



Reimagining the Domestic Church: An Integrative Theological Framework for Family-Based Bible Education for Generation Z in Indonesia

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Abstract

This paper addresses the critical challenge of spiritual formation for Generation Z within Christian families in Indonesia, a demographic profoundly shaped by the confluence of global digitalization and distinct local socio-cultural values. The pervasive influence of digital technology presents an ambivalent reality: while offering unprecedented access to spiritual content and global faith communities, it simultaneously fosters potent tendencies toward hedonism, individualism, and a fundamental disruption of traditional intergenerational faith transmission mechanisms. Existing research in Christian education and practical theology often remains siloed, focusing either on formal institutional contexts like churches and schools or on generational studies, leaving a significant gap in understanding the family as the primary, dynamic locus for contextual and effective discipleship. This study employs an in-depth qualitative theological literature review and synthesis, critically engaging the foundational work of Robert Pazmiño on ontological foundations, Thomas Groome on shared praxis, and Amos Yong's pneumatological perspective, while integrating it with Binsen Sidjabat's local Indonesian pedagogical insights and generational research from the Barna Group. We argue that a robust, family-based biblical education model, which is both theologically sound and culturally contextualized, is not merely beneficial but essential for nurturing the resilient faith of digital-native Indonesian youth. The proposed integrative framework moves beyond prescriptive methods to offer a holistic paradigm that emphasizes relational authenticity, dialogic learning, the adaptive and redemptive use of digital tools, and the strategic leveraging of Indonesian collectivist values. The findings culminate in a practical, theologically-grounded model for families and churches, positioning parents as curators of spiritual exploration rather than mere instructors. The study concludes by highlighting the imperative for empirical validation and outlining specific avenues for further research, including cross-denominational case studies and digital ethnography.

Keywords: Christian religious education, digital discipleship, Family-based education, Generation Z, intergenerational ministry, spiritual formation.



Introduction

The opening decades of the twenty-first century have been characterized by a socio-technological revolution whose velocity and scope are unprecedented in human history. This revolution has fundamentally reconfigured the landscapes of communication, identity construction, community formation, and the very pursuit of meaning and spirituality. For Generation Z, broadly defined as the cohort born between the mid-1990s and the early 2010s, this hyper-connected, digitally-saturated environment is not a disruptive new frontier but the elemental and only world they have ever inhabited; they are its “digital natives” (Jatmiko et al., 2025; Prensky, 2001; Tari & Revilla, 2025). Within the intricate context of Indonesia, the world’s largest archipelago and fourth most populous nation, this global digital phenomenon collides and intertwines with a rich, complex tapestry of cultural norms, predominantly collectivist values that place a paramount premium on family harmony, communal identity, and respect for authority and elders (Hofstede, 2001; Mulder, 2011; Suardana et al., 2023). This powerful confluence creates a unique and potent set of challenges, tensions, and opportunities for Christian spiritual formation and discipleship.

The spiritual development and faith trajectory of Indonesian Gen Z is occurring at a particularly precarious and dynamic crossroads. On one hand, digital platforms and mobile technology provide unparalleled, instantaneous access to a vast universe of biblical teaching, global worship communities, theological resources, and apologetic content. A Christian teenager in a urban center like Surabaya or a smaller city like Manado can effortlessly stream an exegetical sermon from a renowned pastor in Jakarta, participate in a real-time virtual prayer meeting with believers from across the archipelago, or access online Bible commentaries that were once the preserve of seminary libraries. On the other hand, this very same digital ecosystem simultaneously and incessantly promotes a values system and worldview often profoundly at odds with core Christian teachings: instant gratification, the meticulous curation of idealized online personas, deeply entrenched moral relativism, a consumerist and à la carte approach to faith, and the fragmentation of attention (Barna Group, 2018; Darmawan, Diana, et al., 2024; Twenge, 2017). Gen Z is facing a great challenge in relation to social media, the online personas, which is the pressure to compare oneself with others and to present a perfect self-image (Mary, 2025). This inherent ambivalence defines their daily lived experience and spiritual journey.

