



## Implementation of Parental Education Patterns in Developing Children's Faith through the Practice of Basic Prayers in the Catholic Church: A Qualitative Study at the Station of Saint Apostle Carolus Mangisuba, Our Lady of the Sacred Heart Parish, Kuper

Agustinus Kia Wolomasi <sup>1</sup>, Erly Lumban Gaol <sup>2\*</sup>, Rikardus Kristian Sarang <sup>3</sup>, Trisanti Rahangiar <sup>4</sup>

<sup>1, 2, 3, 4</sup> St. James Catholic College Merauke, Australia

\* Corresponding Author: **Erly Lumban Gaol**

### Article Info

**ISSN (Online):** 2582-7138

**Impact Factor (RSIF):** 7.98

**Volume:** 06

**Issue:** 05

**September - October 2025**

**Received:** 04-06-2025

**Accepted:** 05-07-2025

**Published:** 02-09-2025

**Page No:** 01-06

### Abstract

This study aims to determine the implementation of parental education patterns in developing children's faith through the practice of basic prayers in the context of the Catholic Church. The implementation of holistic and sustainable Catholic religious education at the family and church community levels needs to be integrated into children's faith education in elementary schools. The research method uses a qualitative approach with data collection techniques in the form of participatory observation, in-depth interviews with parents, and religious teachers. Data analysis was carried out thematically to identify patterns, challenges, and the effectiveness of the faith education patterns implemented by parents through prayer. The results of the study indicate that consistent parental education patterns, structured mentoring and training, and active involvement in the practice of basic prayers contribute significantly to the formation of character and the depth of children's faith.

**Keywords:** Adaptive Learning, Inclusive Education, Literacy and Numeracy, Teaching Assistant

### 1. Introduction

The family is the smallest community in both church and social life. The family, as the smallest element of the Church and society, consists of a father, mother, and children who share an emotional bond. The Catholic Church calls this family, consisting of a father, mother, and children, *Ecclesia Domestica* (Cf. FC, Art. 55). The family, which is a mini church, grows and develops within society. The family is the main pillar of a society and is a small-scale manifestation of the Church, tasked with carrying out the proclamation. The family is a calling of the heart and soul, accompanied by responsibilities within the family, society, and the Church (Hochschild, 2017) <sup>[8]</sup>.

Studying the content of *Ecclesia Domestika* implies a model and pattern of faith education towards the process of forming a personality, intelligence, and noble character. This pattern is characterized by faith education from the perspective of the Catholic Church with an approach patterned by instilling spiritual values through spiritual activities, such as praying together, reading the Bible, and the example of parents as figures of faith. Through a consistent educational pattern rooted in Christian values, children's faith can grow holistically and sustainably. In addition, through habituation, invitation, and teaching of basic prayers, such as the Lord's Prayer, Hail Mary, Glory Be, and I Believe, children are accustomed to being involved in daily prayer and church activities can form a spiritual relationship with God, strengthening children's understanding of the teachings of the Catholic faith (Wea, D., Gaol, EL, & Wolomasi, AK, 2025: Habur, nd) <sup>[6]</sup>. The implementation of basic prayers in daily family life is an effective strategy in fostering spiritual closeness in children and internalizing the values of faith in a practical and personal way. Therefore, at the elementary school level, it is expected that children will recognize and understand basic prayers in everyday life. The role of parents in the formation of children's faith is a fundamental aspect in the development of Christian spirituality, especially in the context of the Catholic Church. Effective faith education does not only occur in formal environments such as school or mass, but essentially begins and is continuously nurtured through the home environment as a "domestic church/little church" (Catechism of the Catholic Church, 1656).

*In vivo* The practice of prayer as part of the pattern of parental education plays a vital role in deepening faith and shaping character, personality, social life, and religious values (Stortz, 2009; Wolomasi *et al.*, 2024) <sup>[12, 13]</sup>.

Based on and citing previous research, it shows that active parental involvement in communal prayer can increase children's enthusiasm and spiritual growth with God, as well as strengthen children's morality and religious attitudes from an early age (Gaol & Noerjanto, 2024) <sup>[5]</sup>. This is in line with the findings of research conducted by Astin & Astin (2009) <sup>[1]</sup>, which states that spirituality begins with continuous education. However, in the context of fostering and practice, challenges such as limited parental knowledge, inappropriate religious education methods, and socio-cultural dynamics influence how children interpret their faith and religious teachings (Astin & Astin, 2009) <sup>[1]</sup>.

