

# Reconstructing Biblical Authority in Christian Religious Education Amid Global Cultural Fragmentation

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**Abstract:** The development of globalization and digital culture has given rise to an epistemological crisis that shifts the authority of truth from revelation to social construction, so that the authority of the Bible in Christian education is increasingly marginalized. This condition has an impact on the low internalization of the value of faith, where students understand the Bible cognitively but do not live it in daily practice. This research aims to reconstruct the authority of the Bible in Christian education through an integrative and contextual approach in the midst of global cultural fragmentation. This research uses a qualitative approach with a library research method that integrates theological, pedagogical, and digital cultural contexts. Data were obtained from theological literature, educational theory, and relevant journal articles, which were analyzed using content analysis techniques and theological-constructive reflection. The results show that the crisis of biblical authority is influenced by epistemic shifts, the dominance of post-truth culture, low internalization of values, and non-contextual pedagogical approaches. This research creates a model of reconstruction of biblical authority that integrates the epistemological, pedagogical, and bruxistic dimensions in a transformational manner. In conclusion, this reconstruction does not change the theological substance of the Bible but updates the approach to learning to be more dialogical, reflective, and contextual, so that the authority of the Bible remains relevant in shaping the faith and character of learners in the global era.

**Keywords:** Biblical Authority; Christian Religious Education; epistemological disruption; post-truth; Transformation of faith.

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## 1. Introduction

The development of globalization and digital transformation has brought fundamental changes in the way humans understand truth, identity, and authority. Ideally, Christian Education serves as a means of building faith rooted in Biblical Authority as normative and transformative divine revelation. In a theological framework, the Bible is not only a source of teaching material but also an epistemological foundation that shapes the worldview, morality, and spirituality of students. Furthermore, the Bible is also seen as the supreme authority and the main foundation in Christian Religious Education, which not only shapes the cognitive aspect but also the morality and spirituality of the learner.[1]

Based on the aforementioned statement, it can be understood that Christian Religious Education places the Bible as the supreme authority and epistemological foundation in the formation of students' faith, morality, and spirituality. In a broader context, this also indicates an epistemological challenge in the era of globalization and digital transformation, when truth

tends to be understood relatively and constructively. Therefore, Christian Religious Education is required not only to transmit biblical knowledge cognitively but also to internalize the values of faith in a transformative way so that they remain relevant in shaping the identity of students.

Nevertheless, contemporary reality shows a significant paradigm shift. Today's society lives in an era marked by an abundance of information, but at the same time experiencing a crisis of truth. In this context, truth is no longer understood as objective and universal, but rather as something subjective and relative, depending on individual preferences and social constructions.[2] This phenomenon is reinforced by algorithm-controlled digital culture, where individuals tend to live in echo chambers that reinforce personal beliefs without a critical verification process.[3] As a result, the validity of truth is often measured by popularity and virality, rather than by the authority of a valid source.

Global cultural fragmentation further intensifies this condition. Identity becomes fluid, morality is situational, and traditional authorities—including biblical authority—are delegitimized. From the perspective of postmodern thought, as put forward by Jean-François Lyotard, society lost faith in the grand metanarrative, including theological narratives.[4] By implication, claims of absolute truth are often seen as a threat to individual freedom. In the context of the digital generation, authority is shifting from institutions and sacred texts to public figures on social media who are considered more authentic and relevant.

This condition has a direct impact on the praxis of Christian Religious Education. In the classroom, the Bible is often reduced to a mere object of theoretical study, while Christian values are not deeply internalized in the lives of students. Faith is no longer a way of life but merely cognitive knowledge that is separate from social reality. Thus, the main problem in Christian education lies not in the lack of teaching but in the crisis of internalizing biblical authority in the lives of students.

This gap shows a sharp difference between the ideal conditions in which the Bible is central to the formation of faith and character and the empirical conditions that show the marginalization of biblical authority in learning. In addition, there is also a theoretical gap in academic studies. Previous studies have tended to emphasize the importance of the integration of faith and learning or contextual approaches in Christian Religious Education, but have not comprehensively addressed how biblical authority is epistemologically and pedagogically reconstructed in the midst of global cultural fragmentation marked by *post-truth*, relativism, and the dominance of digital media.

