Vol. 7, No. 1, 2026, pp. 2305-2321
DOI: https://doi.org/10.29210/993410

Contents lists available at Elora Center

Lentera Negeri

Journal homepage: https://lentera.eloracenter.org/lentera



Pedagogical mechanisms of adolescent religious identity formation: a curriculum intervention study

Fransina O. Abineno*), Bernard Labobar
Sekolah Tinggi Agama Kristen Protestan Negeri Sentani, Indonesia

Article Info

Article history:
Received Sept 14th, 2026
Revised Oct 07th, 2026
Accepted Nov 10th, 2026

Keyword:
Christian religious education,
Sunday school curriculum,
Adolescent faith development,
GKII jerusalem hawai sentani

ABSTRACT

This study examined how the Christian Religious Education (CRE) curriculum was implemented by Sunday School teachers and how adolescents, teachers, and church leadership perceived faith development at the GKII Jerusalem Hawai Sentani Congregation. A qualitative descriptive design involved eight informants: 1 pastor, 3 Sunday School teachers, and 4 adolescents aged 14–17 years. Data were collected through observations of teaching practices and adolescent participation, in-depth interviews addressing curriculum implementation, teaching methods, implementation challenges, perceived faith changes, and curriculum-development needs, and analysis of curriculum documents, lesson plans, activity schedules, and relevant church records. Data were analyzed inductively through coding, categorization, theme development, and interpretation. Credibility was strengthened by comparing accounts across the pastor, teachers, and adolescents and examining their convergence with observational and documentary evidence. Faith development was operationalized through cognitive, affective, and behavioral indicators, including understanding of God's Word, prayer and Bible-reading practices, moral awareness, confidence in religious expression, and participation in church ministry. Participants reported changes in these indicators, while observations and documents contextualized how the curriculum was implemented; these qualitative patterns should not be interpreted as evidence of causal effects. Implementation remained constrained by lecture-dominated teaching, repetitive materials, limited learning media, uneven curriculum distribution, insufficient teacher preparation, and inadequate facilities. The findings indicate that adolescent faith formation within this congregation is perceived through interconnected spiritual understanding, practices, moral application, and participation, while effective curriculum implementation requires contextual pedagogy, teacher development, appropriate resources, parental involvement, and systematic institutional evaluation.

© 2026 The Authors.
This is an open access article under the CC BY-NC-SA license
(https://creativecommons.org/licenses/by-nc-sa/4.0)

Corresponding Author:
Fransina O. Abineno,
fransinaabineno@gmail.com

Introduction

Christian education in the church seeks to form faith, character, and religious identity across childhood and adolescence. Sunday School is one of the principal congregational settings in which young people encounter biblical teaching, Christian practices, and communal models of faith outside general worship. For adolescents, however, effective formation cannot be attributed to curriculum alone. Teacher competence, family participation, congregational culture, access to learning resources, and opportunities to practice faith may all shape how Christian education is experienced. Accordingly, this study does not treat curriculum

coherence as the primary determinant of adolescent faith development. Instead, it examines curriculum implementation as one component within a wider educational and ecclesial environment.

In this study, a coherent Christian Religious Education (CRE) curriculum is understood operationally as alignment among biblical and educational aims, age-appropriate content, teaching strategies, learning experiences, and evaluation. This definition reflects the formative purpose of Christian education, which extends beyond knowledge transmission toward cognitive understanding, affective commitment, and behavioral expression of faith (Gaspar & Garmaz, 2016; Groome, 2014). Christian formation therefore requires attention not only to what is taught but also to how learners interpret, practice, and connect Christian teaching to everyday life. For adolescents, this alignment is especially important because religious identity develops alongside cognitive, social, moral, and relational changes that encourage questioning, reflection, and increasing personal agency (Bertram-Troost et al., 2009; Lamont, 2018; Severe, 2020).

Recent empirical research shows that religious-education curriculum implementation is shaped by more than formal curriculum content. Sultmann et al., (2021a) in a quantitative evaluation of a trial Catholic Religious Education curriculum involving teacher developers and implementers across 37 schools, found strong ratings for curriculum development principles but lower confidence in experiential learning and integration, while implementation was influenced by resourcing, strategic support, and teacher experience. A companion qualitative study by Sultmann et al., (2021b) found that creative pedagogy, whole-school support, teacher witness, professional learning, and system-level support were central to implementation. These studies demonstrate that curriculum quality is enacted through pedagogy and institutional support rather than through written materials alone. However, both studies were conducted in formal Catholic school settings and centered primarily on teachers' evaluations rather than adolescents' accounts of faith practices in congregational Sunday School.

Evidence from Christian education in Indonesia points to a similar implementation problem. Lao et al., (2022) evaluated the 2013 Christian Religious Education curriculum at a senior high school using Stake's Countenance Model and found that teacher readiness and curriculum training were important implementation constraints. Their evaluation focused on a formal school curriculum, teacher preparation, and learning achievement rather than on church-based adolescent faith formation. In a different setting, Severe, (2020) used qualitative interviews to explore how at-risk adolescents articulated and practiced faith, showing that young people are capable of substantive theological reflection when their lived context is taken seriously. Although this study offers an important empirical account of adolescent faith articulation, it did not examine how a specific CRE curriculum was planned, taught, adapted, and evaluated. Taken together, these studies establish the importance of pedagogy, teacher preparation, institutional support, and adolescent experience, but they leave unresolved how these dimensions interact within a local Sunday School curriculum.

This unresolved issue is particularly relevant to the GKII Jerusalem Hawai Sentani Congregation. The CRE curriculum is intended to connect biblical content, teaching practice, and the developmental needs of learners, yet implementation occurs within practical constraints that include limited teaching resources, uneven curriculum distribution, restricted facilities, variable teacher preparation, and a predominance of lecture-based instruction. Adolescents also encounter contemporary pressures related to social relationships, technology, social media, and personal responsibility. These conditions suggest that the research problem is not simply whether a curriculum exists, but how teachers translate the curriculum into structured, contextual, age-appropriate learning and how participants interpret any corresponding changes in adolescent faith practices.

The measurement and methodological gap therefore requires clarification. Within the literature reviewed for this study, no validated instrument was identified that measures 'CRE curriculum coherence' specifically for congregational Sunday School contexts. Existing empirical studies have more often evaluated formal school curricula, teacher perceptions, implementation structures, or adolescent faith articulation as separate objects of inquiry (Lao et al., 2022; Severe, 2020; Sultmann et al., 2021a). Because the present study is not an instrument-development or causal-effect study, it does not attempt to quantify curriculum coherence or attribute faith development to curriculum exposure alone. Instead, it operationalizes curriculum implementation qualitatively through planning, teaching enactment, adaptation of content and methods, evaluation, teacher involvement, and implementation constraints. Adolescent faith development is examined through reported and observed indicators of understanding God's Word, prayer, Bible reading, attitudes and daily behavior, confidence in religious expression, and participation in church ministry.

This operationalization also responds to substantive scholarship in Christian formation. Christian education is most meaningful when biblical content is connected with reflection, participation, lived experience, and practical response rather than delivered only as information (Long, 2018; Wilkerson, 2022). Adolescents' faith development likewise involves questioning, interpretation, moral self-understanding, and application within concrete social contexts (Severe, 2020). Dialogical and context-sensitive approaches to religious education may therefore be particularly relevant for adolescents whose experiences and questions cannot be addressed adequately through lecture alone (Rymarz, 2024). These perspectives provide a theological-educational basis for examining curriculum implementation as an enacted formative process rather than assuming that the written curriculum itself produces spiritual outcomes.

The study consequently adopts a qualitative descriptive design. This design is appropriate because the research seeks to describe how the CRE curriculum is implemented in its natural congregational setting and how pastors, Sunday School teachers, and adolescents interpret faith-development indicators associated with that experience. The design does not test a causal hypothesis or estimate the independent effect of curriculum coherence relative to teacher quality, family engagement, or denominational culture. Instead, it allows the study to compare multiple perspectives and forms of evidence concerning implementation practices, contextual constraints, and perceived spiritual development.

