Journal of General Education and Humanities
Vol. 5, No. 6, December 2026, pp. 7435 – 7447, https://doi.org/10.58421/gehu.v5i6.2266
ISSN 2963-7147

The Influence of Christian Religious Education in the Church, School, and Family on the Spirituality of Christian Adolescents in Kupang

Hasudungan Sidabutar[1], Rita[2], Maxy Lak'apu[3], Ismail E. Natonis[4], Leddy Neparassi[5]
[1,2,3,4,5]Institut Agama Kristen Negeri Kupang, Indonesia

Article Info

Article history:

Received 2026-10-16
Revised 2026-11-12
Accepted 2026-11-14

Keywords:

Adolescent Spirituality
Christian Religious Education
Church
Family
School

ABSTRACT

This study examines how Christian religious education in the church, school, and family influences the spirituality of Christian adolescents in Kupang City amid a contemporary values crisis. A quantitative explanatory survey was conducted among 388 Christian students aged 16–18 from public senior high schools and vocational schools in Kupang, selected through proportionate stratified random sampling from a population of 19,352 students. Data were collected using a five-point Likert questionnaire whose items were tested for validity and reliability (Cronbach's alpha 0.797–0.865) and analyzed using descriptive statistics, classical assumption tests, simple regression, and multiple linear regression. Christian religious education in the church (beta = 0.150), school (beta = 0.189), and family (beta = 0.579) each had a positive and significant partial effect on adolescent spirituality ($p < 0.001$). Simultaneously, the three contexts explained 69.9% of the variance in spirituality ($F = 297.169$; $R^2 = 0.699$). The family was the most dominant predictor, explaining 65.7% of the variance on its own, while the church and the school played complementary roles. A Glejser test showed mild heteroscedasticity for the family variable, so its coefficient should be interpreted with caution. The findings support an ecosystem model of faith education in which family, church, and school work together. The study recommends strengthening parents as primary faith educators through family worship, faith conversation, and moral example, positioning the church and the school as partners, and extending future research to peer influence, digital media, and mixed methods.

This is an open-access article under the CC BY-SA license.

Corresponding Author:

Hasudungan Sidabutar1
Institut Agama Kristen Negeri Kupang, Indonesia
Email: hasudungan090584@gmail.com

1. INTRODUCTION

Rapid social change, the digitalization of communication, and global cultural flows are unavoidable forces that require Christian adolescents to navigate their life values

between traditional and modern norms. In these circumstances, many Christian adolescents experience a crisis of values, namely ambivalence towards moral norms, weakened spiritual resilience, and a shift in the orientation of life's meaning [1]. The crisis of spirituality among Christian adolescents is evident in declining interest in worship, low moral awareness, and increasingly individualistic lifestyles [2]. These conditions call for Christian religious education that is not oriented solely towards cognitive understanding but also cultivates deep spiritual awareness in adolescents [3].

Christian Religious Education (CRE) is widely understood as a process of faith learning that takes place in three principal pillars: the family, the school, and the church. In the family, CRE, implemented through parental role modeling and everyday religious practice, forms the initial foundation of children's spirituality [4], and parents' active involvement in religious education at home correlates positively with children's spirituality [5]. In schools, CRE is delivered through a holistic curriculum and reflective learning that can build students' spirituality and character, especially when it is integrated with daily life [6]. The church, as a faith community, provides CRE formation through worship, youth ministry, and spiritual activities, and strategies that combine religious practice with communal experience have proved effective in internalizing Christian values [6]. However, young people's participation in church activities tends to decline because of digital disruption, shifting lifestyles, and social pressure [7].

Symptoms of this values crisis are also visible in Kupang City. The 2019 Adolescent Survey on the Performance and Accountability of the KKBPK Program (SKAP) reported that 33.2% of adolescents in East Nusa Tenggara (NTT) had been in a romantic relationship and 4.2% had had sexual intercourse, while the Kupang City Health Office recorded 407 cases of adolescent pregnancy among girls under 20 in 2019, 513 in 2020, and 436 in 2021 [8]. Kupang City also ranks first in HIV cases in NTT (Naibaho, 2021), and in 2025 an increase in HIV/AIDS cases among school pupils was reported [9], with 254 cases (10%) of the 2,539 cases recorded by the Health Office involving school and university students [10]. These data serve as contextual indicators to illustrate the urgency of the study, not as variables under test; the relationship between spirituality and such risk behaviors remains a theoretical assumption.

Although integrating family, school, and church is believed to strengthen adolescents' spiritual resilience [11], [12], local empirical evidence remains limited. The available research in Kupang City, for example, has only described the religiosity of Christian adolescents from *broken home* families in the Fatululi sub-district [13]. Few studies have simultaneously measured the contribution of CRE in the church, school, and family to the spirituality of Christian adolescents in Kupang City within a single statistical model, so it is not yet known which environment is most influential. This gap between normative expectations of CRE's function and the reality of value change among adolescents underpins the present study.

Christian adolescent spirituality is understood as a multidimensional construct. Adolescence is a stage of identity formation, as Erikson framed it as identity versus role confusion [14], and religious involvement correlates with a more stable identity and greater psychological well-being among adolescents [15]. From a CRE perspective, spirituality is

not merely mastery of doctrine but a living practice of faith, encompassing personal prayer, reflection on the Word, and participation in the faith community [16]. This study operationalizes it through four dimensions: spiritual practice, moral commitment, personal relationship with God, and social behavior. The last dimension aligns with findings that adolescents with high spirituality tend to be more prosocial [17], while consistency between faith and conduct marks spiritual maturity [18], [19].