Theologically, the authority of the Bible is derived from God as divine revelation, as affirmed in the theological tradition by Karl Barth, who places the word of God at the center of authority.[5] Wright emphasizes that biblical authority must be understood within the framework of the great narrative of God's redemption.[6] However, this approach has not been fully translated into pedagogical models relevant to fragmented global contexts. This shows that there is a research gap that opens up space for the development of a more contextual, dialogical, and transformative model of biblical authority reconstruction.

Based on these conditions, a reconstruction of the biblical authority in Christian education is needed that does not change its theological substance but renews its pedagogical approach. This reconstruction includes a shift from a legalistic to a relational approach, from the transfer of knowledge to character transformation, as well as from normative learning to contextual hermeneutics that connect biblical texts to the realities of learners' lives. With this approach, the Bible is not only taught as a doctrine but also lived out as a source of identity formation and ethical responses to global issues.

Thus, the novelty of this research lies in the effort to develop an integrative model of the reconstruction of biblical authority, combining theological, pedagogical, and contextual dimensions despite global cultural fragmentation. This research is urgent because, without

proper reconstruction, the younger generation can build their own value system that is independent of the biblical foundation, thus weakening the identity of the Christian faith. On the other hand, if Christian Religious Education can provide contextual, reflective, and transformative learning, then the authority of the Bible will remain relevant and become central to the formation of a life of faith in the midst of changing global cultural dynamics.

## 2. Method

This study uses a qualitative approach with the type of literature study research (*Library Research*), which is conceptual-contextual.[7] This approach was chosen because the focus of the research is not on the collection of field data but on a critical analysis of the phenomenon of biblical authority crises in Christian Religious Education through the integration of theological, pedagogical, and digital cultural perspectives. The data sources in this study consist of primary and secondary data. Primary data include theological literature that discusses biblical authority, such as the thought of Karl Barth and N. T. Wright, as well as educational and faith development theories, such as those of Benjamin Bloom and James W. Fowler. Meanwhile, secondary data were obtained from relevant national and international journal articles, especially those that discuss digital culture, post-truth, epistemology, and the pedagogy of Christian Religious Education. Data collection techniques are conducted through documentation and systematic literature studies by selecting credible sources, up-to-date, and relevant to the focus of the research. Data analysis using the content analysis method (*content analysis*) and thematic analysis aims to identify patterns, concepts, and relationships between variables in the phenomenon being studied. Furthermore, this study uses a reflective-theological analysis approach, which examines empirical phenomena in the light of biblical theological principles, as well as a constructive approach by formulating an integrative and transformative model of reconstruction of biblical authority. The analysis process is conducted inductively by linking empirical findings, relevant theories, and theological reflections to produce a comprehensive conceptual synthesis. With this approach, the research is expected to produce a theoretical model that not only has academic validity but is also practically relevant in the context of Christian Religious Education in an era of global cultural fragmentation.

## 3. Results and Discussion

### 3.1. Shift in the Authority of Truth in the Lives of Students

This study found a significant shift in the source of authority of truth among learners. Authority that was previously sourced from the Bible, teachers, and educational institutions is now shifting toward digital media, especially social media and public figures (*influencers*). Learners tend to trust viral information, popular, and emotional sources more than normative-theological sources. Conceptually, these findings indicate a shift in epistemic authority, i.e., a shift from truths rooted in revelation and normative authority to truths shaped by social resonance in digital spaces. This shift is not only technological but also touches on the epistemological and theological dimensions in the lives of students.

These findings agree with research by Coli, which shows that social media has become the main space for the formation of trust and meaning for teenagers. A study on digital interpersonal trust found that interactions on social media significantly shape adolescents' trust patterns, even influenced by the intensity of use of the media.[8] In addition, research on Generation Z in Indonesia and Lebanon shows that social media plays a dominant role as a trusted source of information in daily life.[9]

In the religious context, this shift is also confirmed by studies on digital religious authorities, which show that the role of "*Faith Influencers*" on social media has redefined religious authority among the younger generation.[10] In fact, a similar phenomenon is also

seen in the study of digital da'wah in Indonesia, where traditional religious authorities have shifted toward more popular and communicative digital figures.[11] This suggests that legitimacy is no longer determined by theological depth but by personal appeal and digital visibility.

Furthermore, other research confirms that social media is not only a means of information but also shapes the understanding, practice, and religious identity of the younger generation.[12] In fact, in the context of education, important decisions, such as the selection of educational institutions, are significantly influenced by *influencers'* social media, with an influence contribution of 61.7% in explaining the variation in student decisions.[13] This shows that institutional authorities are experiencing serious competition with digital authorities.