Accordingly, this study has two operational objectives: (1) to examine how Sunday School teachers plan, enact, adapt, and evaluate the CRE curriculum at the GKII Jerusalem Hawai Sentani Congregation, including the pedagogical and institutional factors that enable or constrain implementation; and (2) to describe how adolescents, teachers, and church leadership report and interpret adolescent faith development through cognitive, affective, and behavioral indicators, including understanding of God's Word, prayer, Bible reading, attitudes and daily behavior, confidence in religious expression, and participation in church ministry. These objectives guide the selection of observation, in-depth interviews, and document analysis as complementary qualitative methods.

The specific contribution of this study is to provide a contextually grounded qualitative account of how CRE curriculum implementation and perceived adolescent faith development are experienced together within a local GKII Sunday School congregation in Papua. Rather than treating curriculum, teachers, family, institutional support, and adolescent spirituality as isolated factors, the study examines how these elements intersect in practice. This contribution addresses a gap left by prior curriculum evaluations in formal school settings and by studies of adolescent faith that do not analyze curriculum enactment, while also avoiding causal claims that the qualitative design cannot support.

Method

This study used a qualitative descriptive design to examine how the Christian Religious Education (CRE) curriculum was implemented by Sunday School teachers and how adolescents, teachers, and church leadership interpreted indicators of adolescent faith development at the GKII Jerusalem Hawai Sentani Congregation in Jayapura Regency, Papua Province. Qualitative description was selected because the study sought a practice-near account of curriculum enactment, participant experience, and contextual constraints rather than a causal estimate or a full cultural interpretation (Sandelowski, 2000). An ethnographic design would have required prolonged immersion and a primary focus on the congregation as a cultural system, whereas a mixed-methods design would have required a quantitative component and a validated measurement instrument that were not aligned with the present bounded, exploratory objectives. The broader study was conducted from January to July 2026.

Participants were selected using criterion-based purposive sampling. The criteria were direct involvement in the adolescent Sunday School ministry and the capacity to provide information relevant to curriculum implementation or adolescent faith development. The final sample comprised eight informants: one church pastor, three Sunday School teachers, and four adolescents aged 14–17 years. The pastor had 12 years of ministry experience, and each Sunday School teacher had approximately 6 years of teaching experience. The sample was not intended to represent GKII congregations statistically; rather, it was designed to obtain role-specific, information-rich perspectives from a single bounded congregation.

Sample adequacy was considered in terms of information power rather than numerical representativeness. Information power proposes that a smaller qualitative sample can be adequate when the study aim is narrow, the sample is highly specific to that aim, the participants provide information-rich accounts, and the analysis is focused (Malterud et al., 2016). In the present study, the research questions were

limited to one congregation, the participant roles were directly tied to curriculum implementation and adolescent participation, and interview evidence was examined together with observations and documents. However, the available study record does not document a formal saturation log or a prospective stopping rule. Therefore, this manuscript does not claim that code or meaning saturation was formally demonstrated. This limitation is acknowledged because saturation requires explicit documentation rather than inference from sample size alone (Hennink et al., 2017). The single-congregation design also introduces selection and contextual bias; transferability should therefore be judged by readers in relation to comparable church settings rather than assumed across GKII congregations.

Data were collected through observation, in-depth semi-structured interviews, and documentation. The interview guide was organized around the study objectives and included domains concerning: (1) curriculum planning and implementation; (2) teaching methods and adaptation of material; (3) implementation challenges and institutional support; (4) perceived indicators of adolescent faith development; and (5) expectations for future curriculum improvement. Questions were adapted to participant role so that the pastor addressed congregational oversight and curriculum direction, teachers addressed planning and instructional practice, and adolescents addressed learning experiences and perceived changes in prayer, Bible reading, moral awareness, confidence in religious expression, and ministry participation. The available records confirm that an interview guide was prepared, but they do not document formal external expert validation, pilot testing, or psychometric validation. Accordingly, no such validation is claimed here. The guide's methodological basis was content alignment with the research objectives and the faith-development indicators defined in the conceptual framework.

Observations focused on how the CRE curriculum was enacted during Sunday School activities, including teaching practices, use of curriculum materials, learning interactions, and adolescent participation. An observation sheet was prepared to keep attention on these domains. Documentary data included the CRE curriculum, syllabus, learning implementation plans, schedules of adolescent activities, and other church records relevant to Sunday School education. These documents were used to contextualize and compare what participants reported with the formal curriculum and recorded ministry practices. The combination of interviews, observations, and documents was intended to capture both formal curriculum expectations and their practical enactment.

Data analysis was inductive and iterative. Interview transcripts, field notes, documentary information, and researcher observations were first organized and read repeatedly for familiarization. The researcher then generated initial codes, grouped related codes into categories, developed broader themes, and interpreted relationships among those themes in relation to the research objectives. Analysis focused on curriculum planning, implementation, adaptation, learning evaluation, teacher involvement, implementation constraints, and indicators of adolescent faith development. The latter included understanding of God's Word, prayer, Bible reading, attitudes and daily behavior, confidence in religious expression, and participation in church ministry. Analysis proceeded alongside data review so that emerging categories could be compared continuously across participant groups and data types.

Coding was conducted by the researcher described in the original study record; the manuscript does not document a second independent coder. Consequently, an inter-coder reliability coefficient such as Cohen's kappa or percentage agreement was neither calculated nor reported, and it would be methodologically inappropriate to invent one retrospectively. Likewise, the available record does not document a formal member-checking protocol. These absences are reported transparently as limitations. To strengthen credibility with the procedures that were actually documented, the study used source triangulation and technique triangulation and retained differences among participant accounts rather than treating agreement as a prerequisite for interpretation.

Source triangulation involved comparing accounts from the pastor, Sunday School teachers, and adolescent participants. Technique triangulation involved comparing interview findings with observations and documentary evidence. Convergent evidence was used to strengthen interpretations, while discrepant or role-specific accounts were treated as meaningful contextual variation rather than automatically resolved into consensus. This approach was particularly important because the study addressed perceptions of faith development, for which adolescents, teachers, and church leadership could reasonably emphasize different experiences and indicators.

The research procedure followed a sequential but iterative pathway: preparation of interview and observation guides; permission from the congregation; criterion-based participant selection; field data collection through interviews, observations, and document review; concurrent organization and coding of

data; category and theme development; triangulation across sources and techniques; interpretation; and final reporting. Figure 1 summarizes the relationship among participant selection, data collection, analytic cycles, and credibility checkpoints.

Research permission was obtained from the congregation. The records available for this manuscript revision do not provide specific documentation of institutional ethical approval, informed consent procedures, parental consent or adolescent assent, or confidentiality protocols. These procedures should be added to the final journal manuscript only if the authors can verify them from the original research documentation. Because adolescent participants were minors, confirmation of parental or guardian consent, adolescent assent, confidentiality safeguards, and any applicable institutional ethics review is especially important before publication.

