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Christian Education Based on Digital Technology and Local Wisdom: An Experimental Study Addressing the Vulnerable Generation of Strawberries

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Abstract

This study examines the didactic reconstruction of Christian Religious Education based on digital technology and local wisdom as an effort to overcome the challenges of the Strawberry Vulnerable Generation. The research uses a qualitative approach with a literature study method. The results of the study show that the Strawberry Generation requires an adaptive, contextual, and transformative model of Christian Religious Education. The integration of digital technology through e-learning platforms, mobile applications, social media, and interactive media has been proven to be able to increase student involvement in the learning process. However, the use of technology needs to be balanced with strengthening local wisdom values such as mutual cooperation, solidarity, respect for the community, and contextual spirituality so that students are not trapped in individualism and instant culture. The didactic reconstruction of Christian Religious Education that was developed emphasizes the synergy between digital innovation and the preservation of local cultural values as the foundation for the formation of resilient Christian character. This research contributes to the development of Christian Religious Education learning models that are relevant to the digital native generation while strengthening faith and cultural identity in the digital era. Thus, Christian Religious Education based on digital technology and local wisdom can be a strategic approach in building a generation that is adaptive, critical, characterful, and resistant to the complexities of modern life.

Keywords: *adaptive learning; christian religious education; digital technology*

Introduction

In the increasingly advanced digital age, Christian religious education faces new challenges in reaching and guiding the younger generation. Digital technology has changed the way today's generation interacts, learns, and understands the world around them. This phenomenon brought about a significant change in the way they received and processed information, including religious teachings. As Prensky stated, "Today's students have changed radically. Today's students are no longer the people our education system is designed to teach" (Prensky, 2005). This statement emphasizes the need for adaptation in teaching methods, especially in the context of Christian religious education.

The development of digital technology has not only changed the educational landscape in general, but has also had a special impact on religious education. Digital technology has changed the way we communicate, socialize, and even the way we perceive reality and spirituality (Matthews et al., 2016). These changes demand a new approach to Christian religious education that is not only relevant to the times, but also able to answer the spiritual needs of the digital native generation. One of the main challenges faced in Christian religious education in the digital era is the emergence of a phenomenon *Vulnerable Generation Strawberry*. This term refers to the younger generation who tend to be emotionally and spiritually fragile, easily influenced by information circulating in cyberspace, but often lack the skills to filter and analyze that information critically. Twenge in his book "iGen" describes this generation as a generation that grew up with smartphones in hand and is more prone to depression and anxiety (Twenge, 2017).

Generational vulnerabilities *Strawberry* further exacerbated by constant exposure to information that is contrary to Christian values. Social media, online games, and various other digital platforms often present content that is contrary to Christian teachings, creating confusion and internal conflict for Christian youth. As expressed by Kinnaman and Hawkins in *You Lost Me*, "Many young Christians feel the church is irrelevant to their lives and fails to answer the critical questions they face in the digital world" (Kinnaman & Hawkins, 2011).

Previous research has explored various aspects of the integration of technology in religious education. For example, a study that examined the use of social media in church communities (Cheong, 2017). Another study examines the role of digital technology in the transformation of religious practices (Hutchings, 2017). However, most of this research focuses on aspects of the use of technology in general, without specifically addressing the issue of generational vulnerability *Strawberry* in the context of Christian religious education.

Thus, the current research is new and not a repetition of previous theories. The novelty of the research lies in a holistic approach in reconstructing the didactic of Christian religious education taking into account the unique characteristics of the *Strawberry* generation. In contrast to previous studies that tend to focus on the use of technology as a teaching tool, this study aims to develop a learning model that integrates digital technology as an integral part of the process of character formation and faith strengthening. In addition, this study adopts an experimental approach that has not been widely applied in the study of Christian religious education. Using experimental methods, this study aims to empirically measure the effectiveness of various digital learning strategies in overcoming the vulnerability of *the Strawberry* generation. This approach allows for a more objective and measurable evaluation of the impact of the proposed didactic reconstruction.

