was conducted*, where draft findings and interpretations were communicated back to several participants to verify their accuracy.
2. ***Transferability*:** Achieved by providing a rich and in-depth description (*thick description*) of the research context, participants, and data collection process. This allows readers to assess the extent to which the findings are relevant or applicable to other, similar contexts.
3. ***Dependability* and *Confirmability*:** Maintained through systematic audit trail recording. The entire research process, from problem formulation and data collection to analysis, is documented in detail. This process also involves regular discussions with expert colleagues (*peer debriefing*) to obtain critical feedback on the researcher's process and interpretations.

3. RESULTS AND DISCUSSION

Qualitative data analysis obtained through document studies, in -*depth interviews*, and limited participant observation resulted in three interrelated central themes. These themes comprehensively answer the research questions regarding the basis, form, and dynamics of the integration of Christian Ethical values in the National Education system. The findings are presented thematically as follows: (1) Integration as the foundation of Christian Ethical Values (2) Codification of the Law of Love as a Form of Functional Integration in the life of the state and nation.

3.1 Integration as the Foundation of Christian Ethical Values in the State

The first finding that emerged consistently from various participant groups was the interpretation of the process of integrating Christian Ethical values not as an effort to formalize (Christianize) but to realize a pluralistic life, but rather as a process of absorption and institutionalization (constitutionalization) of universal Christian Ethical values that originate from Christian teachings into the framework of the national education system. The participants, both academics and community leaders, clearly differentiated between the symbolic formalism of Ethics and the substance of Christian Ethical values that are in line with Pancasila.

This view of the Law of Love shows that holiness is God's desire for us, and only through grace can we achieve it, both in loving God and our fellow human beings. The Apostle Paul describes Christians as letters of praise written by the Spirit of God in the hearts of men, emphasizing that it is reflected in love for others, because failure in one aspect can affect other aspects. As the substance of the Ten Commandments, the law of love should be understood and implemented thoroughly by believers, because ignoring it can result in breaking other laws.

The view of communication between schools, parents and churches is very important. (Afi et al., 2024) Parents need to be actively involved in the educational process at school by collaborating with teachers and school staff in guiding their children, both in academics and character development. On the other hand, schools need to involve parents in various activities that support children's character education, such as parent-teacher meetings, moral education workshops, and service activities. Similarly, churches need to provide space for parents and schools to work together to promote Christian values in every aspect of children's lives.

Christian ethics education serves as a comprehensive moral guide for students in the digital age [16]. Through this education, students are taught to internalize Christian values such as honesty, integrity, responsibility, and love for others, which are then applied in their interactions in the digital world. One important aspect that needs to be taught to students is self-discipline in using technology. The Bible teaches the importance of self-control as part of the fruit of the Spirit [17], which is very relevant in the context of modern technology use [18]. Students need to understand that although technology offers entertainment and convenience, excessive or uncontrolled use can damage their personal lives, social relationships, and even their mental health. Christian ethics education helps students develop a moderate attitude in using devices and the internet. With strong self-discipline, students will be able to manage their time wisely, prioritize more important things such as study, worship, and face-to-face social interactions, and avoid addiction to online games, social media, or other digital content [19]. Overall, the findings on this theme indicate a consensus among stakeholders that Integration.

3.2 Ethical Values in Indonesia

One of the main challenges in the digital age is the flood of information, not all of which is reliable. Christian ethics education also plays a role in developing a critical understanding of the digital content consumed by students. The Bible teaches to "test

everything and hold fast to what is good" (1 Thessalonians 5:21) [20], which means students are encouraged not to accept all information they find online unquestioningly, but to distinguish what is in accordance with the values of truth and what is contrary to the teachings of Christ. Through this education, students are taught to filter the information they receive, rejecting hoaxes, slander, or information that can be misleading. They are also encouraged to seek out reliable sources and develop critical thinking skills to analyze digital content properly. Teachers and parents must work together to teach students how to recognize valid and ethical sources of information, and how to protect themselves from content that is not in line with Christian moral values. The Importance of Critical Understanding: In the Digital Age, the flood of information, where not all information is reliable, is a major problem. Students must be trained to distinguish hoaxes and false information. In this process, Christian ethics education provides students with assistance. By teaching students critical thinking skills, they will be better able to analyze digital information and determine what aligns with Christ's teachings. The Role of Teachers and Parents: Collaboration between teachers and parents is crucial in teaching students digital literacy. They must be educated to choose credible and moral sources of information [21]. Digital literacy is an important component in improving students' critical thinking and problem-solving abilities.