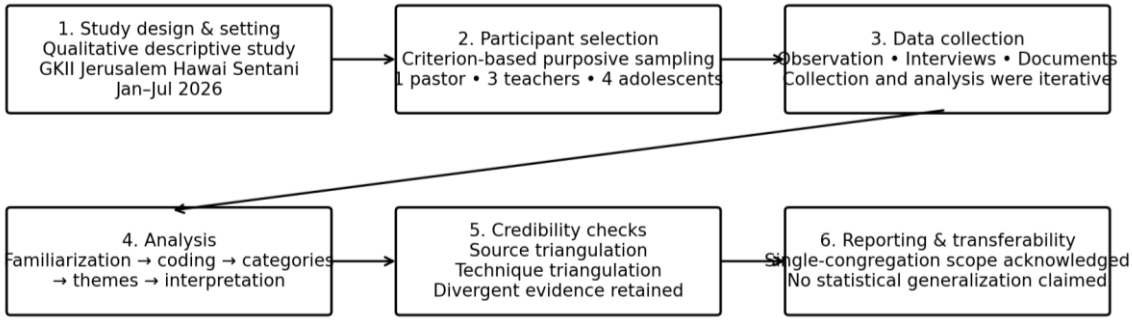


Figure 1. Research Design Flowchart for Participant Selection, Data Collection, Analysis, and Validation

Results and Discussions

Implementation of the CRE Curriculum in Youth Sunday School

The findings show that the CRE curriculum at the GKII Jerusalem Hawai Sentani Congregation functions as the principal framework for organizing youth Sunday School learning. The church pastor emphasized that the curriculum provides direction so that youth ministry does not proceed without clear educational objectives. In practice, the curriculum is intended to guide adolescents systematically toward stronger faith, greater knowledge of God's Word, spiritual discipline, and more active participation in congregational life. Curricula should foster religious and moral identity, encourage service, and promote interreligious dialogue, helping adolescents internalize faith values (Lamont, 2018). This finding indicates that the curriculum is perceived not merely as teaching material but as an organizing instrument for the overall process of youth faith formation.

The implementation of the curriculum is reflected in the instructional practices of Sunday School teachers. Lin Tabuni, who had served as a youth Sunday School teacher for six years, explained that lessons generally begin with prayer and Bible reading, followed by an explanation and a short discussion. Lessons often begin with prayer and Bible reading, setting a spiritual tone and focusing attention on the lesson's theme (Sni et al., 2024). The curriculum material is used as the principal reference, but its language and presentation are adjusted to the age and circumstances of adolescents. This adaptation is important because the theoretical section of the document stresses that a CRE curriculum should be relevant, flexible, and contextual to learners' developmental needs. Curriculum materials are divided by age group, with themes and activities tailored to the developmental stage of adolescents. This ensures relevance and continuity across sessions (Lehmann et al., 2013). Thus, curriculum implementation in this congregation combines formal material with practical modification by teachers.

Despite this adaptation, the dominant instructional strategy remains the lecture method. The teacher explicitly stated that lecturing was the method most frequently used, and the discussion section confirms that teachers continue to dominate the learning process while children mostly act as listeners. This pattern creates a gap between the intended character of the CRE curriculum and its classroom implementation. The theoretical foundation in the document describes effective Christian education as involving contextual approaches, active learning, discussion, role-playing, experiential activities, and creative media. There is an ongoing debate between content-centered (teacher-driven) and learner-centered (student-driven) curricula in Sunday School. Despite calls for more integration and active learning, content-centered approaches where teachers control the flow of information are still common (Long, 2018). Consequently, the continued

dominance of lecture-based instruction may restrict opportunities for adolescents to participate actively in constructing meaning from biblical teaching.

The adolescent interviews reinforce this interpretation. AK, aged 15, reported that lessons were easier to understand when teachers provided examples and incorporated stories, songs, and group discussions. RF, aged 14, similarly expressed enthusiasm for singing and playing activities and valued Bible storytelling. In contrast, MK, aged 16, stated that lessons could become boring when teaching consisted only of talking. IK, aged 17, also reported irregular attendance partly because some lessons were not sufficiently interesting and expressed a preference for greater discussion of contemporary adolescent issues. These responses demonstrate that engagement varies considerably according to teaching method. Various research findings can be presented in this table.

Table 1. Cross-Respondent Findings on Christian Religious Education Curriculum Implementation

Respondent Type	Curriculum Implementation Status	Dominant Teaching Methods	Faith Development Indicators	Implementation Challenges	Proposed Improvements	Role and Experience (Inferred)
Pastor	Established as the principal framework for youth ministry; implementation is functional but remains suboptimal due to structural issues.	Systematic guidance through a structured framework and defined educational objectives.	Increased diligence in prayer, appreciation of God's Word, willingness to give testimony, and participation in praise ministry.	Uneven distribution of materials; failure of current curriculum to address the influence of technology and social media.	Strengthen institutional evaluation, improve teacher training, and update curriculum to address digital and social media influences.	Lead spiritual authority at GKII Jerusalem Hawai Sentani with 12 years of ministry experience.
Sunday School Teachers	Functional as a principal reference but not yet optimal; requires practical modifications by staff during delivery.	Primarily lecture-dominated instruction; lessons include opening prayer, Bible reading, and subsequent explanation.	Regular Bible reading, active participation in church service, and adolescents' willingness to lead prayer during youth fellowship.	Repetitive materials, limited teaching aids, insufficient theological preparation, and declining interest due to gadget use.	Provide training in creative pedagogy, increase funding for materials/aids, and improve physical classroom facilities.	Teachers (e.g., LT, AM, FL) with approximately 6 years of teaching experience.
Adolescents (Aged 14–17)	Implementation effectiveness varies by individual engagement; lessons are often perceived as unengaging or boring.	Passive listening to lectures; expressed preference for storytelling, songs, and group discussions.	Improved prayer and Bible reading habits, confidence to pray before peers, and moral self-understanding in social relationships.	Boredom caused by lecture-only formats, irregular attendance, and negative social or digital influences.	Implement interactive and creative learning, include contemporary topics (technology, relationship), and ensure age-appropriate content.	Youth participants (e.g., AK, RF, MK, IK) undergoing spiritual development.

A further problem concerns the quality and attractiveness of the teaching materials. The document reports that some respondents considered the curriculum insufficiently interesting because teaching aids were limited and similar materials were repeated from year to year. Teaching aids are crucial for creating a dynamic and engaging learning environment. They help clarify subject matter and make lessons more appealing to students with diverse backgrounds and abilities. When teaching aids are limited, lessons can become monotonous and fail to capture students' interest (Kaur et al., 2008; Razpotnik, 2005; Szőköl et al., 2025).

The discussion section also records problems in curriculum content, including occasional errors in sub-themes, Bible passages, and lesson content during circulation or revision. Such weaknesses affect not only teachers' confidence in the curriculum but also adolescents' motivation to participate consistently. In several cases, alternative materials such as "Suara Sekolah Minggu", published by the Sun Fokus Indonesia Foundation, were considered more attractive and creative than the curriculum prepared by the GKII Synod.

Curriculum distribution is another structural issue affecting implementation. The document states that the curriculum is published twice annually but may be distributed unevenly or arrive late, particularly in congregations located farther from the Synod. When formal curriculum materials are unavailable, teachers may rely on older editions, the Bible alone, or material obtained from the internet. Teachers frequently supplement or replace unavailable formal materials with whatever resources are accessible, including older editions and online content (Gueudet et al., 2012; Polly, 2017). Although these observations extend beyond the immediate congregation, they reveal the broader institutional conditions within which GKII Sunday School teaching operates. Unequal access to curriculum materials can create variations in what children and adolescents are taught across congregations and weaken consistency in the implementation of Christian education.

Human-resource limitations also reduce the effectiveness of curriculum implementation. The GKII Jerusalem Hawai Sentani Congregation is reported to consist of approximately 30 families, yet the number of Sunday School teachers has remained limited while the number of children has increased. The document identifies three Sunday School teachers in the congregation: Lin Tabuni, Alpuk Magai, and Fitri Lini. Limited staffing increases the burden on existing teachers and, in some congregations, has led to the involvement of middle-or high-school students as volunteer teachers. Teachers often face larger class sizes, more diverse student needs, and additional responsibilities when staffing is limited, leading to increased stress and potential burnout (Kotok & Knight, 2022; RyanSheehan, 2023; Soares et al., 2025). The document further notes that insufficient theological preparation and limited opportunities to attend training can result in teachers using traditional approaches or preparing lessons only minimally.

Implementation of the CRE curriculum can therefore be characterized as established but not yet optimal. The curriculum provides a meaningful structure for youth ministry, and teachers make efforts to adapt lessons to adolescent needs. However, lecture-dominated teaching, repetitive material, limited teaching aids, uneven curriculum access, and insufficient teacher development reduce its effectiveness. These findings support the theoretical argument presented in the document that curriculum implementation depends not only on written content but also on the competence of educators, the relevance of materials, available resources, and the learning environment. The results consequently indicate that improving curriculum implementation requires attention to both instructional quality and institutional support.

