

THE RELEVANCE OF CHRISTIAN VALUES TO THE FORMATION OF CIVIC AWARENESS AND RESPONSIBILITY

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Abstract

Keywords:

*Christian Values,
Civic Awareness,
Civic Responsibility,
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Pancasila*

Young people's civic awareness and responsibility are challenged by polarisation, hoaxes, weak public integrity, and the separation of faith from national life. This study analyses the relevance of Christian values to civic awareness and responsibility in Indonesian Christian schools. Using qualitative library research, it examines biblical texts, policy documents, and 30 publications from 2022–2026 through thematic content analysis. Human dignity, love, justice, integrity, responsible obedience, service, stewardship of creation, and shalom are directly related to civic awareness (knowledge, attitudes, identity) and civic responsibility (law-abidingness, participation, social care, digital ethics, ecological care), and are consistent with Pancasila and the national Graduate Profile. Their impact depends on internalisation through role modelling, contextual learning, and cooperation among families, churches, and schools.

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INTRODUCTION

Citizenship is not enough to be understood as a legal status attached to a person due to birth or naturalization. Citizenship also involves awareness of rights and obligations, a sense of belonging to the nation, and a willingness to act for the common good. For Indonesia, which is pluralistic in religion, ethnicity, and culture, the quality of citizenship of the younger generation determines the sustainability of life together. These challenges are now taking place at the same time as the rapid digital transformation. A survey by the Indonesian Internet Service Providers Association recorded that the national internet penetration rate will reach 79.5 percent by 2024, with penetration in the Generation Z group reaching 87.02 percent.¹ The digital space opens up wider

¹ Indonesian Internet Service Providers Association (APJII), *Indonesian Internet Penetration Survey 2024* (Jakarta: APJII, 2024).

opportunities for citizen participation, but at the same time presents risks in the form of hoaxes, online bullying, hate speech, and polarization that can erode social cohesion.²

A number of studies show that citizenship issues in Indonesia are multidimensional. Increasing social conflicts, intolerance, moral erosion, and weak legal awareness are seen as threats to the stability of the nation.³ Low awareness of paying taxes is also considered to interfere with the state's ability to finance development,⁴ while intolerance and violations of religious freedom against minority groups are still found in societies that are known to be religious.⁵ On the other hand, the younger generation holds great potential. A study of Generation Z respondents aged 15–25 years found that 85 percent of them have high *civic engagement*, mainly driven by the desire to help and benefit others.⁶ This potential requires a solid foundation of values so that it does not stop as momentary enthusiasm, but develops into a consistent responsibility.

Education plays a strategic role in the formation of this foundation. Civic education that combines theory and practice, active participation of students, and learning about Pancasila and the nation's history has been proven to increase the national awareness of the younger generation.⁷ A systematic review of the 2020–2025 research also shows that civic *responsibility* develops most strongly when value learning is combined with practical civic skills.⁸ In terms of policy, the government establishes eight dimensions of the profile of graduates, two of which are faith and piety towards God Almighty and citizenship.⁹ The placement of these two dimensions side by side confirms that within the framework of national education, faith and citizenship are not positioned as two separate areas.

For Christians, the relationship between faith and state life has long theological roots while harboring certain tensions. Recent studies have shown that Reformed theology and the ideology of Pancasila can enrich each other: theology strengthens the

² B. F. Anbiya et al., "Strengthening Character Education for the Digital Well-Being of Young Citizens: A Systematic Literature Review," *Research Journal on Teacher Professional Development* 4, no. 2 (2026): 48–67, <https://doi.org/10.21580/rjtpd.v4i02.33966>; Wikanto, B. Minonealdus, and B. Nurhayati, "The Role of Christian Education Ethics in Dealing with Hoaxes for Youth in the Era of Digital Technology," *Advances in Education Journal* 3, no. 2 (2026): 62–71, <https://journal.alafif.org/index.php/aej/article/view/1688>.

³ O. M. O. Rumagit and S. Rahayu, "The Role of Believers in Maintaining National Security and Order: A Theological Review Based on a Biblical Perspective," *Academic: Humanist Student Journal* 6, no. 2 (2026): 719–730, <https://doi.org/10.37481/jmh.v6i2.2018>.

⁴ J. L. A. Sine, "Contextualization of Romans 13:1-7: The Responsibility of Humans as Indonesian Citizens to Pay Taxes to the Government," *Apostolos: Journal of Theology and Christian Education* 5, no. 1 (2025): 66–82, <https://doi.org/10.52960/a.v5i1.411>.

⁵ B. Intan, "A Model of Christian Public Theology for Indonesian Society," *Verbum Christi: Journal of Evangelical Reformed Theology* 13, no. 1 (2026): i–vi, <https://doi.org/10.51688/VC13.1.2026.editorial>.