Concurrently, the traditional bastions of religious socialization and faith transmission—the local church congregation and Christian schools—remain vital institutions, yet they are increasingly perceived as necessary but insufficient alone (Hendrawan et al., 2023). Formal religious education programs within these structures often struggle to bridge the growing chasm between abstract doctrinal instruction and the visceral, experiential, and often chaotic realities of young people’s daily lives (Dean, 2010; Pazmino, 2008; Pazmiño, 2025). The one or two hours spent in structured church activities each week are inevitably drowned out by dozens of hours engaged with algorithmic social media feeds, immersive online gaming worlds, peer network dynamics, and the pervasive narratives of global popular culture.

This stark imbalance necessitates a critical re-examination and a strategic reclamation of the most ancient and fundamental unit of discipleship described in Scripture: the family (Deuteronomy 6:4-9; Ephesians 6:4). In general, the time a person spends at home or with their family is greater than the time spent at church or school. More times provides greater opportunities to influence and educate. As family is the first place where man got educated. As stated by Saerang that family is the first place where a child gains life experience (Saerang, 2025).



The Christian family, historically and theologically conceptualized as the “domestic church” (*ecclesia domestica*), holds the latent potential to be the most consistent, influential, and authentic context for holistic faith formation (Objantoro et al., 2022; Pape, 2021; Stonehouse, 1998). It is within the daily, unvarnished rhythms of family life—through shared meals, conversations, conflicts, and celebrations—that faith can be organically modeled, honestly questioned, and practically embodied in a setting of relational security.

However, contemporary Indonesian Christian families are themselves experiencing unique and unprecedented stresses in this new digital age. Parents, who are largely “digital immigrants” (Han et al., 2023; Hendrawan et al., 2023; Prensky, 2001), often feel profoundly ill-equipped, anxious, and overwhelmed in their attempts to navigate the technological and cultural terrain their children inhabit with intuitive, native fluency (White, 2014). This frequently leads to a significant intergenerational disconnect and communication breakdown, where spiritual leadership is either abdicated out of a sense of inadequacy or ignored by youth who perceive it as irrelevant to their world (Sidjabat, 2025).

This paper is therefore driven by the core thesis that existing, siloed models of Christian education and family ministry have not adequately addressed the synergistic and compounded challenges of rapid digitalization, profound generational shift, and the specific socio-cultural dynamics of Indonesian families. A critical review of the literature reveals that much of the influential work on Christian education and family ministry emerges from Western, individualistic contexts, whose underlying assumptions and proposed solutions do not directly or effectively translate to the collectivist, relational, and hierarchical social structures prevalent in Indonesia (Jayadi et al., 2022; Sidjabat, 2020b).

For instance, the Kalimantan Kenyah tribe’s culture has a rule of family eat meals together. As mentioned by Conley (1973) and Mary and Udau (2025), that in Kalimantan Kenyah tribe, families are the basic building blocks of community society. There is a critical and urgent need for a consciously contextualized approach.

Furthermore, while seminal theological works explore the doctrine and role of the Holy Spirit in human formation (Yong, 2011), and foundational educational theories outline principles of shared praxis and experiential learning (Groome, 2011), these vital streams of thought have not been comprehensively integrated, synthesized, and applied to the specific task of family-based Bible education for Indonesian Gen Z.

This research seeks to fill this identified void by constructing a robust integrative framework. The central research question guiding this inquiry is: What constitutes an effective, theologically-grounded, and culturally-contextualized family-based Bible education model for fostering the mature spirituality and resilient Christian character of Generation Z in Indonesia amidst the complex dynamics of the digital age?