Development of Adolescent Faith through CRE Curriculum Implementation

The second major finding concerns perceived changes in adolescent faith following participation in Sunday School learning based on the CRE curriculum. The pastor reported noticeable changes among several adolescents, particularly increased diligence in prayer, greater participation in praise ministry, willingness to give testimony before peers, and greater appreciation of God's Word in daily life. Adolescents involved in spiritual or religious activities show heightened spiritual awareness and engagement, including prayer and religious participation (Burg et al., 2011; Clardy & King, 2011; Good & Willoughby, 2008). These observations correspond closely with the faith-development indicators described in the theoretical framework, including understanding Scripture, prayer life, behavioral change, participation in ministry, and personal Bible reading. The findings therefore suggest that curriculum implementation is associated with several observable dimensions of adolescent spiritual development within the congregation.

The Sunday School teachers reported similar developments. FL stated that adolescents had become more active in prayer and church service and that several had begun reading the Bible regularly and witnessing in fellowship. A concrete example involved an adolescent who had previously been quiet but, after attending classes using the CRE curriculum, became willing to lead prayer during youth fellowship. Religious education, such as CRE, is identified as a means to increase and maintain community involvement among teenagers, including participation in religious activities and youth movements. Curricula that are more effective in building religious identity tend to foster greater engagement in these activities (Sasson & Sasson, 2009). Although these qualitative observations cannot establish causal effects, they show that teachers perceive changes extending beyond cognitive understanding into public expressions of faith and participation. This pattern is consistent with the document's conceptualization of Christian education as addressing cognitive, affective, and behavioral dimensions simultaneously.

The adolescents' own responses provide further evidence of these perceived changes. Arnold Kean reported that participation in Sunday School encouraged him to pray more, read the Bible, and become motivated to participate in ministry. RF similarly described feeling closer to God, becoming confident enough to pray in front of friends, and reading the Bible more diligently at home. These statements show that adolescents associated their learning experiences with changes in both private spiritual practices and public religious participation. In the context of this study, such changes represent central indicators of faith enhancement rather than merely improved retention of religious information.

MK response illustrates another dimension of faith development: moral self-understanding. He stated that Sunday School helped him understand better how to take care of himself as a Christian adolescent, particularly through material relevant to social relationships. Religious education, including Sunday School, is linked to the development of a moral identity in adolescents. This process involves helping young people understand themselves as moral agents within a Christian framework, which influences their social relationships and personal conduct (Damon & Gregory, 2016; Lamont, 2018; Scarlett, 2020). This finding is important because the theoretical framework describes adolescent faith not only as knowledge of doctrine but also as the application of Christian values in everyday decisions. The perceived relevance of curriculum content to adolescent association suggests that contextual material may help learners translate religious teaching into practical moral guidance. This supports the document's emphasis on a curriculum that addresses contemporary realities rather than remaining purely abstract or doctrinal.

However, the results also reveal that the effect of Sunday School participation is not uniform among adolescents. IK, aged 17, acknowledged that Sunday School influenced her faith by reminding her to avoid negative behavior outside the church, yet she also reported irregular attendance and a preference for general worship when Sunday School lessons were not interesting. Her response demonstrates that spiritual influence can coexist with dissatisfaction regarding instructional delivery. It also suggests that older adolescents may require a more dialogical and developmentally relevant form of teaching that explicitly addresses the social and technological issues they currently encounter. Dialogical teaching methods, which emphasize dialogue, discussion, and engagement with difference, are shown to motivate adolescents in religious education. These methods allow students to explore existential questions and diverse perspectives, making learning more relevant to their developmental stage and current social realities (O'Grady, 2008; Rymarz, 2024).

The relationship between teaching methods and faith development is therefore particularly significant. Adolescents who described positive experiences frequently referred to examples, stories, music, group discussions, and interactive activities. Conversely, lecture-only teaching was associated with boredom. This pattern is consistent with the previous research cited in the document. Active and discussion-based learning methods are generally found to be more effective than traditional lectures in religious and ethics education. For example, small group discussions and problem-based learning have been shown to be more useful than lectures in teaching medical ethics, leading to better engagement and understanding (Heidari et al., 2013). The findings from GKII Jerusalem Hawai Sentani similarly suggest that interactive learning may strengthen engagement and make spiritual content more meaningful to adolescents.

The results can also be interpreted through the developmental perspectives outlined in the theoretical foundation. Adolescents are described as entering a period in which they become increasingly capable of abstract and critical thought, search for identity, develop moral reasoning, and depend significantly on community for the formation of beliefs. Adolescents develop advanced reasoning skills, including the ability to think abstractly and critically. This enables them to reflect on themselves, their values, and their place in society (Anderman et al., 2023; Dowshen & Sanders, 2023; Gotlieb et al., 2024; Moss et al., 2017). Within such a developmental stage, a rigid instructional approach may be less effective than learning that provides space for questioning, reflection, peer discussion, and practical application. The adolescents' requests for discussion of contemporary issues, including social relationships and current challenges, are therefore consistent with the theoretical expectation that youth faith formation should become increasingly reflective and contextual.

Adolescents' faith development is characterized by questioning, exploring, and wrestling with contradictions. Providing space for youth to engage with their doubts and real-life challenges is seen as essential for authentic faith formation, as it allows them to reflect on their beliefs in light of their lived experiences (Cannister, 2013). Adolescents have a significant capacity for theological inquiry and reflection, especially when their faith is considered in the context of their actual experiences and challenges, rather than being interpreted solely through a therapeutic or problem-focused lens (Severe, 2020). The process of faith formation during adolescence is deeply intertwined with identity development. As adolescents encounter new experiences and social realities, they re-evaluate their values, including those related to religion and

spirituality. This re-evaluation is most effective when faith formation is responsive to the contemporary issues they face (Garmaz & Prović, 2021). Adolescents' engagement with faith is not static; it is shaped by their stage in life and the unique challenges they encounter. A contextual approach to faith formation recognizes that youth bring their own agendas and questions, often shaped by current social issues, to their religious exploration (Kaethler, 2006). The various findings of this study can be illustrated in this concept map.

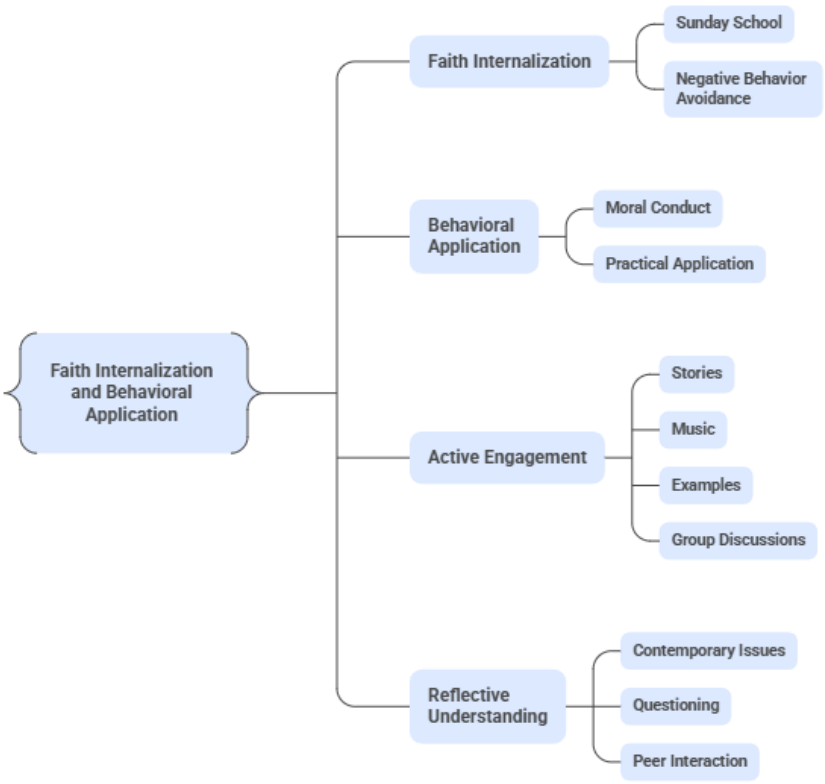


Figure 2. Faith Internalization and Behavioral Application

Taken together, the findings indicate that the CRE curriculum has contributed positively to perceived adolescent faith development, particularly in prayer, Bible reading, participation in ministry, confidence in religious expression, and moral awareness. Nevertheless, these outcomes appear to depend substantially on how the curriculum is delivered. Faith development was described most positively when teachers made material understandable, related lessons to adolescent experiences, and used engaging activities. Thus, the results do not suggest that curriculum presence alone is sufficient. Rather, the effectiveness of the CRE curriculum appears to emerge from the interaction between curriculum content, teacher competence, pedagogical creativity, adolescent engagement, and opportunities to practice faith within the church community.

