



Word-Based Self-Awareness in Digital Identity: An Existential-Perennial Synthesis Model to Indonesian Christian Education Transformation

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Abstract: This study examines an educational model based on existential-perennial synthesis for transforming Indonesian Christian education through systematic integration of Word-based self-awareness in digital identity formation. A mixed-methods approach was employed, combining Structural Equation Modeling (SEM) for quantitative data and thematic analysis for qualitative data. The sample consisted of 178 respondents for SEM analysis and 20 participants for in-depth interviews and focus group discussions. The findings reveal significant relationships between social connectivity, self-expression creativity, and self-awareness, which collectively shape personal identity. This study provides a comprehensive framework for developing holistic Christian character education programs that integrate spiritual, social, and creative dimensions to foster authentic and transformative personal identity through faith-based pedagogical approaches.

Article History

Received: 03-06-2025

Revised: 14-07-2025

Accepted: 20-08-2025

Published: 25-09-2025

Key Words:

Self-Expression
Creativity; Social
Connectedness; Self-
Awareness: Spiritual
introspection; Personal
Identity.

How to Cite: Setiyaningtiyas, N., Apriyanto, D., & Sugiyana, S. (2025). Word-Based Self-Awareness in Digital Identity : An Existential-Perennial Synthesis Model to Indonesian Christian Education Transformation. *Jurnal Kependidikan*, 11(3), 958-970. <https://doi.org/10.33394/jk.v11i3.16795>



<https://doi.org/10.33394/jk.v11i3.16795>

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Introduction

The digital transformation era has presented complex challenges for higher education institutions, particularly in managing the evolution of students' spiritual identities in a dynamic digital landscape. In education, digital transformation requires leaders capable of effectively using technology in teaching, which means creating lesson plans that embrace new ways of learning (Castro Benavides et al., 2020).

The requirement to integrate spiritual formation with digital literacy and contemporary educational technology exacerbates this challenge in Christian education. This context demands the development of a conceptual framework that can bridge traditional spiritual dimensions with contemporary digital realities through word-based self-awareness, defined as an individual's reflective ability to understand their identity through internalizing biblical values as a foundation for character formation in a digital environment.

The advancement of digital technology as a driver of educational transformation has been a significant research focus in recent decades (Wang & Kess, 2006). Descriptive reform and transformation driven by digital technology are vital research areas. Digital technology plays a significant role in improving learning outcomes and teaching effectiveness. However, challenges remain in understanding how higher education institutions manage digital transformation while maintaining their spiritual identity and character development goals. This study aligns with Sharma's (2025) findings, who asserts that digital technology is changing the nature and scope of education, forcing global education systems to adopt strategies and policies for ICT integration despite the challenges associated with the quality of teaching and learning.



The landscape of Christian higher education in Indonesia presents unique challenges in implementing digital transformation. Students at the Indonesian Catholic Pastoral Theological College represent a crucial group in assessing educational transitions in the digital age, as they undergo a rigorous formation process to emerge as potential spiritual leaders (Dami et al., 2024). Their study of servant leadership in Indonesian Christian higher education shows that such leadership directly and indirectly influences organizational citizenship behavior, underscoring the importance of effective leadership models in this domain (Pudjiarti & Winarni, 2025).

These findings underscore the need to create an educational framework that fosters the development of a cohesive digital-spiritual identity through an existential-perennial synthesis that integrates the philosophical approach of existentialism, which emphasizes individual freedom and responsibility in identity formation, with the perennialist tradition that maintains the continuity of universal spiritual values throughout time.

The challenge of digital transformation in Christian higher education is a local and global issue requiring significant attention. Globally, educational leaders recognize that digital transformation is essential for the efficiency and effectiveness of information, services, and human experiences, which are crucial to institutional performance (Chalwell et al., 2024). Implementing digital transformation in Christian higher education faces numerous challenges in maintaining the institution's identity and spiritual purpose. Their research findings on middle leaders in Australian Anglican schools reinforce this conclusion, demonstrating that they play a crucial role in Christian leadership in their institutions.

