



Development of Christian Character Education Learning Design

Jhoni Lagun Siang^{1(*)}, Budi Harwanto², Subaedah Luma³

^{1,3}Institut Agama Kristen Negeri Manado, Tateli, Minahasa Indonesia

²Universitas Klabat, Airmadidi, Minahasa Utara, Indonesia

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Abstract

Despite the growing emphasis on character education, many Christian schools still lack a systematic and contextual learning design that effectively integrates Gospel values into classroom practice. This study addresses the problem of how to design a Christian character education learning model that is pedagogically structured, value-based, and applicable in real learning situations. The study employed a Research and Development (R&D) approach using the ADDIE model, consisting of analysis of learning needs, design of instructional components, development of learning prototypes, implementation in an eighth-grade classroom, and evaluation through expert validation and user testing. The research involved 30 eighth-grade students and two Christian Religious Education teachers at SMPN 11 Tidore Kepulauan. The results indicate that the developed learning design achieved high validity scores from content experts (4.6), language experts (4.2), and media experts (4.1), and was positively received by users (4.4). In addition, observational data showed that 87% of students demonstrated improved understanding and application of Christian character values, particularly love and honesty. The novelty of this study lies in the integration of Gospel-based character values with an ADDIE-based instructional design that emphasizes active learning, reflection, and real-life application. The study concludes that the proposed learning design is feasible and effective for strengthening Christian character education and has practical implications for teachers in designing contextual, reflective, and value-oriented learning experiences.

Keywords:

Christian character education; learning design; Gospel values; ADDIE; character building

(*) Corresponding Author: jhonilagunsiang@yahoo.co.id

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INTRODUCTION

Character education has become a central concern in contemporary education, as schools are expected not only to develop students' academic competence but also to shape their moral character. Character refers to a set of moral qualities and stable dispositions that guide individuals' behavior in responding to social and ethical situations (Majid & Andayani, 2010; Khan, 2010). In educational practice, character is formed through continuous habituation and internalization of values rather than through cognitive instruction alone.

Scholars generally agree that character education emphasizes the internalization of moral values through knowledge, attitude, and action. Lickona (1992) conceptualizes character education as the integration of moral knowing, moral feeling, and moral action, highlighting that character is expressed through consistent moral behavior such as honesty, responsibility, and respect. Khan (2010)



and Majid and Andayani (2010) further emphasize character as a stable disposition formed through a continuous and dynamic process of value internalization. Meanwhile, Gunawan (2012) positions character education as value-based education rooted in cultural and social contexts, aiming to form individuals who are morally responsible and socially engaged. Synthesizing these perspectives, character education can be understood as a systematic and continuous process of cultivating moral values that shape students' attitudes, behaviors, and social responsibility, rather than merely transmitting moral concepts. In the Indonesian context, character education is grounded in national cultural values and aligned with Law No. 20 of 2003 concerning the National Education System, which emphasizes faith, morality, knowledge, creativity, independence, and civic responsibility.

Education is moral education plus, namely that which involves aspects of theoretical knowledge (*cognitive*), feeling (*feeling*), and actions (*action*). According to Lickona (1991), without these three aspects, character education will not be effective, and its implementation must be carried out systematically and continuously (Lichona, 1991).

Character refers to a set of moral qualities and stable dispositions that guide individuals' behavior in responding to social and ethical situations. In a global context, the urgency of character education has become a cross-national concern, as it serves as a foundational pillar for social stability and ethical progress (Pala, 2011).

Through character education, a child will become intelligent, not only in terms of brain but also emotionally intelligent. Emotional intelligence is the most important provision in preparing children to face the future. With emotional intelligence, a person will be able to succeed in facing all kinds of challenges, including the challenge of succeeding academically.

Character education is essentially aimed at forming a strong, competitive, moral, tolerant, cooperative, patriotic, dynamically developing nation, oriented towards science and technology, all of which are inspired by faith and piety to God Almighty based on Pancasila (Gunawan, 2012). The national character that needs to be developed and fostered through national education must be in line with Law No. 20 of 2003 concerning the National Education System Article 3 concerning the objectives of national education, namely developing the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Ministry of Education and Culture, 2018).