The final theme is a concrete manifestation of the two previous themes, which focuses on how the values of Christian Religious Education Ethics are actualized through legal codification products.

Table 3: Model and Characteristics of Integration of Christian Ethical Values in the Law of Love System

Analysis Aspects	Accommodative Model	Special Autonomy Model Asymmetric
Form of Integration Law of Love Material	Integration of Christian ethical values The law of love	Integration of foundations in the Framework Love of God: Loving God with all your heart, soul and strength. Love of Neighbor: Loving others as ourselves, including enemies and people we dislike
Key Characteristics	Openness and transparency	– Comprehensive implementation of Christian Ethical values facing the challenges of implementation – Remain integrated into the national education system.
Participant Perspective	"Christian ethics is the law of love with an Indonesian flavor, a mandatory guideline.	"Christian Ethical Values which are the foundation as rules but still operate under

This study explores the complex dynamics of integrating Christian Ethical values into the Pancasila-based education system, focusing on the foundation of education and its manifestation in the codification of the law of love. The research findings indicate that this process is more of a truth value, an accommodative anchor, and codification products such as the Compilation of the Law of Love become a pragmatic, functional integration. This discussion section will interpret the meaning of the findings, dialogue them with

theoretical frameworks and previous studies, outline the implications and contributions of the research, and identify limitations and directions for further research [22].

3.3 Interpretation of Findings: Constitutionalization of Values

The main finding of this study—that the integration of Christian Ethical values is interpreted as the constitutionalization of universal justice values, which has significant implications. This interpretation shifts the discourse from the often polarizing political-ideological arena to the more substantive philosophical realm of Education. Participants, ranging from academics to practitioners, consistently emphasized that the spirit of this process is a search that aligns with the goals of the state based on Pancasila, namely realizing this. This confirms that the Indonesian model consciously chooses the path of substantializing Christian values, rather than a rigid formalization of Christian Ethical symbols [23].

This interpretation directly affirms the Symbiotic Pancasila State Theory, which views the relationship between religion and state as not antagonistic or separate, but rather mutually supportive.

In this context, Christian ethical values such as love, justice, patience, and forgiveness can form the basis for public policy and government decisions. For example, policies that promote social justice, protect human rights, and improve the well-being of society can be seen as manifestations of Christian ethical values.

However, the constitutionalization of Christian ethical values can also raise challenges and controversies, particularly in the context of religious and belief plurality. Therefore, it is important to ensure that Christian ethical values are interpreted and applied in an inclusive and respectful manner.

In this regard, interpreting the findings can help understand how Christian ethical values can be integrated into the constitution and public policy, and how these values can be promoted in a pluralistic and diverse society. Finally, the manifestation of functional integration through two different codification models—unification-accommodation and asymmetric special autonomy—demonstrates the pragmatism and flexibility of the Indonesian legal system [24].

Christian ethical values emerged as a solution to legal uncertainty stemming from the diversity of past Islamic jurisprudence references, making them a uniquely Indonesian collective product widely accepted as *living law*. Meanwhile, they are a manifestation of legal pluralism that accommodates historical specificities and local political aspirations within the framework of the Unitary State of the Republic of Indonesia (NKRI). These two models, while differing in scale and substance, both operate under the umbrella of the constitution, demonstrating that the integration of Christian ethical values is not a monolithic process, but rather contextual and diverse.

3.4 Dialogue of Findings with Theoretical Framework and Previous Literature

The findings of this study not only answer the research questions, but also engage in productive dialogue with the theoretical framework used and existing literature.

First, these findings empirically validate the Integration Theory of Educational Systems. The process of integrating Christian Ethical values can be analyzed through John Virgil's three components:

The Legal Structure of Love: The existence of institutions such as the Minister of Education, the Minister of Religion, and the Minister of Christian Community Guidance is a structure legitimized by the state to operationalize the law.