Based on observations and realities in the field, it shows that children aged 7-11 years do not know, memorize, and understand the basic prayers well. Furthermore, the implementation of faith education patterns in the family, in particular, is not fully optimal. Some parents do not fully realize the responsibility of educating children well. Joint prayer activities as part of the family routine are often neglected due to parents' busy schedules or a lack of commitment to building a spiritual life in the household (Coll, 2019; Nurudin, 2013; Gaol *et al.*, 2025) <sup>[3, 10, 6]</sup>.

On the other hand, there is a lack of understanding among parents in providing concrete examples of faith for children, both in spiritual matters, participation in church activities, and consistency in practicing Christian values in daily life. In addition, the parents' relatively low level of education, limited knowledge of Church teachings, and the lack of involvement of children in faith-building activities within the station environment. An unsupportive social environment is also a triggering factor.

To address this issue, it is crucial to examine how the parenting model at the Santo Carolus Manggisuba Station is implemented in real life, particularly in fostering children's faith through the practice of core prayers. This study aims to provide a comprehensive overview of parents' awareness, involvement, and role in children's faith education, as well as the challenges they face in carrying out these roles. It is hoped that the results of this study will contribute significantly to strengthening family pastoral care and serve as a reference for the ongoing development of children's faith.

### 1.1 Problem formulation

Technological developments and globalization present new challenges in the training and development of children's faith. Traditional and conventional approaches are being adapted to remain relevant in today's faith education context. Faith education in Catholic families should provide practical contributions to the development of effective and adaptive religious education methods (Coll, 2019; Doak, 2020) <sup>[3, 4]</sup>.

Families play a crucial role in the formation of a child's character, values, and behavior. This concept applies not only in cultural and social contexts, but also in educational and developmental psychology. As the primary institution in the educational process, parents bear a significant responsibility for their child's development.

The family environment is the primary foundation that shapes a child's mindset, attitudes, and behavior from an early age. The educational process that takes place at home

is not limited to academic or cognitive aspects, but also involves affective, psychomotor, and spiritual dimensions, built through parental role models and habits. The involvement of parents and children in this dynamic reflects a complementary system in achieving the family's educational goals (Berangka, 2017) <sup>[2]</sup>.

The importance of parents' role in children's education is closely related to understanding who a child is. The Great Indonesian Dictionary (KBBI) defines a child as a small human being, a descendant, or part of a group. This view is complemented by Yese, Poto, & Waruwu (2023) in (Jenny Fransisca Datu *et al.* 2024), who state that children are a gift from God, a symbol of love, hope, and a trust entrusted through the bonds of marriage.

Understanding children is not limited to their biological status but also encompasses the dynamics of cognitive and social development (Suyadi 2010, 190). Susilawati (2020) emphasizes that children are individuals who actively construct their knowledge through interactions with their environment.

The family, as defined by experts, shares the view that it is the primary institution in forming the foundation of a child's life. This role is not only crucial in the domestic context, but also in broader social life. Each family member has a responsibility according to their role to create a loving, safe, and productive environment. As explained in the *Familiaris Consortio* (FC) document by Pope John Paul II in 1981, the family is a social institution that plays a vital role in the formation of individuals, both morally, socially, and spiritually (Hochschild, 2017) <sup>[8]</sup>.

This overall presentation demonstrates that the family is the primary setting for individual development. The family's role as a place for fostering values, morals, and character is fundamental to the formation of a healthy and dignified society.

### 2. Literature Search

*Familiaris Consortio* Perspective, In *Familiaris Consortio*, Pope John Paul II explains that the family is a community based on living together and love, originating from the bond of marriage between a man and a woman. The family is not only a basic element of the social structure, but also as a "domestic church" that has a significant contribution in the life of the church and society (FC, art. 21) (Hochschild, 2017) <sup>[8]</sup>. The family functions as the first institution that teaches and transmits moral, ethical, and spiritual values to the next generation through daily interactions that occur between parents and children.

Pope John Paul II emphasized that the family is not merely a social unit, but also the primary educational institution for each individual, particularly in the formation of moral and religious identity (FC., art. 37). Education initiated within the family has a positive impact on the development of a child's character, not only in the spiritual dimension but also in the social aspect.

