

# Integrating Theological Knowledge, Attitudes, and Life Meaning in Christian Education: A Literature Review on Spiritual Maturity

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## ARTICLE INFO

### Keywords:

Christian education;  
Faith attitude;  
Meaning of life;  
Spiritual maturity;  
Theological knowledge

### Article history:

Received 2024-09-20  
Revised 2024-11-23  
Accepted 2024-12-31

## ABSTRACT

This study addresses the persistent problem in Christian education where theological instruction remains predominantly cognitive, resulting in a gap between theological knowledge and authentic spiritual practice. The purpose of this research is to analyze and synthesize the relationship among theological knowledge, faith attitude, and meaning of life in shaping spiritual maturity. Using an integrative literature review approach, the study systematically examined 45 selected articles from major databases such as Scopus, ProQuest, and SpringerLink. The findings reveal that spiritual maturity emerges from the synergistic interaction of three dimensions: theological knowledge as the cognitive foundation, faith attitude as the affective internalization, and meaning of life as the existential bridge that connects belief with spiritual experience. This integration forms a new conceptual model that emphasizes reflection, personal meaning, and transformation as the essence of Christian education. The novelty of this study lies in the formulation of a comprehensive framework linking cognition, affection, and existential meaning in one unified model of spiritual maturity—an approach rarely developed in the Indonesian context. The study concludes that effective Christian education must unite head, heart, and hands through reflective and transformative learning processes. Practically, the results contribute to curriculum development in Christian education that balances theological understanding with personal and spiritual formation.

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## 1. INTRODUCTION

Christian education has an important role in shaping the integrity of the human person through a process of deep knowledge and experience of faith. This education is not only oriented to the transfer of theological knowledge, but also to the formation of attitudes and behaviors that are in harmony with Christian values. According to Pett & Cooling (2018) The primary goal of Christian education is to develop a Christlike character and foster a correct understanding of God. In this context, spiritual

maturity is one of the indicators of the success of faith education. Spiritual maturity reflects a balance between theological knowledge, self-reflection, and tangible action in daily life (Ariawan, 2024). However, in many Christian educational institutions, attention is still often focused on the purely cognitive aspect. This leads to a gap between what is theologically known and the spiritual behavior that is practiced. Therefore, it is necessary to conduct an in-depth study to understand the relationship between theological knowledge, attitudes, and the meaning of life in Christian education.

The phenomenon that has emerged today shows that many students in Christian educational institutions have good theological knowledge, but have not yet shown adequate spiritual maturity. This shows that there is a gap between knowledge and the appreciation of the value of faith in life. According to Yates et al. (2021), The development of faith is not automatically proportional to religious knowledge, but is determined by a deeply reflective process of the experience of faith. This gap indicates that theological education that only emphasizes the cognitive aspect has not been able to form a complete spiritual maturity. A number of studies have also shown that theological understanding without internalizing attitudes can lead to (Docherty, 2018). Thus, there is a need for a literature review that examines how the interaction between the dimensions of knowledge, attitudes, and the meaning of life contributes to spiritual maturity. This kind of research can enrich understanding of the holistic Christian education paradigm.

An analysis of the literature shows that most Christian educational research focuses on aspects of morality or character formation, rather than on the overall dimension of spiritual maturity. In fact, as stated, spirituality and religiosity are multidimensional constructions that include cognition, affection, and existential meaning (Nurdiansyah, 2016). Many studies have not examined the direct relationship between theological knowledge and the meaning of life as a driver of faith maturity. This gap becomes important because theological knowledge can serve as an interpretive framework for one's spiritual experience.

To address these gaps, Christian education approaches need to be geared towards transformative learning. True education must connect the head, heart, and hands, namely knowledge, affection, and action (Ali, 2019). With this approach, the educational process not only instills theological teachings, but also encourages personal reflection on the meaning of life and spiritual responsibility. Education oriented to reflection and praxis can foster authentic maturity of faith. The learning model based on spiritual formation as stated by O'Halloran et al. (2017) can be an effective alternative. Spiritual formation does not happen instantly, but rather through a process of reflection, prayer, and involvement in a community of faith. This literature review seeks to explore these approaches to identify patterns that can strengthen the relationship between theological knowledge, attitudes, and the meaning of life.