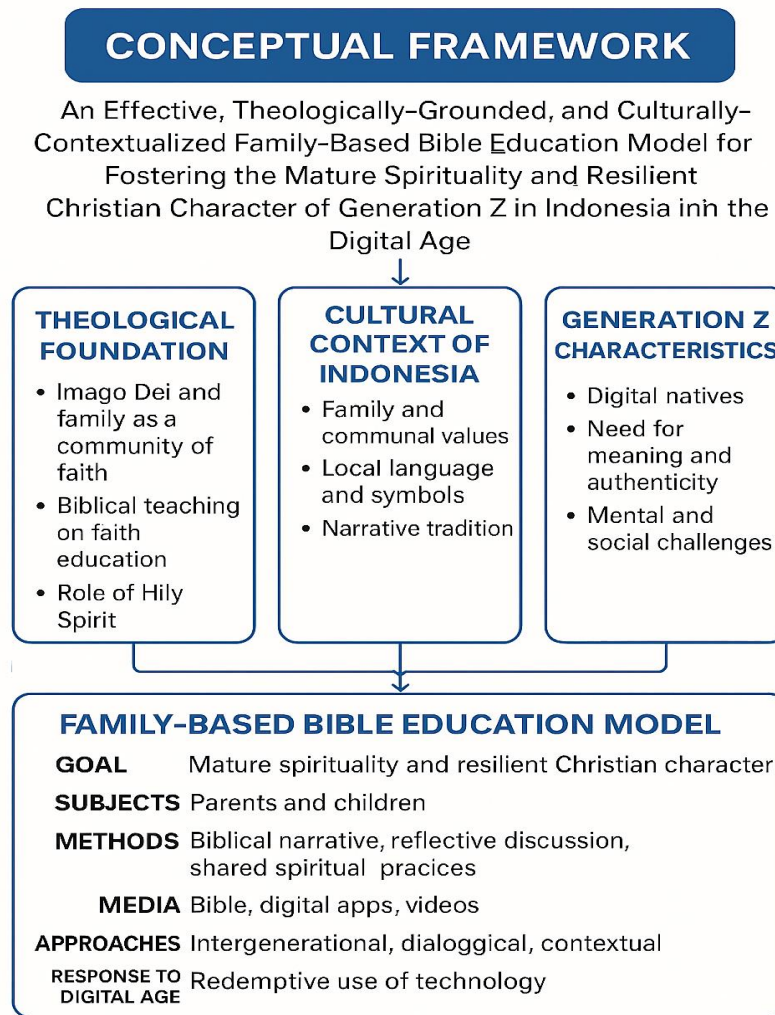


Figure 1 – Conceptual Framework (Author’s own, 2025)

The significance of this study is fourfold. Firstly, it provides a timely, reasoned, and pastoral theological response to a pressing and widespread concern within Indonesian Christianity regarding the faith retention and development of its youth. Secondly, it contributes meaningfully to the academic field of practical theology by demonstrating a method for integrating global theological discourse with deep local cultural wisdom and generational analysis. Thirdly, it offers a practical, actionable framework for parents, church leaders, and Christian educators to empower the next generation of Indonesian believers to navigate their world with faith and discernment.

Finally, it outlines a clear agenda for subsequent empirical research. This paper will proceed by conducting a thorough review of the relevant literature, outlining its methodological approach in detail, presenting and explicating the synthesized theological framework, discussing its broader implications, and suggesting specific directions for future research.



Literature Review

The scholarly landscape that informs and surrounds this research is notably multifaceted, spanning the disciplines of theology, education, sociology, generational studies, media theory, and cultural anthropology. A critical, systematic review of this corpus reveals both foundational insights that provide essential building blocks and significant conceptual and contextual gaps that this study aims to address. The existing body of work can be categorized into several interconnected key areas.

Foundational Theories of Christian Education provide the necessary theological and pedagogical bedrock for any model of faith formation. Robert Pazmiño (2008), in his seminal work *Foundational Issues in Christian Education*, establishes a comprehensive and rigorous theological framework for the entire educational endeavor. He argues persuasively that truly effective Christian education must be intentionally rooted in the nature and character of the triune God and must consciously address the ontological (the nature of reality), epistemological (the nature of knowledge), and axiological (the nature of values) foundations of the Christian faith. His work is indispensable for ensuring theological depth and integrity. However, it operates at a high level of theoretical generality, requiring deliberate and careful contextual application to specific settings like the Indonesian Christian family, which operates with its own unique cultural codes.

Complementing Pazmiño's foundational approach, Thomas Groome (2011), in *Christian Religious Education: Sharing Our Story and Vision*, offers a dynamic and engaging methodology known as "Shared Christian Praxis." This approach involves a structured five-movement process where participants actively engage in critical reflection on their own lived experience ("the present action") in ongoing dialogue with the broader "Christian Story and Vision." This dialogic, experiential, and participatory model is highly relevant for engaging a generation that values authenticity, agency, and practical relevance over passive reception. However, a notable limitation is that Groome's primary focus is on the communal setting of the church congregation or the classroom, not the intimate, daily, and often unstructured dynamics of the family unit, where power dynamics, emotions, and relationships play out differently.