Character education in Indonesia is formally reinforced through national education policies, particularly the Strengthening Character Education Movement (Penguatan Pendidikan Karakter/PPK), which prioritizes core values such as religiosity, integrity, independence, nationalism, and mutual cooperation. These policy directions emphasize that character formation should be holistic, contextual, and embedded within learning processes. Within this national framework, religious education—including Christian Religious Education—holds a strategic role in translating policy-level character values into faith-based moral formation. Therefore, Christian character education can be understood as a contextual application of national character education policies, grounded in biblical values and

the teachings of Jesus Christ, and aimed at fostering students' moral integrity and daily ethical practice (Kompas.com, 2014).

The National Character Revolution and the Mental Revolution Movement in education that seek to encourage all stakeholders to make a paradigm shift, namely a change in mindset and way of acting, in managing schools. In this regard, the PPK Movement places character values as the deepest dimension of education that cultivates and civilizes. For this reason, there are 5 main character values that are interrelated to form a network of character values that need to be developed as a priority of the PPK Movement (Geografi.sobatmateri.com, 2025).

From the outset, character education in Christian contexts has emphasized moral values and biblical principles; however, earlier discussions indicate that these values are often conveyed in fragmented, doctrinal, and cognitively oriented ways. Building on this condition, several studies have highlighted the importance of integrating faith-based values into pedagogical practices, yet they also reveal a persistent gap in translating Jesus' transformative teaching methods—characterized by contextual dialogue, reflection, and lived experience—into modern instructional design frameworks (Wulandari & Fauzi, 2021; Rendi, 2024). This gap demonstrates the need for a learning design that does not merely transmit Christian values, but systematically embodies Jesus' teaching approach within contemporary, structured, and active learning models. Therefore, this study aims to develop and validate a Christian character education learning design based on the ADDIE model that is applicable in contemporary educational settings

In Christian education, character formation is fundamentally rooted in biblical teachings and the example of Jesus Christ. However, in practice, Christian character education in schools is often still delivered in a doctrinal and cognitive-oriented manner, with limited integration into students' real-life experiences. As a result, Christian values such as love, honesty, humility, and responsibility are understood conceptually but are not consistently reflected in students' attitudes and behavior. Therefore, the core problem addressed in this study is the absence of a structured and pedagogically grounded learning design that systematically integrates Gospel values into contextual, reflective, and action-oriented learning activities for Christian character education

Through the instillation of these five characters in the school environment, it is hoped that children can grow into individuals who have intellectual intelligence and excellent behavior. Being an individual with high knowledge and science is certainly not enough, children must also be equipped with good attitudes or characters.

Thus, according to the author, character education focuses on developing the potential of students as a whole, so that they can become individuals who are ready to face the future and are able to survive the challenges of a dynamic era with commendable behavior. To realize this goal, the role of the family, school and community is very important in determining the development of children's character for a better life in the future. By creating a conducive environment, children will grow into individuals with character.

Character education in Indonesia is formally reinforced through national education policies, particularly the Strengthening Character Education Movement (PPK). However, the success of this policy in the field is highly dependent on how

teachers translate national values into structured classroom activities that avoid being merely symbolic (Hidayat & As'ari, 2019).



Figure 1. Strengthening Character Education (PPK)

Character education is an integral part of the educational process that aims to shape the personality and morals of students. In the context of Christian education, character education is not only based on general values, but is rooted in the teachings and example of Jesus Christ. Christian character education aims to instill Christian values such as love, honesty, humility, responsibility, forgiveness, and loyalty in everyday life.

In the midst of the moral crisis faced by the young generation today, character education based on Gospel values is an urgent need. Therefore, it is important to design learning that is able to instill Christian values in a contextual, interesting way, and touches the cognitive, affective, and real-action aspects of students.

Character education has become a central issue in the world of education, especially amidst the moral and ethical challenges faced by the younger generation. In the context of Christian education, character formation is not only universally moral, but also comes from biblical values that emphasize love, loyalty, truth, and integrity. Christian character education aims to form individuals who are similar to Christ (*imago Christi*) in speech, attitude, and action.

However, the implementation of Christian character education in various educational institutions still faces a number of challenges, including the lack of a structured and integrative pedagogical approach. Therefore, a learning design is needed that systematically integrates Christian values into contextual, interactive, and reflective learning activities.

Christian character formation is a fundamental aspect of Christian religious education. However, traditional approaches that focus on doctrinal teaching are often less effective in transforming the lives of students. On the other hand, Jesus Christ, who is recognized as the Great Teacher in the Christian tradition, demonstrated a revolutionary and effective teaching method in shaping the character of His followers. His interactive, contextual, and transformative teaching

method offers an active learning model that is very relevant to be applied in the context of contemporary Christian character education (Rendi, 2024). Previous studies have examined various aspects of Jesus' teachings, but there is still a gap in integrating His teaching principles into a modern active learning framework (Wulandari and Fauzi, 2021).