⁶ L. Nur Azizah and L. Sari, "Civic Engagement in Indonesia's Z Generation," *Scientific Journal of Psychological Research* 9, no. 1 (2023): 47–57, <https://journal.uhamka.ac.id/index.php/jipp/article/view/11383>.

⁷ D. Purwadi, S. Saliman, dan U. Umar, "Metamorphosis of Citizenship Education: Ignizing National Awareness of the Younger Generation," *Jurnal Civics: Media Kajian Kewarganegaraan* 21, no. 2 (2024): 206–213, <https://doi.org/10.21831/jc.v21i2.67153>.

⁸ P. Lestari, Hetilaniar, and M. K. Putri, "Civic Responsibility of Students in Civic Education Learning," *Pendas: Scientific Journal of Basic Education* 11, no. 2 (2026): 234–242, <https://doi.org/10.23969/jp.v11i02.48339>.

⁹ Regulation of the Minister of Primary and Secondary Education of the Republic of Indonesia Number 10 of 2025 concerning Graduate Competency Standards in Early Childhood Education, Basic Education, and Secondary Education.

spiritual and ethical dimensions of religious freedom, while Pancasila provides a social and national perspective for theology.¹⁰ However, in practice, two problematic tendencies are still found. The first tendency is the privatization of faith, which views faith only as a private affair that is not related to public life. The second tendency is the exclusive and defensive resonance of Christian nationalism, which some Indonesian theologians consider deviating from the authentic Christian faith.¹¹ These two tendencies demand a clear formulation of how Christian values should shape conscious and responsible citizens.

Previous research has generally highlighted certain aspects of the issue, such as religious moderation in Christian religious education,¹² the obligation to pay taxes according to Romans 13,¹³ the role of believers in maintaining national order,¹⁴ and the integration of Christian character values in the learning of Pancasila Education in Christian schools.¹⁵ At the international level, studies on the formation of Christian citizenship through the family, church, and school¹⁶ as well as the concept of *faith-based active citizenship*¹⁷ provide valuable frameworks. However, there are still few studies that map Christian values in their entirety to two dimensions at once, namely civic awareness and responsibility, and then link them to the latest educational policies and practices in Christian schools.

Based on this gap, this study aims to analyze the relevance of Christian values to the formation of civic awareness and responsibility. In particular, this study seeks to identify the theological foundation of citizenship in the Christian faith, map the relationship of each value to the dimensions of civic awareness and responsibility, and formulate its pedagogical implications for Christian schools. Theoretically, this study is expected to enrich the discourse on the relationship between faith and citizenship in the context of Pancasila. Practically, the results can be a reference for teachers, schools, churches, and parents in designing education that shapes students to become believers as well as responsible citizens.

¹⁰ S. P. N. I. Lumintang dan Z. A. Dami, "Model of Integration of John Calvin's Theology and Pancasila Ideology for Religious Freedom in Indonesia," *HTS Teologiese Studies/Theological Studies* 81, no. 1 (2025): a10564, <https://doi.org/10.4102/hts.v81i1.10564>.

¹¹ R. Setio, "Christian Nationalism in the United States and Its Resonance Among Indonesian Christians," *Gema Teologika: Journal of Contextual Theology and the Philosophy of Divinity* 11, no. 1 (2026): 99–120, <https://doi.org/10.21460/gema.2026.111.1641>.

¹² J. R. B. Maraende et al., "Religious Moderation as a Paradigm of Christian Religious Education in a Multicultural Society," *World Inspiration: Journal of Education and Language Research* 5, no. 2 (2026): 439–456, <https://doi.org/10.58192/insdun.v5i2.5130>; D. A. Rantung, "A Proposal of Multicultural Relation: Christian Religious Education and Religious Moderation," *HTS Theological Studies* 80, no. 1 (2024): a9868, <https://doi.org/10.4102/hts.v80i1.9868>.

¹³ Movie, "Contextualizing Romans 13:1-7."

¹⁴ Rumagit and Rahayu, "The Role of Believers."

¹⁵ R. Nugrahani and N. Mediatati, "The Integration of Christian Character Values in the Preparation of Pancasila Education Learning Tools and Their Implementation at Satya Wacana Salatiga Christian High School," *Bima Journal: Publication Center for Language and Literature Education* 4, no. 3 (2026): 195–209, <https://doi.org/10.61132/bima.v4i3.3058>.

¹⁶ N. A. Broer, J. L. van der Walt, dan C. C. Wolluter, "Shaping Christian Citizenship in Diverse Societies through Family, Church, and School Educators," *In die Skriflig/In Luce Verbi* 59, no. 1 (2025): a3219, <https://doi.org/10.4102/ids.v59i1.3219>.

