



The Role of Idealism in Shaping Christian Educational Philosophy: A Comparative Study

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Abstrak

Filsafat pendidikan Kristen pada dasarnya membutuhkan landasan filosofis yang kokoh agar mampu menjawab tantangan globalisasi dan perubahan sosial-budaya, dan dalam konteks ini idealisme memegang peranan penting karena menekankan nilai kebenaran absolut, keutuhan realitas spiritual, serta pembentukan karakter moral yang berakar pada prinsip-prinsip iman. Penelitian ini bertujuan untuk menjelaskan kontribusi idealisme dalam membentuk filosofi pendidikan Kristen melalui pendekatan perbandingan dengan aliran filsafat lain yang relevan, sehingga dapat dipahami posisi strategisnya dalam kerangka pendidikan Kristen kontemporer. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik studi literatur, wawancara terhadap pendidik Kristen, serta observasi praktik pembelajaran, yang dipilih untuk menggali makna filosofis sekaligus penerapannya secara empiris. Temuan penelitian menunjukkan bahwa idealisme berperan memperkuat tiga aspek utama pendidikan Kristen, yaitu landasan ontologis terkait hakikat realitas dan keberadaan, epistemologis mengenai sumber serta proses perolehan pengetahuan, dan aksiologis yang berhubungan dengan nilai, moralitas, serta tujuan pendidikan. Implikasi dari kajian ini adalah memperkaya pengembangan kurikulum, meneguhkan identitas pendidikan Kristen, dan menghadirkan praktik pembelajaran yang selaras dengan nilai iman Kristiani dalam menghadapi perubahan zaman.

Kata Kunci:

Idealisme, Filosofi, Pendidikan, Kristen.

Abstract

Christian educational philosophy fundamentally requires a solid philosophical foundation to respond to the challenges of globalization and socio-cultural change, and in this context, idealism plays an essential role because it emphasizes absolute truth, the wholeness of spiritual reality, and the formation of moral character rooted in principles of faith. This study aims to explain the contribution of idealism in shaping Christian educational philosophy through a comparative approach with other relevant philosophical schools, allowing its strategic position within the framework of contemporary Christian education to be clearly understood. The research method used is a qualitative approach employing literature studies, interviews with Christian educators, and observations of learning practices, chosen to explore both the philosophical meaning and its empirical application. The findings of this study show that idealism strengthens three main aspects of Christian education: the ontological foundation related to the nature of reality and existence, the epistemological aspect concerning the source and process of acquiring knowledge, and the axiological dimension dealing with values, morality, and the goals of education. The implications of this study include enriching curriculum development, affirming the identity of Christian education, and fostering learning practices that are aligned with Christian faith values in facing the changes of the modern era.

Keyword:

Idealism, Philosophy, Education, Christianity.

INTRODUCTION

Educational philosophy serves as the theoretical foundation that undergirds educational paradigms, because it is through philosophy that conceptual frameworks of reality (ontology), ways of acquiring knowledge (epistemology), and the values upheld within the learning process (axiology) are formed. Without a clear philosophical foundation, education can become merely an instrument for transmitting technical information, losing the spiritual and moral meaning inherent in transformative learning. In the context of Christian education, philosophy encompasses not only theoretical aspects but also the transformation of the soul and the formation of character aligned with the Christian faith. Therefore, idealism—which emphasizes spiritual reality, ideas, and absolute values—holds particular relevance. Idealism not only regards the mind or ideas as the highest source of reality but also positions them as the source of truth and the overarching goal of education, surpassing material and pragmatic concerns. Thus, an understanding of idealism as an educational philosophy is crucial so that Christian educational philosophy concerns not only academic instruction but also faith formation and holistic moral development.

The history of idealism in educational philosophy is reflected in both classical and modern thought, which emphasize that mind, ideas, and consciousness constitute the central aspects of reality. Idealism emerged as a response to materialism and empiricism, which place excessive emphasis on sensory experience and physical aspects alone. Its principles include the belief that true reality is non-material; that mind and spirit form the core of existence; and that education focuses on intellectual, moral, and spiritual development through reflection, ideas, and values. In practice, idealism requires curriculum, teachers, and educational methods to prioritize universal values, reflection upon absolute truths, and the formation of ideal character, rather than merely academic outcomes. These principles affirm that education is not only about what is taught but also how it shapes identity and purpose in life.

