

THE IMPLEMENTATION OF CHRISTIAN RELIGIOUS EDUCATION AND ITS CONTRIBUTION TO THE SPIRITUALITY OF GENERATION Z ADOLESCENTS: A DESCRIPTIVE STUDY AT GMIBM PAULUS PUSIAN

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Abstrak

Penelitian ini bertujuan mendeskripsikan pelaksanaan Pendidikan Agama Kristen (PAK) dan dampaknya terhadap spiritualitas remaja Generasi Z di Gereja Masehi Injili di Bolaang Mongondow (GMIBM) Paulus Pusian. Masalah penelitian berangkat dari tantangan yang dihadapi Generasi Z pada era digital, seperti pesatnya perkembangan teknologi informasi, media sosial, serta perubahan nilai sosial yang dapat memengaruhi kehidupan spiritual remaja, sehingga PAK menjadi sarana penting bagi gereja untuk membina iman, karakter, dan spiritualitas generasi muda. Metode yang digunakan adalah kualitatif deskriptif, dengan data yang diperoleh melalui observasi partisipatif, wawancara mendalam, dan dokumentasi pada pelayanan remaja di GMIBM Paulus Pusian. Data dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan untuk memperoleh gambaran komprehensif mengenai pelaksanaan PAK dan dampaknya pada kehidupan spiritual remaja. Hasil penelitian menunjukkan bahwa PAK di GMIBM Paulus Pusian dilaksanakan melalui berbagai kegiatan pembinaan, seperti ibadah pemuda, pendalaman Alkitab, persekutuan doa, mentoring rohani, dan keterlibatan dalam pelayanan gereja. Disimpulkan bahwa pelaksanaan PAK memberikan kontribusi positif terhadap pertumbuhan spiritualitas remaja Generasi Z, sehingga gereja perlu mengembangkan model pembinaan yang kontekstual, relevan, dan adaptif guna mendukung pembentukan iman dan spiritualitas generasi muda secara berkelanjutan.

Kata Kunci: Pendidikan Agama Kristen; spiritualitas; Generasi Z; remaja; pembinaan iman

Abstract

This study aims to describe the implementation of Christian Religious Education (CRE) and its impact on the spirituality of Generation Z adolescents at the Evangelical Christian Church in Bolaang Mongondow (GMIBM) Paulus Pusian. The research problem departs from the challenges Generation Z faces in the digital era, such as the rapid growth of information technology, social media, and shifting social values that may affect adolescent spiritual life, so that CRE becomes an essential means for the church to nurture faith, character, and the spirituality of the young generation. The method employed was qualitative descriptive, with data gathered through participatory observation, in-depth interviews, and documentation of youth ministry at GMIBM Paulus Pusian. Data were analyzed through the stages of data reduction, data display, and conclusion drawing to obtain a comprehensive picture of CRE implementation and its impact on adolescent spiritual life. The findings show that CRE at GMIBM Paulus Pusian is implemented through various nurturing activities such as youth worship, Bible study, prayer fellowship, spiritual mentoring, and involvement in church ministry. It is concluded that CRE implementation contributes positively to the spiritual growth of Generation Z adolescents; therefore, the church needs to develop a contextual, relevant, and adaptive nurturing model to sustainably support the faith and spiritual formation of the young generation.

Keywords: *Christian Religious Education; spirituality; Generation Z; adolescents; faith nurturing*

Introduction

Christian Religious Education (PAK) is one of the much-needed means in the formation of faith, character, and spirituality of the Christian generation, especially for teenagers who are in the phase of finding identity and forming life values. In the context of the church, PAK not only functions as a medium for theological knowledge transfer, but also as a coaching process that helps adolescents live the Christian faith in real life in their daily lives (Togelangan et al., 2024). Various studies show that the implementation of PAK carried out in an integrative and contextual manner contributes to the growth of spirituality, strengthening faith, character formation, and internalizing Christian values in adolescents (Agata et al., 2022; Nggiri et al., 2024). Thus, PAK occupies a strategic position as a bridge between doctrine and a living experience of faith.

Conceptually, PAK is a conscious, planned, and continuous effort to help each person grow in the knowledge of God and realize that faith in all aspects of life. Christian education is rooted in the biblical mandate to teach the truth of God's Word from one generation to the next, so that each generation remains to know God with a true understanding of faith (Mawikere et al., 2025). In this framework, spirituality is not understood narrowly as a series of religious activities, but rather as a quality of living relationship between man and God that is manifested in character, attitudes, and daily actions (McGrath, 2017). Therefore, the success of PAK is ultimately measured by the extent to which it cultivates complete spiritual maturity, not just mastery of the teaching materials. This understanding is an important starting point in assessing the implementation of PAK for adolescents, because adolescents are the most decisive age group in the formation of a long-term foundation of faith.

Adolescence is a transitional period characterized by significant biological, psychological, and social changes, as well as being a crucial phase in the formation of identity. At this stage, adolescents begin to question, test, and construct their own beliefs previously received from their families, so that their faith has the potential to deepen or be fragile. If this process is not properly accompanied, adolescents are vulnerable to experiencing identity crises and confusion of values, especially in the midst of digital information flows that offer a variety of conflicting views of life (Sakoan, 2024). Therefore, PAK in adolescence is not enough to just pass on teachings, but must accompany adolescents in their journey to find and strengthen faith personally, so that the faith becomes their own and not just an inheritance.