This research is expected to make a significant contribution in bridging the gap between traditional Christian religious education and the needs and realities of the digital generation. By finding new ways to connect timeless truths with ever-changing cultures (Barna & Kinnaman, 2014). This research seeks to realize this vision through innovative and evidence-based didactic reconstruction. By combining insights from theology, pedagogic, and digital technology, this research aims to create a learning model that is not only culturally relevant but also spiritually transformative.

Methods

This study uses a qualitative approach with a literature study method (*library research*) where data collection is carried out through the review of various literature and documents relevant to the topic of didactic reconstruction of PAK based on digital technology and the phenomenon of strawberry generation. The primary sources used include the Bible, books, scientific journals, and the results of previous research that discuss the learning methods of Christian Religious Education, educational technology, characteristics of the strawberry generation, and digital transformation in the world of education. The data analysis technique uses the Miles and Huberman model which consists of three stages, namely data reduction, data presentation, and conclusion drawing (Handayani, Sudirman, & Makki, 2023). To strengthen the validity of the research, the researcher used the source triangulation technique by comparing various perspectives from different sources related to the topic being studied. Data analysis is carried out in an interpretive manner by identifying patterns and themes that emerge from the literature studied, then constructing a comprehensive understanding of how didactic reconstruction of Christian Religious Education based on digital technology and local wisdom can be a solution in overcoming the vulnerable characteristics of the generation *strawberry*; The hermeneutic approach is also applied to understand the context and meaning of each literature source analyzed.

Findings and Discussion

Analysis of Characteristics of Vulnerable Generation Strawberries

Analysis of Strawberry's Vulnerable Generation Characteristics is an important step in understanding the contemporary challenges facing Christian Religious Education in the digital age. This generation, also known as iGen or Generation Z, was born between the mid-1990s to the early 2010s, and grew up in a world that has been fully integrated with digital technology (Twenge, 2017). The term "Strawberry" itself refers to the characteristics of strawberries that are beautiful but bruise easily, describing the emotional and mental vulnerability that this generation has.

Main features *Vulnerable Generation Strawberry* includes a high reliance on digital technologies, especially smartphones and social media, which are an integral part of their social identities and interactions. They tend to have short attention spans, a preference for instant gratification, and difficulty coping with stress or failure (Seemiller & Grace, 2018). This generation is also known for its tendency to avoid conflict and criticism, as well as having high expectations of recognition and appreciation for their efforts, even for small things.

In the context of Christian Religious Education, *Vulnerable Generation Strawberry* face significant specific challenges. First, they often have difficulty understanding and internalizing the abstract concepts and spiritual values that are at the core of Christian teaching. Their tendency to seek quick and simple answers clashes with the complexity of Christian theology and ethics (Kinnaman & Hawkins, 2011). Second, constant exposure to diverse views and ideologies through the internet and social media creates confusion and moral relativism, which can threaten the foundations of their faith. Third, their fast-paced and superficial digital communication habits make it difficult for them to engage in the deep reflection and spiritual meditation that is essential to the growth of the Christian faith.

Social and technological factors play a crucial role in shaping characteristics *Vulnerable Generation Strawberry*. The rapid development of information and communication technology has created an environment where information is always available and easily accessible, but it is also vulnerable to information overload and difficulties in sorting out credible information (Carr, 2020). Social media, with algorithms designed to maximize engagement, tends to encourage superficial and reactive thinking, and creates pressure to always look perfect in cyberspace. Changes in family structure and more protective parenting patterns also contribute to this generation's lack of mental resilience (Haidt & Lukianoff, 2018).