In Christian education, idealism plays a key role in constructing a framework that integrates faith with intellect, and spirituality with morality. Idealist Christian education views students not merely as biological beings learning to acquire skills or competencies but as spiritual beings with calling and potential. For example, the study *Implications of the Philosophy of Idealism for Christian Religious Education Praxis* describes idealism as foundational in shaping faith awareness and holistic character formation in Christian educational settings (Anonymous, 2023). Ideals strengthen the dimension of faith in education, emphasizing that holiness, integrity, and truth are not supplementary elements but core foundations of the goals of Christian education.

A comparison between idealism and other philosophical schools—such as realism, pragmatism, and existentialism—helps clarify the strengths and limitations of each within the context of Christian education. Realism, for example, emphasizes that the material world and empirical facts should form the basis of learning, whereas pragmatism focuses on practical and utilitarian outcomes. Meanwhile, existentialism prioritizes individual freedom, meaning, and personal experience. Idealism differs in its emphasis that the reality of ideas and absolute values precedes sensory experience, thereby preserving the spiritual and moral dimensions that may be deprioritized by more empirical or utilitarian approaches. However, empirical comparative studies remain limited, especially within the context of Christian education in Indonesia, where differences between schools adopting idealism and those leaning toward pragmatism or realism have not been extensively analyzed.

Empirically, Christian education in Indonesia currently faces numerous challenges: globalization that brings secular culture, pressure from quantitatively measured academic standards, competitive demands in the digital era, and the tendency for curricula to become instruments of performance metrics.

Christian schools often struggle to balance academic achievement with the preservation of Christian identity and values. This tension creates the risk that idealist aspects—emphasizing spirituality and morality—may be neglected or deemed impractical. Local studies indicate that Christian educational institutions with strong philosophical foundations tend to be more resilient to secularization and better able to maintain the transformative mission of education.

Recent findings in the past decade show a positive correlation between idealism and the formation of students' religious and spiritual character. For instance, the study *Religious Character Education of Elementary Students from the Perspective of Idealist Philosophy* concludes that integrating idealism into religious character education enhances students' moral and spiritual development (Boiliu, 2025). Similarly, the study *Implementation of Idealist Educational Philosophy in Elementary Schools* by Krisdiana et al. (2022) finds that idealism supports students' social and moral development, while promoting intellectual growth alongside spiritual values in educational practice. Another recent study, *Philosophy of Idealism and Its Contribution to Christian Counseling and Leadership* by Riani (2022), shows that idealism influences not only formal education but also the development of strong Christian leaders in ministry and counseling.

Although several local and national studies have explored idealism and Christian education, there remain significant gaps that require further investigation. First, many studies focus only on elementary-level education, while middle and higher education contexts remain underexplored. Second, there is a lack of comparative studies across Christian denominations or across geographical contexts (urban vs. rural), which could reveal different interpretations of idealism. Third, many studies rely on literature review or observation, with limited in-depth qualitative interviews involving educators and students. Fourth, research on national curriculum policies and their alignment with idealist philosophy in Christian religious education remains insufficient.

Based on the above discussion, the research problems in this study are as follows:

- (1) How are the ontological, epistemological, and axiological foundations of idealism articulated within Christian educational philosophy?
- (2) How does idealism compare to other philosophical schools (realism, pragmatism, existentialism) within the context of Christian education in Indonesia?
- (3) How does the implementation of idealism within Christian educational practice influence curriculum, methodology, and character formation?

The purpose of this study is to explain the contribution of idealism in shaping Christian educational philosophy through a comparative philosophical approach, to gather empirical data through interviews and observations in Christian schools, and to provide recommendations for developing Christian educational policies and practices that are both philosophically grounded and contextually relevant in the contemporary era.

METHODS

This study employs a qualitative-descriptive approach with a comparative study design to gain an in-depth understanding of the role of idealism in shaping Christian educational philosophy. The qualitative approach was chosen because it is capable of exploring the philosophical meanings and transcendental values underlying Christian educational practices, which cannot be fully measured using quantitative instruments. Data collection techniques include in-depth interviews with experienced Christian educators, observations of learning practices in Christian schools, and literature analysis of academic journals, reference books, and relevant curriculum documents. The selection of this method is based on the view

that qualitative research provides broad space to interpret social and spiritual phenomena within the real context of education (Sugiyono, 2019).