The urgency of this study is even more evident considering that adolescents are the future of the church as well as the group most affected by the changing times. If faith building in adolescence is not managed seriously, the church risks losing the next generation who have strong roots of faith. On the contrary, the right coaching at this time can be a long-term spiritual investment that produces spiritually mature individuals, with a Christian character, and able to become a light in society. Therefore, describing and assessing the implementation of PAK for Generation Z adolescents at the local congregation level has strategic value, both academically and practically-pastoral, especially when the context of today's adolescents' lives is colored by the challenges of the complex digital era.

Generation Z is a generation group that is characteristically different from the previous generation because it grew side by side with technological advances that are developing very rapidly. They are often referred to as digital natives because they are used to using social media

and various online platforms, and have a high adaptability to the digital world (Ramadhani & Khoirunisa, 2025). The development of digital technology and globalization has given birth to a generation that is very close to the internet, social media, and digital devices, so that they have openness to information, adaptability to technology, critical thinking tendencies, and a preference for fast and interactive communication (Urba et al., 2024). These characteristics also influence the way they learn, interact, and understand spiritual life, including their preference for dialogical and technology-based faith learning (Wenas, 2024).

In the Indonesian context, Generation Z is one of the largest population groups with a very high level of internet penetration, so the digital space is practically the second environment where they grow and form their identity (Wiyono et al., 2025). This proximity to the digital space has a double consequence: on the one hand it opens up unlimited access to learning resources and social networks, on the other hand it presents a flood of information that demands the ability to filter values. Several studies show that Generation Z's learning style tends to be visual, fast, collaborative, and demands direct relevance to real life, so that one-way learning models and monologues are less able to captivate their engagement (Urba et al., 2024; Wenas, 2024). These characteristics require the church to review the approach to faith formation that has been used so far as not to lose relevance in the eyes of the younger generation.

Technological developments have both positive and negative effects on adolescent behavior and life. On the one hand, easy access to information makes it easier for adolescents in the process of learning and acquiring knowledge; on the other hand, the entry of outside cultures can erode local and religious values that have been embedded (Mashlahah & Arifin, 2023). Various studies have found that the high intensity of social media use correlates with decreased psychological well-being of adolescents, increased anxiety, depression, and the phenomenon of fear of missing out (FoMO) which weakens inner peace (Nur Cahya et al., 2023; Fitrialis et al., 2024; Puspitasari et al., 2025). This condition confirms that the challenges of the digital era do not only concern cognitive aspects, but also touch the emotional and spiritual dimensions of the younger generation.

Furthermore, a number of studies have found that intensive social media exposure is associated with decreased self-control, increased impulsive behavior, and the risk of anxiety disorders and depression in adolescents (Iskandar & Salamah, 2025). The phenomenon of fear of missing out (FoMO) shows how the need to always be connected can erode the inner peace and life satisfaction of the younger generation (Puspitasari et al., 2025). This reality confirms that the challenges faced by Generation Z adolescents cannot be reduced to moral issues, but include their overall psychological and spiritual well-being. In such a situation, fostering healthy faith has the potential to be a protective resource that helps adolescents build meaning, resilience, and life balance in the midst of the pressure of the digital world.

The spirituality of Christian youth, in this framework, can be understood as a living relationship with God that is manifested in several interrelated dimensions, namely the understanding of faith, the practice of worship and prayer, the character or fruit of the Spirit, and the identity as a follower of Christ. These four dimensions are a reference in assessing the extent to which PAK has an impact on the spiritual life of adolescents. This kind of dimensional approach helps the church not to judge spirituality solely from outward activity, but from the depth of faith that is seen in the entire life of adolescents (Subowo, 2021; Wuwung et al., 2022).

In the midst of these challenges, digital technology actually also holds great potential for the implementation of PAK. Digital media can be used to convey engaging spiritual content, build an online faith community, and expand the reach of coaching beyond the boundaries of space and time (Hasibuan, 2024; Octavianus & Dyulius, 2024). Thus, the main problem is not to reject or accept technology, but how the church manages and directs its use wisely for the spiritual growth of adolescents. This thinking is the background for the importance of studying an adaptive coaching model as pursued at GMIBM Paulus Pusan.

These challenges directly affect the quality of adolescents' relationship with God and their involvement in church life. Easy access to information, a culture of individualism, the influence of social media, and various views on life circulating in the digital space can shift the way teenagers interpret spirituality (Subowo, 2021). Generation Z tends to view spirituality as something personal and experiential, so the church needs to present a coaching approach that is relevant, contextual, and in accordance with the needs of that generation (Wuwung et al., 2022). If adolescents are not given a strong foundation of faith, they are prone to mental disorders and lose intimacy with God amid the rapidly evolving technological currents (Roesmijati, 2025).

In facing these challenges, the church has a responsibility to develop a PAK model that is able to answer the spiritual needs of Generation Z. PAK which is carried out through fellowship, Bible study, mentoring, youth ministry, and various faith-building activities is believed to be an effective means to build spiritual awareness and strengthen the faith commitment of young people (Walean et al., 2024; Rachelya et al., 2022). Some studies even affirm that spiritual coaching that is adaptive to technological developments, including the use of digital media and transformative discipleship, is able to increase the spiritual engagement and growth of the younger generation (Arliyanti & Tung, 2023; Octavianus & Dyulius, 2024). The Church, in this case, is required not only to be a presenter of doctrine, but also to be a community that fosters the experience of faith.