The Crucial Role of the Family in Faith Transmission has been well-argued by a lineage of scholars. John Westerhoff III (2012), in his classic text *Will Our Children Have Faith?*, offers a potent critique of an over-reliance on instructional schooling models of faith formation. He advocates compellingly for a faith community that nurtures through immersion, ritual, tradition, and authentic participation in a "community of memory." Similarly, Catherine Stonehouse (1998) in *Joining Children on the Spiritual Journey* emphasizes the importance of understanding child development and, crucially, respecting children as active, meaning-making participants in their own spiritual journey rather than merely passive recipients of adult dogma. A significant limitation of these otherwise valuable works, however, is their temporal and cultural context; they were largely conceived before the pervasive, transformative influence of the internet and social media reshaped childhood and adolescence, and their cultural context is predominantly North American and individualistic.

This Western individualistic bias is a critical point of divergence that must be acknowledged. Western individualistic bias prioritizes the autonomous self over communal identity, creating a cultural and theological divergence that must be recognized to avoid imposing individual centered frameworks on contexts where collective values are central. The Indonesian context, with its strong collectivist and hierarchical cultural dimensions (Hofstede, 2001; Mulder, 2011), requires a different analytical and applicative lens. The work of Indonesian theologian and educator Binsen



Sidjabat becomes essential here. In *Strategi Pendidikan Kristen* (Sidjabat, 2020b) and *Membangun Pribadi Unggul* (2021), Sidjabat provides a valuable local perspective on Christian education principles, emphasizing character building, ethical formation, and the development of a “superior personality” grounded in Christian values. Yet, his focus tends to be on formal pedagogical strategies within educational institutions, leaving the informal, daily, and often mundane practices of the family—the primary site of cultural reproduction—relatively underexplored in relation to contemporary digital pressures.

Understanding the Subject: Generation Z is paramount to this endeavor. Comprehensive research by the Barna Group (Barna Group, 2018), in projects like *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation*, provides crucial data-driven insights into the first truly post-Christian generation. Their findings characterize Gen Z as pragmatic, visually literate, digitally-integrated (“phigital”), experience-oriented, deeply concerned with justice and authenticity, and often skeptical of large institutions, including the church. They are not necessarily anti-faith but often operate with a “MTD” (Moralistic Therapeutic Deism) framework and demand a faith that is tangibly lived out and makes a visible difference (Smith & Denton, 2009). While this profile has global consistencies, it must be carefully interpreted and nuanced through the specific values and social pressures of Indonesian youth, who may balance these individualistic traits with a stronger sense of familial duty, community obligation, and respect for authority (*tata krama*) (Sidjabat, 2020a, 2025).

The Digital Dimension adds another complex layer of analysis. Heidi Campbell’s (2020) extensive work in *Digital Creatives and the Rethinking of Religious Authority* explores how digital technology is not merely a neutral tool but a culture that actively reshapes how religious authority is constructed, perceived, and negotiated. For Gen Z, authority is often decentralized, networked, and earned through authenticity and engagement rather than being automatically bestowed through institutional position or age. Pete Ward (2008), in *Participation and Mediation*, examines the deeply participatory nature of digital religious engagement, suggesting that youth often experience faith through doing and creating online. These studies are immensely insightful for understanding the new digital landscape. However, their focus is primarily on digital communities, online networks, and individual users, often overlooking the family as a primary social unit that is itself being transformed and pressured by these same technological forces.

Finally, the theological work of Amos Yong (2011) offers a vital and often missing pneumatological perspective. In *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination*, Yong explores the role of the Holy Spirit in all areas of life and creation, including culture and technology. This provides a robust theological foundation for seeing digital spaces not as inherently secular or threatening territories to be avoided but as potential arenas for the Spirit’s common and special grace, as “the earth is the Lord’s, and everything in it” (Psalm 24:1). This concept of a “pneumatological imagination” is crucial for equipping a generation that lives a significant portion of its life online and for moving parental approaches from fear-based restriction to discernment-based engagement.

Synthesizing this extensive literature reveals a clear and significant gap: there is no comprehensive, integrative model that seamlessly brings together 1) foundational Christian education theory (Pazmino, 2008), 2) a practical pedagogical method (Groome, 2011), 3) a pneumatological theology of technology and culture (Yong, 2011), 4) the empirically-observed characteristics of Generation Z (Barna Group, 2025), and 5) the specific socio-cultural values of Indonesian family life (Sidjabat (2019), Hofstede (2001)). These domains have largely been treated in isolation. This study seeks to construct a holistic model that bridges these disparate yet



deeply interconnected areas, creating a responsive, contextualized, and practical approach to family-based Bible education for a pivotal moment in Indonesian Christianity.