Theoretically, this phenomenon can be explained through a paradigm shift in epistemic authority in the digital age. Generation Z tends to obtain information not through rational search but through social exposure shaped by algorithms and digital community interactions. Studies on Generation Z's information behavior show that they more often "find" information in a social context than they search for it critically, so the truth becomes the result of social construction, not objective verification.[14] Thus, the validity of information shifts from normative authority-based to social and emotional resonance-based.

From a theological perspective, this condition indicates a tension between the authority of biblical revelation and the authority of digital experience, where truth is no longer accepted as a normative divine gift but as a situational social construct.

Based on the study of the findings mentioned above, the phenomenon of a shift in authority in the lives of students can be characterized as follows: (1) truth is perceived subjectively and contextually, not absolutely; (2) validity is determined by popularity and virality, not epistemic or theological authority; (3) biblical authority experiences functional delegitimization, i.e. it remains normatively recognized but does not become the main reference in decision-making.

This study confirms previous findings regarding the dominance of social media but also shows that the phenomenon has evolved into an epistemological crisis that affects the way learners understand truth, authority, and faith. The implications of these findings are significant for Christian Religious Education. This shift means that learners are no longer in the traditional epistemological framework based on biblical textual authority but rather in a plural, fluid, and competitive digital ecosystem. As a result, the learning process is not enough to transmit theological truths but must be able to form critical, reflective, and apologetic skills in dealing with digital information flows. Thus, these findings confirm that the crisis of authority is not only a sociological phenomenon but also an epistemological and pedagogical challenge that demands a reconstruction of a more contextual approach to religious education in the digital age.

### **3. 2. Low Internalization of Biblical Values in Christian Education Learning**

The results of this study show that the learning of Christian Religious Education is still dominated by a cognitive approach, namely, the mastery of biblical knowledge, while the affective (appreciation of faith) and psychomotor (life practice) dimensions have not been developed optimally. This condition indicates a gap between theological understanding and the implementation of values in students' daily lives.

Conceptually, these findings indicate the existence of a fragmentation of faith, which is a condition in which theological knowledge is not integrated with affective awareness and the praxis of life. This fragmentation marks a failure of learning to transform biblical truth from the cognitive level to the existential level.

These findings are reinforced by various studies, such as Lying, N.Y., and Hanif, who revealed that the internalization of religious values does not occur automatically through the transfer of knowledge. Thus far, religious education learning is still limited to cognitive aspects compared to affective and psychomotor aspects in the practice of learning evaluation, so the formation of religious attitudes and behaviors is less optimal.[15] This emphasizes that the success of religious learning is not measured by understanding concepts but must include changes in attitudes and real actions.

Furthermore, research on the internalization of religious values emphasizes that the process of forming religious character requires a holistic and sustainable approach, which involves habituation, example, and direct experience in daily life.[16] Without integration between knowledge and practice, religious values tend to stop at the conceptual level and are not deeply internalized in students.

Other research has also shown that effective internalization of religious values must include the involvement of various dimensions of education, including the school, family, and social and cultural environment. Religious values are not only taught formally in the classroom but also need to be lived through social interaction and consistent example.[17] This suggests that internalization failures are often caused by a lack of integration between formal learning and real-life practice.

In addition, a recent study on the implementation of values in religious education found that students tend to have a practical orientation (*learning by doing*), so that the internalization of values is only effectively associated with concrete experiences and relevant to their lives.[18] If learning is abstract and theoretical, grades will not be part of the learner's existential awareness.

This study confirms previous findings regarding the importance of a holistic approach in the internalization of values, but also shows that the main problem lies in the mismatch between the pedagogical approach used and the existential needs of learners in the context of digital culture.

Theoretically, this condition can be explained through the framework of the learning domain put forward by Benjamin Bloom, who emphasized that complete learning must include three domains: cognitive, affective, and psychomotor.[19] However, in the practice of Christian Religious Education, learning often stops at the cognitive level (*knowing*) without continuing at the affective level (*valuation*) and psychomotor level (*acting*). As a result, there is a fragmentation of faith, where learners know the truth but do not live it.