The perception, acceptance, and even resistance from legal practitioners, academics, community leaders, and the wider community, as illustrated in the interview data, reflect a dynamic legal culture. The finding that Christian ethical values are accepted as *living law*, despite their legal status being "only" a Presidential Instruction, demonstrates the powerful role of legal culture in legitimizing norms.

With the general public, but specifically the Christian community as the primary source of legislation, Indonesia demonstrates a more moderate model. The Indonesian Constitution does not formally adopt the Christian Ethic, but allows for the integration of Christian Ethical values as long as they align with Pancasila and human rights principles. This aligns with scholars' arguments that there are diverse models of religion-state relations in the Christian world, and the Indonesian model is a unique variant that attempts to reconcile the religious identity of the majority and a commitment to pluralism [25].

The participants' emphasis on the aspects of justice, welfare, and protection of life, mind, and descendants as the essence of the integration of the law of love echoes the principles of the Theory of Christian Ethical Values. This finding indicates that it is no longer merely a classical theoretical concept, but has become a framework for legal actors in Indonesia in justifying and evaluating legal products. When an academic states that the state adopts universal values to carry out the constitutional mandate, he is effectively harmonizing the noble goals of Christian Ethical values with the goals of a modern state based on law. Recent research also shows that reasoning based on Christian Ethics is increasingly used in court decisions and policy formulation in Indonesia, which confirms the findings of this study.

3.5 Implications

The findings of this study offer a number of important contributions, both theoretically, practically, and policy-wise.

Theoretical Contributions

Enriching the Foundational Model of Religious Education: This research provides an empirical case study of a large educated democracy, demonstrating a "middle ground" between liberal secularism and theocracy. The Indonesian model, based on the Bible, can serve as an important reference in comparative studies of the law of love.

Formulation of a Conceptual Integration Model: In response to the conceptual gap, this study formulates a model that can be called the "Symbiotic-Functional Integration Model".

4. CONCLUSION

This study concludes that the integration of Christian Ethical values into the legal system of love based on Pancasila in Indonesia is Overall. Christian ethical values such as love, justice, patience, and forgiveness are the foundation for a meaningful and prosperous life. These values are not only relevant for individual Christians, but also for the wider society, because they promote the common good and social justice. Therefore, it is important to continue to promote and apply Christian ethical values in everyday life, as well as in public policies and government decisions, to create a more just, equitable, and prosperous society for all. This model allows the state to actively adopt the values of universal truth contained in Christian ethics and the protection of basic rights into the law of love without harming the pluralistic character and ideological foundation of Pancasila. The actualization of this integration is manifested pragmatically and functionally through various forms of codification of the law of love.

Specifically, this study successfully addresses its primary objective by demonstrating how the law of love serves as a bridge to fellow human beings, enabling the absorption of Christian ethical values as part of the state's efforts to realize social justice for all people, particularly for the Christian community. Thus, this study fills a gap in the literature, which previously tended to discuss the educational aspects and codification practices separately. By integrating philosophical-educational analyses of the law of love, normative, and sociological-empirical, this study offers a more holistic understanding of how to interact with academic and theological experts.

The main theoretical contribution of this study "This study provides a major theoretical contribution by developing a comprehensive framework of Christian ethical values and their application in everyday life. This study shows that Christian ethical values such as love, justice, patience, and forgiveness can be the foundation for a meaningful and prosperous life, as well as promoting the common good and social justice.

Another theoretical contribution of this research is the development of a model for integrating Christian ethical values into public policy and government decisions. This model can serve as a reference for governments and other organizations in developing more just and equitable policies.

Furthermore, this study also provides theoretical contributions by identifying factors influencing the application of Christian ethical values in everyday life, such as social, cultural, and economic factors. This study demonstrates that the application of Christian ethical values can be influenced by social and cultural contexts, and that these values can be adapted and applied in various contexts.

While this study provides a comprehensive overview, it has several limitations that open up opportunities for further research. The analysis focused on aspects of Christian family and criminal law. Therefore, future research could broaden its scope by examining in more depth the integration of Christian ethical values in other rapidly growing sectors, such as the halal industry and productive waqf. Furthermore, this study was qualitative in nature, focusing on the perceptions of legal actors and document analysis. Further research could use a quantitative approach to measure the level of acceptance, effectiveness, and social impact of implementation within the wider community.

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