Theoretical Framework and Methodology

This research is consciously situated within the evolving field of practical theology, which seeks to critically reflect on religious praxis in light of theological sources (Scripture, tradition, reason, experience) and, conversely, to allow lived experience to interrogate theory, ultimately developing refined, actionable models for faithful action in the world (Browning, 1991; Osmer, 2008). The study employs a qualitative theological literature review and synthesis as its primary methodological approach. This design is expressly chosen not to generate new primary empirical data at this stage, but to systematically analyze, synthesize, and integrate existing knowledge from diverse theological, educational, sociological, and cultural fields into a novel, coherent, and practical theoretical framework that is directly responsive to the identified problem (Jesson et al., 2011; Snyder, 2019).

The population of concern—the specific context to which this study seeks to speak and ultimately be applied—is urban and suburban Christian families in Indonesia from a variety of denominational backgrounds (e.g., Reformed, Pentecostal, Methodist, Lutheran) with members belonging to Generation Z (approximately ages 12-25 at the time of writing). The primary “data” for this literature-based research are the key concepts, arguments, and models drawn from a purposively selected body of scholarly work. The inclusion criteria for literature were rigorously defined: 1) works that address the foundational principles, philosophy, and theology of Christian or religious education; 2) literature focused specifically on family ministry, faith transmission in the home, and parenting; 3) studies on the sociological, psychological, and spiritual characteristics, habits, and worldviews of Generation Z; 4) theological and sociological works relevant to technology, digital culture, and media ecology; and 5) theological, anthropological, and educational works focused on the Indonesian cultural context.

To ensure academic rigor, credibility, and validity, the study utilizes source triangulation, deliberately drawing from a wide range of disciplines (theology, education, sociology, cultural studies, media studies) to cross-verify emerging themes, challenge assumptions, and build a robust, multi-dimensional framework (Denzin, 2017; Flick, 2017). Furthermore, the emerging synthesized framework was subjected to a form of expert validation through focus group discussions (FGDs). These FGDs function as supplementary expert validation. Two separate FGDs were conducted: one with five theology lecturers from Indonesian seminaries specializing in Christian education and practical theology, and another with three senior pastors actively involved in youth and family ministry in large urban churches in Jakarta, Bandung, and Surabaya. These FGDs, guided by a semi-structured protocol, served to test the relevance, coherence, practical applicability, and perceived potential effectiveness of the synthesized model within the target Indonesian context, thereby grounding the theoretical construction in the wisdom and experience of frontline practitioners. The limitations of the FGDs lie in the participants’ specific background as Christian education and practical theology lecturers and local church pastors, which may restrict the perspectives to those professional contexts.

The analytical process followed established protocols for thematic synthesis and involved a continuous iterative cycle of (Braun & Clarke, 2006; Thomas & Harden, 2008):

1. Familiarization: Deep immersion in and repeated reading of the selected texts.



2. Identifying Initial Codes: Systematic generation of concise codes across the entire literature set (e.g., “dialogic learning,” “digital native identity,” “collectivist constraint/opportunity,” “pneumatological imagination,” “relational authority”).
3. Collating Codes into Potential Themes: Grouping related codes into broader candidate themes that capture something important about the data in relation to the research question.
4. Reviewing and Refining Themes: Checking if the themes work in relation to both the coded extracts and the entire dataset, leading to the creation of a thematic map.
5. Defining and Naming the Overarching Themes: Developing a detailed analysis of each theme, determining its essence and scope, and selecting vivid, accurate names that capture the theme’s essence. These themes form the pillars of the final integrated framework.

The theoretical framework itself is an integrative synthesis of four primary, interdependent pillars:

1. Pazmiño’s Theological Foundations: Provides the non-negotiable theological *content* and ultimate *purpose* of Christian education—to know God truly and to be progressively formed into the likeness of Christ within community.
2. Groome’s Shared Christian Praxis: Provides the dynamic methodological approach for *how* learning should happen—through a recursive cycle of critical reflection on lived experience and engagement with the Christian Story and Vision.
3. Yong’s Pneumatological Perspective: Provides the essential theological *lens* for *where* this formation happens—recognizing the Spirit’s pervasive presence and activity in all of culture and creation, including digital spaces, thereby sanctifying them as potential sites for learning and divine encounter.
4. Sidjabat’s and Hofstede’s Contextual Insights: Provide the indispensable cultural *filter* that shapes the *application and expression* of the model, ensuring it resonates with and leverages Indonesian values of community, harmony, relationality, and respect, rather than working against them.

