




The Spiritual and Socio-Educational Implications of Geojassi Christian School

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Abstract

The study of spiritual and socio-educational contexts becomes an important component in the transformation of the educational environment, where the emphasis shifts from academic learning to the formation of personality, reflecting the current trends focused on the comprehensive development of students. The study aims to analyse the features of pedagogical approach in Korean education using Geojassi School as a case study. To achieve the research objectives, the following methods were used: deductive, axiomatic, comparative. The results indicated that religious principles are successfully integrated into the pedagogical approach of the Korean educational paradigm, actively contributing to the formation of appropriate character and values of students. Worship services, participation in prayer practices, charitable initiatives, and religious rituals influence the creation of Christian beliefs as well as reinforce moral values and promote spiritual abilities. This approach of Korean education is actively transformed within Korean secondary education, emphasizing the importance of social responsibility. In turn, the study noted that educational institutions face several obstacles, the most notable of which are excessive tuition rates and conflicts between teachers and students or parents. However, Christian schools are able to cope with these challenges by focusing on the spiritual development of students. In particular, Geojassi Christian School not only prepares students for the challenges of modern society but also instils in them an unbreakable foundation of leadership values that is evident in every aspect of their lives through the mentorship of teachers. The results of the study can be used to optimize educational practices and adapt successful methods of spiritual and socio-educational influence within educational institutions.

Keywords: cultural values, mentoring, curriculum, pedagogical approach, students

Introduction

In an era of rapid technological changes and global challenges, education has become not only the key to knowledge, but also a powerful tool for shaping a holistic personality. Modern society is undergoing noticeable transformations in the educational paradigm, marked by a shift away from a narrowly functional approach towards a deeper focus on the spiritual pedagogical development of students. Educational institutions are increasingly redefining their mission, recognizing the need to shape not only skills and competencies, but also corresponding values capable of leaving a lasting impact on a student's life. Caring for the inner world of the learner is acknowledged as a key factor in forming a harmonious personality capable of not only coping with the challenges of an innovative society, but also bringing positive changes to it (Moulin-Stožek, 2020). An important aspect of the transformation of education is the desire to create balanced educational programs where academic subjects and spiritual development do not compete but complement each other. This approach not only fosters adaptability but also cultivates emotional intelligence, critical thinking, and a strong sense of self-efficacy, empowering students to navigate challenges with confidence and perseverance.

In a world of constant change and technological progress, teaching children spiritual foundations becomes an integral part of their personal development (Anđić et al., 2024; Symonenko et al., 2020).



At the heart of South Korea's educational phenomenon lies not just a system of education but a true kaleidoscope where the luxury of academic excellence is closely intertwined with unique attention to the personal and spiritual development of students. The secondary education system in this country is not just about study programs and exams but also about the unique approach, that seeks to create a harmonious interaction between high standards of academic success and the integration of moral and ethical values into everyday educational practice. In the world of Korean secondary education, elements of tradition and innovation are closely interwoven, creating a unique foundation of knowledge, where not only intellectual skills but also modern personal values are formed (Drexler & Bagby, 2021). In South Korea, where the past is respected, and the future is shaped by education, learners learn and engage in a dialogue with themselves and society. In the learning environment where knowledge and skills become the main guiding points, the role of individual development in the realization of the educational process becomes particularly important for overcoming innovative challenges and difficulties (Mohamed, et al., 2024).

Spiritual education provides internal resilience and develops key skills such as critical thinking and empathy. A student who is aware of their values and goals becomes not just a possessor of knowledge, but an active participant in shaping their own and the surrounding world (Adylbek Kyzy et al., 2024b). Therefore, modern education undergoes not only formal changes but explores deep possibilities for integrating spiritual development into the lives of students. This evolution is aimed not only at preparing for professional activities but also at creating individuals capable of enriching citizenship with creativity, care, and harmony. Such education transforms minds, paving the way for a more meaningful and satisfying life. The growing importance of the spiritual component in the pedagogical approach highlights the need for a more profound study of key issues that underlie new values, support public initiatives, and contribute to sustainable development. In this context, the research problem lies in the development of an effective pedagogical approach that considers a greater focus on the spiritual development of students. This is essential because spiritual development plays a crucial role in shaping students' values, ethical reasoning, and emotional well-being. By fostering spiritual growth, educators can help students develop a deeper sense of purpose, resilience, and empathy, which are critical for navigating the complexities of modern society (Kálmán & Poyda-Nosyk, 2023).