Referring to research by Hochschild (2017) <sup>[8]</sup>, Ishtiaq (2019) <sup>[9]</sup>, and Proctor (1986) <sup>[11]</sup>, the implementation of family education patterns from a general education perspective applies several educational patterns, including: 1) Exemplary education patterns. This pattern emphasizes the need for parents to act as direct role models for children in demonstrating the attitudes, behaviors, and values to be taught. This role model encompasses moral, ethical, and spiritual dimensions that serve as the

foundation for the formation of a child's character. 2) Habitual education pattern. This education pattern uses a method that emphasizes the repetition of positive actions to build good habits in children. This process is carried out continuously and consistently in daily activities, so that positive values can be firmly embedded and become part of the child's character. 3) Effective education pattern. This education pattern refers to strategies aimed at achieving optimal educational outcomes through the efficient use of resources. This effectiveness includes the dimensions of teaching, the teaching-learning process, and evaluation, all of which are designed to improve the quality and achievement of learning objectives. 4) Participatory education pattern. Participatory education pattern requires the active involvement of parents and children in all stages of learning, from planning to evaluation. This approach positions children as the main actors who actively contribute to the learning process, not just recipients of information. This approach positions children as subjects who play an active role in the learning process. 5) Dialogic education pattern. This education pattern emphasizes reciprocal communication between parents and children, with the aim of creating shared understanding and encouraging the development of critical thinking awareness in children. This Dialogic Education Pattern aims to build children's critical thinking skills so that they can better understand the basic prayers taught by their parents (Cf. Hery Noer Aly, 1999:178). When juxtaposed with the implementation of the general education pattern and with the teaching of the Catholic Church "The Family as a Small Church - Ecclesia Domestica" calls for; 1) *The Family as an Initial Seminary*, the family as the main center for the ongoing initial education, based on love, loyalty and awareness of its calling as an education for its generation and even a bearer of faith in daily life (FC, art. 1). Familiaris Consortio emphasizes that the family, as the fruit of the Sacrament of Marriage, is the first and foremost place for the formation of the faith of the new generation and the entry point to the life of the Church (FC, art. 15). The task of education in the family comes from the natural calling of husband and wife to take part in God's work of creation. This role is essential, cannot be replaced by another party, and is born from the unique relationship of love between parents and children (FC, art. 36). In this case, education in the family is seen as a form of Church service that is noble and important for the development of the people (FC, art. 38).

Pope John Paul II emphasized that the future of the Church depends heavily on the family, which serves as the primary seminary where the seeds of faith grow and develop. Therefore, the family has a great responsibility in passing on the Christian faith to the next generation and instilling divine values in the wider community. 2) *The Family is a Channel of Love*. The family has a calling to nurture, express, and transmit God's love for humanity and Christ's love for the Church as His Bride (FC, art. 17). Parents have a noble responsibility that reflects supernatural values, and is not merely a small community within the Church, but a concrete place where faith is realized. 3) *The Family carries the Mission of the Church*. Christian families are called to dedicate themselves to building the Kingdom of God throughout history by actively engaging in the life and mission of the Church. The family becomes a

community that brings salvation. The Christian family is also the result and sign of the Church's supernatural fertility—a symbol, witness, and extension of the Church's maternal role (FC, art. 49). This confirms that the Christian family has a vital role in serving the Church for the realization of the Kingdom of God in the world. In this love, the family shares in the prophetic, priestly, and kingly functions of Christ and His Church (FC., art. 50). The Christian family grows as a community of faith that also proclaims the Gospel (FC., art. 51). The Church as a community of faith is also a royal people with eternal dignity (FC., art. 55) as a prophetic, priestly, and kingly people (FC., art. 63). In these three functions, the family is expected to take an active part in living out the mission of the Church—by listening to the word of God and sharing it with others in daily life.

In the spiritual and liturgical life of the Catholic Church, the fundamental prayers are essential elements that shape the faith identity and practice of the faithful. A study of official Church documents such as the Catechism of the Catholic Church, the documents of the Second Vatican Council, and the encyclicals and decrees of the magisterium shows that the fundamental prayers—including the Lord's Prayer, the Hail Mary, the Glory Be, the Creed, and the Prayer of Penance—have a profound role, both theologically, liturgically, and catechetically.

The Lord's Prayer encapsulates the core of Christian faith as a direct dialogue between humanity and God the Father. This prayer originates from the teachings of Jesus himself (Matthew 6:9-13; Luke 11:2-4) and serves as a universal model of prayer for all people. Through the Our Father, the Church teaches people to internalize the filial relationship with God, submission and obedience to His will, hope in daily provision, petition for forgiveness, and protection from evil. The Catechism affirms that the Our Father is "the Lord's primary prayer, the summary of the entire Gospel" (CCC 2761-2865).