This gap demonstrates the need for a learning design that does not merely transmit Christian values, but systematically embodies Jesus' teaching approach within contemporary, structured, and active learning models. In the current era of disruption, such strategic designs are essential to ensure that moral education remains relevant and impactful amidst rapid social changes (Zuchdi & Afifah, 2019)

The purpose of this paper is to present a Christian character education learning design model that is applicable and relevant for educators in Christian schools or similar educational institutions.

METHODS

Research Design

This study employed a Research and Development (R&D) approach aimed at producing and validating a Christian character education learning design. The development process was guided by the ADDIE instructional design model, which was selected because of its systematic, iterative, and evaluative nature, making it suitable for educational product development (Borg & Gall, 2007). This development research uses the ADDIE (Analysis, Design, Development, Implementation, Evaluation) model due to its generic yet systematic nature in producing effective learning products (Branch, 2009). This model was chosen based on its advantage in providing an iterative framework, so that each stage of development can be validated and revised to ensure the quality of the final product (Cahyadi, 2019). In the Indonesian context, the ADDIE model has proven effective in developing various teaching materials and learning tools that can improve learning outcomes both cognitively and in the formation of attitudes (Tegeh & Kirna, 2013).

Development Procedures Using the ADDIE Model

1. Analysis

The analysis stage focused on identifying instructional needs and contextual problems related to Christian character education. Data were collected through: (a) semi-structured interviews with two Christian Religious Education teachers to explore existing teaching practices, challenges, and expectations regarding character education; and (b) classroom observations to identify students' behavioral tendencies, learning engagement, and the extent to which Christian values were integrated into current lessons. The results indicated a lack of structured learning designs that explicitly integrate Gospel-based values with active and contextual learning strategies.

2. Design

Based on the needs analysis, a learning design blueprint was developed. This stage involved formulating: (a) learning objectives aligned with Christian character values (love, honesty, humility, responsibility, and forgiveness); (b) learning activities grounded in active learning strategies such as group discussion, reflection, role play, and case studies; (c) learning media (Bible-based videos, infographics, and student guidebooks); and (d) evaluation instruments, including attitude observation sheets, reflective journals, and project-based assessments.

3. Development

In this stage, the learning design and supporting materials were produced in prototype form. The prototype was then validated by material experts, language experts, and media experts. Validation focused on relevance, clarity, and feasibility. Expert feedback was used to revise content accuracy, language simplicity, and media presentation before field implementation.

4. Implementation

The revised learning design was implemented over four weeks in an experimental class involving 30 eighth-grade students. Learning activities were facilitated by the subject teacher using the developed materials. During implementation, data on student participation, reflection quality, and behavioral responses were collected.

5. Evaluation

Evaluation consisted of both formative and summative evaluation.

- a. Formative evaluation was conducted throughout implementation through observation sheets and reflective journals.
- b. Summative evaluation was conducted at the end of the intervention to assess overall effectiveness and user acceptance.

Research Participants and Sampling Technique

The research subjects consisted of 30 eighth-grade students and two Christian Religious Education teachers at SMPN 11 Tidore Kepulauan. The selection of participants used purposive sampling, based on the following considerations: (1) the students were receiving Christian Religious Education; (2) the class represented a typical learning context for character education implementation; and (3) the teachers had direct experience teaching Christian character education.

The number of 30 students was considered adequate for a limited-scale development trial, as commonly applied in R&D studies focusing on product feasibility rather than generalization.

Data Collection and Analysis

- a. Qualitative data were obtained from interviews, classroom observations, and students' reflective journals. These data were analyzed using thematic analysis, involving data reduction, categorization, and interpretation to identify recurring patterns related to students' understanding and internalization of Christian values.

- b. Quantitative data were collected from expert validation sheets and user response questionnaires using a Likert scale. The data were analyzed descriptively by calculating mean scores to determine the level of relevance, clarity, and feasibility of the developed learning design.

RESULTS & DISCUSSION

Expert Validation Results

The learning design was validated by three categories of experts, namely a content expert, language expert, and media expert, as well as through user testing involving teachers and students. Each validator assessed the product using a Likert-scale validation instrument covering three aspects: relevance, clarity, and feasibility. The validation results are presented in Table 1.