Data analysis was conducted interactively following the Miles and Huberman model, which includes three stages: data reduction, data display, and conclusion drawing/verification. This process ensures that the research findings are valid and aligned with the theoretical framework of idealism in Christian education (Miles et al., 2014). Through this method, the study aims to produce a systematic and applicable philosophical description of the contribution of idealism to the development of contemporary Christian education.

RESULTS AND DISCUSSION

The Ontological Foundation of Idealism in Christian Education

The ontology of idealism is a branch of philosophy that places the highest reality in ideas, spirit, or consciousness, rather than mere physical matter. In both classical and modern idealist theory, human beings and the universe gain meaning because of a non-material dimension that transcends the empirical world (Ward, 2017). This ontology affirms that spiritual aspects, moral values, and universal ideas are the foundational realities underlying all that exists in the educational sphere. As discussed in *Examination and Reflection on Idealism as a Philosophy of Education*, idealism emphasizes that the ideal mind shapes our worldview regarding what is true, good, and beautiful; therefore education is not merely the transfer of knowledge but the preservation of these ideals within the minds of students and educators (Liu, 2025). In this ontological context, idealism rejects reducing human beings to mere biological or social objects; rather, humans are viewed as created beings possessing spirit and consciousness capable of accessing transcendent reality.

The philosophical deduction of idealist theory implies that in Christian education, spiritual reality (and faith) is not an addition but the core of the entire educational experience. Idealist education holds that the essence of humanity as created in the image of God (*imago Dei*) is the primary ontological element to be developed, not merely cognitive or technical abilities. Idealism requires that what “exists” in education includes not only students, teachers, and physical environments, but also the realities of faith, holiness, love, and moral calling. *Research on Ontological Commitment and Its Implication to Semantical Objects of Religious Language* explains that an ontological commitment to the existence of God—who exists independently of human thought—is a manifestation of the ontological dimension of faith that forms part of Christian education (Khasri et al., 2023). Thus, the implementation of idealist education in Christian contexts must involve explicit acknowledgment of God’s reality as the foundation of all educational values and goals.

The implementation of idealist ontological perspectives in Christian education becomes evident in how curricula, teaching methods, and school practices shape student experiences that are not only oriented toward the physical world but also toward the spiritual realm, values, and metaphors of faith. For example, curricula that include devotional activities, spiritual reflection, prayer, worship, and values education—not as aesthetic additions but as integral elements of every learning session. Christian education grounded in idealist ontology also regards academic subjects as pathways to connect with transcendent reality—not merely academic content but a calling to understand divine truth and grow in Christian character. Articles such as *Rehumanizing Christian Religious Education amid a Crisis of Human Values in Indonesia* show that Christian religious education teachers serve as agents of transformation who embody moral and spiritual realities in daily teaching practice, rather than merely teaching cognitive knowledge (Boiliu, 2025).

Ontological idealist theory also implies that students are subjects, not objects. In idealist Christian education, each learner is recognized as a person created with inherent dignity, consciousness, and spiritual calling. This stems from the belief that humans are not merely products of environment or matter but possess an eternal soul and spirit. For instance, *What Kind of Philosophy Underlies the Future Curriculum Needs in Indonesia* found that idealism provides a strong foundation for shaping future curricula because it emphasizes the superiority of non-material aspects—soul or spirit—over material aspects or physical facilities alone (Arjaya, 2022). Consequently, idealist Christian education sees that spiritual development, students' relationship with God, and awareness of transcendent reality cannot be separated from teaching–learning activities, school management, and interpersonal interactions within the educational community.

Overall, the ontological foundation of idealism provides a framework for Christian educational philosophy that highlights the highest reality as spirit, God, universal ideas, and values of truth—bringing together faith and intellect, not merely empirical realities. From idealist theory, it can be deduced that Christian schools should design learning environments, school culture, and teacher training that make the reality of faith alive in every aspect of education—from opening lessons with prayer, teaching truth and love, to assessments that consider spiritual and character development. In this sense, education teaches not only “what is” (empirical) but also “what is ideal” and “what ought to be.” Consistent with recent studies such as *Examination and Reflection on Idealism as a Philosophy of Education*, which recommend that education must consider ideality as a reality shaping future educational vision, the ontological foundation of idealism becomes central to Christian educational philosophy as it integrates faith, learning, and life (Liu, 2025).