¹⁷ T. K. C. Tse dan S. H. Chan, "Christianity and the Negotiation of Citizenship in Hong Kong: An Account of Faith-Based Active Citizenship," *Citizenship Studies* 27, no. 6 (2023): 727–743, <https://doi.org/10.1080/13621025.2023.2287827>.

LITERATURE REVIEW

Civic awareness and responsibility

Citizenship awareness can be understood as a person's state of awareness of his or her position as a member of a nation, which includes the cognitive dimension in the form of knowledge about the rights, obligations, constitution, and basic values of the state, as well as the affective dimension in the form of belonging, love for the homeland, and commitment to the common good. This awareness is not static. Nationalism and national consciousness can be strengthened or weakened due to the influence of globalization and information technology, so that schools and educational institutions play a central role in caring for them.¹⁸ Civic responsibility refers to the behavioral forms of this awareness, such as obedience to the law, participation in democratic life, concern for others, and willingness to contribute to society.¹⁹

The study of *virtue ethics* expands this understanding by emphasizing that participation in public life requires civic *virtues*, such as wisdom, authenticity, and resilience, especially in the midst of a democratic life full of conflict; these virtues can also be cultivated through civic education and character education.²⁰ In the digital context, citizenship demands additional character. A systematic review of young people's digital well-being identifies self-regulation, empathy, responsibility, and integrity as key characters of online ethical behavior, while noting that these character strengths have not been widely integrated into civic education.²¹ Thus, civic awareness and responsibility are not just a matter of knowledge, but a matter of character and values that drive action.

Christian values as the foundation of public ethics

Christian values are derived from the Bible and the theological reflections of the church throughout history. The most fundamental value is the belief that human beings are created in the image and likeness of God (*imago Dei*),²² which underlies the recognition of the dignity and equality of every human being. Recent theological studies show that *imago Dei* has implications not only for human relations, but also for human responsibility as managers and guardians of creation, including in dealing with the ecological crisis in Indonesia.²³ The next value is love, which Jesus formulated in the main law: to love God and to love one's neighbor as oneself.²⁴ Loving others is understood not as a sentiment, but as a way of daily life that balances relationships with God and with others, and gives birth to the principle of solidarity in a pluralistic society.²⁵

In addition to dignity and love, the Christian faith emphasizes justice, truth, and integrity. The prophet Micah summarized God's requirements as being just, loving faithfulness, and living humbly before God.²⁶ In the context of education, integrity is

¹⁸ Purwadi, Saliman, dan Umar, "Metamorphosis of Citizenship Education."

¹⁹ Lestari, Hetilaniar, and Putri, "Civic Responsibility of Students."

²⁰ N. E. Snow, ed., *The Self, Civic Virtue, and Public Life: Interdisciplinary Perspectives* (Routledge, 2024), <https://doi.org/10.4324/9781003367857>.

²¹ Anbiya dkk., "Strengthening Character Education."

²² Genesis 1:26–28, *New Translation of the Bible Second Edition* (Jakarta: Indonesian Bible Institute, 2023).

²³ R. Silitonga dan Y. Belo, "Imago Dei as the Foundation of Christian Ethics in Addressing the Ecological Crisis in Indonesia," *Verbum et Ecclesia* 46, no. 1 (2025): a3604, <https://doi.org/10.4102/ve.v46i1.3604>.

²⁴ Matthew 22:37–40 (TB2).

²⁵ H. D. Aritonang et al., "Loving Others as a Theological Inspiration for Strengthening Religious Moderation," *Gema Theologika: Journal of Contextual Theology and Philosophy of Divinity* 9, no. 2 (2024): 207–218, <https://doi.org/10.21460/gema.2024.92.1208>.

²⁶ Micah 6:8 (TB2).

understood to encompass three dimensions, namely personal integrity, consistency between belief and action, and accountability to God; therefore, integrity should be at the heart of Christian education and not just an addenda.²⁷ The value of service also finds an important place through the example of Jesus who came not to be served, but to serve,²⁸ so that leadership is seen as a trust. Studies of the ecclesiology of the early church add that the Christian community was called to combine a firm identity of faith with hospitality and openness to others.²⁹ This whole value has a public dimension because it concerns the way believers live with others.

Christian Faith, the State, and Pancasila

The Bible contains a number of texts that speak directly to the relationship of believers to the state. Romans 13:1–7 places the government as God's appointed institution to maintain order and justice, so that support for the government, including paying taxes, is seen as a citizen's duty as well as a form of faithfulness.³⁰ Jesus' words to give to caesar what is to be given to caesar and to God what is to be given to God³¹ shows that obedience to the state is real but not absolute, because the highest loyalty remains to God. Meanwhile, the prophet Jeremiah's counsel to the exiles to seek the welfare of the city in which they lived³² provides the basis for the active involvement of believers in building society, even in a context that is not entirely ideal.