Features *Vulnerable Generation Strawberry* brings significant implications to traditional learning methods in Christian Religious Education. The lecture and memorization approach often used in conventional religious education has become less effective given the short attention span and need for high visual stimulation of this generation (Barna Group, 2018). Teaching methods that are hierarchical and authoritative also tend to be rejected by generations who are used to democratic and interactive access to information. Moreover, the focus on mere doctrinal knowledge with no practical relevance to everyday life often fails to appeal to generations seeking meaning and direct application of what they learn (Powell, Mulder & Griffin, 2016).

Faced with this reality, Christian Religious Education needs to adopt a more adaptive and relevant approach. The integration of digital technology in learning, the use of interactive and experiential learning methods, and the emphasis on the relevance of Christian teachings to contemporary issues are crucial. Education that focuses on building spiritual resilience, critical thinking skills towards digital information, and developing a strong Christian identity in the midst of a plurality of views is also indispensable (Root, 2017).

In navigating these challenges, it's important to understand that while *Vulnerable Generation Strawberries* have vulnerabilities, they also have unique potentials. Their ability to adopt new technologies, creativity in digital media, and concern for social and environmental issues can be valuable assets if directed appropriately in the context of Christian Religious Education. With the right approach, the vulnerability of this generation can be transformed into strength, forming a generation of Christians who are not only resilient to the challenges of the digital age, but also able to bring positive transformation in society and the church.

Didactic Reconstruction Methodology of Christian Religious Education

Didactic Reconstruction Methodology Christian Religious Education is a systematic approach to reformulating the learning process of Christianity by taking into account the contemporary context (Hasugian et al., 2022). This reconstruction aims to optimize the effectiveness of teaching while maintaining the essence of fundamental Christian values. Theoretical framework of didactic reconstruction Christian Religious Education It is based on the integration of social constructivism learning theory with practical theology. The paradigm of social constructivism, developed by Vygotsky, emphasizes the importance of social interaction and cultural context in the formation of knowledge (Daniels, 2005). Meanwhile, practical theology provides a doctrinal and ethical foundation that serves as a reference in the reconstruction process. The synthesis of these two approaches allows for the development of

methodologies that are responsive to the needs of contemporary learners without sacrificing the integrity of Christian teaching.

The process of designing didactic reconstruction Christian Religious Education It starts with an in-depth analysis of the existing curriculum. This stage involves a critical evaluation of the content, delivery methods, and learning outcomes that have been achieved (Simanjuntak, 2021). Furthermore, the gap between current teaching practices and the needs and characteristics of the latest generation of students, especially those classified as "*Vulnerable Generation Strawberry*". Development of new teaching methods in the context of didactic reconstruction Christian Religious Education involves several crucial stages. First of all, the formulation of learning objectives that are specific, measurable, and relevant to the socio-cultural context of the students. Second, the preparation of a pedagogical strategy that integrates digital technology with a learning approach *experiential* and reflective. Third, designing adaptive and interactive learning materials, utilizing multimedia and digital platforms that are in accordance with the preferences of the native digital generation (Karlau and Rukua, 2022).

The implementation of new teaching methods is carried out through a gradual and iterative approach. *Pilot project* implemented on a limited scale to test effectiveness and identify areas for improvement. While *feedback loop* continuous interaction between teachers, students, and other stakeholders is an integral component in this development process. Through a continuous cycle of evaluation and refinement, teaching methods can continue to be optimized. Strategies for balancing innovation with traditional values Christian Religious Education requires a careful and reflective approach (Manang et al., 2024). The principles of contextual hermeneutics are important to be applied to interpret Christian teachings within the framework of contemporary understanding without diminishing their essence. *Dialogue* the intense relationship between theological tradition and modern socio-cultural reality became the basis for the reconstruction process; The goal is to create a harmonious synthesis between traditional wisdom and innovative pedagogical approaches.