The Hail Mary (Ave Maria) is an expression of devotion to Mary as Mother of God and protector of the faithful. The first part of the prayer is drawn from the greeting of the angel Gabriel (Luke 1:28) and the praise of Elizabeth (Luke 1:42), while the second part asks for Mary's protection for pilgrims throughout the world. The document *Marialis Cultus* underscores the importance of the Hail Mary in raising awareness of Mary's intercessory role and guiding the faithful to imitate her fiat.

The Glory Be (Gloria) offers praise to the Most Holy Trinity: Father, Son, and Holy Spirit. This short but powerful prayer, often used to conclude psalms or personal devotions, affirms God's transcendence, eternity, and unity. Church theology places the Glory Be as a form of worship and a confession of faith in the reality of the Trinity.

The I Believe Prayer or Creed is the basic formulation of the Catholic faith, both in the form of the Apostles' Creed and the Nicene-Constantinople Creed. The affirmation "I believe" aims to guide people to be loyal to the basic teachings of the Church and become a compass for spiritual life and full participation in the liturgy of the Eucharist and the sacraments.

The Penitential Prayer articulates the dimensions of repentance and humility before God. In various formats, this prayer includes confession of sin, regret, a request for forgiveness, and a determination to improve one's life. The



Church's liturgy and the Catechism affirm that repentance is an absolute prerequisite for receiving the sacraments and God's peace.

All these prayers, according to Church documents, are not merely liturgical memorization, but a means of faith formation that instills an existential awareness of human beings as relational beings, open to grace, and called to live holy lives in union with God and others.

### 3. Research Methodology

This study used a qualitative method to examine the natural conditions of the object, with the researcher acting as the key instrument in collecting interview data. The data collection technique used triangulation (combined), data analysis was inductive, and the qualitative research results emphasized meaning rather than generalization (Sugiyono, 2015). Data were obtained from 11 informants.

### 4. Results and Discussion

#### 4.1 Consistent parental education patterns

In the realm of early childhood education, role modeling is seen as an educational pattern that has a significant influence on character formation and the internalization of moral values in children. The formation process during this period does not depend entirely on verbal direction, but rather occurs through observation of the behavior of individuals around them, especially parental figures. Thus, the daily behavior displayed by parents becomes a tangible and easily accessible learning medium for children. According to Hery Noer Aly (1999:178), in (Lubis *et al.* and Muda Segala 2021), this pattern of education through role modeling refers to the learning process carried out by providing real examples to students, whether in the form of behavior, attitudes, mindsets, or other aspects. A similar sentiment is also stated by Mangunhardjana (1991) in (Edy Jumrio 2021), role modeling is seen as the most effective educational pattern in fostering children's faith by parents. Children at an early age tend to absorb information through the process of observation and imitation of their surroundings. Therefore, the role of parents is crucial as primary role models in instilling behavioral values, ethical speech, spiritual habits, and life norms. Consistent role modeling will help shape a child's character and faith naturally and sustainably.

Based on the explanation above, it can be concluded that role-modeling education is a form of education that directly educates children so they understand the purpose of the education itself. In this educational model, parents serve as role models.

#### 4.2 Structured mentoring and training.

Habituation in the context of early childhood education is a pedagogical strategy implemented repeatedly to instill positive values and expected behaviors. Activities such as praying before bed, greeting others politely, and sharing with others are concrete examples of the habituation process instilled from an early age. Through this process, children begin to understand behavioral structures that align with the social, cultural, and spiritual values embraced by the family. At this stage of development, habituation not only plays a role in shaping children's external actions but also has a long-term impact on personality formation and the internalization of moral and religious values (Norma Tarazi 2001; 165) in (Lubis *et al.*

2021).

The meaning of habituation in character education is also emphasized by Hidayat (2016: 136) in Nur Cahyani (2021), who states that habituation is a practical method for fostering children's morals and spirituality. Humans, as creatures prone to forgetfulness and weakness, require a repetitive process for values to be permanently ingrained. Therefore, habituation becomes a medium for forming habitual responses directed toward goodness. Every habituated action is actually a form of actualization of values that are already known to be true and have constructive ethical content. Through consistent repetition, these values are not only recognized but also internalized and practiced independently by children.