In the Indonesian context, a number of theologians view Pancasila not as a competitor of faith, but as a common space for national life. The first precept is understood as a philosophical and constitutional foundation for religious harmony and tolerance.³³ The *principled pluralism framework* interprets the first precept as the moral foundation of national life that requires the state to guarantee justice and religious freedom, while encouraging the church and civil society to build interfaith dialogue and solidarity.³⁴ The Bible-based theological review also affirms that the state is a means to uphold justice, and believers are called to be law-abiding, engaged, and peace-loving citizens for the harmony of the nation.³⁵

Previous research

Several empirical studies provide an overview of how Christian values work in the formation of civic character. At Satya Wacana Salatiga Christian High School, the values of love, honesty, responsibility, justice, obedience, caring, and self-control are integrated into the goals, activities, and learning assessments of Pancasila Education, so that students understand the concept of citizenship while developing character based on morals and

²⁷ N. K. Lodo et al., "An Analysis of Jonathan Lamb's Concept of Integrity in Overcoming the Moral Crisis of Leadership in Christian Education Institutions," *Prophecy: Journal of Christian and Catholic Religious Education* 2, no. 2 (2025): 98–113, <https://doi.org/10.61132/nubuat.v2i2.1179>.

²⁸ Mark 10:43–45 (TB2).

²⁹ J. Siahaya dan H. E. R. Siahaan, "Radix et Hospitium: The Dialectic of Prophetic Radicalism and Hospitality as a Paradigm of Religious Moderation in the Ecclesiology of the Early Church," *HTS Theologiese Studies/Theological Studies* 82, no. 1 (2026): a11410, <https://doi.org/10.4102/hts.v82i1.11410>.

³⁰ Movie, "Contextualizing Romans 13:1–7."

³¹ Matthew 22:21 (NIV)

³² Yereima 29:7 (TB2).

³³ S. Wiguno and D. M. Handayani, "Gospel Communication in a Pluralistic Society: Integrating the Lausanne Principles and Pancasila-Based Tolerance," *Transformatio: Journal of Integral Theology, Education, and Mission* 2, no. 2 (2025): 103–118, <https://doi.org/10.61719/Transformatio.A2522.019>.

³⁴ Intan, "A Model of Christian Public Theology."

³⁵ Rumagit and Rahayu, "The Role of Believers."

spirituality.³⁶ Research at Elim Christian High School Makassar found that the implementation of Christian values-based character education is influenced by faith and the Bible, teachers, school activities, family, living environment, social media, and student awareness.³⁷ At the higher education level, the contextualization of Christian Religious Education through contextual learning, interactive discussions, and community service has been proven to connect the values of love, justice, and social responsibility with Pancasila.³⁸

At the international level, studies in Hong Kong show that Christian traditions can strengthen civic culture through the involvement of Christian organizations and leaders in civil society.³⁹ Normative studies from South Africa confirm that families form moral character through example and habituation, churches foster civic virtue through teaching and service, while Christian schools integrate biblical ethics into civic education.⁴⁰ In Indonesia, public theology studies propose that schools become spaces for knowledge sharing for the common good and that teachers play the role of public intellectuals who help students engage with world problems.⁴¹ These findings are a starting point for a more complete mapping in this study.

RESEARCH METHODS

Research design

This study uses a qualitative approach with a descriptive-analytical design through the library *research method*. This design was chosen because the object of the study is in the form of the concept of Christian values and their relevance to civic awareness and responsibility, which is more appropriate to be examined through text analysis and literature synthesis than statistical measurement. The focus of the study is directed to the context of secondary education in Christian schools in Indonesia.

Data source

The research data consisted of primary data and secondary data. The primary data included Bible texts in the *Second Edition of the New Translation of the Bible* that are directly related to community and state life, namely Genesis 1:26–28 and 2:15, Micah 6:8, Jeremiah 29:7, Matthew 5:9 and 5:13–16, Matthew 22:21 and 22:37–40, Mark 10:43–45, Romans 13:1–7, and Ephesians 4:25, plus the 2025 Graduate Competency Standards policy document. The secondary data consisted of 30 publications, which included national and international journal articles, scientific books, and survey reports published in the 2022–2026 range.

³⁶ Nugrahani and Mediatati, "The Integration of Christian Character Values."

³⁷ K. Rumende and I. Arifin, "Christian Values-Based Character Education in Learning at Elim Makassar Christian High School," *Pinisi Journal of Sociology Education Review* 6, no. 2 (2026): 708–723, <https://doi.org/10.26858/pjser.v6i2.83918>.