The responsibility of fostering the faith of adolescents is actually the cooperation of three main institutions, namely the family, school, and church, which ideally support each other in instilling Christian values (Zega, 2021; Boiliu, 2020). However, when the family has not fully optimally carried out the role of faith education, the church assumes an increasingly significant role as a community of formation. Within this framework, Christian educators and coaches play not only the role of teachers who impart knowledge, but also as mentors, role models, and companions who foster the spiritual awareness of adolescents (Rachelya et al., 2022). An authentic personal relationship between coaches and adolescents has proven to be one of the key factors in the success of faith building, because through this relationship the values of faith are transmitted not only through words, but through real life examples.

Although the literature on PAK and Generation Z spirituality is quite developed, most previous studies still focus on the family context (Zega, 2021; Sitanggang, 2024), in normative literature studies (Subowo, 2021), or in formal education units in schools (Nggiri et al., 2024). Studies that specifically describe the implementation of PAK in the scope of youth categorical services in local congregations, especially in the Bolaang Mongondow area, and trace its impact empirically on the spirituality of Generation Z adolescents are still relatively limited. This gap is what this study seeks to fill, by making the local congregation as the unit of analysis and adolescents aged 12-15 years as the main subject.

A synthesis of previous literature shows that there is agreement that effective PAK for Generation Z must be contextual, relational, and adaptive to technology (Subowo, 2021; Arliyanti & Tung, 2023; Octavianus & Dyulius, 2024). However, most of these findings were obtained through literature review or in different contexts, so they did not fully describe how these principles were realized and impacted by specific local congregations. To answer this gap, this research is directed at two main questions: (1) how is the implementation of PAK for Generation Z adolescents at GMIBM Paulus Pusian? and (2) what is the impact of the implementation of PAK on the spirituality of Generation Z adolescents? These two questions become the framework that guides the entire process of data collection and analysis in this study.

The Evangelical Church in Bolaang Mongondow (GMIBM) is one of the churches that serves congregations in the Bolaang Mongondow area, North Sulawesi, with its own socio-cultural peculiarities. As a church rooted in the local context, GMIBM carries out the dual task, namely maintaining the continuity of the faith of the congregation while answering the challenges of the times brought by technological developments. Teens in this congregation, like teenagers elsewhere, are growing up as part of Generation Z who are familiar with the digital world, so they need a coaching approach that is relevant to their world. It is in this context that the youth development ministry at the Paulus Pusian Church is important to study, because it illustrates how a local church seeks to nurture the younger generation in the midst of the dynamics of social change and digital culture. The study of the praxis of coaching in the congregation is expected to provide a real picture that complements the conceptual discussions that have developed in the literature.

As part of the church that carries out the ministry of fostering the younger generation, GMIBM Paulus Pusian organizes various PAK activities for youth through worship, Bible study, categorical service, and other spiritual development. These programs aim to help adolescents develop a correct understanding of the faith while actualizing Christian values in their lives. However, the effectiveness of the implementation of PAK in shaping the spirituality of Generation Z youth in the church environment still needs to be studied scientifically so that it can be the basis for evaluation and program development.

Based on this background, this study aims to: (1) describe the implementation of PAK at GMIBM Paulus Pusian; and (2) analyze its impact on the spirituality of Generation Z adolescents. Through a descriptive approach, this study is expected to provide a comprehensive overview of the implementation of PAK and its contribution to the spiritual life of adolescents, as well as to be a material for the evaluation and development of young generation development programs in the church environment. This article is structured with the following structure: the methods section explains the design and procedure of the research; the results section presents findings on the form of implementation of PAK and its impacts; the discussion section interprets the findings in relation to previous theories and research; and the conclusion section summarizes the answers to the research problem and its implications.

METHOD

This study uses a qualitative method with a descriptive approach. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors (Moleong, 2017). This approach was chosen because the purpose of the research is to understand and describe a phenomenon as a whole based on the participant's perspective, not to test hypotheses or make statistical generalizations (Creswell &

Poth, 2018). Thus, a descriptive approach is considered most appropriate to photograph the implementation of PAK and its impact on adolescent spirituality as it is, in the natural context of church life.

This research is based on a naturalistic-interpretive paradigm that views social reality as something that is constructed and interpreted by the actors in it. Consequently, researchers sought to understand the meaning that informants gave to their experiences of participating in and organizing PAK, rather than testing variables in isolation (Creswell & Poth, 2018; Scott, 2022). The descriptive design was chosen because it allows researchers to photograph phenomena as they are, trace emerging patterns, and present them in context-rich narrative form. With this design, the complexity of the implementation of PAK, starting from the form of activities, coaching strategies, to adolescent responses, can be comprehensively understood without reducing it to mere numbers.

The research was carried out within the scope of services of GMIBM Paulus Pusian, Bolaang Mongondow Regency, in a group of adolescents aged 12 to 15 years. The selection of the location was based on the consideration that this congregation organizes youth development activities in a routine and structured manner, so that it is relevant to the focus of the research. The study lasted for approximately two months, covering an observation period of a series of worship and youth development activities. In this study, the researcher plays the role of the main instrument (human instrument) who is also an observer and data collector, so that the involvement of the researcher in the activities of the congregation is an important part of the data mining process.

The main data sources in this study are congregational pastors as pastoral leaders, youth service commissions as coaches, and six youth representatives aged 12 to 15 years. The determination of informants is carried out purposively, namely based on the consideration that the informant has direct involvement and adequate understanding of the implementation of PAK in the congregation. The selection of diverse informants, ranging from pastoral leaders, coaches, to adolescents as recipients of coaching, is intended to obtain rich and complementary data from various role positions.