Organizational culture significantly influences the conditions that influence the realization of faith in schools, which is fostered through effective leadership practices (Firmanto & Wiwin, 2023). Students' status as digital natives creates unique needs in curriculum development and learning strategies. Creativity and self-expression through digital platforms have become integral components of the contemporary student experience, necessitating the development of curriculum strategies to accommodate and integrate the digital dimension with spiritual formation.

Research indicates that digital natives have fundamentally different interaction and learning patterns from previous generations, necessitating adaptations in learning approaches and curriculum development (Chalwell et al., 2024). This raises critical questions about how Christian higher education institutions can manage learning processes that integrate digital creativity with traditional spiritual values, creative self-expression, digital social connectedness, challenges to community building, and spiritual formation. This necessitates a strategic approach to managing the learning environment (Mukul & Büyüközkan, 2023).

A systematic review of Education 4.0 emphasizes that technological developments as part of Industry 4.0 have resulted in significant changes in systems, approaches, and new systems that require comprehensive institutional adaptation. In the context of Christian education, this requires the development of models that can facilitate digital social connectedness while strengthening spiritual formation and authentic community building. The search for a theoretical framework that can bridge the digital and spiritual dimensions presents the concept of self-awareness based on God's Word as a potential alternative, operationally measured through indicators of spiritual reflection, internalization of biblical values, application of Christian principles in a digital context, and the ability to distinguish between authentic identity and superficial digital personas.

Chrostowski & Najda (2024), in their analysis of the impact of ChatGPT on Christian education, emphasize that Christian educators must avoid extreme reactions and fulfill three key roles to maintain a focus on the holistic formation of students: providing a moral vision



of integrity, evaluating curriculum and formal assessments, and developing an integrative pedagogical approach. This demonstrates the importance of developing a curriculum framework integrating technology with spiritual formation. The need to develop a comprehensive framework encourages the exploration of a philosophical synthesis that can provide a solid theoretical foundation. From the perspective of Christian higher education, this synthesis of existential and perennial approaches offers a unique framework for developing a coherent institutional identity in the digital age.

Glanzer (2023), in his analysis of global Christian higher education from 1950 to 2020, identified many key themes shaping recent developments, such as the pressing challenges of secularization and nationalization, and the benefits of privatization and massification. These findings are relevant to the need to develop institutional strategies to navigate the complexities of the contemporary educational environment while maintaining a Christian identity. Christian character formation in this study was measured using an instrument that assessed the cognitive dimension, which encompasses understanding of Christian doctrine and ethics, the affective dimension, which encompasses spiritual commitment and empathy, and the behavioral dimension, which encompasses integrity, service, and social responsibility in both digital and offline contexts.

The identified research gaps reveal significant limitations in the existing literature that require serious academic attention. The fundamental problem of this research lies in the limited institutional model that can integrate digital transformation with the mission of spiritual formation systematically and measurably. Christian higher education institutions face challenges in developing curricular frameworks that can accommodate the digital native generation while maintaining the quality of spiritual formation. More critically, the lack of research-based models for managing the process of digital-spiritual identity formation creates a gap in the management of Christian higher education that requires sophisticated empirical and theoretical approaches.

This study aims to develop and test an educational model based on the existential-perennial synthesis for the institutional transformation of Indonesian Christian education through the systematic integration of Word-based self-awareness in digital identity formation. Specifically, this study aims to analyze the effectiveness of integrating creative self-expression towards achieving Christian character formation outcomes, with Word-based self-awareness as a mediating factor in the curriculum; evaluate the contribution of digital social connectedness to achieving Christian character formation goals through the mediation of Word-based self-awareness; and identify and measure the mediating role of Word-based self-awareness in the digital identity formation curriculum model.