Numerous studies have been devoted to exploring the characteristics of spiritual education, particularly Christian education. For instance, Kim et al. (2021) examined the benefits of spiritual journals. The study revealed the factors influencing their impact on the pedagogical approach in the field of education. Special attention was given to how blended learning in Korea transforms the paradigm of knowledge acquisition and the formation of the student as a personality. However, the authors did not describe the role of spiritual world-view in social and spiritual contexts of education. Li et al. (2023) dedicated their research to the analysis of religious diversity within spiritual education. The study reflects the foundations of increasing children's awareness in the process of cognition. The researchers identified the properties of development and formation of personalities through augmented reality. However, the study did not mention the educational mechanisms of this trend. This was left out because the researchers focused on theoretical aspects, such as the properties of development and personality formation through augmented reality, instead of a detailed analysis of educational mechanisms. The focus has been on establishing connections between augmented reality, personal growth, and psychological health, rather than on practical pedagogical strategies (Shalgynbayeva et al., 2014). Leung and Pong (2021) highlighted the correlation between spiritual education and the well-being of students. The study generalized interconnected elements within the theme, developing within the framework of the psychological health of students. The concept of a cross-cutting educational approach through the prism of the Christian religion was implemented through various materials. However, socially educational elements of contemporary Christian schools were not considered. Kimf and Suh (2021), in turn, assessed the possibilities of Christian education in Korea in the conditions of the COVID-19 pandemic. The researchers identified the main aspects of educational ministries in Korean churches. The study revealed the mechanisms of the evolution of such processes under the influence of the corresponding restrictions imposed by the Corona virus disease. Specific spiritual and social mechanisms underlying such processes were not



described. The study focused on the practical and structural adaptation of educational ministries in Korean churches during the COVID-19 pandemic, rather than on the spiritual and social mechanisms that drive these changes. In addition, Lee (2022) described the spiritual development of students within the framework of education. The researcher characterized this process and its features by influencing the environment and various sources. An assessment of this approach, aimed at identifying the life component of children in the context of acquiring spiritual values and personal development, was conducted. Nevertheless, the author did not present other Christian foundations that constitute the ideological niche of society, considering the role of the religious educational paradigm in South Korea.

The aim of the research is to examine the spiritual aspects of the functioning of the pedagogical approach in the Korean educational process using the example of the Geojassi Christian School, which was founded as an alternative private educational body in Gwangju by Presbyterian Pastor Eun-jin Na in 2016. In connection with this, the tasks of this work can be outlined as follows:

- to consider the features and characteristics of the pedagogical approach in the implementation of modern Korean secondary education;
- to analyse the main trends, challenges, problems, and recommendations in the implementation of the pedagogical approach in Korean secondary education using the example of the Geojassi Christian school.

Materials and Methods

The methodological basis of the research included such methods as deductive, axiomatic, and comparative approaches. The **deductive method**, in the stage of examining the main aspects of the spiritual and socio-educational value of Geojassi School, allowed for the identification of the basic principles on which the spiritual education in the educational institution is built. It also highlighted the key values and teachings that form the spiritual foundation of the students. It helped to generate information about the social impact of the school on students through participation in social projects, public events, and charitable initiatives designed to develop the personal and spiritual growth of the learners. Its elements justified the theoretical foundations regarding the influence of spiritual lessons on moral beliefs and the role of worship in shaping the social responsibility of students.

The **axiomatic method**, in the stage of analysing the spiritual aspects of Geojassi School, contributed to the disclosure of the religious essence of the educational process and social relationships within this school. It allowed for a detailed examination of the features of educational materials, highlighting the religious principles and values integrated into the educational policy of Christian and classical institutions. Thanks to this, the value of worship in the context of the spiritual development of students became clear, as well as the role of prayer practices and religious rituals in forming spiritual abilities and commitment to Christian beliefs. The axiomatic method helped provide aspects of spiritual education and social initiatives at Geojassi school that have a positive impact on students and serve as particularly important tools in the pedagogical approach.

In turn, the **comparative method**, in the stage of identifying similarities and differences in the educational paradigm, facilitated the establishment of moral norms and ethical teachings that influence the formation of students' beliefs, considering the transformation mechanisms of the pedagogical approach in the educational environment. Its elements allowed determining important components of spiritual education within the school's educational program and emphasized religious principles that influence the social interaction of students in conditions of social adaptation and academic performance. This method contributed to defining the structure, programs, methodology, and goals of classical and Christian Korean secondary education within the pedagogical approach, considering common elements in the formation of personality and the influence of cultural and traditional values.