The main instrument in this study is the researcher himself (human instrument), which is equipped with a number of auxiliary instruments in the form of semi-structured interview guidelines, observation sheets, and document review lists. The interview guidelines were developed based on two research focuses, namely the form of implementation of PAK and its impact on adolescent spirituality, with open-ended question items that allowed informants to describe their experiences freely. Observation sheets were compiled to record adolescents' participation, interactions, and affective responses during the activity, while document checklists were used to trace work programs and teaching modules. Before use, the guidelines are reviewed to ensure their suitability with the research objectives and their understanding for informants.

Data collection is carried out through three complementary techniques. First, in-depth interviews to dig up information from informants about the form of implementation of PAK, coaching strategies, and changes experienced by adolescents. Second, participatory observation to monitor adolescents' involvement, participation, and body language throughout activities and worship, so that researchers get a direct picture of the dynamics of coaching. Third, a documentation study of the church's work programs and teaching modules, in order to strengthen and test the consistency of data obtained from interviews and observations. The use

of these three techniques also functions as a triangulation of techniques in the data collection process.

Procedurally, data collection begins with building relationships and obtaining permission from the church, followed by observation of a series of worship and coaching activities, then in-depth interviews with each informant at the agreed time. Interview data is recorded and, where possible, recorded for later transcription verbatim. Observations were carried out in a participatory manner so that researchers could capture nuances that were not always revealed in interviews, such as enthusiasm, involvement, and the dynamics of relationships between adolescents. Documentation studies are carried out in parallel to verify and enrich field data, so that the three data sources can test and complement each other.

The role of the researcher in this study is twofold, namely as an observer as well as a participant involved in the activities of the congregation. This position provides advantages in the form of proximity to the context and ease of gaining the trust of informants, but at the same time requires caution so that the involvement of researchers does not obscure the objectivity of the data. To maintain this balance, researchers strive to be reflective throughout the process, recording assumptions and personal impressions separately from field data, and always returning interpretations to evidence obtained from interviews, observations, and documents. All data obtained were analyzed using the qualitative data analysis technique of an interactive model, which is a systematic process to produce meaningful findings and a comprehensive understanding of research phenomena through the stages of data reduction, data presentation, and conclusion drawing (Miles et al., 2014; Qomaruddin & Sa'diyah, 2024). At the data reduction stage, the researcher sorts, focuses, and simplifies the raw data from interviews, observations, and documentation. At the data presentation stage, information is compiled in the form of narrative descriptions and thematic categorization so that the patterns that appear are easier to understand. At the conclusion drawing stage, the researcher interprets the pattern to answer the research problem. These three stages take place interactively and iterously during the research process, as illustrated in Figure 1. In practice, the transcription data is given initial codes which are then grouped into larger categories and themes, namely the form of implementation of PAK and the dimension of its impact on adolescent spirituality. The coding process is done iteratively while comparing data from various sources, so that the resulting theme is truly rooted in field data. The entire analysis process is done manually by carefully examining transcripts and field notes, without relying on analysis software, to keep researchers close to the context and meaning of the data.

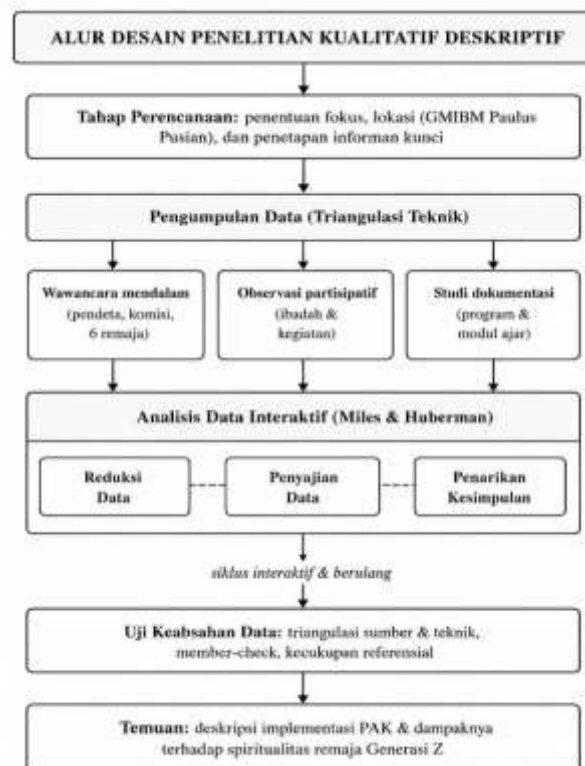


Figure 1. Descriptive Qualitative Research Design Flow

To ensure the validity of the data, this study applied source triangulation and triangulation techniques, namely by comparing data from pastors, youth commissions, and adolescents, and combining the results of interviews, observations, and documentation. In addition, a member-check was carried out to reconfirm the suitability of the researcher's interpretation with the informant's intentions, as well as the use of referential sufficiency as a comparison to the findings. With this procedure, the degree of credibility of research findings can be accounted for methodologically. In addition to credibility, this study also pays attention to the aspect of transferability through the presentation of a fairly detailed description of the research context, as well as dependability and confirmability through recording the traces of the research process. Ethical considerations are also considered by explaining the purpose of the research to the informants, obtaining their willingness to participate, and maintaining the confidentiality of identity by using the informant's code as presented in the results section. With this series of procedures, this research seeks to fulfill the scientific principles of qualitative research while respecting the rights and comfort of the participants.