From the perspective of faith development, James W. Fowler also affirms that the internalization of values requires a process of personal reflection and existential experience.[20] Without this process, faith would remain at a conventional stage and would not be the basis for life's decision-making. From a theological perspective, this condition shows that biblical truth has not been lived as a living reality that shapes identity and action but is still understood as informative doctrinal knowledge. This is contrary to the transformative nature of God's word, which is not only to be known but also to be lived in all dimensions of life.

Based on the empirical and theoretical studies above, it can be identified that there is a low internalization of biblical values in the learning of Christian Religious Education, caused by several factors, namely (1) cognitive-informative understanding, without affective transformation, (2) values are not integrated in the praxis of daily life, especially in decision-making, (3) faith is conceptual and symbolic and has not reached the existential and reflective stage.

The implications of these findings show that the problem of internalizing values lies not only in the content of the curriculum but also in pedagogical approaches that have not

yet been transformative. This condition shows that the problem of internalizing values is not only a methodological problem but also a crisis of faith transformation in the learning of Christian Religious Education. Therefore, it is necessary to reconstruct the learning of Christian Religious Education that emphasizes the integration of knowledge, experience, and life practice, so that biblical values are not only understood but also lived in reality by students.

### **3.3. Dominance of Post-Truth Culture in the Formation of Ways of Thinking**

The results of this study show that students are in a strong social environment influenced by post-truth culture, a condition in which emotions, personal opinions, and popularity are more dominant in forming beliefs than objective facts or normative truths.

Conceptually, these findings indicate the occurrence of a disruption of epistemic rationality, where the process of truth-formation is no longer based on critical reasoning and objective verification but rather on emotional resonance and social construction in the digital space. According to Lyotard, the attitude of the young generation today is skeptical of the claim of absolute truth, including theological truth.[4]

These findings by several recent studies state that Generation Z, as digital natives, are very vulnerable to disinformation in the social media ecosystem. Yanto's research found that 78% of respondents use social media as the main source of information, but only 35% have the ability to verify the truth of information.[21] This shows that there is a gap between access to information and the ability to evaluate the truth, which is a key characteristic of post-truth culture.

Furthermore, in the context of education, it also shows that in the post-truth era, the perception of truth of Generation Z is more influenced by emotional factors than rationality. This is in line with research conducted by Fitriani, who found that respondents were more likely to trust information that went viral and had an emotional appeal, even though the rate of verification of the information was relatively low.[22] These findings confirm that truth is no longer processed through rational-critical mechanisms but through emotional and social resonance.

In addition, the information consumption behavior of Generation Z shows that in the post-truth era, individuals are more influenced by subjective beliefs and personal interpretations than by objective facts. This is also what was discovered by Nurjaman, who said that emotional responses and personal beliefs have a greater influence than facts in shaping opinions.[23] This reinforces the argument that truth has transformed from something objective to something socially constructed.

This research confirms the dominance of *post-truth* culture in shaping the perception of the digital generation and shows that this phenomenon has formed a framework of thinking that systematically shifts the orientation of truth from fact-based to subjective belief-based.

In the context of moral education, Triantoro explained that disinformation and the degradation of digital ethics cause traditional educational approaches to be less effective in shaping the character of Generation Z. Therefore, a new approach that is more contextual, participatory, and based on real experiences in the digital space is needed.[24] This indicates that post-truth culture not only influences the way of thinking but also has a direct impact on the formation of morality.

Theoretically, this phenomenon is also reinforced by Lee McIntyre's thought that in the *post-Truth Era*, facts become less influential in shaping public opinion compared to personal emotions and beliefs.[25] Thus, there is a shift from *Truth-Based Reasoning* to *belief-based reasoning*.

From a theological perspective, this condition indicates a shift from the understanding of truth as an absolute divine revelation to truth as a relative human construction. This creates tension between a faith rooted in the objective truth of God's word and a digital culture that normalizes the relativism of truth.

Based on the various findings above, the following can be identified as some of the main characteristics that dominate the *post-truth* culture that shapes the way of thinking of students: (1) truth is perceived as relative and contextual, not absolute; (2) morality is situational and pragmatic, depending on the social context and individual interests; (3) authority is seen as a limiting factor of freedom, not as a source of legitimacy of truth.

The implications of these findings are significant for Christian Religious Education. In the context of a *post-truth* culture, a learning approach that emphasizes only doctrinal transfer is no longer adequate. Students need critical digital literacy skills, information verification skills, and reflective capacity to distinguish between truth, opinion, and information manipulation.