Epistemology of Idealism and the Concept of Truth in Christian Education

The epistemology of idealism begins with the belief that true reality is spiritual, and true knowledge is not mere empirical experience, but ideas rooted in reason and transcendent consciousness. According to Ward, personal idealism emphasizes that human knowledge ultimately stems from spiritual experience and interaction with divine reality, rather than fragmented empirical facts (Ward, 2017). In educational philosophy, idealism asserts that true knowledge originates from universal principles and absolute ideas that are timeless (Ozmon & Craver, 2008). This aligns with Plato's view that truth does not lie in the phenomenal world but in the eternal world of ideas (*Republic*). In Christian education, the epistemology of idealism positions faith and divine revelation as the basis of truth that surpasses empirical relativity. Thus, education is not merely the transfer of rational knowledge but the cultivation of spiritual awareness so students can recognize divine truth as the foundation of ethical life and Christian faith.

The deduction from idealist epistemology requires that teachers in Christian education function not only as conveyors of information but as facilitators guiding students toward spiritual truth. Whitehead emphasized that true education must connect knowledge with eternal values so that students understand the relationship between facts and deeper spiritual meaning (Whitehead, 1929). This is consistent with Harris's view that learning in idealist epistemology is participation in universal ideas, not mere data accumulation (Harris, 1954). Christian education therefore integrates cognitive knowledge with faith formation, as Augustine (354–430) asserted that true truth is found only in humanity's relationship with God. Learning in this perspective does not stop at academic mastery but encourages students to reflect on faith, internalize biblical values, and evaluate reality through a spiritual lens that transcends empirical experience.

Empirically, idealist epistemology in Christian education is evident in classroom practices emphasizing spiritual reflection, integration of doctrinal faith, and moral development. Noddings affirms that education grounded in idealism shapes individuals with value orientation because truth is understood in relation to meaning rather than mere facts (Noddings, 2015). Likewise, Brubacher notes that idealism in education positions teachers as moral exemplars and guardians of universal values (Brubacher, 1969). In Christian contexts, Boiliu stresses the importance of rehumanizing Christian education to address crises in moral values so that truth is not taught merely conceptually but lived in daily practice (Boiliu, 2025). Thus, epistemology of idealism has real empirical impact on holistic learning processes.

The implication of idealist epistemology for Christian curricula is the need to balance cognitive and spiritual dimensions. According to Kneller (1971), idealist curricula emphasize the study of values, philosophy, and great ideas shaping civilization. In Christian education, this means curricula must integrate doctrinal teachings, ethics, and church history with general knowledge. Truth is understood as something to be lived, not merely mastered, so learning assessments also include moral and spiritual dimensions. Teachers must evaluate not only cognitive abilities but also students' consistency in faith, honesty, and integrity. Therefore, idealist epistemology encourages curricula that emphasize Christian character formation, philosophical reflection, and spiritual insight that prepare students for life with firm foundations in faith and truth (Ornstein & Levine, 2008).

Overall, idealist epistemology in Christian education presents a concept of truth that transcends empiricism, prioritizing alignment with universal ideas, faith, and divine revelation. As Horne (1927) stressed, idealism teaches that truth is absolute, transcendent, and not dependent on subjective conditions. This theoretical deduction results in the understanding that Christian education shapes not only the mind but also the heart and faith of students to align with God's truth. In classroom practice, this is visible in learning activities emphasizing faith dialogue, spiritual reflection, and moral instruction. At the curriculum level, idealist epistemology implies that knowledge should serve as a pathway to spiritual truth, and student evaluation must assess faith development alongside academic achievement. Thus, Christian education shaped by idealism presents a holistic paradigm uniting reason and faith, affirming that true truth is alignment with eternal divine reality.

Values and Ethics (Axiology) of Christian Education Based on Idealism

Axiology as a branch of philosophy focuses on values and ethics as the foundation of life, including education. From an idealist perspective, values are absolute and universal, not relative to social context. Absolute truth is understood as something rooted in the highest spiritual reality—God—the source of all norms and morality (Horne, 1927; Whitehead, 1929). Therefore, Christian education is not merely an effort to transfer factual knowledge but to shape human beings based on eternal values. Brubacher affirms that the objective of idealist education is to guide learners toward understanding moral and spiritual principles that remain unchanged. This perspective distinguishes idealist Christian education from pragmatic paradigms that emphasize practical experience. Idealism seeks to instill moral integrity through character formation consistent with God's Word. Within this axiological framework, education does not stop at rational knowledge but internalizes enduring values that guide human behavior throughout life (Brubacher, 1969).