³⁸ Y. Sanjaya et al., "Contextualization of Christian Religious Education in Building the Pancasila Character of Students of the Real Batam Theological College," *Real Didache: Journal of Christian Education* 5, no. 1 (2025): 32–46, <https://doi.org/10.53547/0gbbkj42>.

³⁹ Tse dan Chan, "Christianity and the Negotiation of Citizenship."

⁴⁰ Broer, van der Walt, dan Wolhuter, "Shaping Christian Citizenship."

⁴¹ A. Josia, "Public Theology and K-12 Christian Religious Education in Indonesia: An Early Exploration," *EduLead: Journal of Christian Education and Leadership* 4, no. 1 (2023), <https://doi.org/10.47530/edulead.v4i1.140>.

Data collection techniques

Literature was searched through the Garuda portal, *Directory of Open Access Journals* (DOAJ), Google Scholar, and the official website of journal publishers with keywords including Christian values, Christian religious education, citizenship, *civic responsibility*, *Christian citizenship*, Pancasila, religious moderation, and *digital citizenship*. The inclusion criteria used are published in 2022–2026, discuss the relationship between faith or Christian values and civic life, character education, or civic education, come from journals that apply peer review or from official institutions, and have a clear bibliographic identity. Articles that have been *retracted* by publishers and sources without the author's clear identity are excluded from the analysis.

Data analysis techniques

Data is analyzed by thematic content analysis through three stages, namely data reduction, data presentation, and conclusion drawn. In the reduction stage, each source is encoded based on the Christian values discussed and the targeted citizenship dimension. In the presentation stage, the coding results are compiled in a value mapping matrix to the dimensions of civic awareness and responsibility. The biblical text is interpreted with a contextual hermeneutic approach, which is to understand the meaning of the text in its original context, formulate its theological principles, and then apply it to the context of contemporary Indonesian citizenship. The validity of the findings is maintained through triangulation of sources, namely comparing biblical texts, policy documents, and empirical findings, as well as through discussions between authors to test the consistency of interpretation.

RESULTS AND DISCUSSION

The theological foundation of Christian citizenship

Analysis of biblical texts and literature shows that the Christian faith has a strong foundation for civic life. The first foundation is anthropological, which is the belief that every human being is the image of God. This belief makes respect for the dignity and equality of every citizen a requirement of faith, not just a political agreement. The second foundation is ethical, which is the law of love that requires believers to pay attention to the welfare of others regardless of background. The third foundation is institutional, which is the recognition that the government has the legitimacy to uphold order and justice, so obedience to the law and the fulfillment of obligations such as paying taxes are part of faithfulness.⁴²

The fourth foundation is missionary. Jesus called his disciples the salt and light of the world,⁴³ and Jeremiah commanded the people to seek the welfare of the city and pray for it. Both texts affirm that the presence of believers in society is intended to have a restorative impact, not to withdraw or dominate. Thus, the Christian faith rejects two extremes at once. On the one hand, faith rejects privatization that makes believers indifferent to national problems. On the other hand, faith rejects exclusive religious nationalism, because the church is called to be involved in public life through service, not through domination.⁴⁴ This finding is in line with studies that place Christian theology

⁴² Sine, "Contextualization of Romans 13:1-7"; Rumagit and Rahayu, "The Role of Believers."

⁴³ Matthew 5:13–16 (TB2).

⁴⁴ Setio, "Christian Nationalism in the United States."

and the ideology of Pancasila in a mutually enriching relationship, not eliminating each other.⁴⁵

Mapping Christian values to civic awareness and responsibility

The results of data reduction and coding resulted in eight Christian values that have direct relevance to the formation of civic awareness and responsibility. The mapping of these values along with their biblical basis, dimensions of awareness, and forms of civic responsibility is presented in Table 1.

Table 1. Mapping Christian Values to Civic Awareness and Responsibility

No.	Christian Values	Bible Basics	Dimension of Civic Awareness	Citizenship Responsibilities
1	Martabat Manusia (<i>imago Dei</i>)	Kej. 1:26–28	Recognizing the equality of dignity and rights of every citizen	Respect human rights, reject discrimination and bullying, including in the digital space
2	Love for others	Matt. 22:37–40	Empathy and cross-identity solidarity in a pluralistic society	Be tolerant, cooperate across faiths, and engage in social activities
3	Justice and truth	Mi. 6:8	Sensitivity to injustice and common interest	Defending vulnerable groups and participating in deliberations and elections honestly
4	Honesty and integrity	Eph. 4:25	Understanding honesty as the foundation of public trust	Reject corruption and academic fraud, obey taxes, do not spread hoaxes
5	Responsible obedience	Rom. 13:1–7; Matt. 22:21	Understand the legitimacy of government and the rule of law and its limits	Obey the law and rules, convey criticism constructively and politely
6	Service (servant leadership)	Mark 10:43–45	Viewing leadership and position as a mandate	Lead student organizations by serving, engaging in community projects
7	Creation management	Kej. 2:15	Ecological awareness as part of citizenship	Protect the environment, save energy, manage waste
8	Peace (<i>shalom</i>)	Yer. 29:7; Matt. 5:9	A sense of belonging to the nation and commitment to common prosperity	Maintaining harmony, praying and building the nation, becoming a bringer of peace

Source: Author's work from biblical texts and literature reviewed (2022–2026).