RESULT AND DISCUSSION

This study found that at GMIBM Paulus Pusian, the implementation of PAK takes place through various faith development activities that are integrated into church life. To maintain confidentiality, informants are presented in the form of codes as seen in Table 1. The forms of implementation of PAK identified include youth worship, Bible study, prayer fellowship, categorical ministry, Christian character building, and youth involvement in various ecclesiastical ministries.

Table 1. Profile Of Research Informant

Code	Role/Position	Quantity	Excavation Techniques
P	Pastor of the congregation (pastoral in charge)	1	Interview
KR	Youth service commission (trustee)	1	Interviews, observations
R1-R6	Youth congregation ages 12-15	6	Interviews, observations

Form of Implementation of Christian Religious Education

The implementation of PAK at GMIBM Paulus Pusian is not only oriented towards the delivery of Christian teaching material, but also directed at the formation of character and spiritual growth of adolescents. Coaching is carried out regularly through fellowship activities that provide opportunities for youth to study God's Word, discuss life's problems, and build a closer relationship with God. These activities become a common space that fosters a sense of belonging to the faith community.

The coaches try to use a more contextual approach in accordance with the characteristics of Generation Z. The use of digital media, visual presentations, interactive discussions, and the use of social media in the delivery of spiritual materials are strategies used to increase adolescent participation. These findings show that the church has tried to adapt learning methods to the characteristics of Generation Z who are familiar with digital technology, as it is indeed the main characteristic of the generation that grew up as digital natives with interactive and technology-based learning preferences. The various forms of activities and their descriptions are summarized in Table 2.

The observation results reinforce these findings. During the activity, adolescents seemed enthusiastic when the material was delivered through visual media and group discussions, and were more actively involved when given space to ask questions and share experiences. Coaches consistently associate Bible material with concrete issues that are close to the world of teenagers, such as socializing, using gadgets, and managing emotions. This pattern shows that the implementation of PAK at GMIBM Paulus Pusian does not stop at the delivery of doctrine, but is sought to be a participatory and meaningful learning experience for adolescents.

From the coaching side, the youth service commission stated that a more contextual approach was deliberately chosen to answer the needs of today's teenagers who are familiar with technology. The pastor of the congregation, as the person in charge of pastoralism, emphasized that the ultimate goal of coaching is not just the presence of youth in activities, but the growth of faith that is fruitful in character and daily life. The views of these two parties show the unity of the vision of coaching, which is to place spiritual transformation as the main orientation of PAK, while methods and media are seen as means that can be adjusted to the development of the times.

Youth worship activities and Bible study are the backbone of coaching, because through these two activities adolescents regularly encounter God's Word and faith communities. Prayer fellowship provides space for youth to express their struggles and learn to build intimacy with God, while spiritual mentoring allows for more personalized mentoring according to the needs of each youth. Involvement in categorical ministry, on the other hand, fosters a sense of responsibility and ownership of church life. The combination of these various forms of activities

shows that the coaching at GMIBM Paulus Pusian is designed to touch on aspects of knowledge, experience, as well as the involvement of adolescents in a balanced manner.

However, this study also found a number of challenges in the implementation of PAK. Uncontrolled use of gadgets and social media sometimes affects adolescents' concentration and involvement in activities, while adolescents' attendance and commitment levels vary. The coaches recognize that reaching out to Generation Z teens demands extra creativity and patience, given their different attention spans and preferences than previous generations. These challenges are important notes that demand the development of a more adaptive and sustainable coaching strategy.

Table 2. Form of implementation of PAK and description of activities at GMIBM Paulus Pusian

Form of Activity	Description
Youth worship	Categorical worship for adolescents as a means of worship, preaching the Word, and strengthening fellowship between adolescents.
Biblical Deepening	Activities to study and discuss Bible texts so that youth understand the teachings of faith and relate them to daily life.
Prayer fellowship	A common space to pray, share struggles, and build an intimate relationship with God.
Spiritual mentoring	Personal and relational assistance by coaches as mentors and spiritual role models for adolescents.
Categorical service	Youth involvement in various ecclesiastical ministries that foster responsibility and ownership of faith.
Digital approach	The use of digital media, visual presentations, interactive discussions, and social media to increase youth participation.

Impact on Generation Z Youth Spirituality

The impact of the implementation of PAK on the spirituality of Generation Z adolescents at GMIBM Paulus Pusian can be grouped into four main dimensions. First, an increase in the understanding of faith. Adolescents become better able to understand the teachings of the Bible more deeply and relate Christian values to everyday life, including in dealing with social challenges, social media use, and decision-making.

Second, the growth of prayer and worship life. Active involvement in PAK activities encourages youth to pray more regularly, read the Bible, and attend worship. Youth admit to having a higher awareness of the importance of a personal relationship with God than they did before actively participating in coaching. Third, the formation of Christian character. The values of love, responsibility, discipline, honesty, and social care are beginning to appear in adolescent interactions, both in the church, family, and school environment.

Fourth, strengthening one's identity as a Christian. Adolescents show a better level of confidence in maintaining their faith identity amid the influence of digital culture and modern society. They are more courageous in expressing their beliefs and are able to filter out information that is not in accordance with Christian values. The four dimensions of the impact and their indicators are presented briefly in Table 3.