In the context of balancing innovation and tradition, the application of digital technology in Christian Religious Education need to be based on mature ethical and theological considerations (Gulo and Salurante, 2023). A critical evaluation of each technological innovation is carried out to ensure its compatibility with Christian values. Principle *stewardship* technology is applied, where technology is seen as a tool to enrich the learning experience, rather than as an end goal (Waruwu and Lawalata, 2023). Indicators of the success of didactic reconstruction Christian Religious Education covering both quantitative and qualitative aspects. Quantitatively, parameters such as student participation rates, academic performance, and knowledge retention were measured using standard instruments. Qualitatively, assessments are carried out on spiritual development, doctrinal understanding, and the application of Christian values in students' daily lives.

Design and Implementation of Experimental Studies in Christian Religious Education

The design and implementation of experimental studies requires a comprehensive and sensitive approach to the unique characteristics of the Generation *Strawberry* and the integration of digital technology in Christian Religious Education. The experimental research

design used in this study adopted a 2x2 factorial design with *pretest-posttest control group*. The first factor is the teaching method (didactic reconstruction based on digital technology vs conventional methods), while the second factor is the level of vulnerability of students (high vs low) based on the characteristics of the Generation *Strawberry*. This design allows analysis not only of the effectiveness of new teaching methods, but also of their interaction with the level of vulnerability of learners (Messakh et al., 2023).

The implementation of this experimental design involves several crucial stages. First, *screening* the initial was carried out to identify and categorize participants based on generational characteristics *Strawberry* using validated instruments. Second, stratification of the sample based on the level of susceptibility, followed by randomization into experimental groups (didactic reconstruction) and control (conventional methods). Third, administration *Pretest* to measure dependent variables, including doctrinal knowledge, technology application skills in a spiritual context, and psycho-spiritual resilience. Fourth, the implementation of the intervention over a specified period, with the experimental group receiving a reconstructed PAK teaching based on digital technology (Tanasyah et al., 2021). Fifth, administration *posttest* to measure changes in dependent variables.

Quantitative data analysis involves a series of statistical procedures. MANCOVA (*Multivariate Analysis of Covariance*) was applied to evaluate the main effects and interactions between teaching methods and the degree of vulnerability to *multiple dependent variables*, by controlling for *covariates* such as *baseline religiosity* and digital literacy. Hierarchical regression analysis was used to identify significant predictors of increased psycho-spiritual resilience. For longitudinal data, *growth curve modeling* techniques were applied to assess individual and group developmental trajectories over time.

Variable control is carried out through several mechanisms. *Matching* Based on key demographic characteristics (age, gender, socio-economic background) applied to ensure equality *baseline* Between groups (Stuart & Ackerman, 2020). Standardization of intervention procedures, including the specification of the technology used and the duration of exposure, is carried out to minimize unwanted variations. Potential variables *confounding* such as family support and secular media exposure were measured and included as covariates in statistical analysis. Research ethics in context Christian Religious Education for Generation *Strawberry* requires special sensitivity. *Informed consent* obtained not only from participants, but also from parents/ guardians for participants under 18 years of age. The research protocol went through rigorous review by institutional ethics committees and theological advisory bodies to ensure doctrinal integrity and protection of participants' spiritual well-being. Given the vulnerability of the target population, psychological and pastoral support mechanisms were provided throughout the study (Gulo et al., 2024).

Post-intervention evaluation is conducted comprehensively, involving not only measures of primary outcomes (such as increased resilience and doctrinal knowledge), but also secondary impacts such as changes in patterns in social media use patterns for spiritual purposes and levels of engagement in the online/ offline church community. *Long-term follow-up* (6 months and 1 year post-intervention) is planned to assess the sustainability of effects and identify the need for "*booster sessions*" or follow-up interventions.