Challenges, Evaluation, and Priorities for Improving the CRE Curriculum

The third major theme concerns the obstacles that constrain implementation and the improvements expected by informants. One of the most immediate challenges identified by Sunday School teachers was declining adolescent interest associated with gadgets and contemporary media use. The digital environment has shaped adolescents' expectations for interactive, media-rich, and technology-integrated learning experiences, making traditional Sunday School formats less appealing (Bednarz, 2020; McLoughlin, n.d.; Wolfe, 2018). A.M explained that adolescents sometimes lose interest because of the influence of gadgets, while available learning media within Sunday School remain limited. Teachers respond by relating Bible lessons to daily experiences and using simple materials such as pictures and music. This finding demonstrates that the curriculum operates within a rapidly changing media environment in which traditional teaching competes directly with digital forms of communication and entertainment.

The concern about digital influence was also shared by the pastor and the other informants. The pastor specifically expected future curriculum development to address technology and social media because adolescents are strongly affected by these influences. Digital technologies and social media significantly shape adolescents' values, conduct, identity, and social relationships. These influences can be both positive

(e.g., social connectivity, access to information) and negative (e.g., risks to wellbeing, distraction, value conflicts) (Fenech & Zammit, 2025; Ismail et al., 2026; Vrabec et al., 2013). Moreover, all informants reportedly agreed that additional curriculum content should include healthy social-media use and strategies for maintaining Christian faith in contemporary society. This consensus is particularly significant because it identifies a concrete area in which the existing curriculum is perceived as insufficient. It also reinforces the theoretical principle of contextual relevance, according to which Christian education should address the actual social environment and developmental challenges faced by learners.

Teacher development emerged as another priority. All informants reportedly agreed that Sunday School teachers require additional training so that teaching can become more creative. This recommendation is supported by the broader discussion in the document, which identifies insufficient preparation, limited theological knowledge, lack of access to regional or Synod training, and inadequate technological competence as factors weakening curriculum implementation. Teacher capacity is therefore central because educators are responsible for transforming written curriculum into actual learning experiences. Where teachers lack preparation or confidence, even well-designed curriculum material may be reduced to simple summaries or lecture-based delivery. Teachers' ability to understand and apply new curriculum content is crucial for effective implementation. Where teacher capacity is high, educators are more likely to use student-centered and adaptive instructional practices, rather than defaulting to rote or lecture-based methods (L. Zhang et al., 2021; Q. Zhang & Stephens, 2016a, 2016b)

Financial capacity is also presented as an important institutional factor. The document reports differences among congregations in their ability to purchase curriculum materials and teaching aids. Some congregations consider curriculum materials expensive and lack sufficient budget allocations for children's ministry, while teaching aids may be sold separately at additional cost. In contrast, congregations with stronger economic resources are described as better able to support Sunday School activities and mobilize human resources. The study consequently links curriculum implementation to broader economic conditions, arguing that educational quality in church ministry cannot be separated from the congregation's capacity to provide financial support for materials, facilities, and teacher development. Efficient and equitable use of financial resources is crucial for achieving quality in education. However, differences in financial management and resource allocation can lead to inequities, with some congregations better able to provide necessary materials and facilities than others (Fernández & Rogerson, 2003; Kenayathulla et al., 2018; King, 2021; Myende et al., 2020).

Physical infrastructure represents a further constraint. The document explains that Sunday School ideally separates children into three developmental groups, but limited classroom availability sometimes results in different age groups being combined. When this occurs, teachers may use one set of material for children at different developmental levels, even though the curriculum is intended to reflect age-related differences. Combined classes can also reduce concentration and create a less conducive learning environment. Although the adolescent interviews focused more strongly on pedagogical engagement, the broader findings show that physical learning conditions can influence whether curriculum material is appropriately differentiated and effectively delivered.

Parental and congregational support also influence curriculum effectiveness. The document notes that parents sometimes place responsibility for children's spiritual development almost entirely on the church or Sunday School teachers. Limited parental encouragement can reduce attendance, to the extent that some teachers reportedly have to make additional efforts to encourage or even collect children from their homes for worship. Similarly, insufficient evaluation, control, recognition, and motivation from church leadership can make Sunday School teachers feel marginalized. These findings indicate that adolescent Christian education is not solely a teacher–student process but depends on the wider cooperation of families, congregational leaders, church structures, and the Synod.

Table 2. Institutional Factors, Implementation Challenges, and Improvement Strategies for Sunday School Curriculum

Factor Category	Key Identified Challenge	Impact on Curriculum Quality	Proposed Improvement Strategy	Required Stakeholder Support	Financial Implication (Inferred)
Human Resources	Insufficient preparation, limited theological	Written curriculum is reduced to simple summaries or	Provide additional creative training, regional or	Regional Leadership, Synod, and	Medium

Factor Category	Key Identified Challenge	Impact on Curriculum Quality	Proposed Improvement Strategy	Required Stakeholder Support	Financial Implication (Inferred)
	knowledge, and inadequate technological competence of teachers.	lecture-based delivery, losing creativity and depth.	Synod workshops, and technological skills development.	Congregational Educators.	
Financial Capacity	High cost of curriculum materials and teaching aids relative to congregational budgets.	Unequal access to learning materials and facilities, limiting the effectiveness of ministry for poorer congregations.	Increase budget allocations for children's ministry and subsidize teaching aids.	Church Leadership and Congregational Finance Committees.	High
Infrastructure	Limited classroom availability leading to the combining of different age groups.	Prevents age-appropriate differentiation of material and creates a less conducive, low-concentration environment.	Separate children into developmental groups and provide adequate physical learning spaces.	Church Leadership and Trustees.	High
Social/Institutional Support	Parental apathy and lack of recognition or motivation from church leadership for teachers.	Reduced attendance and teacher marginalization, making the education process unsustainable.	Enhance cooperation between families and the church; improve evaluation and motivation from leadership.	Parents, Church Leadership, and the Synod.	Low

The findings also point to weaknesses in systematic evaluation. The final chapter identifies insufficient evaluation by the GKII Synod children's ministry commission, local church commissions, and congregational leaders as one reason curriculum implementation remains uneven. Evaluation is needed from the preparation and distribution of curriculum materials through to weekly implementation within individual congregations. This weakness contrasts with the theoretical framework, which positions evaluation as an essential curriculum component for assessing inputs, implementation processes, and educational outcomes. Strengthening evaluation would therefore allow the church to identify distribution problems, recurring teaching-material errors, staffing shortages, and changing adolescent needs more systematically.

Findings indicate that improving the CRE curriculum requires an integrated rather than isolated response. The central priorities emerging from the data are more creative and age-appropriate teaching, regular teacher training, stronger digital and social-media content, adequate teaching aids, improved curriculum distribution, sufficient funding, better classroom facilities, increased parental participation, and stronger institutional evaluation. The results therefore extend beyond the question of whether a CRE curriculum exists and demonstrate that its effectiveness depends on the ecosystem surrounding its implementation. At GKII Jerusalem Hawai Sentani, curriculum reform should consequently focus simultaneously on content relevance, teacher competence, adolescent participation, infrastructure, family involvement, and institutional support if Sunday School is to function effectively as a sustained environment for adolescent faith development.