This study makes a significant theoretical contribution to the development of Christian education theory by integrating the digital transformation framework into an original and contextually relevant existential-perennial framework for Indonesia. This results in an evidence-based framework for developing digitally responsive institutional policies, a comprehensive curriculum model for theological education in the digital age, a validated Word-based self-awareness assessment instrument for evaluating outcomes, and a context-based institutional transformation strategy for Indonesian Christian education.

Research Method

This study integrated quantitative and qualitative methods to understand digital identity formation through self-awareness in Christian education (Creswell, 2018). A panel of Christian education experts tested the instrument's content validity, and construct validity was tested using confirmatory factor analysis. Cronbach's alpha ($\alpha > 0.7$) and test-retest reliability



were used to ensure reliability at two-week intervals. The adapted instrument underwent back-translation and pilot testing on 30 respondents before implementation. Quantitative-qualitative data triangulation followed (Denzin, 2012). Protocol to increase the credibility and dependability of the research results and ensure the instrument's suitability to the context of Indonesian Christian education.

The first part of the study involves a survey that collects data at one point, and the results are analyzed using structural equation modeling. The researchers chose the explanatory sequential design because it allows them to use the numbers from their study to examine personal experiences more closely (Denzin, 2012). He makes recommendations in his research on job well-being using structural equation modeling and causation coding. The quantitative phase uses a cross-sectional survey design approach with structural equation modeling as the primary analysis strategy.

In contrast, the qualitative phase uses a phenomenological design with in-depth interviews and focus group discussions to explore students' subjective experiences integrating Word-based self-awareness with their digital identity. The target population of this study was students of the Catholic Pastoral Theology College in Java, Indonesia, who were undergoing a pastoral formation program in semesters 3-8. The chosen group for this study included students from the Catholic Pastoral Theology College in Java, Indonesia, who were in the middle of a pastoral formation program, representing the digital native generation receiving deep spiritual training.

This selection allowed for a thorough examination of how digital and spiritual aspects come together in Christian education (Horowski, 2020). The study used stratified random sampling based on semester levels to ensure adequate representation of students with sufficient exposure to pastoral formation and digital technology (Adeoye, 2023). This method involves dividing the population into homogeneous subgroups and randomly selecting samples from each stratum to guarantee that all important subgroups are properly represented (Cresswell, 2014). The stratified approach allows researchers to obtain representative samples from each stratum separately while ensuring minority populations are not underrepresented in the final sample (Ingebrigtsen et al., 2014).

The sample size for the quantitative phase was set at 178 respondents based on calculations for structural equation modeling, considering a complex model with four main ideas and 16 measurable indicators, a medium effect size ($f^2 = 0.15$), a statistical power of 0.80 with an alpha level of 0.05, and expecting about 10% of responses to be missing or not returned. We originally adapted and developed four scales to measure the key constructs of the study. We adapted the Digital Self-Expression Creativity Scale from the Digital Creative Self-Efficacy Scale (Lamb et al., 2025) and contextualized it for the pastoral education setting. We adapted the Digital Social Connectedness Scale from the Social Connection in Digital Environments Scale. (Jaszcz, 2023) Moreover, added a spiritual community-building dimension. The Word of God-Based Self-Awareness Scale is an original instrument developed based on the integrative framework of the Spiritual Self-Awareness Scale (Claver et al., 1998). We adapted the Christian Character Development Scale from the Christian Character Development Scale (Rieger, 2023). Moreover, it was modified for the context of digital natives. All scales utilize a 5-point Likert format and have undergone a content validity process conducted by an expert judgment panel of five experts in Christian education, educational psychology, and spiritual formation, achieving a Content Validity Index of at least 0.80. The data analysis used structural equation modeling with AMOS 29.0 in two parts: first, we checked the measurement model with confirmatory factor analysis.