Table 3. Dimensions of the impact of the implementation of PAK on adolescent spirituality

Yes	Dimensions	Observed Indicators
1	Understanding of faith	A deeper understanding of Bible teachings; able to associate Christian values with daily decisions and associations.
2	Life of prayer and worship	Pray more regularly, read the Bible, and worship; increased awareness of personal relationship with God.
3	Christian character	There seems to be love, responsibility, discipline, honesty, and social care in interactions in church, family, and school.
4	Identity of faith	Courage expresses belief; the ability to filter out information that contradicts Christian values; confidence as a Christian.

Overall, the results of the study show a consistent relationship between the form of PAK implementation and the impact experienced by adolescents. Coaching activities that are carried out regularly, relationally, and contextually seem to contribute to the growth of the four dimensions of spirituality. These findings also imply that the quality of PAK implementation, not just the frequency, is an important factor in shaping the spirituality of Generation Z adolescents.

The findings regarding the four dimensions do not stand alone, but are interrelated and mutually reinforcing. Increasing the understanding of faith is the basis for the growth of prayer and worship life; a healthy life of worship in turn forms the Christian character; and the character that is formed strengthens the identity of the faith of adolescents in the midst of a plural environment. The youth informants also revealed that the coaching activities gave them a sense of acceptance and a safe space to talk about personal struggles, which they have found it difficult to convey elsewhere. Thus, the impact of PAK is not only cognitive, but also touches the affective and relational dimensions of adolescent life.

Overall, the results of the study showed that there were significant changes in adolescents as they became involved in PAK activities. Adolescents who were initially less active gradually showed increased interest in spiritual activities, courage to get involved, and awareness to apply faith values in their daily lives. These changes, although vary from individual to individual, generally lead to positive spiritual growth. The findings also underscore the importance of continuous coaching, because spiritual growth is a gradual process that requires consistent mentoring.

More concretely, a number of indicators of change appear in the daily lives of adolescents, such as the habit of praying before activities, the willingness to read the Bible independently, an attitude of respect for others, and the courage to refuse invitations that are contrary to the values of faith. These simple indicators, while not always easy to measure quantitatively, are important markers that the values instilled through PAK are beginning to be internalized in adolescents. This is in line with the essence of Christian education which requires the knowledge of faith to result in a real change in attitudes and actions.

DISCUSSION

The findings of the study show that the implementation of PAK at GMIBM Paulus Pusian has led to a contextual coaching model. This is in line with the view that Generation Z needs a

faith-based education approach that is relevant to the reality of their lives, especially in facing the challenges of the digital world, social change, and identity crisis (Wuwung et al., 2022; Lafau et al., 2024). Faith education that focuses only on knowledge transfer is considered less effective if it is not accompanied by real and relational spiritual experiences. In other words, the success of PAK is not measured solely by the addition of religious knowledge, but by the extent to which faith is lived and manifested in life.

The success of the implementation of PAK at GMIBM Paulus Pusian can be seen from the integration between Bible study, character building, and spiritual practice. This approach is in accordance with the concept of spiritual formation which emphasizes that Christian education must produce life transformation, not just the addition of religious information (McGrath, 2017; Tanasyah & Putrawan, 2022). The formation of Christian character within this framework is understood as the fruit of a formation process that takes place in a sustainable manner, both individually and communally (Stevanus & Sitepu, 2020). This process of internalizing character values is also observed in the context of other religious coaching through experience-based and exemplary programs (Ummah et al., 2025). Thus, the four dimensions of impact found, namely the understanding of faith, the life of prayer and worship, Christian character, and the identity of faith, can be read as indicators of the transformation of life desired by Christian education.

From the point of view of learning theory, the dialogical and participatory approach applied at GMIBM Paulus Pusian is in line with the principles of student-centered learning. Generation Z, as active learners, tends to construct meaning through interaction, experience, and reflection, so that faith building that provides space for dialogue and involvement will be more relevant than teaching that is solely transmission (Wenas, 2024; Un Seran et al., 2022). This explains why adolescents in this study showed higher engagement when the material was delivered interactively. In other words, the effectiveness of PAK is not only about the content of the teachings, but also about the way the teachings are communicated and experienced by adolescents.

The study also shows that adolescents face various spiritual challenges stemming from the development of technology and social media. Although technology provides ease of obtaining information, uncontrolled use can reduce the quality of spiritual life and involvement in the faith community, and even have the potential to cause anxiety and mental health disorders (Nur Cahya et al., 2023; Iskandar & Salamah, 2025). This condition is in line with the findings that the digital era presents both a threat and an opportunity for the spiritual growth of Generation Z (Subowo, 2021; Gule, 2022). Therefore, PAK needs to be positioned not as a technology rejecter, but as a means of mentoring so that adolescents are able to use technology wisely.

In this context, PAK at GMIBM Paulus Pusian serves as a means to help adolescents develop faith reflection and self-control skills. Through regular coaching activities, youth gain space to discuss the problems they face and find solutions based on biblical values. This approach is important because Generation Z tends to be more receptive to learning that is dialogical, participatory, and relevant to their life experiences (Urba et al., 2024; Wenas, 2024). These findings reinforce the argument that PAK learning methods need to shift from a unidirectional pattern to a dialogical pattern that places adolescents as active subjects.

The use of digital media in coaching, as found in GMIBM Paulus Pusian, is also consistent with studies that affirm that digital media can be an effective means in developing the PAK curriculum and increasing student participation (Oktavianus & Dyulius, 2024; Wiyono et al.,

2025). The use of digital pedagogy that is integrated with education management is also seen as strategic in strengthening the quality of learning in religious education institutions (Kurniawan et al., 2025). In fact, social media, which is often seen as a source of problems, can be converted into a space for faith building if managed in a directional manner (Hasibuan, 2024; Wiryaningsih & Marbun, 2025). Thus, the church's strategy that combines face-to-face meetings and the use of digital space is the right form of adaptation to the characteristics of Generation Z.