The core of habituation in education lies in structured and continuous repetition. This process is not merely mechanical repetition, but rather the formation of a profound moral awareness. From a character education perspective, habituation serves as a means of instilling noble values, such as honesty, responsibility, empathy, and religiosity, which serve as the primary foundation for developing a child's self-integrity. Therefore, habituation cannot be separated from the context of the values to be instilled, as well as a supportive educational environment, whether within the family, school, or community.

#### 4.3 Effective (Emotional) Education Patterns

Affective education focuses on developing the emotional and affectionate aspects of the parent-child relationship. Through physical touch such as hugs, consistent attention, and positive communication, children develop a sense of security and self-confidence. This stable emotional state is a crucial foundation for a child's faith development, as a sense of security allows them to more easily believe in God's existence and love.

According to Hadinoto (2010), parents who implement effective parenting practices are able to fulfill their primary responsibilities in the parenting process. This is due to the emotional closeness, affection, and high intensity of interaction between parents and children. Therefore, effective parenting practices enable parents to fulfill their roles comprehensively, namely caring for, guiding, educating, and training their children in aspects essential to their development.

Furthermore, Tridonanto (2014, in Sunariyadi *et al.*, 2021) emphasized the importance of parents being selective in choosing the educational approach they use. Choosing the right educational approach not only supports children's character and knowledge development but also strengthens their spiritual dimension, ultimately positively influencing their holistic development.

The explanation above demonstrates that affective education plays a strategic role in shaping a child's overall personality. Through effective and compassionate parenting, parents not only build emotional security in their children but also play a key role in instilling moral and spiritual values. Therefore, the success of affective education depends heavily on the active and thoughtful involvement of parents at every stage of a child's development.

#### 4.4 Participatory Education Pattern

Actively involving children in various educational and religious family activities, such as praying together,

attending family Mass, and participating in social activities, is a concrete and contextual strategy for fostering faith. Through this participation, children are not only introduced to spiritual values but also gradually internalize the meaning of religiosity in their daily lives. This fosters a sense of ownership of the faith values they hold and strengthens children's attachment to vibrant and dynamic religious practices (Ndruru, 2019; Yanuarti, 2018) <sup>[14]</sup>.

Early faith education by parents plays a strategic role in shaping a child's future spiritual development. This participatory educational model allows children to be directly involved in the development process, thereby strengthening the affective and cognitive dimensions of internalizing faith values. Within this framework, faith education is not merely the transmission of values, but also the formation of a personal and reflective religious experience (Agbayewa, 2011).

Parental participation in this process demonstrates a deep awareness and concern for their role as primary facilitators in the development of their children's character and spirituality. Through active involvement in various developmental activities, parents not only serve as role models but also as key drivers in creating an environment that supports the holistic and sustainable development of children's faith (Supriani, 2021).

Thus, children's active involvement in family religious activities, supported by a participatory faith education model and full parental awareness, creates an integrative developmental ecosystem. This model not only strengthens children's spiritual dimensions from an early age but also builds a solid foundation for the development of a mature, reflective, and contextual faith in the future.

#### 4.5 Dialogic Education Pattern

A dialogic pattern of faith education within the family creates a participatory space for children to ask questions, share spiritual experiences, and express their feelings and thoughts related to faith values. In this context, parents act as active companions, not only conveying teachings verbally but also acting as empathetic listeners. By using language appropriate to the child's developmental stage, spiritual values are not merely imparted authoritatively but are also understood and internalized personally and consciously by the child (Darmastuti & Prasela, 2010).

This dialogic learning model is considered highly effective in the context of faith education because it encourages children's cognitive activities, such as critical thinking, reflecting on the meaning of teachings, and developing understanding through open interaction. Through this collaborative thinking process with parents, children not only receive information but also participate in constructing meaning, resulting in a deeper and more sustainable understanding.

This dialogic approach also has a positive impact on the development of children's communication skills. Children learn to express their opinions, ask questions, and listen attentively to the views of others. In this context, parents take on the role of educational figures, encouraging two-way communication, making the parent-child relationship more dynamic, and focusing on collaborative learning (Siswanto 2019).

Based on the explanation above, it can be concluded that a dialogic and participatory faith education model not only

strengthens children's understanding of religious values but also fosters a healthy communication environment between parents and children. Through this approach, faith becomes a conscious experience, communicated openly, and nurtured within a warm relationship, supporting children's holistic spiritual, emotional, and social development.