The core of Christian spirituality is a personal relationship with God expressed in spiritual disciplines such as prayer, meditation on Scripture, worship, and self-reflection [20]. This relationship is shaped by openness of heart and consistent obedience [21]. produces an inner transformation that affects how a person thinks, feels, and acts [22]. This vertical relationship has consequences for the horizontal dimension, namely living in love, forgiveness, and service to others. Adolescent spirituality, therefore, cannot be measured by doctrinal knowledge alone but by the consistency of spiritual practice and the alignment between belief and concrete behavior.

Pedagogically, CRE is understood as reflective praxis that brings the faith tradition into conversation with learners' life experience, as [23] proposed through *shared Christian praxis*, and that touches learners' inner lives [24]. This approach suits catechesis, Bible study, and pastoral encounters because it is dialogical and participatory, thereby minimizing indoctrination and monologic teaching [25]. In the church, faith education takes place through youth fellowship, worship, catechesis, and ministry; the essence of worship is an encounter with God that gives rise to fellowship (*koinonia*) with God and with others [26], [27], and catechesis contributes to the formation of spiritual disciplines and the internalization of Christian values [28], [29]. In contrast, involvement in worship ministry deepens the experience of faith [30].

In schools, the effectiveness of CRE rests on the clarity and relevance of the material, participatory methods, and teachers' role modeling [30]. In the family, family worship, faith conversation, and parental role modeling are the main indicators [31], [32]. Adolescents' religiosity is strongly influenced by the quality of their parents' religiosity [33], and faith is transmitted through relationships, habits, and repeated role modeling [34], so role modeling is the most effective form of non-verbal communication in faith formation [35]. Earlier quantitative research has also shown that the intensity of religious education is significantly associated with students' morality and spirituality (Sihotang et al., 2021). Based on this review, the three CRE environments are hypothesized to influence adolescent spirituality, both partially and simultaneously.

This study aims to analyze the influence of CRE in the church (X^1), at school (X^2), and in the family (X^3) on the level of spirituality of Christian adolescents in Kupang City (Y), both partially and simultaneously, and to identify the most dominant variable. The hypotheses tested are H^1 to H^3, namely that CRE in the church, school, and family each has a positive and significant influence; H^4, that the three together have a positive and significant influence simultaneously; and H^5, that one of the three has the most dominant influence.

2. METHOD

The study uses a quantitative approach with a survey method and an explanatory research design to explain the causal relationship between CRE in the church (X1), school (X2), and family (X3) and Christian adolescent spirituality (Y) using multiple linear regression. It was conducted in Kupang City, the capital of East Nusa Tenggara Province, which was chosen because it has a large Christian adolescent population, a variety of church denominations and public and private schools, and urban social dynamics relevant to the issue of the crisis of values. All stages, from instrument development and data collection to analysis, took approximately ten months.

The study population comprised Christian adolescents aged 16–18 in Kupang City who were enrolled in 22 public senior high schools (SMA) and vocational high schools (SMK), a total of 19,352 students. The sample size was determined using Slovin's formula at a 5% margin of error, yielding $n = 19{,}352 / (1 + 19{,}352 \times 0.05^2) \approx 392$ respondents; respondents were then selected through proportionate stratified random sampling, with sub-district and school type as strata to ensure proportional regional representation. With 22 schools, each school was represented by approximately 18 students. Of the 392 questionnaires distributed, 388 were returned fully completed (99.0% response rate), and all were analyzed.

Data were collected with a closed-ended, five-point Likert-scale questionnaire (1 = never to 5 = always). The initial instrument consisted of 60 items, 15 each for X^1, X^2, X^3, and Y, developed from the operational indicators of each variable (Table 1). CRE in the church was measured through worship participation, discipleship or catechesis, ministry, and quality of teaching; CRE at school through clarity of material, relevance of the material to adolescents' lives, learning methods, and teachers' role modeling; CRE in the family through family worship, faith conversation, parental role modeling, and moral formation; and adolescent spirituality through spiritual practice, moral commitment, relationship with God, and social behavior.

Table 1. Instrument dimensions and pilot-test results

Variable	Dimensions	Initial items	Valid items	Alpha
X^1: CRE in the church	Worship participation, discipleship, ministry, quality of teaching	15	15	0.858
X^2: CRE at school	Teaching materials, relevance, methods, teachers' role modeling	15	11	0.797
X^3: CRE in the family	Family worship, faith conversation, parental role modeling, moral formation	15	15	0.865
Y: Adolescent spirituality	Spiritual practice, moral commitment, relationship with God, social behavior	15	13	0.826

Source: Primary research data, 2026

The instrument was piloted with 80 students from public senior high schools in Kupang Regency who were not part of the research sample. Item validity was tested using

the Pearson product-moment correlation (an item was valid if the calculated r exceeded the critical r of 0.244 at the 5% level), and reliability was tested using Cronbach's alpha, interpreted according to [36] classification. As a result, 15 items for X^1, 11 for X^2, 15 for X^3, and 13 for Y were declared valid; four X^2 items and two Y items were therefore discarded, and the final instrument comprised 54 items. Reliability coefficients ranged from 0.797 to 0.865 (high to very high), so the instrument was deemed fit for use.

