



The Integration of Faith and Knowledge in Christian Education: An Epistemological Foundation for Excellent Educators in the Era of Society 5.0

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Abstract. The era of Society 5.0 presents a massive integration of digital technology into human life, demanding education that is not only cognitively excellent but also morally and spiritually grounded. However, the rapid development of science and technology often coincides with tendencies toward secularization and value fragmentation, resulting in a dichotomy between faith and scientific knowledge. This article aims to systematically examine the integration of faith and knowledge in Christian education as an epistemological and pedagogical foundation for the formation of excellent and integrity-driven educators in the era of Society 5.0. This study employs a qualitative approach using a literature review method, drawing upon theological sources, educational philosophy, and contemporary research related to Christian education and Society 5.0. The findings indicate that faith–knowledge integration is an urgent necessity in responding to the challenges of secularization, digital ethical crises, and the modern faith–knowledge dichotomy. This integration becomes effective when implemented through a curriculum grounded in a biblical worldview, integrated STEM pedagogy infused with spiritual values, and the exemplary character of educators. The study concludes that faith–knowledge integration is not merely a methodological option but an essential foundation for holistic and transformative Christian education in the era of Society 5.0.

Keywords: faith–knowledge integration, Christian education, Society 5.0, biblical worldview, educator integrity

1. BACKGROUND

The era of Society 5.0 is characterized by the intensive utilization of advanced technologies such as Artificial Intelligence (AI), the Internet of Things (IoT), and big data to enhance human quality of life. In the field of education, Society 5.0 demands the development of 21st-century competencies, including critical thinking, creativity, collaboration, communication, and digital literacy (Zalukhu & Simatupang, 2025). Education is no longer sufficient to focus solely on knowledge transmission but is also required to shape character and ethical responsibility among learners.

Nevertheless, technological advancement presents a serious paradox. Numerous studies indicate that the digital era generates moral, ethical, and spiritual challenges, such as increased plagiarism, the spread of hoaxes, cyberbullying, and the degradation of academic integrity (Heluka & Mbelanggedo, 2024). Globalization and secularization further reinforce anthropocentric paradigms, wherein human rationality and scientific reasoning are positioned as the center of truth, often marginalizing the role of God (Talizaro Tafonao et al., 2025).

Within this context, Christian education faces a dual challenge: on the one hand, it must adapt to developments in science and technology, and on the other hand, it must remain faithful to Christian values. Christian educators are required not only to be intellectually and digitally

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competent but also to possess strong spiritual integrity as role models for learners (Heluka & Mbelanggedo, 2024).

Several studies have addressed Christian education in the era of Society 5.0, digital literacy, and the integration of Christian values in learning (Heluka & Mbelanggedo, 2024; Pujiono, 2021). Meanwhile, studies on the relationship between faith and knowledge have also been widely conducted, both from theological and philosophy-of-science perspectives (Noviyanto, 2021; Waston et al., 2024). However, most of these studies remain partial in nature.

First, studies on Society 5.0 generally emphasize technological and pedagogical aspects but do not deeply elaborate on faith–knowledge integration as an epistemological foundation of Christian education. Second, studies on faith–knowledge integration are often conceptual–theological and insufficiently contextualized within the concrete challenges of digital-era education. Third, there is still limited research that systematically links faith–knowledge integration with the formation of excellent and integrity-driven Christian educators in the era of Society 5.0.

Based on these gaps, this research is urgent because the dichotomy between faith and scientific knowledge is increasingly evident in educational practice, particularly in digital spaces. Without conscious and well-planned integration, Christian educators risk implementing fragmented education—academically excellent but morally and spiritually weak. Therefore, a comprehensive study is needed that positions faith–knowledge integration as a theological, pedagogical, and philosophical strategy for addressing the challenges of Society 5.0.

2. LITERATURE REVIEW

Faith–Knowledge Integration in Theological and Educational Philosophy Perspectives

Faith–knowledge integration is both a classical and contemporary issue in theological discourse and Christian educational philosophy. Noviyanto (2021) emphasizes that Christian faith and scientific knowledge share the same source, namely God as ultimate Truth. Therefore, conflicts between faith and science are not substantive conflicts but epistemological ones arising from erroneous philosophical assumptions.