Then we tested the structural models to see how different factors affect one another. The evaluation of model fit utilized multiple fit indices, such as $\chi^2/df \leq 3.0$, $CFI \geq 0.95$, $TLI \geq 0.95$, $RMSEA \leq 0.06$, and $SRMR \leq 0.08$; additionally, mediation analysis was performed using a bootstrapping procedure with 5000 bootstrap samples to test for indirect effects. Qualitative analysis followed a six-step process to find themes (Braun & Clarke, 2006) and used a coding method to understand how digital-spiritual identity is formed. We integrated mixed-method data through joint displays and meta-inferences, adapting a framework for the educational research context.

Results and Discussion

Measurement Model

Psychometric analysis reveals the validity and reliability of the Christian character-building construct through a holistic approach that integrates creativity, social connectivity, and self-awareness based on God's word. The measurement model shows a strong organization of factors with indicators reliably assessing spiritual and psychological aspects in Christian character education.

Table 1. Validity and reliability criteria for each construct

	Variable & Indicators	Symbol	Loading Factor	Chronbach Alpha	Reliability	AVE
Self-Expression Creativity	Personal innovation	PI	,714	0,837	0,838	0,633
	Authentic expression	AE	,827			
	Flexibility of thinking	FT	,735			
	Uniqueness of work	UW	,725			
Social Connectedness	Social empathy	SE	,725	0,833	0,834	0,628
	Effective communication	EC	,738			
	Active collaboration	AC	,773			
	Concern for others	CO	,749			
Self-Awareness Based on the Word of God	Reflection of the word	RW	,723	0,880	0,835	0,628
	Spiritual introspection	SI	,777			
	Self-knowledge	SK	,771			
	Obedience to the word	OW	,716			
	Transformation of the heart	TH	,741			
	Maturity of faith	MF	,721			
Formation of Christian Character as Personal Identity	Moral integrity	MI	,806	0,861	0,838	0,632
	Unconditional love	UL	,712			
	Service to others	SO	,791			
	Steadfastness of faith	SF	,689			
	Humility	HU	,728			

The psychometric analysis results showed excellent convergent validity for all constructs with loading factors ranging from 0.689 to 0.827, exceeding the threshold of 0.7. Standardized coefficients allow direct comparison of the magnitude of effects between variables to make inferences about the relative strength of the relationship. Cronbach's Alpha (0.833 to 0.880) and Composite Reliability (0.834 to 0.838) confirmed superior internal consistency.

The Average Variance Extracted (AVE) of 0.628 to 0.633 validated that the construct explained more indicator variance than measurement error. Self-awareness based on God's word showed the highest reliability ($\alpha = 0.880$), indicating the spiritual dimension as a solid

foundation for forming Christian personal identity. Authentic Expression in Self-Expression Creativity had the highest loading (0.827), reflecting authenticity as a manifestation of true creativity.