The analysis was conducted in SPSS 23 and comprised (1) descriptive statistics (mean, median, standard deviation, and minimum and maximum values) together with histograms; (2) assumption tests, namely normality (P-P plot), multicollinearity (Tolerance > 0.10 and VIF < 10), and heteroscedasticity (Glejser test, Sig > 0.05); (3) simple and multiple linear regression, $Y = \beta^0 + \beta^1X^1 + \beta^2X^2 + \beta^3X^3 + \varepsilon$; and (4) hypothesis testing through the t-test (partial), the F-test (simultaneous), and the coefficient of determination (R^2) at the 0.05 significance level. The dominant variable was determined based on the standardized regression coefficient (Beta).

3. RESULTS AND DISCUSSION

3.1. Description of the Research Data

All variables had 388 valid cases with no missing data. Table 2 shows that the mean scores for all variables were above 80% of the theoretical maximum, so respondents' perceptions of CRE delivery and their level of spirituality are classed as high. CRE in the family received the highest rating (mean 66.07; 88.1% of the maximum score), followed by CRE at school (87.5%) and CRE in the church (83.1%), while adolescent spirituality stood at 86.1% of the maximum score (mean 55.95). Minimum and maximum scores spanned the entire theoretical range of the instrument for all four variables.

Table 2. Descriptive statistics of the research variables (N = 388)

Variable	Min.	Max.	Median	Mean	Std. deviation	Mean (% of max. score)
X^1: CRE in the church	15	75	64.00	62.36	10.01	83.1
X^2: CRE at school	11	55	50.00	48.14	7.49	87.5
X^3: CRE in the family	15	75	69.00	66.07	10.30	88.1
Y: Adolescent spirituality	13	65	58.00	55.95	8.90	86.1

Source: Primary research data, 2026 (processed with SPSS 23)

The median of every variable was higher than its mean, so the score distributions are negatively skewed: most respondents gave high scores, while a small number of low scores pulled the mean down (Figure 2). The smallest standard deviation was for CRE at school (7.49), indicating the most uniform perceptions, possibly because the school CRE curriculum is more institutionally standardized. The largest standard deviations were for CRE in the family (10.30) and CRE in the church (10.01), reflecting the diversity of family backgrounds and of formation programs across congregations.

 https://doi.org/10.58421/gehu.v5i6.2266

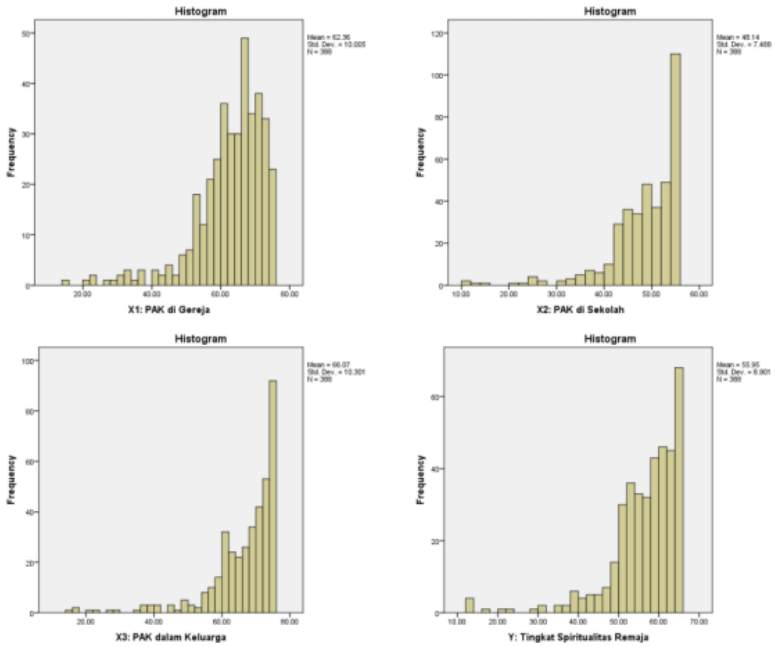


Figure 1. Histograms of the score distributions for CRE in the church, CRE at school, CRE in the family, and adolescent spirituality (top left to bottom right)

Source: Primary research data, 2026

3.1.1. Assumption Tests

The P-P plots for CRE in the church, CRE at school, and CRE in the family show points that follow and approximate the diagonal line, so the normality assumption is met. The multicollinearity test (Table 3) yielded Tolerance values of 0.438–0.495 and VIF values of 2.021–2.283, far below the threshold of 10. Therefore, there is no multicollinearity, and the coefficient of each predictor can be interpreted separately; VIF values around 2 are reasonable because the three variables all measure CRE delivery in interrelated environments.

Table 3. Results of the multicollinearity and heteroscedasticity (Glejser) tests

Variable	Tolerance	VIF	B (Glejser)	Sig.
X^1: CRE in the church	0.495	2.021	-0.018	0.489
X^2: CRE at school	0.438	2.283	0.013	0.728
X^3: CRE in the family	0.439	2.275	-0.060	0.022

Source: Primary research data, 2026 (processed with SPSS 23)

The Glejser test shows that X^1 (Sig. 0.489) and X^2 (Sig. 0.728) are free of heteroscedasticity, but X^3 has Sig. 0.022 < 0.05, which formally indicates heteroscedasticity. This finding is interpreted with caution. The coefficient of X^3 in this test is very small (B = −0.060), the Glejser test is sensitive to minor deviations in large samples [37], [38], and the *ordinary least squares* estimator remains consistent at n = 388. The model was therefore still analyzed, with the caveat that the standard error of the X3

coefficient should be interpreted cautiously and, ideally, supported by robust standard errors in future research.