Comparative Synthesis with Empirical Scholarship

The present case converges with a broad empirical pattern: curriculum implementation is not equivalent to curriculum possession. Studies of religious-education reform repeatedly show that teacher interpretation, pedagogical capacity, institutional support, resources, and learner participation shape whether intended curriculum is enacted in practice. Sultmann et al., (2021a, 2021b) found that a trial Religious Education curriculum was mediated by teacher experience, creative pedagogy, professional learning, whole-school support, and resourcing. Lao et al., (2022) likewise identified teacher readiness and curriculum training as important constraints in Christian Religious Education implementation. The current findings extend that pattern into a congregational Sunday School setting, where lecture-dominated teaching, limited learning

media, uneven distribution of materials, and insufficient teacher development similarly constrained enactment.

The present study also diverges from research that reports relatively successful implementation under more strongly supported conditions. Tambunan et al., (2024) described a Christian Religious Education setting in which an Independent Curriculum encouraged active spiritual practices and learning motivation. By contrast, the GKII Jerusalem Hawai Sentani case shows a larger implementation gap between intended flexibility and actual classroom practice. This divergence suggests that curriculum design alone is insufficient; local staffing, access to materials, facilities, teacher preparation, and organizational follow-through affect how much curricular flexibility can actually be realized.

Evidence concerning adolescent formation also requires a cautious interpretation. Severe (2020) showed that adolescents can articulate substantive faith when research attends to their own language and lived context, while Bertram-Troost et al., (2009) and Sasson & Sasson, (2009) linked religious education or religious involvement with dimensions of identity exploration and community participation. The current adolescents similarly described prayer, Bible reading, confidence, moral self-understanding, and ministry participation. However, their reports do not show a uniform trajectory: one older adolescent combined perceived spiritual influence with irregular attendance and dissatisfaction with unengaging lessons. This within-case divergence is important because it challenges any linear assumption that curriculum exposure automatically produces faith development.

The pedagogical findings are also consistent with empirical work beyond CRE. Sni et al., (2024) emphasized games and singing as engagement-oriented approaches in Sunday School ministry, and Heidari et al., (2013) found stronger engagement with discussion- and problem-based approaches than with lecture in ethics education. L. Zhang et al., (2021) similarly showed that student-centered instructional practices depend on teacher and classroom conditions. In the present study, adolescents preferred stories, songs, examples, discussion, and contemporary issues, whereas lecture-only lessons were associated with boredom. The contribution is therefore not a claim that interactive pedagogy is universally superior, but evidence that, in this particular congregation, adolescents themselves identified dialogical and participatory formats as more meaningful than predominantly transmissive teaching.

Finally, the institutional findings align with empirical studies that treat educational implementation as an organizational rather than solely instructional problem. Myende et al., (2020) demonstrated the importance of financial-management capacity for school functioning; Kotok & Knight, (2022) linked staffing conditions with educational outcomes across systems; RyanSheehan, (2023) highlighted the significance of classroom support relationships; Fenech & Zammit, (2025) showed how digital environments create new curriculum-relevance demands; and Gotlieb et al., (2024) emphasized the complexity of adolescent meaning-making. Read together, these studies support an ecosystem interpretation of the GKII findings: curriculum enactment is shaped simultaneously by material, relational, pedagogical, developmental, and institutional conditions rather than by a single determinant.

Table 3. Comparative Synthesis of Empirical Studies Relevant to Religious-Education Curriculum Implementation and Adolescent Formation

Study / context	Empirical focus	Relation to the present study
Sultmann et al. (2021a)	Trial RE curriculum across 37 schools; quantitative teacher ratings.	Converges: implementation quality depended on resourcing, support, and teacher experience; current case extends this pattern to Sunday School.
Sultmann et al. (2021b)	Qualitative teacher reflections on a trial RE curriculum.	Converges: creative pedagogy, professional learning, and system support shaped enactment; similar needs emerged in GKII.
Lao et al. (2022)	Evaluation of Indonesia's 2013 Christian Religious Education curriculum in a senior high school.	Converges: teacher readiness and curriculum training were implementation constraints; GKII adds congregational-resource and distribution problems.
Tambunan et al. (2024)	Qualitative CRE study using interviews, observations, and curriculum documents in a senior high school.	Partly diverges: stronger active spiritual practices and learning motivation were reported; GKII showed a wider gap between intended and enacted pedagogy.
Pratiwi et al. (2024)	Qualitative case study of Merdeka Curriculum implementation by Islamic RE teachers at junior high school.	Partly diverges: teachers reportedly met curriculum targets; GKII implementation was more uneven, highlighting contextual dependence.

Study / context	Empirical focus	Relation to the present study
Romdhoni et al. (2023)	Qualitative study of Independent Curriculum implementation in Islamic RE.	Converges: method development, facilities, prior teaching habits, and human resources constrained implementation.
Severe (2020)	Qualitative study of adolescent faith articulation among at-risk urban youth.	Extends: adolescents can articulate faith through lived experience; GKII links such articulation to specific curriculum experiences and practices.
Bertram-Troost et al. (2009)	Empirical study of religious education, religious commitments, and exploration among adolescents.	Converges conceptually: identity development is multidimensional; GKII adds prayer, Bible reading, moral awareness, and ministry participation as local indicators.
Sasson & Sasson (2009)	Empirical study of religious education and community involvement among Jewish adolescents.	Converges: religious participation and community involvement are relevant outcomes; GKII observes analogous ministry participation without claiming causation.
Sni et al. (2024)	Sunday School mentoring using games and singing.	Converges: engaging and participatory approaches can support attention and learning; GKII adolescents similarly preferred songs, stories, and discussion.
Heidari et al. (2013)	Empirical comparison of problem-based learning and small-group discussion in ethics education.	Adjacent convergence: interactive formats supported engagement; GKII participants reported boredom with lecture-only instruction.
Zhang et al. (2021)	Empirical analysis of factors associated with student-centered instructional practices.	Converges: teacher and classroom conditions influence student-centered enactment; GKII showed similar dependence on teacher capacity and resources.
Gotlieb et al. (2024)	Empirical study of adolescents' social-emotional meaning-making.	Extends interpretation: adolescent meaning-making is complex and contextual; GKII older adolescents requested discussion of contemporary issues.
Myende et al. (2020)	Empirical study of school financial-management development.	Adjacent convergence: institutional capacity affects educational provision; GKII participants identified funding as a constraint on materials and facilities.
Kotok & Knight (2022)	Cross-country empirical study of teacher staffing and student achievement.	Adjacent convergence: staffing conditions matter for educational quality; GKII reported limited Sunday School staffing and increased teacher burden.
RyanSheehan (2023)	Empirical study of classroom support relationships.	Adjacent convergence: relational and staffing arrangements shape classroom experience; GKII similarly indicates that implementation is not teacher-only.
Fenech & Zammit (2025)	Empirical teacher study of technology, student wellbeing, and curriculum relevance.	Converges: digital environments create curriculum-relevance pressures; GKII informants requested stronger social-media and technology content.

The findings should be interpreted within several methodological limits. First, transferability is constrained by the single-congregation setting and the purposive sample of eight informants (one pastor, three teachers, and four adolescents). The sample was selected for information relevance rather than statistical representativeness, and no claim is made that the patterns observed at GKII Jerusalem Hawai Sentani characterize other GKII congregations, denominations, or adolescent populations. The contextual description is provided so that readers can judge whether the findings are applicable to comparable church settings.

Second, credibility was strengthened through source triangulation across the pastor, teachers, and adolescents and through technique triangulation across interviews, observations, and documents. However, the available research record does not document a formal member-checking procedure. Participant agreement with the researchers' final themes therefore cannot be claimed. Similarly, some findings—especially the characterization of the curriculum as an organizing reference—depend substantially on leadership and teacher accounts and should be interpreted as participant perceptions supported, but not independently verified in every aspect, by observations and documents.