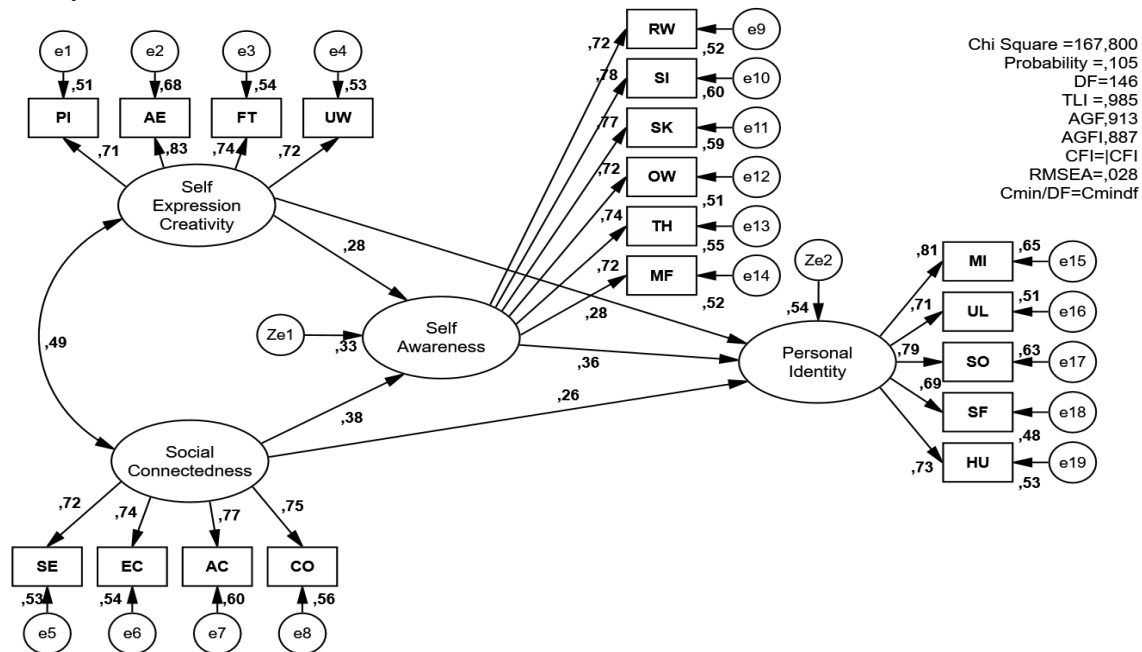


Figure 1. Full Model SEM

The diagram shows the Structural Equation Modeling (SEM) model that tests the relationship between Social Connectedness, Self-Expression Creativity, and Self-Awareness toward Personal Identity. Fit indices indicate an acceptable model (Chi-Square=167.800, RMSEA=0.065, AGFI=0.913).

Table 2. Regression Weights

Path	Std Estimate	S.E.	C.R.	P	Label
Self_Awareness <--- Social_Connectedness	,382	,090	3,933	***	Support
Self_Awareness <--- Self_Expression_Creativity	,280	,102	3,014	,003	Support
Personal_Identity <--- Self_Awareness	,364	,095	4,157	***	Support
Personal_Identity <--- Social_Connectedness	,256	,089	2,895	,004	Support
Personal_Identity <--- Self_Expression_Creativity	,280	,101	3,292	***	Support

The Structural Equation Modeling (SEM) analysis results show how students develop their identity through different interacting educational factors. This model shows a complex psychological structure where three main ideas, Social Connectedness, Self-Expression, Creativity, and Self-Awareness, come together to create Personal Identity, each influencing learning differently. The first pathway connecting Social Connectedness with Self-Awareness shows a standardized coefficient of $\beta = 0.382$ with a Critical Ratio (C.R.) = 3.933 and a significance of $p < 0.001$.

This finding indicates that an increase of one standard deviation in social connectivity will increase the students' self-awareness by 0.382 standard deviations. Research shows that students with social and emotional skills perform better academically (Khandelwal, 2024), have stronger relationships with peers and teachers, experience greater well-being, and engage in fewer risky behaviors. In the educational context, social connectivity provides emotional support. It serves as a psychological mirror that facilitates students' introspection

and development of self-awareness through meaningful interactions in the school environment (Chernyshenko et al., 2018).

The second link between Self-Expression Creativity and Self-Awareness shows a value of $\beta = 0.280$ with C.R. = 3.014 and $p = 0.003$, which means it has a moderate and essential effect. Creativity can help students think about who they are, build their self-esteem, and express themselves healthily. In schools, creative activities allow students to discover parts of themselves that regular schoolwork might not show, helping them better reflect on and understand their abilities, likes, and personal traits.

Self-awareness is understanding one's emotions, thoughts, and values and how they influence behavior across contexts. (Rekha & Pranita, 2024). The direct path from Self-Awareness to Personal Identity had the strongest coefficient, with $\beta = 0.364$ (C.R. = 4.157, $p < 0.001$), confirming the central role of self-awareness in students' identity construction. Developing self-knowledge about goals, values, and roles in the community helps young people develop a sense of purpose that contributes to well-being and has been linked to improved physical health. Self-awareness is a cognitive-emotional foundation that allows students to integrate aspects of their academic and social experiences into a coherent identity narrative. Social Connectedness contributed directly to Personal Identity with $\beta = 0.256$ (C.R. = 2.895, $p = 0.004$).