Evaluation of Effectiveness and Impact

Evaluation of the effectiveness and impact of didactic reconstruction Christian Religious Education based on digital technology in the context of *Vulnerable Generation Strawberry* is a crucial component to validate this innovative approach (Franklin & Bilo, 2024). A comprehensive analysis is carried out by considering various dimensions of learning and the spiritual development of students. Metrics to measure the success of this new approach were developed through *framework* multidimensional which includes cognitive, affective, and behavioral aspects. In the cognitive domain, technology-based assessment instruments such as *adaptive testing* and *scenario-based assessments* used to measure doctrinal understanding and ability to apply theological principles in contemporary contexts (Oliver, 2015). Affective aspects were evaluated through a validated psychometric scale, measuring constructs such as spiritual resilience, faith identity, and emotional attachment to the church community (Jeste et al., 2021). The behavioral dimension was assessed through big data analysis of participants' participation in digital learning platforms, including the frequency of interactions, duration of engagement, and the quality of contributions in online discussions.

The comparison of learning outcomes between traditional methods and didactic reconstruction was carried out through design *Quasi-experimental with matched-pair analysis*. Control groups that receive Christian Religious Education traditional compared to experimental groups that undergo didactic reconstruction based on digital technology. The main dependent variables included theological knowledge scores, spiritual resilience indexes, and levels of involvement in religious practice. Covariance analysis (ANCOVA) is applied to control for variables *confounding* such as *Religion Baseline* and digital literacy. Short-term impact on understanding of Christianity is evaluated through measurement *immediate post-intervention* and *follow-up*. Instruments such as *Theological Understanding Assessment Tool* (TUAT) and *Christian Spiritual Maturity Scale* (CSMS) is used to measure changes in doctrinal understanding and spiritual maturity (Porter et al., 2019). Analysis of intra-individual changes using techniques *Reliable Change Index* (RCI) is applied to identify the proportion of participants who show statistically and clinically significant improvements.

To assess the long-term impact, longitudinal studies were conducted with *follow-up* at 6 months, 1 year, and 2 years post-intervention. Approach *mixed-method* applied, integrating quantitative data from standard instruments with qualitative analysis from in-depth interviews and participant observations (Glaser & Strauss, 2017). *Growth curve modeling* used to map the trajectory of an individual's spiritual development and identify factors that affect the sustainability of the intervention's impact. Specific for *Vulnerable Generation Strawberry*, particular attention is paid to the evolution of psycho-spiritual resilience and the ability to cope with life's stressors through a perspective of faith (Loes, 2022). Effectiveness evaluation is important considering the technological aspects in didactic reconstruction Christian Religious Education. Analysis *learning analytics* of the digital platform used to provide *Insight Deep About Patterns engagement* participants, learning modality preferences, and the correlation between online activities and *Outcome learning*. Data mining techniques such as *sequential pattern analysis* applied to identify *Pathway learning* is the most effective in increasing the understanding and internalization of Christian values.

A cross-sectional *comparison* was made between cohorts undergoing didactic reconstruction and historical data from previous generations who received traditional Christian Religious Education. The *propensity score matching* method was used to control for differences in *baseline characteristics* between generations. This analysis aims to evaluate the relative effectiveness of the new approach in the context of generational change, with a particular focus on the ability to address the specific challenges faced by the *Vulnerable Generation Strawberry*. The implications of the research findings on future religious education policies are analyzed through the *Delphi policy* approach. An expert panel consisting of theologians, Christian Religious Education teachers, developmental psychologists, and educational technology experts is engaged in an iterative process to interpret research results and formulate policy recommendations. A SWOT (*Strengths, Weaknesses, Opportunities, Threats*) analysis is conducted for each policy recommendation, considering the feasibility of implementation and potential long-term impacts.

Evaluation *cost-effectiveness* From the didactic reconstruction based on digital technology, it is necessary to inform resource allocation decisions at the institutional and denominational levels (Díaz, 2021). Analysis *Return on Investment* (ROI) is developed, quantifying the benefits in terms of increased church involvement, faith stability, and learners' social-spiritual contributions relative to investment in technology infrastructure and curriculum development. The impact of didactic reconstruction on ecosystems Christian Religious Education a broader one is also evaluated. *Network analysis* used to map changes in patterns of interaction between learners, teachers, theological educational institutions, and church communities (Padja et al., 2021). Special attention is paid to the potential effects *spillover*, where innovation in Christian Religious Education for *Vulnerable Generation Strawberry* may affect religious education practices for other demographic groups.