Results

Transformation of the Christian Component of the Pedagogical Approach in the Process of Implementing Modern Korean Secondary Education

Modern Korean secondary education is undergoing a profound transformation in its pedagogical approach, reflecting the dynamic nature of society and the desire to produce an educated, creative, and ethically aware generation. Schools in Korea, including Christian schools, are striving to find a balance between traditional educational values, respect for elders, and new pedagogical methods. This is reflected in the integration of technology, proactive use of different modes of learning, and preserving the unique aspects of Korean culture in the curriculum. The educational paradigm focuses on developing students' critical thinking and values by empowering them to engage in independent learning processes, problem-solving and developing their potential (Setran & Wilhoit, 2020). Institutions carefully consider ethics and spiritual development. Programmes on the formation of values and moral norms become an integral part of education aimed at creating harmonious individuals capable of making responsible decisions and making a significant contribution to the state.

Given globalization, modern Korean education is adapting to the needs of society. Curricula are becoming more internationalized, including foreign language learning, intercultural interaction, and the development of international educational partnerships (Makedon et al., 2020). Consequently, the transformation of pedagogical approach in Korean secondary education is a process aimed at creating flexible, creative, and morally responsible individuals who can successfully cope with the demands of the modern world. Although Christianity came to Korea in the late 19th century, it was quickly integrated into the cultural and educational life of the country. Today, this spiritual current has a profound impact on educational values in the process of implementing the pedagogical method in South Korea (Table 1).

Table 1. Spiritual Aspects of Christianity in the Implementation of the Pedagogical Approach

Christian aspects	Characteristics
Ethical principles and values	Christian values such as love, compassion, honesty, and hard work are becoming an integral part of the educational paradigm. These ethical principles are combined with traditional Korean elements to create a unique pedagogical approach to educating young people.
Character building and moral training	Christian principles emphasize the importance of character formation and the development of moral values. This is reflected in educational programs that include ethical education, biblical studies, and prayer meetings.
Social service support	Christianity actively supports the idea of social service and helping those in need. Educational institutions based on spiritual values motivate students to actively participate in charitable and community initiatives.
Tolerance and mutual respect	The influence of traditional Korean values such as respect for elders and collectivism is fused with the Christian principles of tolerance and mutual respect. This contributes to the creation of an educational environment in which respect for differences and individual characteristics is valued.
Developing personal responsibility	Christian values emphasize the importance of personal responsibility to God and society. This influences the pedagogical approach to learning, stimulating students to self-development, self-control, and determination.

Source: compiled by the author.

Thus, despite the important influence of Christianity on secondary education in South Korea, there is a constant need to find a balance between spiritual values and the diversity of cultural traditions. The pedagogical approach endeavours to harmonize diverse influences, creating an educational space that promotes the all-round development of the individual.

It endeavours to ensure that each pupil not only gains fundamental knowledge but also develops faith, goodness, and inner strength through the adoption of Christian principles. Opportunities are provided for pupils to deeply understand and practise the values of Christianity in their daily lives



(Simanjuntak et al., 2022). This creates an environment where each learner acquires not only knowledge but also life skills based on ethical principles and love of neighbour.

In addition, this approach with an emphasis on Christianity gives the institutions the status of an educational structure, that strives for the harmonious development of not only mental but also moral qualities of its students, to form a strong character, reasonable thinking, and responsible citizenship.

In turn, the implementation of Korean secondary education curricula with an emphasis on Christian spiritual development represents an important direction to develop not only academically prepared, but also ethically conscious individuals. This pedagogical approach, which has been implemented in various schools, includes several key aspects (see Table 2 which follows).

Table 2. Key Aspects of Christian Spiritual Development in the Context of Educational Programs

Main aspects of spiritual development	Characteristics
Integrating Christian values into teaching materials	Curricula are developed considering basic Christian principles, incorporating the various academic subjects. Bible lessons and the study of Christian ethics and philosophy create the basis for the integration of Christian values into the educational process.
Development of spirituality through religious practices	Christian spiritual development includes active participation in religious practices. Daily prayer, worship, participation in Christian communities, and spiritual retreats create an atmosphere for forming a personal connection with faith and reveal the significance of the spiritual life.
Formation of Christian Identity	Curriculums focus on developing students' Christian identity. Studying biblical texts, Christian history, and theological doctrine helps to better understand one's own beliefs and form a solid foundation for spiritual development.

Source: compiled by the author.