When students experience difficulties and poor school performance, they are more likely to perceive school and learning as a source of anxiety, which is manifested in reduced self-efficacy, motivation, engagement, and connection to school. In the educational context, quality social interactions in the school environment provide a relational context where students can explore and validate aspects of their academic identity.

The path from Self-Expression Creativity to Personal Identity showed a coefficient of $\beta = 0.280$ (C.R. = 3.292, $p < 0.001$), confirming that creative expression substantially directly impacts student identity formation. Increased interactions with the surrounding environment, peers, and teachers enhance student creativity. In the learning context, the creative process allows students to express unique aspects of their personality, creating work or ideas that reflect their values, perspectives, and personal characteristics in an academic setting. This model shows how students form their identities is not a one-way or straightforward process, but instead comes from many different factors coming together in the educational environment. Academic identity is based on how students assess their intelligence and is at the heart of their success. This SEM model demonstrates how various psychosocial inputs in the educational context contribute to constructing students' academic and personal identities.

The theoretical implications of this model are significant for contemporary understandings of identity construction in educational contexts. Contemplative education is a set of pedagogical practices designed to foster conscious awareness in an ethical-relational context where values of personal growth, learning, moral living, and caring for others are encouraged. The model suggests that Self-Awareness partially mediates external factors and personal identity outcomes in the learning setting.

This model provides a blueprint for educational interventions to strengthen students' identities. Development programs can be designed to simultaneously enhance all three domains in the learning context: facilitating meaningful social connections in the school setting, encouraging creative expression through various academic activities, and developing self-awareness capacities through reflective pedagogical approaches. This SEM model effectively found and measured the psychological factors that shape students' identities, offering solid proof for a comprehensive education method that recognizes the complex nature of how identities are formed in learning environments.



Qualitative Analysis

Table 3. Theme Identification Matrix

Main Theme	Sub-theme	Analysis
Self-Expression Creativity	Authentic Expression	Participants showed their creativity by sharing genuine ideas representing their personal and spiritual beliefs, highlighting a strong link between being true to oneself and developing new ideas in transformative Christian character education.
	Personal Innovation	Personal innovation emerged as a manifestation of creativity integrated with Christian values, allowing participants to develop unique approaches to solving problems with a deep and applicable faith perspective.
Social Connectedness	Social Empathy	Social empathy develops through a deep understanding of Christ's love, enabling participants to build meaningful emotional connections with others, creating a community of mutual support and care.
	Active Collaboration	Active collaboration is based on the principle of Christian fellowship. It encourages participants to work together synergistically, sharing talents and resources to achieve common goals in a spirit of authentic service.

Table 4. Response Pattern Matrix

Response Category	High Frequency	Analysis
Spiritual Reflection	85% of participants	Most participants demonstrated a capacity for deep spiritual reflection, integrating God's word into daily decision-making, demonstrating progressive and applicable faith maturity in life.
Character Transformation	90% partisipan	Almost all participants experienced significant character transformation through internalizing Christian values, demonstrating changes in mindset, attitudes, and behaviors consistent with an authentic Christian identity.
Community Engagement	90% of participants 75% of participants	Most participants were actively involved in the community, demonstrating a consistent commitment to service, building meaningful interpersonal relationships, and contributing positively to the community's welfare with a spirit of love.