Ian G. Barbour (2013) classifies the relationship between religion and science into four models: conflict, independence, dialogue, and integration. The conflict model views faith and science as mutually opposed, while the independence model separates them into distinct domains. The dialogue model opens space for communication but maintains disciplinary boundaries. The integration model, which is most relevant for Christian education, emphasizes the unity of truth and views faith as an interpretive framework that provides meaning and direction for scientific knowledge (Waston et al., 2024).

Arthur F. Holmes (2017) further argues that faith–knowledge integration does not merely involve attaching biblical verses to academic subjects but aims to form a Christian mind—a holistic and consistent way of thinking grounded in a biblical worldview. This worldview is constructed

upon the narrative of creation, fall, redemption, and restoration, serving as the ethical and teleological foundation for all academic disciplines.

Christian Education, Secularization, and Modern Epistemological Challenges

The secularization of modern education has driven the separation of faith from public and academic spaces. Tafonao et al. (2025) state that education oriented toward technical rationality tends to neglect transcendental dimensions, resulting in crises of meaning and values. In Christian education, this secularization is evident in learning practices that adopt modern pedagogical paradigms without adequate theological reflection.

Sidjabat (2019) emphasizes that Christian education must be formative and transformative rather than merely informative. Christian education seeks to shape Christlike character through the integration of faith, knowledge, and lived practice. Therefore, faith–knowledge integration becomes a strategic means to resist epistemological fragmentation and cultivate holistic personal development among learners.

Christian Education in the Era of Society 5.0 and Digital Transformation

The era of Society 5.0 demands education that is adaptive to digital technological advancements while remaining human-centered. Heluka and Mbelanggedo (2024) demonstrate that Christian education in this era faces digital ethical challenges, such as technological misuse, declining academic honesty, and crises of educator integrity.

Pujiono (2021) emphasizes that the professionalism of Christian Religious Education teachers in the era of Society 5.0 is determined not only by pedagogical and digital competence but also by spiritual depth and moral exemplarity. Digital literacy that is not balanced with faith-based integrity risks producing educators who are technically competent yet ethically fragile.

STEM Integration and Spiritual Values

The integration of STEM (Science, Technology, Engineering, and Mathematics) with spiritual values represents a concrete form of faith–knowledge integration in Christian education. Zalukhu and Simatupang (2025) show that STEM learning integrated with Christian values is capable of forming learners who are creative, innovative, and morally and socially responsible.

This approach aligns with the vision of Society 5.0, which places humans at the center of technological innovation. From a Christian perspective, technology is understood as part of the cultural mandate (Gen. 1:28) that must be stewarded responsibly for the common good and the glory of God.

3. PROPOSED METHOD

This study employs a qualitative approach using a literature review method. Data were collected from books, journal articles, and scholarly publications relevant to faith–knowledge integration, Christian education, and Society 5.0. Data analysis was conducted through stages of data reduction, thematic categorization, and conceptual synthesis to formulate a contextual framework for faith–knowledge integration in Christian education.

4. RESULTS AND DISCUSSION

Faith–Knowledge Integration as a Holistic Epistemological Foundation in the Era of Society 5.0

The findings indicate that faith–knowledge integration in Christian education constitutes a holistic epistemological foundation that addresses crises of meaning and knowledge fragmentation in the era of Society 5.0. The development of digital technology, artificial intelligence, and big data tends to promote technocratic paradigms that separate facts from values and efficiency from ethics (Talizaro Tafonao et al., 2025). In this context, Christian faith functions as an epistemic anchor, affirming that knowledge is not morally neutral.

Noviyanto (2021) asserts that conflicts between faith and knowledge stem from philosophical assumptions rather than substantive contradictions. When scientific knowledge is detached from theological foundations, it risks losing ethical orientation and transcendent purpose. Thus, faith–knowledge integration enables Christian education to situate scientific rationality within a comprehensive framework of divine truth, as articulated in Barbour’s integration model.

These findings align with Waston et al. (2024), who argue that faith–knowledge integration provides epistemological coherence in education, ensuring that faith is not reduced to a private matter but functions as an interpretive framework guiding all academic activities.

Biblical Worldview as an Integrative Framework for Curriculum and Knowledge

Further discussion reveals that faith–knowledge integration becomes effective when embodied in a curriculum grounded in a biblical worldview. Arthur F. Holmes (2017) emphasizes that authentic Christian education must cultivate a *Christian mind*—a mode of thinking consistent with Christian faith and capable of integrating all disciplines in the light of God’s revelation.