Table 1 shows that each Christian value works on two levels at once. At the level of awareness, values shape perspectives and attitudes, for example the awareness that every citizen has equal dignity or that honesty is the foundation of public trust. At the

⁴⁵ Lumintang dan Dami, “Model of Integration of John Calvin’s Theology.”

level of responsibility, the same values encourage concrete actions, such as rejecting discrimination, not spreading hoaxes, and obedience to paying taxes. The value of love, for example, in the literature of religious moderation is understood as a source of a moderate attitude that maintains a balance between steadfastness of faith and respect for others.⁴⁶ The study of Christian Religious Education also affirms that religious moderation from a Christian perspective is not a theological compromise, but a reflection of Christ's character that combines truth, grace, peace, and gentleness.⁴⁷ A peace-oriented approach to Christian Religious Education can also be an alternative path to healthy multicultural relations.⁴⁸

The value of integrity is gaining greater relevance in the digital age. Christian ethics demands fidelity to the truth, as does the advice to discard lies and tell the truth to one another.⁴⁹ Studies on Christian educational ethics affirm that young generations need high ethical standards and responsibility so as not to be lost by hoaxes in the current of digital change.⁵⁰ In this context, digital citizenship responsibility means not only refraining from spreading false information, but also actively verifying information and building healthy public conversations. Meanwhile, the value of creative stewardship extends the scope of citizenship to the ecological realm. The concept of *imago Dei* reinforces the role of humans as guardians of creation and encourages stronger conservation efforts,⁵¹ so that concern for the environment can be understood as part of the responsibility of believing citizens.

The value of responsible obedience needs special attention because it is often misunderstood as blind obedience. An analysis of Romans 13 and Matthew 22:21 shows that the obedience of believers to the government is based on the function of the government as an enforcer of justice. Therefore, this obedience goes hand in hand with the responsibility to deliver constructive criticism when injustice occurs. Research on the role of the church in local politics in Makassar shows that church institutions can encourage citizen participation in elections, either neutrally through invitations to exercise their right to vote or openly by supporting certain candidates.⁵² These differences in patterns show the importance of values-based political education, so that the political participation of believers is directed to the common good and not to the interests of groups.

From awareness to responsibility: the process of internalizing values

The relevance of Christian values does not automatically translate into civic action. A meta-analysis of 701 effect measures from 237 samples with more than 800,000 participants found that religiosity was indeed positively associated with prosocial behavior, but the strength of the relationship was relatively small ($r = 0.13$). The relationship was stronger when measured through self-report ($r = 0.15$) than when

⁴⁶ Aritonang et al., "Loving Neighbor."

⁴⁷ Maraende et al., "Religious Moderation as a Paradigm."

⁴⁸ Rantung, "A Proposal of Multicultural Relation."

⁴⁹ Ephesians 4:25 (NIV)

⁵⁰ Wikanto, Minonealdus, and Nurhayati, "The Role of Christian Education Ethics in Circumventing Hoaxes."

⁵¹ Silitonga dan Belo, "Imago Dei as the Foundation of Christian Ethics."

⁵² A. Bakar and M. Wahyu, "The Church and Political Participation," *Vox Populi* 5, no. 1 (2022): 61–69, <https://doi.org/10.24252/vp.v5i1.29646>.

prosocial behavior was measured directly ($r = 0.06$).⁵³ These findings are an important warning for Christian education: the recognition of faith and knowledge of values does not guarantee the realization of social responsibility. An internalization process is needed that bridges awareness with action.

Other research provides clues as to how the internalization process takes place. Longitudinal studies of young people show that religious identification in adolescence can influence volunteerism in adulthood, including secular volunteerism, even when individuals are no longer religiously active.⁵⁴ Research on high school students in Banda Aceh also found that religiosity, moral reasoning, and the internalization of values are interrelated in shaping prosocial behaviors.⁵⁵ In other words, values that are truly internalized in school have long-term durability. The process can be described in a conceptual framework in Figure 1.