Thus, the dominance of *post-truth culture* is a cultural phenomenon but also an epistemological crisis that directly affects students' ways of thinking, morality, and spirituality. This demands a pedagogical reconstruction of Christian Religious Education that is not only normative but also critical, contextual, and transformative despite contemporary digital reality.

### **3.4. Incompatibility of Pedagogical Approaches with Global Contexts in Christian Religious Education Learning**

The results show that the pedagogical approach in Christian Religious Education learning is still dominated by normative, one-way, and less contextual patterns. The learning process tends to focus on the verbal transmission of doctrine, with limited student involvement and a lack of integration between the biblical text and the global realities that students face. As a result, there is a gap between the text (the word of God) and the context (the learner's life), so that theological values are not fully relevant to the praxis of life. These findings agree with recent research that confirms that the dominance of theological-dogmatic approaches in Christian Religious Education causes learning to be less contextual and less responsive to social dynamics. Bouway and Mbelanggedo show that the disparity between theological and pedagogical aspects in teacher competence causes learning to tend to be one-way and non-dialogical.[26] This condition inhibits students' active involvement and limits the development of their reflective and critical skills.

Further, in the study, Tanasyah and Putrawan found that the contextual learning approach in Christian Religious Education significantly improved students' understanding, engagement, and character formation compared to traditional approaches.[27] Strategies such as *role-play*, cross-contextual discussions, and experiential learning bridge the connection between biblical teachings and the realities of students' lives.[28] This suggests that the main weakness of Christian Religious Education learning today lies in the lack of a contextual and participatory approach.

Other research also confirms that Christian Religious Education learning that does not relate the text to the social context will experience a relevance gap, which is the gap between the teaching material and the life experience of students.[29] Studies from Sitompul on religious education in a plural society affirm that a contextual approach is essential to build the relevance, tolerance, and adaptability of learners in the face of diverse global realities.[30]

In addition, research on the transformation of Christian Religious Education learning in the digital age confirms that religious education is no longer sufficiently focused on the transfer of theological knowledge but must facilitate spiritual transformation and the ability to face contemporary realities.[31] This confirms that a pedagogical approach that is not adaptive to the global context will lose its transformational power.

Theoretically, this condition can be explained through Paulo Freire's critique of the educational model "*Banking System*", where students are only passive recipients of knowledge.[32] In the context of Christian Religious Education, this approach is seen in the dominance of lectures and the lack of dialogue, so that learning does not become a space for critical reflection and faith transformation.

On the other hand, the contextual theological approach developed by Stephen B. Bevans affirms that the understanding of faith must always be linked to the context of human life.[33] When biblical texts are taught without considering the social, cultural, and digital realities of learners, theological messages risk losing relevance and practical meaning.

From a theological perspective, this condition shows that God's words have not yet been understood as a living and contextual reality but are still positioned as normative texts separate from the existential experience of learners. This is contrary to the essence of revelation that should be present in the context of real human life.

Based on various empirical findings in the theoretical study above, there is a discrepancy in the pedagogical approach in the learning of CRE, which can be identified through several main characteristics, namely (1) a normative and one-way approach, with the dominance of teachers as the main source of knowledge, (2) the lack of space for dialogue and critical reflection, so that students are less actively involved, and (3) the absence of integration between biblical texts and reality global, including social, cultural, and digital issues. The implications of these findings show that the main problem in learning Christian Religious Education lies not only in the content of the material but also in the pedagogical paradigm that is not yet contextual and transformative. This inconsistency causes learning to lose relevance, so learners are unable to connect faith with real life.

Thus, it is necessary to reconstruct the pedagogical approach in Christian Religious Education that is dialogical, contextual, and transformative. Learning must bridge the gap between text and context, between faith and global reality, and between doctrine and life practice, so that biblical values are understood and lived out in a relevant way in the lives of learners in the global era. This condition shows that the main problem in Christian Religious Education is not only methodological but also a crisis of the learning paradigm that has an impact on the loss of relevance of faith in the lives of students.