3.1.2. Hypothesis Testing

Simple linear regression (Table 4) shows that each CRE environment positively and significantly influences adolescent spirituality (Sig. = 0.000 for all three). CRE in the church explains 42.7% of the variance in spirituality (R = 0.654), CRE at school explains 48.3% (R = 0.695), and CRE in the family explains 65.7% (R = 0.811). The respective regression equations are $Y = 19.691 + 0.581X^1$, $Y = 16.172 + 0.826X^2$, and $Y = 9.677 + 0.700X^3$. The standard error of the estimate decreases from 6.746 (church) to 6.407 (school) to 5.221 (family), indicating that the family model predicts spirituality scores most accurately.

Table 4. Results of simple linear regression on adolescent spirituality

Predictor	R	R^2	Constant	B	t	F	Sig.
X^1: CRE in the church	0.654	0.427	19.691	0.581	16.965	287.824	0.000
X^2: CRE at school	0.695	0.483	16.172	0.826	18.998	360.907	0.000
X^3: CRE in the family	0.811	0.657	9.677	0.700	27.187	739.121	0.000

Source: Primary research data, 2026 (processed with SPSS 23)

When the three variables were entered together in the multiple linear regression (Table 5), the resulting equation was $Y = 3.739 + 0.133X^1 + 0.225X^2 + 0.500X^3 + \varepsilon$. Each one-unit increase in the CRE score in the church, school, and family raises adolescent spirituality by 0.133, 0.225, and 0.500 units, respectively, holding the other variables constant. The t-test shows that all three are significant (Sig. 0.000 < 0.05), so H^1, H^2, and H^3 are accepted.

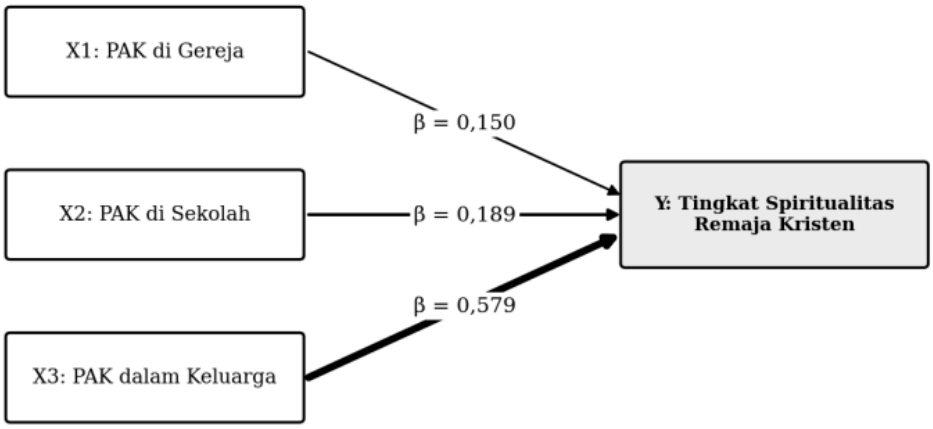
Table 5. Results of multiple linear regression (dependent variable: adolescent spirituality)

Variable	B	Std. error	Beta	t	Sig.
Constant	3.739	1.810	-	2.065	0.040
X^1: CRE in the church	0.133	0.035	0.150	3.762	0.000
X^2: CRE at school	0.225	0.050	0.189	4.477	0.000
X^3: CRE in the family	0.500	0.036	0.579	13.712	0.000

Source: Primary research data, 2026 (processed with SPSS 23)

The F-test yields a regression sum of squares of 21,432.435 (df = 3) and a residual sum of squares of 9,231.635 (df = 384), with a calculated F of 297.169 and Sig. 0.000, far exceeding the critical F of approximately 2.627 at $\alpha = 0.05$. H^4 is therefore accepted: CRE in the church, school, and family has a significant simultaneous influence. The multiple correlation coefficient of 0.836, with $R^2 = 0.699$ and adjusted $R^2 = 0.697$, shows that the three variables explain 69.9% of the variance in adolescent spirituality; the standard error of the estimate falls further to 4.903, and the difference between R^2 and adjusted R^2 of only 0.002 indicates that the model does not suffer from *overfitting*. The remaining 30.1% of variance is explained by factors outside the model, such as peer influence, social media, personal spiritual experience, and individual faith maturity.

Based on the Beta coefficients, CRE in the family (β = 0.579) is the strongest predictor, followed by CRE at school (β = 0.189) and CRE in the church (β = 0.150), so H^5 is accepted (Figure 4). It should be noted that the sum of the simple-regression R^2 values of the three variables (0.427 + 0.483 + 0.657 = 1.567) greatly exceeds the simultaneous R^2 (0.699), and adding the church and school raises R^2 only from 0.657 (family alone) to 0.699. This pattern indicates that the three environments overlap, consistent with a VIF of around 2: part of the influence of the church and school in the simple regressions shares variance with CRE in the family.



R^2 simultan = 0,699; F = 297,169; p < 0,001

Figure 2. Model of the influence of CRE in the church, school, and family on adolescent spirituality (Beta coefficients)

Source: Primary research data, 2026

3.2. Discussion

3.2.1. The Influence of CRE in the Church on Adolescent Spirituality

The results show that CRE in the church positively and significantly influences the spirituality of Christian adolescents in Kupang City. Independently, CRE in the church explains 42.7% of the variance in spirituality (B = 0.581; t = 16.965), but its unique contribution is the smallest in the multiple model (B = 0.133; Beta = 0.150). This finding accords with [39], who found a significant positive correlation between the effectiveness of CRE in the church and adolescents' spiritual growth, evident in biblical understanding, discipline in worship, and involvement in ministry. Theoretically, this result aligns with the church as a community of faith learning through fellowship, worship [40], and catechesis [41], [42].