Third, dependability and confirmability are limited by the absence of a documented formal audit trail and by single-researcher coding. The available record does not show independent recoding, intercoder-agreement statistics, or systematic reflexive memos. Researcher interpretation may therefore have influenced coding, category development, and decisions about thematic emphasis. The revised analysis addresses this risk by explicitly retaining divergent participant accounts and by avoiding causal or universal claims.

The study is cross-sectional and qualitative. Reports of changes in prayer, Bible reading, moral awareness, confidence, or ministry participation are self-reported or observed within a bounded period and cannot establish temporal sequencing or isolate curriculum effects from family influence, congregational culture, peer relationships, prior faith commitments, or broader social conditions. Future multi-site research could combine longitudinal observation, validated faith-development measures, adolescent and parent perspectives, and independent analytic review to test the transferability and robustness of the patterns identified here.

Conclusions

At the GKII Jerusalem Hawai Sentani Congregation, the CRE curriculum provided an organizing reference for Sunday School teaching, but its enactment varied according to pedagogical practice and local conditions. Adolescents, teachers, and church leadership reported patterns of faith development reflected in understanding of God's Word, prayer, Bible reading, moral awareness, confidence in religious expression, and participation in ministry. These findings are descriptive and interpretive rather than statistical: the study did not calculate effect sizes, significance levels, correlation coefficients, or regression weights, and it therefore cannot determine the strength of an association or establish that curriculum implementation caused changes in adolescent faith. The implementation constraints identified in the study—including lecture-dominated teaching, repetitive materials, limited learning media, uneven curriculum access, insufficient teacher preparation, and restricted facilities emerged as themes from interviews, observations, and documentary analysis; they were not measured as independent quantitative variables. The study therefore contributes a context-specific explanation of how the intended CRE curriculum becomes a lived educational practice. Three implications follow directly from the study's conceptual framework. First, curriculum fidelity should be understood as adaptive enactment rather than simple adherence to written materials: biblical and educational objectives need to be translated into age-appropriate, contextual, and participatory learning experiences. Second, adolescent faith formation should be interpreted multidimensionally, because participants described cognitive understanding, affective commitment, and behavioral expression as interconnected rather than separate outcomes; consequently, curriculum evaluation should examine how learning supports reflection, spiritual practice, moral application, and participation in congregational life. Third, implementation quality is relational and contextual, meaning that the curriculum cannot be evaluated independently of the teachers and institutional conditions through which it is enacted. Within the limits of this single-congregation qualitative study, these findings support further research comparing implementation across congregations and using longitudinal or mixed-method designs to examine more rigorously how differences in implementation fidelity relate to adolescent faith-development indicators.

References

Anderman, E. M., Allsop, Y., Ching, K., & Ha, S. Y. (2023). Key developments during adolescence: implications for learning and achievement. In *International Encyclopedia of Education(Fourth Edition)* (pp. 486–496). Elsevier. https://doi.org/10.1016/B978-0-12-818630-5.14057-6

Bednarz, E. (2020). Selection of teaching methods in implementation of religious education classes according to thematic and problem- based learning. LEGO® education maker as a methodological proposal. *Rocznik Teologiczny*, *4*. https://doi.org/10.36124/rt.2020.57

Bertram-Troost, G. D., de Roos, S. A., & Miedema, S. (2009). The relationship between religious education and religious commitments and explorations of adolescents: on religious identity development in Dutch Christian secondary schools. *Journal of Beliefs & Values*, *30*(1), 17–27. https://doi.org/10.1080/13617670902784519

Burg, S., Mayers, R. A., & Miller, L. J. (2011). Spirituality, Religion and Healthy Development in Adolescents. In *Encyclopedia of Adolescence* (pp. 353–359). Elsevier. https://doi.org/10.1016/B978-0-12-373951-3.00042-9

Cannister, M. W. (2013). Moratorium Matters: Creating a Fertile Environment for Faith Formation. *Journal of Youth and Theology*, *12*(2), 23–44. https://doi.org/10.1163/24055093-90000067

Clardy, C. E., & King, P. E. (2011). Religious Involvement. In *Encyclopedia of Adolescence* (pp. 279–288). Elsevier. https://doi.org/10.1016/B978-0-12-373951-3.00082-X

Damon, W., & Gregory, A. (2016). The youth charter: Towards theformation of adolescent moral identity. In *Cognitive and Moral Development, Academic Achievement in Adolescence*.

Dowshen, N., & Sanders, R. A. (2023). The Intersection of Race, Sexuality, and Gender Identity During

Adolescence. In *Untangling the Thread of Racism*. American Academy of PediatricsItasca, IL. https://doi.org/10.1542/9781610027113-9

Fenech, R. M., & Zammit, L. (2025). Empowering responsible digital citizens: insights from Maltese Personal, Social and Career Development (PSCD) teachers on the impact of technology on students' wellbeing and curriculum relevance. *Pastoral Care in Education*, 1–20. https://doi.org/10.1080/02643944.2025.2500367

Fernández, R., & Rogerson, R. (2003). Equity and Resources: An Analysis of Education Finance Systems. *Journal of Political Economy*, *111*(4), 858–897. https://doi.org/10.1086/375381

Garmaz, J., & Prović, M. (2021). Self-care and religiousness in the formation of identity and life satisfaction in adolescents and young people. *Crkva u Svijetu*, *56*(3), 485–506. https://doi.org/10.34075/cs.56.3.8

Gaspar, A., & Garmaz, J. (2016). The Corpus-based Study on the Impact of Religious Education on the Humanization of Man and Development of Religious Competence. *Bogoslovni Vestnik-Theological Quarterly-Ephemerides Theologicae*, *76*(2).

Good, M., & Willoughby, T. (2008). Adolescence as a Sensitive Period for Spiritual Development. *Child Development Perspectives*, *2*(1), 32–37. https://doi.org/10.1111/j.1750-8606.2008.00038.x

Gotlieb, R. J. M., Yang, X.-F., & Immordino-Yang, M. H. (2024). Concrete and Abstract Dimensions of Diverse Adolescents' Social-Emotional Meaning-Making, and Associations With Broader Functioning. *Journal of Adolescent Research*, *39*(5), 1224–1259. https://doi.org/10.1177/07435584221091498

Groome, T. (2014). Catholic education: from and for faith. *International Studies in Catholic Education*, *6*(2), 113–127. https://doi.org/10.1080/19422539.2014.929802

Gueudet, G., Pepin, B., & Trouche, L. (Eds.). (2012). *From Text to "Lived" Resources*. Springer Netherlands. https://doi.org/10.1007/978-94-007-1966-8

Heidari, A., Adeli, S. H., Taziki, S. A., Akbari, V., Ghadir, M. R., Moosavi-Movahhed, S. M., Ahangari, R., Sadeghi-Moghaddam, P., Mirzaee, M. R., & Damanpak-Moghaddam, V. (2013). Teaching medical ethics: Problem-based learning or small group discussion? *Journal of Medical Ethics and History of Medicine*, *6*.

Hennink, M. M., Kaiser, B. N., & Marconi, V. C. (2017). Code Saturation Versus Meaning Saturation. *Qualitative Health Research*, *27*(4), 591–608. https://doi.org/10.1177/1049732316665344

Ismail, H., Mamat, A., Ibrahim, H., Mokhtar, N. A., & Zailan, M. N. A. (2026). An Educational Framework for Character Development among Secondary School Students in Engaging with Social Media in Malaysia. *Journal Human Research in Rehabilitation*, *16*(1), 74–84. https://doi.org/10.21554/hrr.0426907

Kaethler, A. (2006). Towards an Adolescent Hermeneutic. *Journal of Youth and Theology*, *5*(1), 31–50. https://doi.org/10.1163/24055093-90000254

Kaur, L., Saini, S. K., & Dhillon, D. S. (2008). Use of teaching aids by the teachers of Punjab agricultural university, Ludhiana. *Annals of Agri Bio Research*, *13*(2).