When compared to previous research with a family background (Zega, 2021; Sitanggang, 2024) and formal education units (Nggiri et al., 2024), this research contributes by placing local congregations as a typical faith formation space. The findings show that local churches have relational advantages that are difficult to replace, namely community closeness and continuity of cross-age mentoring. This confirms that effective faith formation does not depend solely on one institution, but on synergy between families, schools, and churches, with the church acting as a node of faith communities that embrace adolescents in a sustainable manner (Ndraha et al., 2022).

The findings on strengthening faith identity also have resonance with the study of adolescent identity crises in the digital era. In the midst of a flood of information and various value offers, teenagers need a solid anchor of identity so that they are not easily swayed. Relational and contextual PAK plays a role in providing this anchor by helping adolescents interpret themselves as followers of Christ who have clear values and life goals (Lafau et al., 2024; Hasibuan, 2024). With a firm identity of faith, adolescents are better able to be critical of the flow of digital culture, reject things that are contrary to the values of faith, and at the same time utilize technology for constructive things.

The community aspect also stands out as a supporting factor for spiritual growth. The sense of acceptance and safe space that adolescents feel in the coaching community is an important prerequisite for their openness and involvement. A warm community of faith serves as a place for adolescents to experience real love, support, and example, which in turn strengthens their commitment to faith (Agata et al., 2022; Rachelya et al., 2022). Thus, the communal dimension in the PAK should not be overlooked, because Christian spirituality essentially grows in communion, not in alienation.

In addition to the methodological aspect, this study emphasizes that the church has a strategic role in building the spiritual awareness of Generation Z. Coaches and servants of the church not only function as teachers, but also as spiritual mentors and role models for adolescents. A personal relationship between coaches and adolescents has been proven to help the faith growth process more effectively (Rachelya et al., 2022; Arliyanti & Tung, 2023). Transformational and relational mentoring approaches can increase the understanding of faith, attitudes, and spiritual behaviors of adolescents, while fostering a sense of acceptance and accompaniment. The example of the life of the coach, in this case, becomes an unwritten curriculum but greatly influences adolescents.

Thus, this study offers a modification to the assumption that the success of coaching is measured by the number of programs. These findings shift the focus from the quantity of the program to the quality of relationships, depth of the process, and the continuity of discipleship as the main determinants of adolescent spiritual growth (Hendrawan, 2024; Pranasoma, 2021). This theoretical contribution enriches the framework of spiritual formation by affirming that the transformation of the lives of Generation Z adolescents takes place through the

interweaving of contextual learning, relational mentoring, and a supportive community of faith. This kind of framework can also serve as a reference for other churches that face similar challenges in fostering the younger generation.

Based on the overall findings, a conceptual model can be formulated that describes the relationship between the implementation of PAK, the contextual coaching process, and its impact on adolescent spirituality in the context of the challenges of the digital era. This model places various forms of PAK activities as inputs, contextual approaches as processes, and four dimensions of spirituality as outputs, all of which take place in the context of the challenges of the digital age. The conceptual model is visualized in Figure 2.

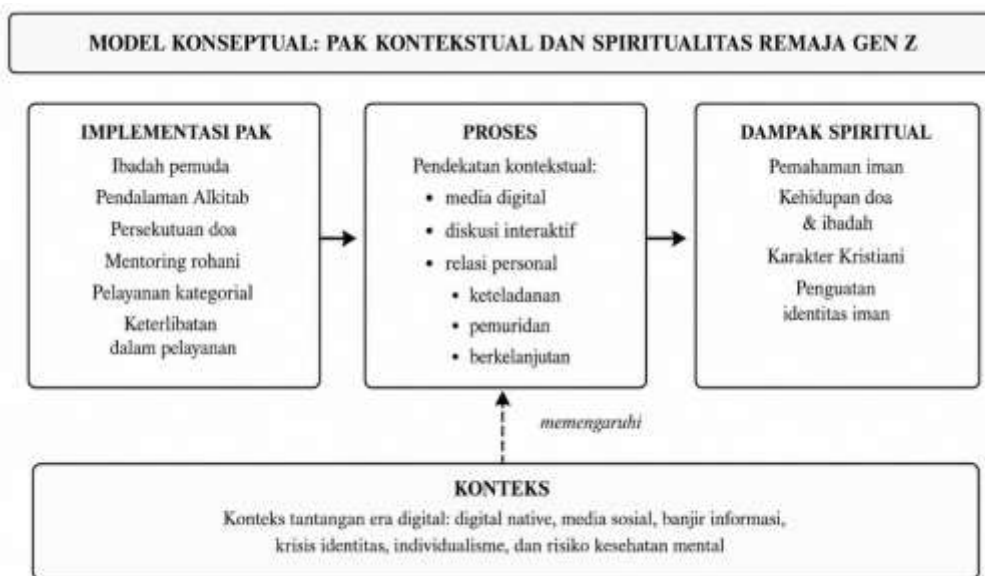


Figure 2 The Conceptual Model Is Visualized

The model in Figure 2 emphasizes that spiritual impact does not arise automatically from many activities, but through a contextual and relational coaching process. This provides a practical modification to the common understanding that the success of PAK depends solely on the quantity of programs. On the contrary, these findings are in line with research that emphasizes the importance of relationship quality, exemplary, and continuity of discipleship in shaping adolescent spiritual maturity (Hendrawan, 2024; Mawikere et al., 2025). With this framework, the church can evaluate youth ministry not only in terms of the implementation of activities, but also from the depth of the process and the impact it produces.