Such a pedagogical approach makes an undeniable contribution to the formation of students' personal values, preparing them for conscious and responsible participation in society based on Christian principles and spiritual values. This contributes to the creation of an open educational space where each student feels accepted and respected. Spiritual influences are evident in the curriculum, with emphasis not only on cognitive development but also on the formation of fundamental humane principles aimed at creating an educational environment where spiritual upbringing is closely intertwined with academic learning (Andjić et al., 2019). One key element of this approach is the study of Sacred Scripture and other Christian texts, supporting students' moral standards (Huth et al., 2021). Children actively engage in spiritual practices such as daily prayers, moments of self-reflection, and communal worship, creating a sense of community and enriching the spiritual experience of each individual (de Muynck & Kunz, 2023). The pedagogical approach, focusing on spiritual Christian development, stimulates proper thinking in children by discussing moral dilemmas, developing skills for making wise decisions, and implementing Christian principles in everyday life that are required for strong character formation.

Therefore, the structure of the Christian component of the pedagogical approach ensures high-quality education and aims to shape individuals inclined toward spiritual principles and assistance. Within its framework, the educational program covers a wide range of subjects, providing students with a carefully planned and balanced course of study. Biblical lessons and moral discussions are integrated into the daily schedule, enriching the learning process with a profound understanding of Christian fundamentals. This process not only contributes to the development of the spiritual aspect of the personality but also provides a foundation for the formation of a moral compass in their future lives (Flatt, 2020). Hence, the pedagogical approach based on Christian principles represents a harmonious combination of academic knowledge and spiritual development, transforming educational institutions into more than just a source of education but also a place where values and principles are shaped, guiding individuals toward responsible and meaningful development. It is assumed that teachers strive for each graduate to possess an in-depth understanding of religious



principles, helping them to effectively develop their spiritual side. They are generally committed to providing a high-quality education and a curriculum developed considering modern challenges and requirements. Such assumptions may not always align with the diverse motivations, approaches, and resources of educators across different contexts.

Teachers employing this pedagogical approach actively participate in short-term missionary projects with students. Classical and humanitarian literature, which provides eternal truths and teachings, helps students to develop a comprehensive understanding of people, society, and life. Considering English as a representative international language, the Christian pedagogical approach prepares individuals globally by incorporating relevant education based on cognitive academic language proficiency and basic interpersonal communication skills (Makedon et al., 2022). Teachers' involvement in students' lives shapes the educational environment as well as supports deep and meaningful relationships between them, reflecting values of mutual understanding, care, and inspiration rooted in Christian ethics. However, this may not be true for all teachers but rather represents the qualities of an ideal teacher, as individual approaches, beliefs, and levels of engagement can vary significantly (Pasaribu, 2022). Following Christian principles, teachers often act as mentors, not only imparting knowledge but also serving as personal examples. They aim to be mentors ready to share their experiences and add important value to the lives of their students as far as possible.

In summary, the Christian component of the pedagogical approach in the implementation of modern Korean secondary education creates a unique space, where education intertwines with upbringing. Caring for the spiritual development of children becomes an integral part of the teachers' mission. These relationships create strong bonds, helping students to develop holistic and harmonious personality. Educational programs based on Christian principles include not only academic disciplines but also spiritual upbringing. They seek to create a harmonious blend of ethics, morality, and traditional values. Additionally, it has been established that the pedagogical approach actively strives to preserve Korean cultural identity by integrating elements of history and other disciplines into the educational process, contributing to the formation of a harmonious educational space. An important part of it is teaching through the principles of Christian spirituality – love, tolerance, and acceptance. Teachers incorporate these values into the educational process, creating an atmosphere where each learner feels accepted, loved, and respected. In turn, the inclusion of joint prayers, various charitable projects, and spiritual reflections becomes an essential foundation of the Christian pedagogical approach.

Main Trends, Challenges, Problems, and Recommendations in the Implementation of the Pedagogical Approach in Korean Secondary Education Using the Example of Geojassi Christian School

Korean education is rooted in a deep cultural traditions. The value system shaped by the curriculum includes respect for elders, emphasis on family values, and the pursuit of success as a path to social success. One of the key differences between classical Korean and Christian education is the religious component in the pedagogical approach. Spiritual schools aim to educate students in the spirit of social responsibility and service to the neighbour. The schools support volunteering and other programs aimed at supporting community welfare, including church revival, such as organizing charity events, providing free educational workshops for underprivileged groups, participating in community clean-up initiatives, and hosting spiritual retreats and youth outreach programs (Jegade & Kallah, 2022). They are more flexible in their teaching methods, encouraging creative thinking and diverse ways of teaching and learning. Classical Korean education, focused on success in standardized examinations, is more formalized in its approaches to learning (Saifnazarov, 2024). That said, both pedagogical approaches to education in South Korea have their advantages and characteristics, contributing to the orientations and values of a globalized society.