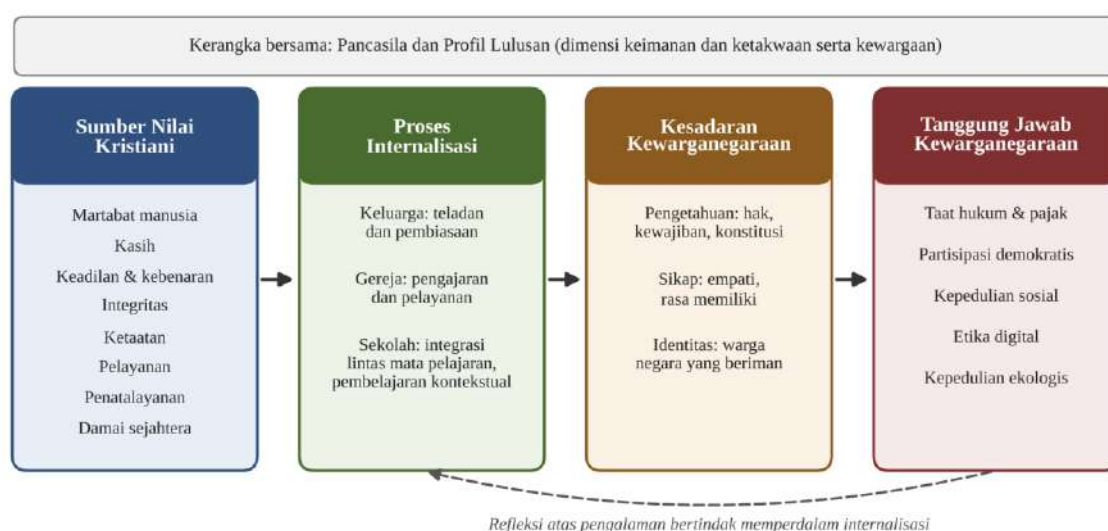


Figure 1. Conceptual Framework for the Internalization of Christian Values towards Civic Responsibility

Source: Compiled by the author based on the results of the study.

Figure 1 shows that Christian values function as a normative source that is internalized through three educational environments, namely the family, the church, and the school. These three environments have complementary roles: the family forms character through example and habituation, the church through teaching and service, and the school through the integration of biblical ethics in learning.⁵⁶ Internalization results in a civic awareness that includes knowledge, attitudes, and identity, which is then embodied in civic responsibility. The experience of acting, for example through social

⁵³ J. M. Kelly, S. R. Kramer, dan A. F. Shariff, "Religiosity Predicts Prosociality, Especially When Measured by Self-Report: A Meta-Analysis of Almost 60 Years of Research," *Psychological Bulletin* 150, no. 3 (2024): 284–318, <https://doi.org/10.1037/bul0000413>.

⁵⁴ C. Lim dan D. Wiertz, "Civic Lessons That Last? Religiosity and Volunteering on the Way to Adulthood," *American Sociological Review* 89, no. 4 (2024): 684–707, <https://doi.org/10.1177/00031224241258791>.

⁵⁵ M. Z. M. Yusoff dkk., "The Effect of Moral Reasoning and Values as the Mediator towards Student's Prosocial Behaviour," *International Journal of Adolescence and Youth* 27, no. 1 (2022): 32–44, <https://doi.org/10.1080/02673843.2021.2021959>.

⁵⁶ Broer, van der Walt, dan Wolhuter, "Shaping Christian Citizenship."

service activities, is further reflected back to deepen the internalization of values. This cycle is in line with the finding that young people prefer in-person civic activities to online, as well as that the support of the surrounding environment plays an important role in their engagement.⁵⁷

Alignment with Pancasila and Graduate Profiles

The mapping in Table 1 shows a close harmony between Christian values and the precepts of Pancasila. The values of peace and love for Allah are in line with the precepts of the One Godhead; the values of human dignity are in line with the precepts of Just and Civilized Humanity; the values of love and peace support the unity of Indonesia; the values of responsible obedience and servant leadership are in line with the spirit of deliberation in the fourth precept; while the values of justice and stewardship are in line with the ideals of Social Justice for All Indonesian People. Previous studies have even shown that the integrative model between Reformed theology and Pancasila can be the basis for a fuller realization of religious freedom, because the civic identity, academic foundation, and social influence of Christians work in mutually reinforcing ways.⁵⁸

Within the framework of education policy, this harmony finds its place in the dimensions of faith and piety towards God Almighty as well as the dimension of citizenship in the profile of graduates.⁵⁹ Studies on the integration of the religious dimension into school culture show that the integration deepens students' commitment to Pancasila and encourages more ethical, responsible, and socially caring behavior, provided that it is implemented through a *whole-school approach*.⁶⁰ Thus, for Christian schools, Christian value education and civic education do not need to be positioned as two separate programs. Both can be designed as a mutually reinforcing unit.