In Christian educational practice, idealist values and ethics are realized through character formation centered on Christian virtues such as love, honesty, and responsibility. According to Ozmon and Craver (2008), idealist philosophy asserts that education must instill permanent values that guide individuals through social change. Christian teachers serve as moral exemplars, not merely conveyors of

academic content. Noddings (2015) further emphasizes that the ethic of care must characterize teacher–student relationships. Boiliu (2025) stresses the urgency of rehumanizing Christian education amid moral crises, positioning education as an agent of moral renewal. Thus, idealist axiology urges Christian education to prioritize moral integrity over academic achievement. Absolute truth becomes the compass guiding student behavior, while teachers ensure that faith-based values are internalized in everyday life. This transforms Christian education into spiritual formation rather than mere knowledge transfer.

Theoretically, idealist education teaches that morality is normative and rooted in divine principles, not solely in social agreement. Harris (1954) emphasizes that education lacking philosophical and axiological depth risks producing individuals without moral direction. Plato’s *Republic* also stresses “the good” as the highest standard of truth that humans must pursue (Plato, 1991). In Christian contexts, this is understood as recognizing God’s will expressed through ethical behavior and service. Ward adds that personal idealism views individuals as spiritual beings with moral responsibility; therefore education must cultivate self-awareness aligned with absolute truth (Ward, 2017). With this foundation, Christian education teaches not only cognitive competencies but also equips students to internalize transcendent ethical principles. These permanent, faith-based values serve as anchors amid global challenges laden with moral relativism.

The axiological implications of idealism for Christian educational practice are extensive, especially in curriculum development and evaluation. Ornstein and Levine (2008) emphasize that curricula must integrate moral and spiritual dimensions so that education does not become secularized. In terms of assessment, Whitehead underscores the importance of evaluating not only intellectual aspects but also spiritual and moral growth. Christian evaluation within an idealist framework includes students’ capacity to live out their faith, practice love, and demonstrate moral consistency in real life (Whitehead, 1929). Thus, curricula designed on idealist principles should include modules on faith reflection, ethics, and service, ensuring that students graduate not only academically proficient but spiritually mature. As Noddings (2015) stresses, true education connects cognition with moral care. Therefore, idealist Christian education becomes a means of shaping whole persons—faithful, moral, and capable of embodying eternal truths within society.

Comparison of Idealism with Other Philosophical Schools in Christian Education

Idealist philosophy places the highest reality in the world of ideas, values, and absolute truth. In Christian education, this directs the learning process toward helping students understand spiritual values rooted in God as absolute truth (Horne, 1927; Harris, 1954). In contrast, realism emphasizes objective reality and the material world as the center of education, while idealism focuses on the development of soul and Christian character by emphasizing internal aspects of humanity (Brubacher, 1969). In practice, idealism positions Scripture as the source of values, whereas realism emphasizes empirical facts in learning (Ozmon & Craver, 2008). This comparison shows that idealism excels in providing a normative moral foundation, though realism enhances practicality by grounding education in real-life contexts. Thus, integrating both can enrich Christian education so it embraces divine values while remaining responsive to empirical realities.

Compared with pragmatism, idealism is often seen as overly abstract and normative because it emphasizes absolute truth that does not change (Plato, 1991; Whitehead, 1929). In contrast, pragmatism views truth as relative, evolving, and tested through practical usefulness (Dewey, 1938; Ornstein & Levine, 2008). In Christian education, pragmatism helps students connect faith with practical action, while idealism ensures these experiences remain within the boundaries of divine absolute values (Noddings,

2015). The strength of idealism lies in its eternal values, while pragmatism offers flexibility. Idealism's weakness is rigidity, while pragmatism risks losing moral grounding. A balanced approach is necessary so Christian education remains spiritually grounded yet practically relevant.

Existentialism also provides a significant contrast to idealism. Existentialism highlights individual freedom, authenticity, and personal responsibility in constructing meaning (Tillich, 1952; Sartre, 1943). Meanwhile, idealism stresses universal truth as a fixed guide for humanity (Harris, 1954; Ozmon & Craver, 2008). In Christian contexts, existentialism is useful for acknowledging students' individuality in expressing faith but must remain anchored in divine values to avoid moral relativism (Noddings, 2015). Idealism establishes moral boundaries, while existentialism celebrates personal freedom; together they support Christian education that values both obedience to divine truth and authentic personal expression.