The Korean education system, although it has several strengths, faces significant challenges that affect its effectiveness and relevance to the current pedagogical approach. There is often a strong



desire for admission to prestigious educational institutions in the state. This creates a competitive environment where much emphasis is placed on the status of the institution rather than the individual needs and interests of the learners (Sultana, 2022). The traditional emphasis on academic success limits opportunities for students with unconventional abilities or interests (Kravets et al., 2021). Lack of support for creativity, research, and entrepreneurship can result in missing out on an individual's potential to succeed in life (Dahdal, 2023).

In South Korea, the high cost of private education, particularly through hagwon educational institutions, creates significant financial hardship for low-income families and exacerbates social inequality. To reduce these disparities, the government has introduced a number of support measures. National scholarship programs administered by the Korea Student Aid Foundation (KOSAF) provide financial assistance to students from low-income families to cover their education costs. In addition, there are programs for preferential student loans, including income-dependent loans, which facilitate access to higher education for economically disadvantaged groups. In the area of early childhood education, the government provides subsidies for kindergartens and care centers, making it more affordable for families of all income levels (Shujuan, 2023). The government is also investing in the development of extracurricular programs in public schools to reduce dependence on private tutoring and provide additional educational support for children from different socioeconomic backgrounds. For families with many children, there are programs to support university tuition fees, which eases the financial burden. Despite these measures, the problem of educational inequality remains relevant, and the government continues to work to create fairer conditions for all students, regardless of their social status.

Addressing the high cost of private education in South Korea requires systemic changes to reduce financial barriers, improve access to public educational resources, and create a more inclusive environment for students of different social status. Exaggerated expectations imposed on them, as well as rigid study schedules, can lead to stress and psychological health problems (Striukov et al., 2022). Lack of resources for psychological support and accompaniment can exacerbate these problems. Conflicts (between teachers and students, including their parents) and bullying are equally serious hurdles to the implementation of a pedagogical strategy, with detrimental impacts on students' physical and emotional well-being (Isak et al., 2023). Addressing these challenges requires a holistic approach that includes changing educational methods, creating a supportive learning environment and better recognizing the diversity of students' talents and abilities.

In this context, the pedagogical approach of Geojassi Christian School focuses on overcoming these challenges by incorporating the principles of love and tolerance into the curriculum. Such principles serve as the foundation for cultivating caring and respectful relationships among students as well as between teachers and students, lowering the possibility of bullying. They emphasize spiritual programmes and moral education that include intelligence, spirituality, perseverance, self-development, and a broad field of study. Individuals learn to prioritize justice, compassion, and responsibility. Learners are provided the opportunity to seek help and conversations with professional counsellors to help resolve conflicts and prevent further conflict. Geojassi School actively implements emotional literacy programmes to develop skills in emotional self-management and understanding the feelings of others. They work to create a culture where respect for differences and recognition of individual differences become the norm. Such initiatives provide an opportunity to foster a safe and supportive environment where every pupil can grow and develop.

In addition, all students of this school learn the fundamentals and skills of martial arts with the opportunity to attain a black belt certificate, and music education is provided so that everyone can play at least one instrument on a decent level. They attend adult general worship services on Sundays and are knowledgeable and committed to the Bible, realizing that time spent in worship of God is the most joyful of all their times. To ensure that students are prepared to fully participate in the 4th Industrial Revolution that South Korea is currently undergoing, Geojassi school requires all students to read at least 100 academically acclaimed books each year under the guidance of their teachers. After students at the institution complete 5 years of primary, 3 years of secondary, and 4



years of tertiary education, it is expected that the future leaders training programme will be used by Korean Protestant churches as a primary spiritual resource. The structure of the educational programme seeks to create a learning environment where students not only act as subjects of a particular process, but also develop as individuals.

As part of a pedagogical approach emphasizing spiritual development, the school also actively implements the tools of repetition through “rote memorization”. Moreover, through repeated and diligent application of previously learnt material, such a process can lead to the acquisition of fluency. Thus, every Monday-Friday, from 9 a.m. to 9.25 a.m., teachers and students break into groups to discuss various Bible passages or topics. Students gain knowledge of others’ views on specific issues through discussion, as well as acquire the abilities necessary to persuade their own reasoning positions. In addition, the institution organizes a chapel once a week so that learners can hear important topics related to study, friendship, and family through which they can learn and put biblical teachings into practice (Choi, 2020). Furthermore, the principal and teachers clean up or wash dishes after dinner. They serve students, drive school buses, and have special learning experiences. When teachers face difficulties in the academic calendar, they seek help from the principal and let the principal do the work of regular teachers. Thus, school governance is not a vertical order but a service structure in which work is done from the bottom up.