This methodology is rigorous and appropriate for constructing a theoretical model. It does not produce empirically testable hypotheses in this phase but rather generates a theoretically sound, critically informed, and practitioner-validated framework that is now ripe and necessary for future empirical testing through case studies, ethnography, or participatory action research in actual Indonesian Christian households.

Findings: Toward an Integrated Model of Family-Based Bible Education

The meticulous synthesis of the literature, combined with validation and refinement through expert FGDs, resulted in the identification of four core, interconnected components that are essential for constructing an effective, holistic family-based Bible education model for Generation Z in Indonesia. These components are not merely a list of best practices but form a coherent, interdependent ecosystem of formation.

The Primacy of Relational Authenticity Over Didactic Instruction

The research overwhelmingly indicates that for Generation Z, the medium is inherently part of the message; the messenger is inseparable from the message. They are highly adept, almost intuitively, at detecting hypocrisy, performance, and inauthenticity, and they value genuine relational connection far above religious expertise delivered in an impersonal or authoritarian manner (Barna Group, 2018; Powell & Clark, 2011). This finding fundamentally challenges traditional, hierarchical, lecture-based models of parental teaching that were common in previous generations. The proposed model emphasizes that the parent’s primary role is not that of a flawless biblical scholar or a perfect moral exemplar, but rather that of a trusted guide, a humble fellow traveler, and a curator of a safe spiritual environment (Rante Salu et al., 2025). Spiritual



formation occurs most powerfully through trusting, secure relationships where doubts can be openly expressed, difficult questions can be explored without fear of judgment or simplistic answers, and faith is witnessed as a dynamic journey rather than a static possession (Han et al., 2023). This aligns perfectly with Groome's (2011) concept of mutual dialogue and finds strong support in Indonesian cultural values that emphasize family closeness, warmth, and mutual support. For example, a parent sharing their own ongoing struggles with understanding a certain biblical text or living out a particular command during a family devotion is far more impactful and formative than delivering a perfectly crafted, pre-packaged sermonette. This authenticity builds the relational bridge across which truth can travel.

Dialogic and Experiential Learning Through Shared Christian Praxis.

This finding involves the direct and practical application of Groome's (2011) methodological framework to the family context. It suggests that effective family Bible education must be a participatory, collaborative activity rather than a passive, monological reception of information. As stated by a senior pastor at a Pentecostal local church in a metropolitan city stated, practices such as family prayer and reflective discussions between parents and children can be means for shaping children's character and spirituality. The model proposes an adaptable rhythm of learning that can be integrated into family life, involving five movements: 1) Naming Present Action: Intentionally naming and articulating present life experiences (e.g., "How did it feel when you saw that viral video on social injustice?" or "What was going through your mind during that conflict with your friend online?"); 2) Critical Reflection: Reflecting critically on those experiences in light of peer pressure, digital culture, and personal assumptions; 3) Accessing the Christian Story: Accessing and engaging with the relevant Christian Story and Vision through the biblical text, using diverse methods (reading, watching a video, listening to a song); 4) Dialectical Dialogue: Engaging in a genuine dialogue where the family's story and the Christian Story interrogate and illuminate each other; and 5) Lived Response: Making a specific, practical commitment to a lived response in attitude and action. This could look like a family discussing the parable of the Good Samaritan (Luke 10:25-37) and then collectively deciding to research and volunteer at a local shelter for a month, or to create a budget to support a specific justice cause, thus connecting the biblical narrative directly to embodied action and moving beyond abstract knowledge to practical discipleship.