The biblical worldview—rooted in the narrative of creation, fall, redemption, and restoration—provides theological and ethical orientation for the development of knowledge. Sidjabat (2019) underscores that Christian education curricula must not be additive (merely inserting religious elements) but integrative, allowing faith values to permeate learning objectives, content, methods, and assessment.

The findings indicate that curricula grounded in faith–knowledge integration encourage learners to reflect on the moral and spiritual dimensions of each academic discipline. This is

particularly crucial in the era of Society 5.0, where science and technology exert direct influence on social life, justice, and the sustainability of creation (Zalukhu & Simatupang, 2025).

STEM Integration and Technology Ethics as Contemporary Pedagogical Findings

One significant finding of this study is the relevance of faith–knowledge integration within STEM education. STEM fields are often perceived as objective and value-neutral. However, research indicates that technological innovation carries substantial ethical, social, and ecological implications (Heluka & Mbelanggedo, 2024).

Zalukhu and Simatupang (2025) affirm that STEM learning integrated with Christian values forms learners who are not only technically competent but also morally and socially responsible. From a Christian theological perspective, technology is understood as part of the cultural mandate (Gen. 1:28) that must be managed wisely and oriented toward the common good.

This finding is contemporary and relevant, aligning with global discourses on ethical technology, responsible innovation, and human-centred AI, while offering a distinctive theological foundation for Christian education. Faith–knowledge integration transforms STEM into a means of character and ethical formation rather than merely technical skill development.

Christian Educators as Agents of Faith–Knowledge Integration in Physical and Digital Spaces

The findings emphasize that Christian educators play a strategic role as agents of faith–knowledge integration. Pujiono (2021) asserts that the professionalism of Christian Religious Education teachers in the era of Society 5.0 is shaped not only by pedagogical and technological mastery but also by spiritual integrity and moral exemplarity.

Heluka and Mbelanggedo (2024) highlight that in digital learning environments, educators do not merely transfer knowledge but also shape values through attitudes, ethical choices, and daily digital practices. Educators' exemplarity functions as a powerful hidden curriculum influencing learners' character formation. Educators serve not only as learning facilitators but also as living role models (Rinto Francius Sirait, 2025b) who embody faith integrity in the application of knowledge and technology.

In the digital era, educator exemplarity becomes increasingly crucial because learners learn not only from instructional content (Rinto Francius Sirait, 2025a; Sirait, 2025) but also from educators' ethical conduct in virtual spaces. Therefore, the formation of Christian educators must emphasize balance among digital competence, spiritual maturity, and moral responsibility.

The findings demonstrate that faith–knowledge integration must begin with the personal formation of Christian educators themselves. Without personal integrity, faith–knowledge integration risks remaining a normative discourse without transformative impact in educational practice.

Faith–Knowledge Integration as a Response to Digital Ethical Crises and Identity Fragmentation

The final discussion reveals that faith–knowledge integration serves as a strategic response to digital ethical crises and identity fragmentation in the era of Society 5.0. Phenomena such as AI-based plagiarism, information manipulation, and digital identity crises demonstrate that technological literacy without moral grounding exacerbates ethical problems (Talizaro Tafonao et al., 2025).

Faith–knowledge integration equips learners with moral discernment and theological reflection in engaging with technology. Sidjabat (2019) emphasizes that Christian education must form whole persons—faithful, knowledgeable, and responsible—capable of ethical living amid contemporary complexity. Thus, the findings affirm that Christian education integrating faith and knowledge produces morally critical, reflective subjects oriented toward the values of the Kingdom of God within digital society.

5. CONCLUSION AND RECOMMENDATIONS

This study concludes that faith–knowledge integration in Christian education constitutes an essential epistemological foundation for forming excellent and integrity-driven educators in the era of Society 5.0. This integration addresses secularization, digital ethical crises, and the faith–knowledge dichotomy by positioning Christian faith as the foundation that provides meaning, direction, and purpose for scientific and technological development.

Faith–knowledge integration must be systematically implemented through curricula grounded in a biblical worldview, STEM pedagogy integrated with spiritual values, and educator exemplarity. Through such integration, Christian education can produce educators and graduates who are not only intellectually capable but also characterized by integrity, moral responsibility, and spiritual maturity in facing the challenges of Society 5.0.

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