However, if a pedagogical approach emphasizing spiritual growth is to revitalize a Christian tradition, schools of this type must design a set of plans and actions that will allow graduates to stay linked to the church and grow in their faith. For Christianity to have a strong impact on the church component and society at large, schools like Geojassi need to be opened across the country to effectively promote a national movement, where more students can be taught while avoiding excessive private education expenses and self-righteous interference by parents who ignore teachers’ educational authority. Also, spiritual schools have been able to effectively refute the myth that elite institutions are only open to the children of rich people and that getting a decent education requires exorbitant tuition fees (Lewin et al., 2023; Lomachinskyi, 2023). Thus, children from any-class families are allowed to attend Christian institutions for a fixed reasonable fee. In addition, large families are given significant discounts on tuition fees. In this regard, schools need to give more chances of admission to children from low-income families who cannot afford even the minimal tuition fees.

Thus, Korean secondary education faces several challenges, trends, and problems that have a significant impact on the education system and the formation of future generations. These aspects present a complex landscape that requires effective solutions. Combining classical and spiritual components, the educational paradigm is faced with the need to find innovative methods to learning as well as support the all-round development of students to ensure quality and sustainable development of individuals in the country. Geojassi Christian School bases its educational approach on the spiritual values of love, tolerance, justice, and service. It permeates all areas of learning, contributing to the formation not only of the mental but also of the moral and spiritual character of the pupils. The combination of caring, support and mentorship allows the educational process to be effectively tailored to the needs of each learner. Teachers in Geojassi school strives to inspire students through personal example, emphasizing the importance of service to others and instilling ethical values. This allows for a more complete educational environment where the cognitive, spiritual, and moral sides of individuals are developed, ready to face the modern challenges of society.

Discussion

Christian education in South Korea finds itself at the crossroads of centuries of tradition and contemporary challenges such as secularization. In the face of rapid development and a changing socio-cultural landscape, Christian educational institutions are undergoing transformations, balancing between preserving their inherited values and reforming to a secularized reality.



Cooling (2020) believes that although, secularization has an impact on society as a whole, Christian schools actively pay attention to maintaining the spiritual dimension in the learning process. This aspect includes daily prayers, religious activities, and the integration of Christian values into academic subjects. They endeavour to create a balance between adhering to Christian principles and providing quality education in accordance with state standards. Christian schools emphasize the reinforcement of moral and ethical foundations in teaching. This approach is proving to be important in the face of the blurring values of an innovative society, providing students with a solid foundation for making responsible decisions in the future. This aspect highlights the importance of providing students with a stable moral and ethical foundation to navigate the complexities and uncertainties of an innovative society where traditional values are increasingly blurred. In turn, the spiritual foundation makes great efforts to extend its educational influence into the family sphere (Mynbayeva et al., 2019). Organizing seminars for parents and interacting with pupils' relatives help to reinforce religious and moral values. The researcher's considered view echoed the findings, emphasizing that Geojassi Christian education in South Korea is in a state of dynamic change. The school is actively developing strategies to maintain its unique identity and effectively impact the contemporary educational space.

From the perspective of Lewin (2021), Christian schools maintain a missionary character, seeking to influence young people and society as a whole. This aspect allows them to act not only as educational institutions, but also as centres of formation of relevant values. Christian-based educational institutions strive to give great education while instilling the ideals of love, generosity, and service in young students (Mun et al., 2016). They are places where students' subject knowledge and form their Christian world-view. The learning process emphasizes ethical and spiritual aspects, helping pupils to understand their role in society and to develop as responsible citizens (Anđić et al., 2022). It is founded on the ideas of love, tolerance, and neighbourly service, fostering an environment of mutual understanding and support.

Schools of this nature place great emphasis on maintaining moral principles in the learning environment. This includes establishing a code of ethics, encouraging honesty, and developing in learners an understanding of the importance of moral standards. Not all schools explicitly emphasize these values, as the priorities and approaches of educational institutions vary widely based on their foundational principles, cultural context, and mission. While many schools aim to foster responsible citizenship and ethical behavior, Christian-based schools uniquely integrate these goals with faith-based teachings, specifically focusing on instilling Christian ideals such as love, generosity, and service as central to their educational philosophy (Wu et al., 2024). This combination of spiritual and academic development may not be a core focus in secular or other faith-based schools.