Challenges and implications for Christian schools

This study identifies three main challenges. The first challenge is the gap between knowledge of values and real behavior, as reflected in the findings of the meta-analysis above. The second challenge is the digital environment that is full of hoaxes and polarization, which demands the integration of strength of character into civic education.⁶¹ The third challenge is the understanding of religious moderation which tends to be pragmatic and theologically superficial. Alternatively, the Christian community can refer to the practice of the early church that combined the firmness of prophetic identity with friendliness towards others.⁶² In addition, the moral crisis of leadership in Christian educational institutions itself can weaken the credibility of value education if it is not addressed through transparent example and evaluation.⁶³

Based on these challenges, there are several implications for Christian schools. First, Christian values need to be integrated into all subjects, not limited to Christian Religious Education and Pancasila Education. This integration can be done through

⁵⁷ Nur Azizah dan Sari, "Civic Engagement in Indonesia's Z Generation."

⁵⁸ Lumintang dan Dami, "Model of Integration of John Calvin's Theology."

⁵⁹ Permendikdasmen No. 10 of 2025.

⁶⁰ F. Indriani, G. Cahyanti, dan M. A. Tumiran, "Transformation of Pancasila Student Profile: Integration of Religious Dimensions through School Culture and Character Education in Elementary Schools," *Jurnal Civics: Media Kajian Kewarganegaraan* 21, no. 2 (2024): 199–205, <https://doi.org/10.21831/jc.v21i2.71140>.

⁶¹ Anbiya dkk., "Strengthening Character Education."

⁶² Siahaya and Siahaan, "Radix et Hospitium."

⁶³ Lodo et al., "An Analysis of Jonathan Lamb's Concept of Integrity."

learning objectives, activities, and assessments, as practiced in Christian schools in Salatiga.⁶⁴ In Natural Sciences learning, for example, the value of honesty can be instilled through reporting of practicum data as it is, the value of stewardship through energy conservation projects and school waste management, and the value of love and justice through the study of the use of science and technology for vulnerable community groups. Second, schools need to develop contextual and collaborative learning, such as public issue discussions, deliberation simulations, and community service projects, because active and contextual methods have been proven to strengthen students' civic responsibility.⁶⁵

Third, teachers need to position themselves as role models and public intellectuals who help students understand and respond to public issues from a faith perspective.⁶⁶ The example of teachers, principals, and foundation administrators in terms of integrity will provide a much stronger message than just verbal teaching. Fourth, schools need to build planned synergy with families and churches, because research shows that family, living environment, and social media also determine the success of Christian values-based character education.⁶⁷ Fifth, digital literacy based on Christian ethics needs to be taught explicitly, so that students are able to become honest, empathetic, and responsible digital citizens. Through these steps, Christian schools can present a faith-based model of active citizenship that makes a real contribution to the life of the nation.⁶⁸

CONCLUSION

This study concludes that Christian values have a strong and direct relevance to the formation of civic awareness and responsibility. The eight main values, namely human dignity, love for others, justice and truth, honesty and integrity, responsible obedience, service, stewardship of creation, and peace, are rooted in biblical texts and work on two levels at once. At the level of awareness, these values shape knowledge, attitudes, and civic identity. At the level of responsibility, these values encourage legal obedience, democratic participation, social concern, digital ethics, and ecological concern. Christian values are also aligned with Pancasila as well as with the dimensions of faith and piety and the dimension of citizenship in the profile of graduates, so that faith and citizenship can be educated as a unit.

The practical implication of this study is that Christian schools need to internalize these values through cross-subject integration, including Natural Sciences, contextual and service-based learning, educator examples, and synergy with families and churches. This study has limitations because it is based only on literature studies, so it has not empirically tested the level of awareness and responsibility of students' citizenship as well as the effectiveness of the proposed internalization strategy. In addition, the scope of the literature is limited to publications in 2022–2026. Further research is recommended using mixed methods, such as surveys and interviews with students, teachers, and parents in Christian schools, to measure the relationship between the internalization of Christian

⁶⁴ Nugrahani and Mediatati, "The Integration of Christian Character Values."

⁶⁵ Lestari, Hetilaniar, and Putri, "Civic Responsibility of Students"; Sanjaya et al., "Contextualization of Christian Religious Education."

⁶⁶ Josiah, "Public Theology and K-12 Christian Religious Education."

⁶⁷ Rumende and Arifin, "Character Education Based on Christian Values."

⁶⁸ Tse dan Chan, "Christianity and the Negotiation of Citizenship."

values and civic behavior, as well as to test the conceptual framework model formulated in this study.

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