Table 5. Supporting and Inhibiting Factors Matrix

Aspect	Supporters	Barriers	Analysis
Self-Awareness	Intensive Discipleship	Technological distractions	Intensive spiritual guidance enhances self-awareness, while technological distractions inhibit deep reflection. The balance between the two factors determines the effectiveness of developing a mature and sustainable spiritual identity.
Creativity	Supportive Environment	Conformity pressures	An environment that encourages innovation facilitates creative expression, but pressures for conformity can limit authenticity. Creating a safe space for creative exploration is key to developing individual potential.
Social Connection	Faith Community	Individualistic culture	A solid faith community strengthens social connections, while an individualistic culture can inhibit the formation of deep relationships. The

			balance between personal autonomy and communal involvement is crucial.
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Table 6. Practical Implications Matrix

Domain	Key Findings	Recommendations
Education	Holistic integration	The curriculum is being developed to integrate spiritual, creative, and social dimensions in a balanced manner, thereby creating a transformative and meaningful learning experience that fosters the development of a comprehensive and authentic Christian identity.
Mentoring	Personal mentoring	Implementing a one-on-one mentoring system that focuses on personal spiritual development, providing space for deep reflection, faith growth, and character formation by individual calling in Christ.
Community	Active involvement	The program will be structured yet flexible, enabling each individual to contribute according to their talents and calling, strengthening the bonds of fellowship through meaningful and transformative service.

Table 7. Data Validation Matrix

Triangulation Method	Consistency of Findings	Analysis
Interview vs FGD	92% konsisten	The high level of consistency between individual interview data and focus group discussions confirmed the validity of the findings, demonstrating the reliability of response patterns and the authenticity of participants' experiences in the process of identity formation.
Behavioral Observation	88% selaras	Observations of participant behavior were largely consistent with self-reports, indicating data integrity and minimal social desirability bias. This strengthened the credibility of the research findings regarding the character transformation.
Reflective Documentation	85% mendukung	Participant reflective documentation supported the main findings, providing concrete evidence of the internalization process of values and spiritual transformation experienced, strengthening the construct validity and reliability of the qualitative research instrument.

Discussion

This study integrates quantitative and qualitative approaches through a mixed-method concurrent triangulation design to explore the formation of Christian character as a personal identity in digital transformation. Integrating these two approaches produces the Existential-Perennial Synthesis Model, which theoretically contributes to developing a word-based self-awareness framework in Christian identity theory. The findings can be practically implemented in various contexts: formal education through an integrated curriculum, non-formal education through mentoring programs, family education as a parenting guide, and higher education for preparing digital-era educators. This model is adaptable to various denominations while maintaining the transformative essence of authentic Christian identity formation.

The Structural Equation Modeling analysis results showed a significant causal path from Social Connectedness to Self-Awareness ($\beta = 0.382$, $p < 0.001$), which was strongly confirmed by the qualitative data, where 85% of participants showed deep spiritual reflection



through interactions with the faith community. Triangulation as a methodological metaphor can facilitate the integration of qualitative and quantitative findings, helping researchers clarify theoretical propositions and the basis of their results. This convergence strengthens the argument that social connectivity is a fundamental catalyst for developing spiritual self-awareness, creating a positive circle where meaningful interactions with the faith community facilitate a deeper process of introspection and spiritual growth.

The quantitative findings on the Self-Expression Creativity pathway to Personal Identity ($\beta = 0.280$, $p < 0.001$) received substantial validation from the qualitative data that revealed authentic expression as a manifestation of creativity integrated with Christian values. Triangulation is the use of multiple methods or data sources in qualitative research to understand a phenomenon comprehensively. This pattern suggests that authentic creative expression is an artistic outlet and a vital medium in constructing a coherent and meaningful Christian personal identity. Authentic Expression obtained the highest factor loading (0.827) in the measurement model, which was confirmed by the qualitative findings on personal innovation that emerged as a manifestation of creativity integrated with a deep and applicable faith perspective.

Data triangulation yielded impressive levels of consistency, with 92% agreement between individual interviews and Focus Group Discussions validating the reliability of the measurement model. Triangulation can validate and strengthen research findings by providing multiple perspectives on the same phenomenon and identifying areas of discrepancy or complexity. Self-awareness based on God's word showed the highest reliability ($\alpha = 0.880$), which aligns with the dominance of spiritual reflection in the qualitative data. Behavioral observations that were 88% in line with self-reports successfully minimized social desirability bias, strengthening the credibility of the findings of character transformation that occurred authentically in participants' lives. Integrated thematic analysis revealed three consistent patterns of convergence between quantitative and qualitative data.