The church's position as the weakest predictor accords with the findings of [12] and [44], who position the family as the most fundamental context of faith formation, with the church acting more as a companion, provider of catechesis, and organizer of categorical ministries. The decline in adolescents' participation in worship [36], the lowest mean for CRE among the three environments (83.1%), and the high variability of scores

(standard deviation 10.01) suggest that formation experiences across congregations are uneven, which may limit the church's contribution. The church nonetheless makes a real and statistically meaningful contribution, but its role is more to complement and reinforce the faith formation that has already begun at home.

3.2.2. The Influence of CRE at School on Adolescent Spirituality

CRE at school also has a positive and significant influence. In the simple regression, its explanatory power (R^2 = 0.483; F = 360.907) is higher than that of CRE in the church, but in the multiple model, its contribution (B = 0.225; Beta = 0.189) ranks second after the family. This result accords with [17], who found that the effectiveness of CRE teaching contributes significantly to students' faith growth, especially when the curriculum is holistic and integrated with everyday practice. Other research also affirms that school CRE is a vehicle for developing Christian moral values that shape students' character and interpersonal competence [20]. This convergence strengthens the argument that the relevance of material, learning methods, and teachers' role modeling act as determinants of students' spirituality [38], rather than as mere transfer of cognitive knowledge [16],

The smallest standard deviation, for CRE at school (7.49), indicates relatively uniform perceptions among adolescents, possibly because the curriculum is more institutionally structured than church formation, which varies between denominations. This finding is relevant to [18] 's argument that CRE strategies in church and school should not run separately but be integrated to strengthen Christian values in an era of digital disruption. The effectiveness of school CRE will therefore be optimal when the same values continue at home, so that there is no discontinuity of values between the classroom and the family.

3.2.3. The Influence of CRE in the Family on Adolescent Spirituality

CRE in the family has a positive and significant influence and is the strongest predictor. Independently, the family explains 65.7% of the variance in spirituality (R = 0.811; B = 0.700; t = 27.187), and it remains the largest in the multiple model (B = 0.500; Beta = 0.579; t = 13.712). This finding is consistent with [36], who concluded that the family is the primary arena for building the spirituality of Generation Z adolescents, and with [14], who found a positive correlation between parental involvement in religious education at home and children's spirituality. [28], and [33] likewise emphasize the role of family worship in children's spiritual life, while [26] found that confirmation catechesis and parental role modeling together influence the character of Christian adolescents, so family and church formation work in a complementary way.

This result is notable because family worship is reported to be increasingly rare owing to parents' busyness [19], yet the family is rated most positively (mean 88.1% of the maximum score) and is the most influential. This can be interpreted to mean that the quality of the relationship and of parents' faith role modeling continues to exert great influence even when the frequency of ritual declines, in line with [33], who showed that adolescents' religiosity is largely determined by the consistency between parents' teaching

and their way of life. Theoretically, the family's dominance supports the views of [10] and [18] that the family is the primary place for transmitting faith through relationships, habits, and role modeling. Because mild heteroscedasticity was found for X^3, the magnitude of its coefficient should be read as an estimate, but its direction and dominance are supported by its consistency with the simple regression and the literature.

3.2.4. The Simultaneous Influence of CRE in the Church, School, and Family

The three CRE environments simultaneously explain 69.9% of the variance in adolescent spirituality ($F = 297.169$; $R = 0.836$). This finding supports an ecosystem model of faith education that integrates the church, school, and family environments, in line with [19], which asserts that the three environments cannot stand alone, and [15] and [20], which found a significant relationship between the intensity of religious education across environments and students' morality and spirituality. The data in this study, however, add an important nuance: the additional explanatory power of the church and school over the family is relatively small (R^2 rising from 0.657 to 0.699) because the three influences overlap. Synergy is therefore better understood as an alignment of values and practices across the three environments, with the family as the axis, rather than as a sum of independent contributions. Efforts to address the spiritual crisis of Christian adolescents in Kupang City cannot be undertaken piecemeal by a single institution, as [31] also recommends.

3.2.5. The Most Dominant Variable

Based on the Beta coefficients, CRE in the family ($\beta = 0.579$) is the most dominant, far above the school ($\beta = 0.189$) and the church ($\beta = 0.150$). This pattern accords with [16] and [19], who position the church and school as complementary contexts and the family as the primary context, and with [25] in the context of American adolescents, suggesting that the role of parental role modeling appears relatively cross-cultural. This finding needs to be set in dialogue with research that places the school or the church as the dominant factor, such as [37], which highlights the school curriculum, and [9], which foregrounds church formation among diaspora congregations. Such differences are to be expected given differing populations, denominations, and socio-geographic contexts; in urban congregations with highly active categorical programs, the church may appear stronger. In practical terms, the priority strategy in Kupang City is to empower parents as primary faith educators through spiritual parenting training, support for intergenerational faith conversation, and the revitalization of family worship, with the church and school as partners that reinforce, rather than replace, the family's role.