A Pneumatological Approach to Digital Culture and Context

A key original contribution of this model is its deliberate application of Amos Yong's (2011) theology to the domestic sphere. Instead of viewing digital technology and popular culture through a primarily defensive or fearful lens—as merely a threat to be managed, controlled, or eliminated—the framework encourages families to adopt a "pneumatological imagination." This involves cultivating a habit of looking for where the Spirit of God (the Spirit of truth, creativity, justice, and community) might already be at work within digital culture and to engage with it redemptively and critically. This approach moves parents from a stance of control and restriction to one of curated engagement and guided discernment. For instance, rather than simply banning social media or gaming, a parent could co-explore with their teen a faith-based content creator on TikTok or YouTube, critically discussing the theology, authenticity, and effectiveness of their message. They could play a video game together and discuss the narratives of good and evil, sacrifice and redemption, or community and isolation that the game presents. This approach theologically sanctifies the digital space as a potential locus for spiritual conversation, discernment, and even encounter, acknowledging the Spirit's presence in all creation and empowering families to "take every thought captive to make it obedient to Christ" (2 Corinthians



10:5) in the digital realm, rather than retreating from it. A senior pastor stated that parents can invite their children to watch digital content together and engage in discussion about it.

Cultural Contextualization: Embedding Faith in Indonesian Family Identity

The model is deliberately designed not as a Western import but as a framework filtered through the specific collectivist and hierarchical values of Indonesian society (Hofstede, 2001; Sidjabat, 2020b). It seeks to leverage the cultural strength of family harmony (*kerukunan keluarga*), mutual assistance (*gotong royong*), and respect for parents and elders (*hormat kepada orang tua*) as assets for discipleship, rather than seeing them as obstacles to be overcome. The collective identity of the family provides a natural and powerful container for shared spiritual practices. This includes regular shared meals (*makan bersama*), collective prayer times (*doa keluarga*), celebrating religious holidays and rites of passage together, and even participating in social service or church activities as a family unit. In this model, parental authority is exercised not through authoritarianism (*otoriter*) but through earned wisdom, loving guidance (*bimbingan*), and authentic relationship, which aligns with the cultural expectation of respect while simultaneously meeting the Gen Z desire for genuine, non-hypocritical relationship (Hendrawan et al., 2023). The family unit itself becomes a living microcosm of the church, a true “domestic church” (*ecclesia domestica*) where faith is not a separate subject to be studied but is woven into the very fabric of daily life, identity, and relationship, reflecting the Indonesian cultural value of integralism (Pape, 2021; Stonehouse, 1998).

Discussion

The findings and the resulting integrative model presented in this study carry significant and wide-ranging implications for theological discourse, educational practice, ecclesial strategy, and further research. They both confirm and substantially extend existing conversations within the fields of Christian education, family ministry, and contextual theology.

Theologically, this model serves to reinforce and practically apply the classic doctrine of the Holy Spirit’s immanence and active presence throughout creation (Psalm 139:7; Jeremiah 23:24). By integrating Yong’s (2011) pneumatology into the heart of a discipleship model, it argues forcefully against a latent Gnostic or sacred-secular dualism that would instinctively cede digital culture and popular media to the realm of the non-spiritual or inherently corrupt. It proposes a robust theology of creation and common grace that sees all of life, including the digital, as a potential sacrament—a place where God’s grace, truth, and character can be communicated, discerned, and experienced. This equips and empowers Christian parents to approach their daunting task not primarily with a posture of defensive fear and restriction but with one of hopeful discernment, curiosity, and intentionality, actively looking for “the Spirit of creation” at work in new creations and seeking to engage redemptively.

In practical terms, the findings necessitate a significant paradigm shift for many Indonesian churches, Christian schools, and parents. The role of the church must expand from being primarily a provider of age-segregated programs (children’s church, youth group) to being a strategic equipper and resourcer of parents, who are *the primary disciples* (Deuteronomy 6:7; Ephesians 6:4). This requires churches to develop and implement intentional training modules and ongoing support groups for parents that move beyond traditional parenting advice to specifically address: how to lead open-ended, dialogic Bible discussions; how to cultivate and model a vibrant, authentic, and humble personal faith; how to engage with digital culture and social media alongside their children with wisdom; and how to create a spiritually formative home environment (Darmawan, Tanhidy, et al., 2024; Emina, 2023; Salu, 2022). For parents, the immense pressure



to have all the answers is alleviated and replaced by the biblical call to pursue a authentic, loving relationship and to embark on a shared journey of discovery and discipleship with their children, learning from them even as they guide them. In facing the challenges of dysfunctional families, single parent households, and interfaith family contexts, the church must broaden its role as a strategic equipper by providing communal support, practical resources, and spiritual mentoring can be addressed without neglecting the primary calling of parents as the faith educators of their children.