Table 1. Expert and User Validation Results

Validator	Relevance	Clarity	Feasibility	Mean Score
Content Expert	4.5	4.6	4.7	4.6
Language Expert	4.2	4.3	4.1	4.2
Media Expert	4.0	4.1	4.2	4.1
User Testing	4.3	4.4	4.5	4.4

Based on commonly used development research criteria, a mean score above 4.0 indicates that the learning design is valid and feasible for implementation with minor revisions.

Field Trial Results

During the four-week implementation phase, data were collected through observation sheets and student reflective journals. The results indicate that:

- a. 87% of students demonstrated increased awareness of Christian values such as love and honesty, as observed through behavioral indicators (e.g., respectful communication, responsibility in group tasks).
- b. Students showed improved engagement during discussions and reflection sessions.
- c. Teachers reported deeper student responses when connecting biblical values with real-life situations.

User Response Results

User testing results revealed positive acceptance of the learning design. Teachers noted that the learning structure helped them integrate Christian values more systematically, while students expressed that reflective activities and role-playing made learning more meaningful.

Discussion

The findings indicate that the developed Christian character education learning design is both valid and effective for classroom application. The high validation scores from content experts confirm that the learning materials align

closely with biblical principles and core Christian character values. This supports Elliot's (2014) assertion that faith-based character education must integrate theological foundations with practical application.

The findings indicate that the developed Christian character education learning design is both valid and effective for classroom application. High validation scores confirm that a structured approach is necessary to bridge the gap between abstract values and concrete student behavior (Lovat, 2017).

The language expert's evaluation highlights the importance of clarity and accessibility in character education materials. Simplifying instructional language is essential to ensure that values are internalized not only cognitively but also affectively. This finding aligns with Lickona's (1992) emphasis on integrating moral knowing, moral feeling, and moral action.

Media expert feedback indicates that while the learning media are adequate, increased interactivity could further enhance student engagement. This suggests that future development could incorporate more digital and interactive elements to strengthen emotional and cognitive involvement.

The field trial results demonstrate that character learning grounded in reflection, discussion, and contextual application positively influences students' moral awareness. Systematic reflection allows students to internalize moral lessons more deeply, transforming them from external instructions into personal convictions (Moon, 2013; Widiastuti, 2022). For example, students were able to relate the value of forgiveness to peer conflict situations discussed during role-play activities, and reflective journals revealed increased self-awareness regarding honesty and responsibility in daily school life.

Teachers' observations further reinforce these findings. One teacher noted that students "were more willing to express personal experiences related to moral challenges," indicating that the learning environment successfully fostered openness and reflection. Such outcomes support Vygotsky's social constructivist perspective, which emphasizes meaningful learning through social interaction and contextual experience.

Although the quantitative findings rely primarily on descriptive statistics (percentages and mean scores), these results are appropriate for a development-focused R&D study, where the primary objective is product validation and feasibility rather than hypothesis testing. The integration of qualitative data from observations and reflections strengthens the credibility of the findings by providing contextual depth and concrete evidence of character development.

The research findings indicate that integrating character values through a structured design increases student active engagement. This aligns with Prince's (2004) view that active learning is significantly more effective in changing behavior than conventional methods. Furthermore, the reflective element in this design allows students to internalize the values of honesty and compassion more deeply. This reflective process is key in moral education, where students not only perform actions but also consider the meaning behind those actions (Moon, 2013). Such outcomes support Vygotsky's social constructivist perspective, which emphasizes meaningful learning through social interaction and contextual experience. This interaction fosters a sense of social interdependence, where students learn to apply

Christian values through collaboration and mutual respect (Johnson & Johnson, 2009)

CONCLUSION

The development of Christian character education learning design based on the ADDIE model has proven effective in improving the understanding and application of Christian values in students' lives. This design can be used as a model for Christian schools to improve the quality of character education through a structured, reflective, and contextual approach.

The results of this study indicate that the Christian character learning design developed can be a model that is widely applied in Christian schools. The integrative approach between faith values and contextual thematic learning has been proven to increase students' spiritual awareness and influence their behavior in the school and home environments.

This design also shows that character education is not a passive process, but must involve students' experiences, reflections, and real actions. Thus, teachers need to be equipped with training to facilitate reflective learning that is impactful and meaningful.

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