Kenayathulla, H. B., Subramaniam, R., A. Ghani, M. F., & Abdullah, Z. (2018). Determinants of Financial Adequacy: Evidence from Malaysian Tamil Schools. *Malaysian Online Journal of Educational Management*, *6*(3), 87–106. https://doi.org/10.22452/mojem.vol6no3.5

King, D. P. (2021). Faith and Money: What We Know about Congregational Finances. *Theology Today*, *78*(3), 297–309. https://doi.org/10.1177/00405736211030232

Kotok, S., & Knight, D. S. (2022). Revolving Doors: Cross-Country Comparisons of the Relationship between Math and Science Teacher Staffing and Student Achievement. *Leadership and Policy in Schools*, *21*(2), 345–360. https://doi.org/10.1080/15700763.2020.1770804

Lamont, T. (2018). Catholic schools as spaces for transformative encounter. *Religious Education*, *113*(3), 302–313. https://doi.org/10.1080/00344087.2018.1455566

Lao, H. A. ., Tari, E., Baun, Y., & Wijaya, H. (2022). The Evaluation of 2013 Christian Religious Education Curriculum: Using the Stake Model Approach. *AL-ISHLAH: Jurnal Pendidikan*, *14*(4), 4957–4970. https://doi.org/10.35445/alishlah.v14i4.1408

Lehmann, L., Jimerson, S. R., & Gaasch, A. (2013). *Teens Together Grief Support Group Curriculum*. Routledge. https://doi.org/10.4324/9780203768983

Long, G. B. (2018). Revelation, then Response. *Christian Education Journal: Research on Educational Ministry*, *15*(1), 43–61. https://doi.org/10.1177/0739891318759723

Malterud, K., Siersma, V. D., & Guassora, A. D. (2016). Sample Size in Qualitative Interview Studies. *Qualitative Health Research*, *26*(13), 1753–1760. https://doi.org/10.1177/1049732315617444

McLoughlin, C. (n.d.). Leading Pedagogical Change with Innovative Web Tools and Social Media. In *Technology and Its Impact on Educational Leadership* (pp. 140–151). IGI Global.

https://doi.org/10.4018/978-1-4666-0062-1.ch012
Moss, L., Land, C., & Tuttle, M. (2017). Counseling Adolescents in School and Clinical Mental Health Settings. In *Counseling Children and Adolescents* (pp. 53–74). Routledge. https://doi.org/10.4324/9781315466736-5
Myende, P. E., Bhengu, T. T., & Kunene, I. S. (2020). School financial management development programme for Eswatini principals: Lessons, challenges and implications. *South African Journal of Education*, *40*(4), 1–11. https://doi.org/10.15700/saje.v40n4a2041
O'Grady, K. (2008). 'How far down can you go? Can you get reincarnated as a floorboard?' Religious education pedagogy, pupil motivation and teacher intelligence. *Educational Action Research*, *16*(3), 361–376. https://doi.org/10.1080/09650790802260315
Polly, D. (2017). Elementary school teachers' uses of mathematics curricular resources. *Journal of Curriculum Studies*, *49*(2), 132–148. https://doi.org/10.1080/00220272.2016.1154608
Razpotnik, Š. (2005). Geography teaching aids . *Didaktični Pripomočki Pri Pouku Geografije*, *14*(3).
RyanSheehan, H. (2023). Exploring the interpersonal, classroom relationships of mainstream teachers and special needs assistants in Irish primary schools. *Irish Educational Studies*, *42*(4), 507–526. https://doi.org/10.1080/03323315.2023.2261424
Rymarz, R. M. (2024). Pondering Diversity in Contemporary Culture: Towards Establishing a Framework for a Dialogical Approach to Religious Education in Australian Catholic Schools. *Religions*, *15*(5), 617. https://doi.org/10.3390/rel15050617
Sandelowski, M. (2000). Whatever happened to qualitative description? *Research in Nursing & Health*, *23*(4), 334–340.
Sasson, U., & Sasson, A. (2009). Religious Education and Community Involvement among Jewish Adolescents. *Religious Education*, *104*(1), 51–63. https://doi.org/10.1080/00344080802615440
Scarlett, W. G. (2020). Religious Development in Adolescence. In *The Encyclopedia of Child and Adolescent Development* (pp. 1–11). Wiley. https://doi.org/10.1002/9781119171492.wecad328
Severe, M. (2020). Exploring Adolescent Faith Articulation among At-Risk Urban Youth. *Christian Education Journal: Research on Educational Ministry*, *17*(2), 217–232. https://doi.org/10.1177/0739891320919428
Sni, O., Sumolang, G. G., Pandiangan, T., & Tan, J. A. (2024). Shaping Children's Learning Spirit Through Game and Singing Methods: Mentoring in the Sunday School of Jemat Kristen Indonesia Keluarga Kerajaan Salatiga. *SERVIRE: Jurnal Pengabdian Kepada Masyarakat*, *5*(1), 1–14. https://doi.org/10.46362/servire.v5i1.204
Soares, L. B., Rahimi, R., & McBrayer, J. S. (Eds.). (2025). *Creative Approaches to Teacher Retention*. IGI Global Scientific Publishing. https://doi.org/10.4018/979-8-3373-4237-5
Sultmann, W., Lamb, J., Hall, D., & Borg, G. (2021a). Into the deep: a quantitative analysis of teacher ratings of the development and implementation of a trial religious education curriculum. *British Journal of Religious Education*, *44*(1), 26–37. https://doi.org/10.1080/01416200.2021.1951165
Sultmann, W., Lamb, J., Hall, D., & Borg, G. (2021b). Into the Deep: Teacher Reflections on the Development and Implementation of a Trial Religious Education Curriculum. *Religious Education*, *116*(5), 531–544. https://doi.org/10.1080/00344087.2021.1954341
Szőköl, I., Hrmo, R., Kučerka, D., & Krištofiaková, L. (2025). *The Use of Material Teaching Aids in Education* (pp. 397–408). https://doi.org/10.1007/978-3-031-83520-9_37
Tambunan, D. M., Marlina, I., BMB, A., & Gunawan, Y. (2024). Implementation of Christian Religious Education Based on the Independent Curriculum: Implications for the Growth of Spirituality and Academic Achievement of Class X Students of SMAN 7 Bekasi. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, *5*(2), 567–576. https://doi.org/10.62775/edukasia.v5i2.1701
Vrabec, N., Polievková, P., & Moravčíková, M. (2013). The role of media literacy development as a part of religious education curriculum. *European Journal of Science and Theology*, *9*(5).
Wilkerson, L. (2022). Constructivist Curriculum for Christian Transformation. *Christian Education Journal: Research on Educational Ministry*, *19*(1), 32–46. https://doi.org/10.1177/0739891320985870
Wolfe, A. (2018). Journeys of Faith: Personal Stories, 'Multi-logue' Narrative and Faith Formation in Schools. In *Christian Faith, Formation and Education* (pp. 149–163). Springer International Publishing. https://doi.org/10.1007/978-3-319-62803-5_10
Zhang, L., Basham, J. D., Carter, R. A., & Zhang, J. (2021). Exploring Factors associated with the implementation of student-centered instructional practices in U.S. classrooms. *Teaching and Teacher Education*, *99*, 103273. https://doi.org/10.1016/j.tate.2020.103273
Zhang, Q., & Stephens, M. (2016a). Profiling Teacher Capacity in Statistical Thinking of National Curriculum Reform: A Comparative Study between Australia and China. *EURASIA Journal of*

Mathematics, Science and Technology Education, *12*(4). https://doi.org/10.12973/eurasia.2016.1225a

Zhang, Q., & Stephens, M. (2016b). Teacher Capacity as a Key Element of National Curriculum Reform in Statistical Thinking: A Comparative Study Between Australia and China. In *The Teaching and Learning of Statistics* (pp. 301–313). Springer International Publishing. https://doi.org/10.1007/978-3-319-23470-0_36