The study's strong emphasis on deep cultural contextualization is one of its most critical contributions to global practical theology. It demonstrates convincingly that effective ministry models cannot be simply transplanted from one context (e.g., North America) to another (e.g., Indonesia) without thoughtful, critical adaptation that accounts for fundamental cultural differences like the individualism-collectivism spectrum. The Indonesian values of collectivism, harmony, and respect, when viewed through a theological lens, are not obstacles to individual faith to be overcome but are themselves potential gifts from God to be leveraged for the sake of the gospel and community formation. This approach provides a valuable blueprint for how other non-Western contexts in Asia, Africa, and Latin America might similarly engage in this critical task of contextualization, honoring both the universality of the gospel and the particularity of local cultures.

A primary limitation of this study, as openly acknowledged, is its theoretical and constructionist nature. The proposed model, while informed by extensive literature and validated by practitioner insight, remains a conceptual construct awaiting empirical validation. Its effectiveness, applicability, and potential challenges in the messy, complex, and time-pressured reality of actual family life are yet to be measured and documented. This limitation, however, does not invalidate the model; rather, it directly points to the urgent need for and the clear direction of the next phase of research, as outlined below.

Furthermore, the model may face practical challenges in its application across the vast and diverse socioeconomic, educational, and denominational spectrum of Indonesian Christianity. The prescribed practices, particularly those related to digital engagement, may assume a certain level of digital access, literacy, economic stability, and even family structure (e.g., two-parent households) that is not universal. Future iterations and applications of this model will need to develop specific adaptations and support mechanisms for families in rural areas with limited internet access, from lower economic backgrounds, or from non-traditional family structures.

Conclusion and Recommendations

This paper has argued that the urgent task of spiritual formation (the intentional and holistic process by which children and youth are nurtured into Christ-likeness) for Generation Z in Indonesia requires a deliberate, theologically robust, and culturally intelligent reclamation of the family as the primary locus for discipleship. The pervasive and multifaceted challenges of digitalization, generational disconnect, and globalized culture cannot be adequately addressed by institutional church programs and school-based religious education alone. The proposed integrated model—synthesizing the theological foundations of Pazmiño, the pedagogical method of Groome, the pneumatological lens of Yong, and the cultural insights of Sidjabat and Hofstede—offers a coherent, holistic framework for empowering Indonesian Christian families for this critical task. It consciously prioritizes relational authenticity over rote instruction, dialogic praxis over passive learning, redemptive engagement over fearful rejection of digital culture, and intentional cultural contextualization over imported, one-size-fits-all formulas.



The conclusion of this theoretical study is not an end point but a vital beginning. It serves as a foundational platform and a catalyst for essential future research. To move from theory to practice, and from construction to validation, the following research avenues are critically recommended:

First, empirical case study research is urgently needed. This involves selecting multiple Indonesian Christian families from various denominations, socioeconomic backgrounds, and regions and collaboratively implementing the principles of this model over an extended period (e.g., 6-12 months). Through in-depth interviews, participatory observations, audio/video journals, and document analysis, researchers could gather rich qualitative data on the model's real-world effectiveness, the challenges faced by families, the necessary adaptations, and the observable outcomes in the spiritual lives of both parents and youth.

Second, digital ethnography would provide a deeper, more nuanced understanding of how faith and spirituality are already being discussed, formed, challenged, and expressed in the digital spaces that Indonesian Gen Z naturally inhabits (e.g., Instagram, TikTok, WhatsApp groups, online gaming communities). Studying the language, interactions, and content shared within these spaces could yield invaluable insights for refining the digital engagement component of the model and making it even more relevant. Third, quantitative survey research could be conducted on a larger scale to establish broader correlational relationships between specific family practices (e.g., frequency of dialogic Bible reading, parents' approach to digital mentorship, shared service activities) and measures of spiritual health, resilience, faith ownership, and ethical reasoning in Gen Z individuals. This could help identify which specific practices have the strongest statistical relationship with positive outcomes.

The task of nurturing the faith of the next generation is a sacred imperative entrusted to the whole church. For the church in Indonesia, and indeed globally, it is a task that must begin in the home. By equipping families with a robust, contextual, and practical theological model, the church can step confidently into the digital age, not as a retreating fortress fearful of the world, but as a vibrant, growing, and discerning community of faith, hope, and love, ready to meet its children in the world they actually live in and to guide them towards a mature and lasting faith in Christ.

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