The missionary role is also expressed in the development of a culture of service and the revival of the church community (Kim, 2017). Learners are encouraged to become actively involved in charity events, volunteering, and other expressions of service. In this way, teachers invest effort in preparing leaders with Christian values. The findings of this study also emphasized that Christian institutions using a pedagogical approach play an important role in shaping future generations by producing the best leaders capable of serving the community in a spirit of love and justice.

According to Khanam et al. (2020), teachers in Christian schools occupy an important place in shaping the learning environment where Divine values are integrated into the educational process. Their mission is to establish moral principles in students rather than simply transmitting knowledge. Teachers explain subjects and help students to comprehend them from the perspective of Christian understandings while acting as spiritual counsellors. They support pupils in their inner development by providing opportunities for prayer, biblical study, and reflection. Their personal faith and lifestyle serve as a source of inspiration, helping them to see how the fundamentals of Protestantism can be embodied in everyday life.

Through discussion of ethical issues and encouragement to make morally sound decisions, teachers develop an informed understanding of human principles in the behaviour of learners (Lewinski, 2015).



A unique learning community based on love and support provides an atmosphere of mutual understanding where students feel accepted and loved, which is an important part of the Christian ethic (Adylbek Kyzy et al., 2024a). Teachers become bridge builders between faith and education, preparing future professionals to serve the church community and contribute to its spiritual well-being of the nation in the long run. In analysing the data, it is observed that the role of teachers in Christian schools is an integral part of the mission of these educational institutions. Their influence extends far beyond the curriculum, having a profound impact on the spiritual and moral development of students.

The position of Timm and Barth (2021) emphasizes that in Christian schools, where values formation and spiritual development are important, classical and humanities literature become an integral part of the educational process. These genres provide unique truths and teachings that enrich learners by providing a complete understanding about people, society, and life within a pedagogical approach. Humanities literature, rich in works about human relationships, emotions, and morality, in Christian schools serves as a key source for developing an understanding about human dignity (Lewinski et al., 2019). Novels, novellas, and poems help pupils to discover the depth of the human soul and to reflect on their role in society.

Classical literature, as an enduring source of wisdom and knowledge, provides students with unique lessons in morality and ethics, shedding light on the complexities of moral choices and helping students develop their inner compass and understand the difference between right and wrong (Mokliak & Tarelko, 2023). Christian schools emphasize the incorporation of biblical principles into literary analysis. Works that may contain parallels to biblical stories and teachings become tools for thinking deeply about truths and their impact on human nature. Through the study of classical and humanities literature, students develop skills in critical thinking and analysis (Khomenko et al., 2024). They learn to identify more profound meanings, unravel complex symbols, and uncover ideas, which is integral to their spiritual growth. The scholars' rationales echoed the findings of this paper, emphasizing the importance of studying many works that act as a foundation of moral principles and faith when implementing a pedagogical approach.

Following Chrostowski (2022), for graduates of Christian schools, an important aspect of after school life is to maintain a close connection with the church and further strengthen their faith. It is essential that graduates regularly attend church services. Participation in sermons and spiritual activities helps them to remain at the centre of the Christian community and immerse themselves in an appropriate environment. Active volunteering in various ministries of the church enables graduates to contribute to the community. Such a process may include participating in charity events, serving children, supporting youth groups, or participating in short-term missionary activities. The church's education programs and Bible courses focus on teaching graduates the foundational principles of their faith, exploring theological concepts, scriptural interpretation, and practical applications in daily life. These programs often include weekly sessions, seasonal workshops, and occasional retreats or seminars, depending on the church's schedule and resources, ensuring participants develop a comprehensive and nuanced understanding of their beliefs. This provides a foundation for a more profound understanding of biblical texts and Christian theology. Maintaining a close connection to faith also includes regular prayer and personal Bible study (Kim, 2021). Church conferences and seminars provide opportunities for learning and inspiration. Participating in such events helps future heirs of a spiritual foundation to expand their knowledge and perspectives on the Christian faith (Kyrychok, 2021). In addition, receiving spiritual accompaniment from elders in the faith, mentors, or spiritual directors becomes a valuable element of after school life while helping to grow in faith, discuss difficulties, and find support in the spiritual journey (Vrapi et al., 2023). The author's results concur with the findings of this paper, emphasizing the important role of actions to keep the school closely connected to alumni.