#### 5. Conclusion

The implementation of parental education patterns in developing children's faith through the practice of basic prayers is a fundamental aspect in the process of forming religious character in Catholic families, especially at the Station of Saint Apostle Carolus Mangisuba, Our Lady of the Sacred Heart Parish, Kuper. This qualitative study reveals that parents, as the main agents of faith education, have a strategic role in instilling spiritual values through the habituation of basic prayers such as the Our Father, Hail Mary, Glory Be, I Believe, and the Prayer of Repentance.

Research results show that consistent faith learning at home through the practice of communal prayer has a positive impact on children's spiritual awareness. Dialogic and contextual educational patterns enable children to understand the meaning of prayer, not merely as a routine, but as a means of living communication with God. The emotional and cultural closeness fostered within the family provides a solid foundation for authentic and sustainable faith development.

Furthermore, active parental involvement in leading and motivating children to pray strengthens religious bonds and deepens their faith experience. The practice of prayer is an effective medium for transmitting moral values and church teachings relevant to children's daily lives. Implementation of this pattern is also integrated with catechesis at stations and parishes, strengthening the synergy between family education and the church community.

Academically, this study emphasizes the importance of a holistic approach that combines spiritual, psychological, and sociocultural aspects in children's faith education. Parental education patterns that prioritize prayer as a routine activity indicate that faith learning is not solely the responsibility of the church's institutions, but rather a shared responsibility that begins with the family as the primary and first environment. This conclusion underscores that developing children's faith through fundamental prayer within the

context of parental education is effective in shaping mature spiritual character and is strongly embedded in the Catholic tradition.

Thus, strengthening and training parents' capacity in prayer education is key to successfully forming a generation of faithful, responsible Catholic youth who are ready to continue spreading the faith into the future. This approach reflects the ecclesial synergy between families, churches, and parishes in the pastoral mission of the Catholic Church.

#### 6. Reference

1. Astin HS, Astin AW. Does spirituality have a place in higher education?: A response. *Relig Educ.* 2009;36(2):124-9. doi:10.1080/15507394.2009.10012447

2. Berangka D. Implementation of the Catholic Religious Education Learning Model in Schools as a Form of Moral Development for Students at YPPK Santo Mikael Middle School, Merauke Regency. *J Past Issues*. 2017;5(1):95-127. doi:10.60011/jumpa.v5i1.43
3. Coll N. Interfaith education and contemporary schools: context, challenges and theology: an Irish perspective. 2019:2539.
4. Doak M. International Studies in Catholic Education: Global capitalism as counter-Evangelization: how should Catholic educators respond? *Int Stud Cath Educ*. 2020. doi:10.1080/19422539.2020.1810979
5. Gaol EL, Noerjanto F. Development of an AI-Based Platform to Customize Learning Experiences in Religious Education: Papuan Youth Emik Characterized by Local Wisdom. 2024.
6. Gaol EL, Wolomasi AK, Wissang IO, Lelu S, Betu FS. Contextual Spirituality of Synodality: An Oasis, Aeropagus and the Polarization of Catholic Religious Education. 2025:325-36.
7. Habur AM. A CHARACTER-BASED CATECHISM. *Puk* 152. n.d.:155-61.
8. Hochschild PE. Gravissimum Educationis. In: *The Reception of Vatican II*. Oxford University Press; 2017:393-424. doi:10.1093/acprof:oso/9780190625795.003.0016
9. Ishtiaq M. Book Review: Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th ed.). Thousand Oaks, CA: Sage. *Engl Lang Teach*. 2019;12(5):40. doi:10.5539/elt.v12n5p40
10. Nurudin N. Implementation of Religious Education Policy in Catholic Schools: A Case Study of Blitar City, East Java Province. *EDUKASI J Relig Educ Res*. 2013;11(2):182-98. doi:10.32729/edukasi.v11i2.433
11. Proctor N. Matching the School Curriculum and Teacher Education. *J Educ Teach*. 1986;12(2):141-53. doi:10.1080/0260747860120203
12. Stortz ME. 'Going spiritual' and the civic loyalties of theological education: Mentoring future faculty. *Relig Educ*. 2009;36(2):23-9. doi:10.1080/15507394.2009.10012440
13. Wolomasi AK, Wea D, Gaol EL, Nonseo AN, Werang BR. Determinant factors of learning quality in Indonesian junior high schools. *Edelweiss Appl Sci Technol*. 2024;8(6):1710-22. doi:10.55214/25768484.v8i6.2332
14. Yanuarti E. Ki. Hajar Dewantara's Educational Thoughts and Their Relevance to the Curriculum 13. *Res J*. 2018;11(2):237-66. doi:10.21043/jupe.v11i2.3489.