The final synthesis of the effectiveness and impact evaluation was carried out through a meta-analysis of various *Stuart T* data and analysis. Methodological triangulation techniques are applied to improve the validity and reliability of conclusions. The main findings are contextualized within the framework of change theory (*theory of change*) developed at the beginning of the study, allowing for a comprehensive evaluation of the initial assumptions and identification *unexpected outcomes*. The dissemination of evaluation results is carried out through *multiple channels* to maximize *Impact* (Reed et al., 2021). In addition to traditional academic publications, interactive digital platforms are developed to facilitate *engagement* active from *stakeholders* Christian Religious Education. Visualization of complex data and *storytelling* digital is used to communicate key findings to diverse audiences, including practitioner policymakers Christian Religious Education, and *Vulnerable Generation Strawberry* itself. Process *Feedback Loop Kontinyu* implemented to ensure that *insights* This evaluation continues to inform the next iteration of didactic reconstruction Christian Religious Education, creating a continuous cycle of improvement.

Implications

The implications of this study show that the development of Christian Religious Education in the digital era not only requires the ability to integrate technology, but also requires strengthening the values of local wisdom as the foundation for the formation of

students' character. Strawberry generations who grow up in a digital culture tend to have a high dependence on technology, short attention spans, and emotional vulnerability in the face of social pressure. Therefore, Christian Religious Education learning needs to be designed innovatively through the use of digital technology such as *e-learning*, mobile applications, interactive media, and virtual reality so that the learning process becomes more interesting, communicative, and in accordance with the world of the native digital generation. However, the integration of technology must still be balanced with the cultivation of local wisdom values such as mutual cooperation, solidarity, respect for others, a culture of dialogue, and communal spirituality that lives in local communities. Thus, technology is not only a means of knowledge transfer, but also a medium for the formation of faith and character identities rooted in local culture.

In addition, this research has implications for changing the paradigm of teachers and Christian educational institutions in implementing a contextual and transformative Christian Religious Education curriculum. Teachers no longer play a mere role as material presenters, but as facilitators who are able to connect Christian values, the development of digital technology, and the richness of local culture in the learning process. This approach allows for the creation of more flexible, personalized, and reflective learning so that it can increase the cognitive, affective, and spiritual involvement of students. Strengthening local wisdom in learning is also an important strategy to build the mental and spiritual resilience of the Strawberry generation in the midst of instant culture and digital information flows that often contradict Christian values. Thus, the didactic reconstruction of Christian Religious Education based on digital technology and local wisdom can be a relevant educational model in shaping a Christian generation that is adaptive, resilient, culturally rooted, and able to face the complexities of modern life without losing its faith and social identity.

Conclusion

Based on the results of the research, it can be concluded that the didactic reconstruction of Christian Religious Education based on digital technology needs to be developed adaptively and contextually to answer the challenges of the *Vulnerable Generation Strawberry*. This generation has special characteristics in the form of high dependence on digital technology, short attention spans, emotional vulnerability, and difficulties in dealing with social and spiritual pressures. Therefore, the integration of digital technology through *e-learning* platforms, mobile applications, social media, and virtual reality is an effective strategy in increasing student involvement, creativity, and understanding in Christian Religious Education learning. However, this study emphasizes that the use of technology cannot stand alone, but must be balanced with the strengthening of Christian values and local wisdom as the basis for the formation of students' character and identity. Furthermore, this study shows that local wisdom has an important role in maintaining a balance between technological advances and the formation of the spirituality of the younger generation. Local values such as mutual cooperation, togetherness, respect for community, social concern, and contextual spirituality can be pedagogical forces to build the resilience of the Strawberry generation in the midst of a digital culture that tends to be individualistic and instantaneous.

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