Practically, these findings provide a number of directions for development for youth services. First, the church needs to strengthen the capacity of coaches as mentors as well as role models, because the quality of coach-youth relations greatly determines the depth of the impact of coaching. Second, the use of digital media should not stop at the technical side, but should be directed to enrich the experience of faith and open up a space for dialogue. Third, coaching programs need to be designed in a sustainable and measurable manner, with clear growth indicators in the four dimensions of spirituality, so that ministry evaluation is not trapped in the calculation of mere attendance (Stevanus & Sitepu, 2020; Octavia, 2025).

On a broader level, these findings show that fostering the spirituality of Generation Z is part of the church's mission responsibility to prepare the next generation that is deeply rooted in faith and relevant to its times. Churches that are able to contextually nurture youth have a greater chance of maintaining the involvement of young people in church life; on the contrary,

churches that fail to adapt are at risk of losing the younger generation (Wuwung et al., 2022; Walean et al., 2024). Therefore, the development of an adaptive PAK model is not only a matter of teaching methods, but also concerns the sustainability of the church itself in the future.

It is also important to note that the contextualization of PAK should not come at the expense of the integrity of the teachings. Adjustments to methods and media should be a means of communicating the truth of faith more effectively, not replacing the substance of the doctrine itself. In other words, the church needs to maintain a balance between relevance and fidelity to the Word, so that contextual construction remains rooted in a solid theological foundation (Tanasyah & Putrawan, 2022; Mawikere et al., 2025). This balance seems to be sought at GMIBM Paulus Pusian, when the use of technology and interactive approaches is carried out without leaving the core of biblical teaching.

Theoretically, the results of this study strengthen and expand previous findings on the importance of spiritual formation and discipleship in the development of the younger generation. While previous research has focused on a single aspect, such as family roles, social media use, or mentoring strategies separately, this study shows how these elements are integrated into a single pastoral practice at the congregational level. The integration of Bible study, digital-based contextual approaches, relational mentoring, and engagement in ministry results in a more holistic impact than a stand-alone approach. These findings provide the basis for the development of an integrated coaching model that can be adapted by other churches in similar contexts.

As a descriptive study of one congregation, this study certainly has limitations in terms of representation and generalization. However, the strength of the qualitative approach lies precisely in the depth of understanding of the phenomenon in its specific context. Therefore, the findings of this study should be read as a complete picture of the coaching praxis at GMIBM Paulus Pusian which can be a mirror and material for reflection for other churches, not as a universal evidence. Transferring findings to other contexts needs to consider the peculiarities of each congregation, the resources available, and the characteristics of the youth served.

The implication of these findings is that adolescent services at GMIBM Paulus Pusian need to continue to develop a PAK model that is adaptive to technological developments and the needs of Generation Z. The use of digital media, discussion-based learning, personal mentoring, and continuous discipleship can be effective strategies in improving the quality of adolescent spirituality (Boiliu, 2020; Octavia, 2025). Thus, the implementation of PAK at GMIBM Paulus Pusian can be understood as a coaching process that not only increases faith knowledge, but also forms a more mature spiritual life, strong Christian character, and a solid faith identity in the midst of the challenges of the digital era. These findings enrich the treasure trove of PAK studies at the local congregation level, while providing an empirical basis for the development of a more contextual model of adolescent development.

CONCLUSION

The implementation of PAK at GMIBM Paulus Pusian has taken place in a structured manner through various faith-building activities, such as youth worship, Bible study, prayer fellowship, spiritual mentoring, and youth involvement in church ministry. The implementation of PAK not only focuses on the delivery of religious knowledge, but is also directed at the formation of Christian character, strengthening faith, and developing the spiritual life of adolescents, with an approach tailored to the characteristics of Generation Z through the use of digital media and interactive and contextual methods. The contribution of PAK activities is

comprehensive, covering the cognitive, affective, and relational dimensions of adolescent life, and helps them face the challenges of the digital era more wisely through the appreciation of faith values in daily life.

Based on the problems and objectives of the research, the following conclusions can be drawn: (1) the implementation of PAK at GMIBM Paulus Pusian is realized through integrated and contextual faith building activities; (2) the implementation of PAK has a positive impact on the spirituality of Generation Z adolescents which is seen in four dimensions, namely increasing faith understanding, growing prayer and worship life, forming Christian character, and strengthening one's identity as followers of Christ; and (3) the quality of the relational and contextual coaching process, not just the quantity of activities, is an important factor in shaping adolescent spirituality in the midst of the challenges of the digital era. The study has limitations, particularly in the subject scope which is limited to one local congregation and a relatively small number of informants, so the findings are not intended to be generalized. As a development prospect, further research is suggested to expand the context by involving several congregations, using multiple case study approaches or qualitative-quantitative combinations, including structural equation modeling (SEM) to test the relationship between motivation and coaching outcomes (Kurniasih et al., 2025), as well as longitudinally tracing the influence of digital-based PAK models on the spiritual growth of Generation Z. Thus, the church needs to continue to develop an innovative, participatory, and adaptive PAK program to the development of the times so that the spiritual development of adolescents can take place optimally and sustainably. In the end, this study emphasizes that PAK that is implemented in a contextual, relational, and sustainable manner is an urgent need for the church in fostering the spirituality of Generation Z adolescents.

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