The implications of comparing idealism with realism, pragmatism, and existentialism suggest that Christian education benefits from an integrative approach. Idealism provides a moral-normative foundation, realism grounds learning in empirical reality, pragmatism encourages practical application of faith, and existentialism respects personal freedom under God's guidance (Brubacher, 1969; Ornstein & Levine, 2008; Ward, 2017). Such integration helps Christian education address global challenges such as secularization and relativism (Boiliu, 2025). Education based solely on idealism risks rigidity, while pragmatism alone risks losing moral compass. Thus, idealism should remain the foundation while allowing interaction with other philosophies so Christian education stays relevant yet firmly rooted in divine truth.

Implications of Idealism for Contemporary Christian Curriculum and Teaching Practice

Idealist philosophy maintains that education must focus on developing the soul, intellect, and character of learners based on absolute and eternal truth. In Christian education, this means that curricula must emphasize not only cognitive knowledge but also spiritual transformation and Christian morality (Horne, 1927; Harris, 1954). Christian curricula grounded in idealism place Scripture as the primary source of knowledge and ethical direction for all learning processes (Brubacher, 1969; Noddings, 2015). Each subject becomes not only a medium for knowledge transfer but also a channel for instilling faith, truth, and love. Idealism helps Christian education design curricula that foster holistic development, ensuring that learning leads to deeper knowledge of God and faithful Christian living.

In teaching practice, idealism highlights the crucial role of teachers as moral exemplars and spiritual guides. Teachers are not merely transmitters of knowledge but mediators of values who model Christian life (Whitehead, 1929; Ornstein & Levine, 2008). Contemporary Christian education requires educators who integrate academic competence with spirituality so that teaching becomes transformative rather than transactional (Ozmon & Craver, 2008). Idealism asserts that learning must be meaningful, value-centered, and directed toward the pursuit of higher truth (Ward, 2017). In a world shaped by secularization and relativism, idealist teaching practices preserve the identity of Christian education as one grounded in Scripture. Thus, idealist Christian educators function as agents of moral and spiritual transformation.

Social-cultural changes associated with globalization, digitalization, and pluralism challenge Christian education to remain relevant without losing its philosophical foundation. Idealism offers practical direction by ensuring Christian curricula remain rooted in absolute truth while engaging openly with scientific and technological developments (Plato, 1991; Noddings, 2015). For instance, in the digital era, Christian learning can utilize educational technology but must still emphasize ethical and moral considerations (Boiliu, 2025). Idealism reminds that technology is only a tool, not the goal of education. Thus, Christian curricula influenced by idealism can adapt to modern needs while preserving

transcendental orientation. This helps students become not only intellectually competent but also wise and spiritually grounded in response to societal changes.

Another implication of idealism for Christian education is the integration of faith and learning across the curriculum. Idealism rejects the separation of spiritual and intellectual aspects and instead emphasizes their unity in forming whole Christian persons (Kneller, 1971; Harris, 1954). Christian curricula based on idealism must guide students to develop knowledge grounded in spiritual values so that their academic achievements contribute to service and God's glory (Brubacher, 1969). Practically, this is accomplished through lessons that emphasize faith reflection, biblical study, and moral values across disciplines. Thus, Christian education produces graduates who are academically competent, morally upright, and ready to serve as Christ's witnesses in contemporary society.

CONCLUSION

Based on the findings of this study, it can be concluded that idealism provides a fundamental contribution to the development of Christian education through three main dimensions: ontology, epistemology, and axiology. Ontologically, idealism emphasizes that the highest reality originates from transcendent ideas, directing Christian education toward shaping individuals who possess an awareness of their spiritual purpose and the meaning of their existence. From an epistemological perspective, knowledge is viewed not merely as the result of empirical experience, but as rational and spiritual reflection that refers to universal absolute truth. Furthermore, from an axiological standpoint, Christian education grounded in idealism affirms the importance of moral, ethical, and spiritual values as the foundation of a meaningful life, shaping learners into individuals of integrity who are capable of facing life's challenges. Thus, this study successfully addresses the research aims and problem statements previously outlined. The recommendations proposed include the development of a Christian idealism-based curriculum, further comparative research between idealism and other philosophical schools, and the application of idealist principles in Christian educational practice in Indonesia to respond to continually evolving social, cultural, and spiritual dynamics.

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