3.3. Implications

Theoretically, this study provides empirical evidence for the ecosystem model of faith education among Christian adolescents in Kupang City, confirming the family as the primary *locus* of faith transmission, as argued by [10] and [9]. The finding that the church and school make significant but smaller contributions once the family is controlled extends understanding of *shared Christian praxis* [8]: dialogue between faith tradition and lived

experience appears most effective in everyday relationships at home. Methodologically, the study demonstrates the application of multiple linear regression with transparent reporting of assumption tests, including the limitation for the family variable, in CRE scholarship.

Practically, the church needs to develop contextual and interactive formation for adolescents while equipping parents through family catechesis and pastoral support. Schools need to strengthen reflective and applicable CRE teaching, teachers' role modeling, and the integration of Christian values into school culture, and to build communication with parents. Families need to revive family worship, open faith conversations, and role modeling, and guide children's use of digital media and peer relationships. Local governments, education offices, and religious institutions need to design character education and religious education policies that promote collaboration among schools, churches, and families, based on empirical data.

4. CONCLUSION

Christian religious education in the church (B = 0.133; Beta = 0.150; t = 3.762), at school (B = 0.225; Beta = 0.189; t = 4.477), and in the family (B = 0.500; Beta = 0.579; t = 13.712) each has a positive and significant influence on the spirituality of Christian adolescents in Kupang City (Sig. = 0.000). Together, the three have a significant simultaneous influence (F = 297.169; Sig. = 0.000) and explain 69.9% of the variance in adolescent spirituality (R = 0.836; R^2 = 0.699), while 30.1% is influenced by other factors. CRE in the family is the most dominant predictor, followed by the school and the church, so all five hypotheses (H^1 to H^5) are accepted. Strengthening Christian religious education holistically, with the family as the axis and the church and school as partners, is a promising strategy for building the spirituality of Christian adolescents amid the crisis of values.

This study has limitations: the data are adolescents' perceptions collected by questionnaire at a single point in time; its scope is limited to public senior high and vocational schools in Kupang City; the high, negatively skewed scores on all variables may reflect a tendency towards positive self-assessment; and there is an indication of mild heteroscedasticity for the family variable. Future research is advised to extend the area to the whole of NTT, add variables such as the influence of social media, peers, digital literacy, parenting style, and the quality of church ministry, use robust standard errors and mixed methods for a more comprehensive understanding, and test empirically the relationship between spirituality and adolescent risk behavior, which in this study remains only a theoretical assumption.

REFERENCES

[1] B. Agata, M. Barus, and Y. A. Arifianto, "Pendidikan Kristiani membangun nilai spiritualitas remaja Kristen," SIKIP: Jurnal Pendidikan Agama Kristen, vol. 3, no. 2, pp. 115–128, 2022, doi: 10.52220/sikip.v3i2.150.

[2] V. Agustin, E. Nurlatu, and S. R. Tapilaha, "Pendidikan Agama Kristen sebagai sarana pengembangan soft skills siswa," Damai: Jurnal Pendidikan Agama Kristen dan Filsafat, vol. 2, no. 2, pp. 95–109, 2025, doi: 10.61132/damai.v2i2.1089.

[3] M. F. Banamtuan, M. Boineno, Y. M. Natonis, D. Selan, and W. J. Koto, "Peran orang tua dan pengajar pelayanan anak dan remaja dalam menanamkan nilai religius untuk anak di era digital," Regula Fidei: Jurnal Pendidikan Agama Kristen, vol. 11, no. 1, pp. 112–137, 2026, doi: 10.33541/rfidei.v11i1.366.

[4] R. R. Boehlke, Sejarah Perkembangan Pikiran dan Praktek Pendidikan Agama Kristen: Dari Yohanes Amos Comenius sampai Perkembangan PAK di Indonesia. Jakarta: BPK Gunung Mulia, 2013.

[5] K. Bouway and N. Mbelanggedo, "Pendekatan holistik pada kompetensi guru PAK: Menyeimbangkan aspek teologis, pedagogis, dan sosial," Imitatio Christo: Jurnal Teologi dan Pendidikan Agama Kristen, vol. 1, no. 2, pp. 174–192, 2025, doi: 10.63536/imitatiochristo.v1i2.13.

[6] S. Buulolo and G. M. Harefa, "Dampak pelaksanaan ibadah keluarga terhadap kerohanian anak," HINENI: Jurnal Ilmiah Mahasiswa, vol. 2, no. 2, pp. 25–36, 2023, doi: 10.36588/hjim.v2i2.247.

[7] Y. R. Eda, "Efektivitas Pendidikan Agama Kristen bagi pertumbuhan rohani remaja di Gereja Kristus Rahmani Indonesia Jemaat Diaspora Cawang," EKKLESIA: Jurnal Teologi dan Pendidikan Kristiani, vol. 3, no. 2, pp. 106–122, 2025, doi: 10.63576/ekklesia.v3i2.98.

[8] A. F. Fellia, E. Ediat, T. M. Sholihah, and M. J. Rois, "Social, emotional, and spiritual behavior of Madrasah Aliyah adolescents: A qualitative analysis of student characteristics," Gunung Djati Conference Series, vol. 62, pp. 156–173, 2026.

[9] R. J. Foster, Celebration of Discipline: The Path to Spiritual Growth. San Francisco, CA, USA: HarperSanFrancisco, 1998.

[10] J. W. Fowler, Stages of Faith: The Psychology of Human Development and the Quest for Meaning. New York, NY, USA: HarperOne, 1995.

[11] T. H. Groome, Christian Religious Education: Pendidikan Agama Kristen. Jakarta: BPK Gunung Mulia, 2018.