Accordingly, the discussion of the characteristics of Christian education in the context of Geojassi's Christian pedagogical approach in contemporary society stressed the importance of church education in the formation of students' sustainable values and spiritual foundations. It endeavours



to integrate faith and education harmoniously. An important feature is not simply to supplement teaching materials with religious themes, but to create a context where inter-denomination Christian values become an integral part of the whole curriculum. Biblical teaching acts as a fundamental element of Geojassi Christian education. The school endeavours to provide pupils not only with surface knowledge but also with an understanding of values and their application in everyday life. The institution actively works to build the character and morals of students, emphasizing the development of honesty, responsibility, and service to others as key aspects of personal growth in its pedagogical approach (Tolkyn et al., 2021). It aims not only to impart knowledge, but also to develop leadership skills. The call to serve and influence society positively predetermines the preparation of future leaders of the church and state.

For the development of integrated spiritual programmes, it is recommended to deepen the analysis and develop a more detailed understanding of the structure and effectiveness of integrated spiritual programmes embedded at the core of Korean secondary education. Research should include an assessment of the impact of religious lessons, worship, and other pedagogical practices on the formation of students' spiritual values, given the processes of secularization within secondary education in South Korea. Also, it is important to conduct a more extensive dissection of the social responsibility of schools by assessing aspects of their impact on the social lives of students and the education of the state as a whole. Furthermore, it is necessary to find out the factors of influence of social projects on students' responsibility and civic values. It is suggested to interview parents, students, and educators to fully understand their views on the spiritual and socio-educational significance of Korean schools and to focus on the diverse opinions and perceptions of different aspects of the educational process.

A comparative analysis is recommended, including other Christian schools and educational institutions present both within and outside of South Korea. The comparison should reveal the characteristics of the pedagogical approaches in the different schools that make it unique in the context of spiritual and socio-educational impact. These recommendations provide a framework for systematic research that can lead to valuable conclusions and suggestions for improving an educational paradigm operating in a transformational context. They provide perspectives and next steps for a more profound understanding of the impact of Christian schools on student identity formation in South Korea as well as abroad.

Conclusions

This study found that the transformation of the Christian component in the pedagogical approach to Korean secondary education is becoming an important stage in the evolution of the educational system. The rapid changes in the world require not only high academic standards but also attention to the spiritual development of students. A balanced pedagogical approach to the Christian component in education promotes both the formation of moral values, the development of tolerance, mutual understanding, and willingness to serve the community. These aspects, inherited from the Christian tradition, may become the cornerstones of modern education in Korea, giving it far greater meaning and depth. Modern Korean Christian schools, while preserving the values of Korean culture, incorporate them into Christian educational methods, emphasizing not only intellectual but also spiritual qualities.

One of the main features of this approach is the emphasis on spiritual development. Regular spiritual activities, prayer sessions and study of sacred texts contribute to the formation of spiritual fortitude and an in-depth understanding of values. Thus, the evolution of the Christian-centred pedagogical approach in contemporary Korean secondary education reflects the pursuit of not only cognitive excellence but also the creation of a harmonious as well as spiritually rich educational space. Teachers are actively involved in spiritual mentoring, striving to shape not only the skills but also the character of each individual. This focus on personal growth and inner development makes the pedagogical approach effective in teaching. As a result, students gain important needed knowledge and mould their personality according to high moral principles as desired in Christianity, making them



inspired leaders ready to transform their society and indeed the world. Moreover, it was found that Christian schools like Geojassi Institution involve parents and the community in the educational process. This creates a unified learning community where all participants have common goals and aspirations. A unified learning community with common goals and aspirations fosters a supportive environment where students, parents, and educators work collaboratively, enhancing the educational process. Such unity promotes shared responsibility, mutual understanding, and a sense of purpose, which are essential for developing well-rounded individuals and achieving collective success in education and societal transformation. This pedagogical approach, with its emphasis on the development of the spiritual component, creates a unique environment, helping to solve educational problems and develop students as whole individuals ready for active participation in life and service to society.

In conclusion, Korean secondary education is amid a dynamic transformation, striving to adapt to modern challenges and trends. Major trends such as the integration of technology, more flexible educational programmes, and a search towards personal development and spiritual values are acting as powerful drivers of development. However, at the same time as facing trends, challenges also emerge. The high cost of education, bullying, competition, inequality, conflicts between teachers and students or parents in access to educational resources leave their mark on students. In this context, Christian educational institutions can effectively meet the challenges and build an educational system that reflects the contemporary needs of society and the church and inspires students to develop deeply and comprehensively. Christian educational institutions can inspire students to develop deeply and comprehensively by fostering a holistic approach to education that integrates intellectual growth with moral, spiritual, and emotional development. This includes promoting critical thinking and academic excellence, instilling ethical values rooted in faith, encouraging empathy and community service, and supporting personal resilience and self-reflection. It can be concluded that the purpose of this study has been achieved. The influence of social, economic, cultural, and political aspects on the transformation of education in South Korea requires further research.

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