### **3.5. A Reconstruction Model of Biblical Authority in Christian Education**

The results of this study show that the crisis of biblical authority in Christian education cannot be understood as a stand-alone phenomenon but rather as the result of a complex

interaction between shifting epistemic authority, low internalization of values, dominance of post-truth culture, and incompatibility of pedagogical approaches in learning. Based on the findings, this study developed an integrative and transformational model of Biblical Authority Reconstruction, which connects the epistemological, pedagogical, and praxis dimensions in one complete framework. This model emphasizes that the main problem lies not in the theological substance of the Bible but in understanding, teaching, and living biblical truth in the context of a fragmented digital culture.

In the epistemological dimension, the findings of this study indicate that the crisis of biblical authority is rooted in a shift in the way learners understand truth. Truth is no longer positioned as a divine revelation that is normative and transcendent but rather as a social construct influenced by subjective experience, digital interaction, and emotional resonance.[34] This condition shows an epistemic disruption that shifts the orientation of truth from revelation-based to social perception-based.[35] Therefore, an epistemological reconstruction is needed to reposition the Bible as a source of truth that is not only doctrinally understood but also lived relationally and existentially. In this framework, Christian Religious Education learning needs to integrate theological literacy with digital literacy, so that students not only understand the content of the Bible but also have critical skills in evaluating various claims of truth in the digital space.[36] Thus, the truth does not stop at the level of knowledge but becomes a framework of thought that shapes the way students understand reality as a whole.

Furthermore, in the pedagogical dimension, this study found that the low internalization of biblical values is closely related to learning approaches that are still normative, one-way, and teacher-centered.[37] Such a learning model cannot answer the complexity of digital reality and the reflective needs of students, so learning tends to stop at knowledge transfer without producing a transformation of faith. The pedagogical reconstruction in this study emphasizes the importance of a paradigm shift toward dialogical, participatory, and contextual learning. This approach encourages students' active involvement in the learning process through critical discussions, reflection on faith, and analysis of the realities of life they face.[38] By connecting Bible texts with real-life contexts, learning is not only informative but also reflective and formative, so that it can shape students' way of thinking, attitudes, and faith character holistically.

Furthermore, in the practical dimension, this study shows that the main weakness in Christian Religious Education lies in the non-realization of biblical values in the real lives of students. Faith often stops at the conceptual and symbolic levels, without being the basis for everyday decision-making and action.[39] Therefore, the praxis reconstruction emphasizes that biblical authority must be embodied in concrete actions relevant to the lives of learners, including in dealing with contemporary issues such as social media use, the formation of self-identity, and digital morality. Within this framework, the Bible is positioned as a source of knowledge and a normative basis for shaping ethical responses and life decisions. Thus, faith is not only understood cognitively but is also lived in real life in all aspects of students' lives.

This reconstruction model shows that the restoration of biblical authority in Christian education can only be accomplished through a complete integration of the epistemological, pedagogical, and practical dimensions. These three dimensions are interconnected and form a transformational framework that allows the Bible to remain relevant in an ever-changing

global context. This research confirms that the reconstruction of biblical authority does not mean changing its theological substance but renews the way of presenting biblical truth dialogically, contextually, and transformatively in the lives of learners. With this approach, biblical authority is not only maintained as the norm but also revived as a center for the formation of faith, morality, and identity in the midst of global cultural fragmentation.

## 6. Conclusion

Based on the study in this study, the author concludes that the crisis of biblical authority in Christian Religious Education is a multidimensional phenomenon rooted in epistemological disruptions, pedagogical weaknesses, and the non-realization of values in the praxis of students' lives. Theoretically, this study shows that biblical authority has not undergone a substantial change but has undergone functional delegitimization due to a shift in the orientation of truth from revelation to social construction in digital culture. Therefore, an epistemological reconstruction is needed that replaces the Bible as a source of normative truth as well as an interpretive framework for understanding reality. Practically, this study found that a normative, teacher-centered approach to learning is ineffective in encouraging the internalization of faith values. In contrast, dialogical, contextual, and reflective approaches have proven to be better able to integrate cognitive, affective, and praxis dimensions, so that faith does not stop at the conceptual level but is manifested in real action. The novelty of this research lies in the formulation of an integrative model of biblical authority reconstruction—connecting the epistemological, pedagogical, and praxis dimensions in a single transformational framework. His contribution to further research is to provide a conceptual basis for developing a learning model of Christian Religious Education that is adaptive to digital culture and to open up space for empirical exploration of the effectiveness of the implementation of the model in various educational contexts.

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