[12] S. A. Hardy, J. M. Nelson, S. B. Frandsen, A. R. Cazzell, and M. A. Goodman, "Adolescent religious motivation: A self-determination theory approach," The International Journal for the Psychology of Religion, vol. 32, no. 1, pp. 16–30, 2022, doi: 10.1080/10508619.2020.1844968.

[13] E. G. Homrighausen and I. H. Enklaar, Pendidikan Agama Kristen. Jakarta: BPK Gunung Mulia, 2015.

[14] A. Ibrahim, "Kasus HIV AIDS melonjak di Kupang NTT, banyak pelajar terpapar," CNN Indonesia, Oct. 20, 2025. [Online]. Available: https://www.cnnindonesia.com/nasional/20251020194950-20-1286622/kasus-hiv-aids-melonjak-di-kupang-ntt-banyak-pelajar-terpapar

[15] T. P. Jones, M. DeVries, and W. R. Steenburg, Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples. Anderson, IN, USA: Wesleyan Publishing House, 2011.

[16] A. Lahagu and F. I. Widjaja, "Strategi efektif internalisasi nilai Kristen dalam pembentukan karakter dan spiritualitas remaja Kristen," Manna Rafflesia, vol. 11, no. 1, pp. 92–102, 2024, doi: 10.38091/man_raf.v11i1.449.

[17] E. D. Laure, C. R. Nayoan, and H. J. N. Ndun, "Determinan perilaku seksual remaja di wilayah kerja Puskesmas Oesapa," Medika Alkhairaat: Jurnal Penelitian Kedokteran dan Kesehatan, vol. 7, no. 2, 2025.

[18] S. P. Lumbantoruan and L. L. Tobing, "Pengaruh katekisasi sidi dan keteladanan orang tua terhadap karakter remaja Kristen di HKBP Paranginan Ressort Paranginan," Jurnal Budi Pekerti Agama Kristen dan Katolik, vol. 3, no. 2, pp. 16–27, 2025, doi: 10.61132/jbpakk.v3i2.1145.

[19] R. Mbo'oh, "Pengaruh Pendidikan Agama Kristen dalam keluarga terhadap spiritualitas anak," MANTHANO: Jurnal Pendidikan Kristen, vol. 1, no. 1, 2022.

[20] A. E. McGrath, Christian Spirituality: An Introduction. Oxford, U.K.: Wiley-Blackwell, 1999.

[21] S. Mulalinda, "Peran gereja dalam membangun spiritualitas anak digital native di tengah tantangan era digital," SESAWI: Jurnal Teologi dan Pendidikan Kristen, vol. 6, no. 1, pp. 13–27, 2024, doi: 10.53687/sjtpk.v6i1.284.

[22] F. Naibaho, "Faktor-faktor yang berhubungan dengan perilaku seksual remaja di SMA N 1 Manufui Kabupaten Timor Tengah Utara," INTELEKTIVA: Jurnal Ekonomi, Sosial & Humaniora, vol. 2, no. 6, 2021.

[23] K. M. Nggiri, A. Samol, and M. K. N. Bune, "Efektivitas Pendidikan Agama Kristen dalam membentuk pertumbuhan iman siswa," Vox Veritatis: Jurnal Teologi dan Pendidikan Agama Kristen, vol. 3, no. 2,