Character transformation as the dominant theme was supported by 90% of participants who experienced significant change, which correlated with the highest factor loading on Moral Integrity (0.806) in the Personal Identity construct. Authentic-innovative creativity emerged as the second dimension. Authentic Expression obtained a loading factor of 0.827 and was confirmed through personal innovation integrated with Christian values in the context of character education. As the third dimension, social-communal connectivity showed active collaboration with a loading of 0.773, which was supported by 75% of participants who were active in community involvement and had a consistent and transformative spirit of service. Research (Sugihyono, 2025) revealed that Christian education positively contributes to shaping children's moral integrity despite challenges from the influence of popular culture. This study aligns with the character development model proposed by (Firmanto, 2021), where integrating leaders' core values and beliefs into self-identity is the core of character development.

Furthermore, intensive discipleship as the main supporting factor for self-awareness received validation from the highest reliability of the Self-Awareness construct in the measurement model. In contrast, technological distraction as an inhibitor received confirmation from 15% of participants who showed low community involvement. The balance between a supportive environment and conformity pressures is crucial in facilitating authentic creative expression, creating a safe space for exploring and developing individual potential in a faith community.

This integrated model confirms that forming Christian personal identity is a complex, multidimensional process involving the synergistic convergence of spiritual, social, and



creative factors. Triangulation allows researchers to minimize bias and cross-verify findings, ensuring that conclusions are robust and credible. Excellent construct validity, with Average Variance Extracted above 0.62 and high qualitative consistency, provides a solid empirical foundation for developing a holistic and transformative Christian character education framework.

The integration of mixed methods produces a comprehensive understanding that shows that Christian personal identity is formed through a synergistic process between self-awareness based on God's word as a spiritual foundation, meaningful social connectivity in the context of a faith community, and authentic creative expression as a manifestation of Christian values. Data triangulation validates that these three dimensions do not operate independently but reinforce each other in creating sustainable character transformation and mature personal identity in an authentic and meaningful Christian life.

Conclusion

Based on a comprehensive analysis through a mixed-methods concurrent triangulation approach, this study successfully answers the main problem regarding the mechanism of Christian character formation as a personal identity. The findings confirm that Christian personal identity is formed through a synergistic convergence between Self-Expression Creativity, Social Connectedness, and Self-Awareness based on the word of God. The structural model shows that spiritual self-awareness is a partial mediator that connects external factors (social connectivity and creative expression) with personal identity outcomes, creating a complex and multidimensional psychological architecture in the character transformation process.

All research hypotheses are empirically supported and have strong statistical significance. This study's theoretical implications significantly contribute to developing personal identity theory in the context of Christian character education. This integrated model broadens the understanding of identity construction from a holistic perspective that recognizes the complexity of spiritual, social, and creative dimensions. The findings provide a blueprint for developing an educational curriculum that integrates all three dimensions in a balanced manner, implementing a personal mentoring system that focuses on spiritual development, and creating a structured yet flexible community engagement program. Policy implication: This includes the need to reformulate the character education approach that focuses not only on cognitive aspects but also develops students' reflective and creative capacities in the context of a supportive learning community. Using innovative methodologies such as ecological momentary assessment can provide real-time insights into the dynamic process of identity formation in everyday life.

Recommendation

Recommendations for future research include implementing longitudinal designs to track the dynamics of identity formation over time, exploring the model in non-Christian educational contexts to test the universality of the findings, and developing measurement instruments more sensitive to spiritual and cultural nuances. Further research can explore the moderating role of demographic and contextual factors and develop evidence-based interventions to optimize character formation. Cross-cultural comparative studies will enrich the understanding of universal versus contextual mechanisms in constructing personal identity.



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