pp. 68–81, 2024, doi: 10.69865/voxver.v3i2.80.
[24] S. Palangde, “Reformulasi strategi implementasi Pendidikan Agama Kristen antara gereja dan sekolah menuju penguatan nilai Kristiani di era disrupsi digital,” Cendikia: Jurnal Pendidikan dan Pengajaran, vol. 2, no. 12, pp. 553–564, 2024, doi: 10.572349/cendikia.v2i12.4620.
[25] P. J. Palmer, The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life, 10th anniversary ed. San Francisco, CA, USA: Jossey-Bass, 2007.
[26] N. Pangalingan, “Etika dan spiritualitas peserta didik melalui kurikulum Pendidikan Agama Kristen di era modern,” In Theos: Jurnal Pendidikan dan Theologi, vol. 5, no. 6, pp. 270–276, 2025, doi: 10.56393/intheos.v5i6.3611.
[27] I. I. Pellokila, D. T. Ufi, and K. E. Afi, “Gambaran religiusitas remaja Kristen broken home di Kelurahan Fatululi Kota Kupang,” Regula Fidei: Jurnal Pendidikan Agama Kristen, vol. 8, no. 1, pp. 30–47, 2023, doi: 10.33541/rfidei.v8i1.163.
[28] Y. M. Pura and R. L. Rafael, “Kota Kupang jawara kasus HIV/AIDS di NTT; muncul fenomena seks tukar pasangan pelajar,” Victory News, 2025. [Online]. Available: https://www.victorynews.id/kupang/33116119670/kota-kupang-jawara-kasus-hivaids-di-ntt-muncul-fenomena-seks-tukar-pasangan-pelajar
[29] N. J. Rizki, “Teori perkembangan sosial dan kepribadian dari Erikson (konsep, tahap perkembangan, kritik & revisi, dan penerapan): Erikson’s theory of social and personality development,” Epistemic: Jurnal Ilmiah Pendidikan, vol. 1, no. 2, pp. 153–172, 2022, doi: 10.70287/epistemic.v1i2.13.
[30] J. E. Rupidara, “Pendidikan Agama Kristen dalam keluarga untuk membangun spiritual anak di era digital,” INSTITUTIO: Jurnal Pendidikan Agama Kristen, vol. 9, no. 2, 2024. [Online]. Available: https://e-journal.iaknambon.ac.id/index.php/IT/en/article/view/738
[31] T. Siallagan, “Sinergi keluarga, sekolah, dan gereja menjadikan keluarga sebagai pusat Pendidikan Agama Kristen di masa pandemi,” Jurnal Excelsis Deo, vol. 5, no. 1, 2021.
[32] D. Sianipar, “Penggunaan pendekatan Shared Christian Praxis (SCP) dalam Pendidikan Agama Kristen di gereja,” Jurnal Shanan, vol. 3, no. 2, pp. 115–127, 2019, doi: 10.33541/shanan.v3i2.1582.
[33] H. Sidabutar and N. Banunaek, “Penerapan Pendidikan Agama Kristen keluarga dan gereja bagi pengembangan spiritualitas remaja Kristen,” DIDAXEI, vol. 3, no. 1, pp. 319–331, 2022.
[34] P. S. Sihotang, H. Sihotang, and R. A. Tarigan, “Pengaruh Pendidikan Agama Kristen dalam keluarga dan rutinitas kegiatan ibadah di sekolah terhadap pembentukan moral siswa di Sekolah Menengah Pertama Negeri 2 Pancur Batu,” Phronesis: Jurnal Teologi dan Misi, vol. 4, no. 1, pp. 53–72, 2021, doi: 10.47457/phr.v4i1.125.
[35] Z. Silalahi and B. D. Nainggolan, “Peran gereja dalam pertumbuhan rohani remaja berdasarkan 1 Timotius 4:12,” JIIP: Jurnal Ilmiah Ilmu Pendidikan, vol. 7, no. 5, 2024. [Online]. Available: https://jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/4417
[36] C. Smith, Soul Searching: The Religious and Spiritual Lives of American Teenagers. Oxford, U.K.: Oxford University Press, 2009.
[37] H. E. Solissa, “Pendidikan katekisasi sebagai pembentukan spiritualitas iman anak muda,” J-Mace: Jurnal Penelitian, vol. 6, no. 1, pp. 7–22, 2026, doi: 10.34124/jmace.v6i1.86.
[38] M. P. Strommen, Passing On the Faith: A Radical New Model for Youth and Family Ministry. Winona, MN, USA: Saint Mary’s Press, 2000.
[39] D. Willard, Renovation of the Heart: Putting on the Character of Christ, 20th anniversary ed. Colorado Springs, CO, USA: NavPress, 2021.
[40] H. Yalvaç Arıcı, “The future of religious education: The role and contributions of youth theology,” Religions, vol. 16, no. 4, Art. no. 454, 2025, doi: 10.3390/rel16040454.
[41] A. Yuliana, Nanda, and R. Lorensa, “Analisis kebutuhan rohani dan strategi Pendidikan Agama Kristen bagi remaja/pemuda di GKE Bukit Harapan,” Jejak Digital: Jurnal Ilmiah Multidisiplin, vol. 1, no. 6, pp. 4259–4266, 2025, doi: 10.63822/xhjrma47.
[42] Y. K. Zega, “Pendidikan Agama Kristen dalam keluarga: Upaya membangun spiritualitas remaja Generasi Z,” JURNAL LUXNOS, vol. 7, no. 1, pp. 105–116, 2021, doi: 10.47304/jl.v7i1.145.

2266_Similarity

ORIGINALITY REPORT

9%	8%	5%	1%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	Azimatul Islamiyah Islamiyah. "Multicultural Education and Religoisity on Students' religious moderation at MA Bustanul Ulum Banyuputih Kidul Jatiroto Lumajang", Journal of English Language and Education, 2026 Publication	1%
2	journal-gehu.com Internet Source	1%
3	ic.itsm.ac.id Internet Source	1%
4	www.submit.confbay.com Internet Source	1%
5	icobis.upstegal.ac.id Internet Source	<1%
6	syariah.jurnalikhac.ac.id Internet Source	<1%
7	journal.ia-education.com Internet Source	<1%
8	ibmj.journal.unida.gontor.ac.id Internet Source	<1%
9	article.sciencepg.org Internet Source	<1%
10	journal.akademimerdeka.com Internet Source	<1%
11	journal.berkahopungpungan.com Internet Source	<1%
12	www.slideshare.net Internet Source	<1%
13	link.springer.com Internet Source	<1%
14	en.lpem.org Internet Source	<1%

15	journal.aapbk.org Internet Source	<1%
16	jurnal.stmikmethodistbinjai.ac.id Internet Source	<1%
17	jurnalalkhairat.org Internet Source	<1%
18	repo.darmajaya.ac.id Internet Source	<1%
19	www.acadlore.com Internet Source	<1%
20	journal.aripafi.or.id Internet Source	<1%
21	journal.yrpipku.com Internet Source	<1%
22	journalkeberlanjutan.com Internet Source	<1%
23	proceeding.pancabudi.ac.id Internet Source	<1%
24	synapse.koreamed.org Internet Source	<1%
25	badrionpress.com Internet Source	<1%
26	journal-innovations.com Internet Source	<1%
27	ojs.sttekklesiaptk.ac.id Internet Source	<1%
28	riset.unisma.ac.id Internet Source	<1%
29	teewanjournal.com Internet Source	<1%

Exclude quotes	Off	Exclude matches	Off
Exclude bibliography	On		