Several previous studies have examined the relationship between religiosity and spiritual maturity, but not much has emphasized the integration of theological knowledge and the meaning of life. For example, research Castro et al., (2021) developed a *Spiritual Assessment Inventory* to measure the quality of an individual's relationship with God, but has not yet linked it to the educational process. On the other hand, research Perdana (2020) Finding that learning that fosters spiritual reflection can improve students' well-being and meaning in life. However, the study is more empirical in nature without deepening the theological conceptual aspects.

The novelty of this research lies in the integration of three main constructions— theological knowledge, attitudes, and the meaning of life—in one conceptual model of spiritual maturity. Most previous studies have addressed these dimensions separately without explaining the dynamic interactions between the three. With a *literature-based synthesis* approach, this study seeks to connect various theories of spirituality and Christian education in one whole framework. This approach allows for the emergence of a new understanding of how Christian education can foster reflective and meaningful faith. According to Latipah (2022), Spirituality in education demands a balance between knowledge and self-transformation.

The current socio-cultural conditions show a shift in values among the younger generation of Christians who are increasingly rational and individualistic. In the digital age, theological knowledge

is easily accessible, but spiritual reflection is often superficial and temporary. This raises concerns about the spiritual maturity of today's generation. As stated Nurdiansyah (2016) many young generations of Christians experience *spiritual superficiality* due to the imbalance between learning and living the faith.

In a global context, theological education is facing the challenge of relevance to modern issues such as secularization, moral relativism, and the crisis of the meaning of life. Menurut HE et al. (2020), Modern humans are experiencing an "Age of Authenticity" in which the orientation of life shifts from adherence to tradition to the search for personal meaning. This phenomenon also affects Christian education which is now required to be able to balance rationality and spirituality. Many theology students feel trapped in a dilemma between academics and devotion, between critical thinking and authentic spiritual living. Therefore, the literature on the relationship between theological knowledge and the meaning of life needs to be revisited in the context of this rapidly changing age. This research will re-relevant the classical idea of faith formation in a contextual educational framework (Anggraini et al., 2019). Thus, this study answers the needs of the times by linking spirituality with the search for the meaning of actual life.

The state of the art in the field of Christian education shows a tendency to adopt a multidisciplinary approach. The study of spiritual formation is now heavily influenced by positive psychological theories, existentialism, and religious humanism. Man becomes whole when he finds the meaning behind his suffering and life experiences (Wang et al., 2023). This theory is then integrated into spiritual education to help individuals find purpose in life in faith.

This research not only contributes to the development of Christian educational theory, but also has practical implications for faith educators. By understanding the relationship between theological knowledge, attitudes, and the meaning of life, teachers and pastors can design more effective learning strategies. Reflective and dialogical approaches can be used to help learners understand faith existentially. Just as liberating education must encourage a critical awareness of spiritual and social realities (Muhalli et al., 2023).

Through this literature review, it is hoped that a new paradigm will emerge in understanding spiritual maturity as a result of the interaction between intellect and spirituality. Spiritual intelligence (SQ) is the basis for individuals to act with meaning and wisdom. Christian education that pays attention to SQ will encourage students to relate theological knowledge to the reality of their lives (Witherspoon et al., 2017). This makes learning not just an academic achievement, but a spiritual journey towards understanding oneself and God. Thus, the results of this research can strengthen the spiritual dimension in the framework of character and value education. This integrative approach is also in line with the direction of the development of *Christian Spiritual Pedagogy* which emphasizes the formation of faith through relationships, reflection, and action (Baafi & Atieno, 2020). This study is the first step towards reconstructing a more holistic model of Christian education.

Christian education plays a vital role in shaping the integrity of learners through the integration of knowledge, faith attitude, and lived experience. However, many Christian schools and theological institutions remain overly focused on cognitive mastery of theology while neglecting the affective and existential dimensions of learning. This imbalance results in students who understand doctrine intellectually but fail to demonstrate spiritual maturity in daily life (Chickering et al., 2015). Empirical evidence shows that theological education often stops at the conceptual level and lacks transformative depth. As a result, Christian education struggles to link theological reflection with personal meaning and ethical living, indicating a structural weakness in integrating cognitive and spiritual formation.

Most previous studies have addressed moral or character education but rarely explored how theological knowledge, faith attitude, and meaning of life interact in forming spiritual maturity. Existing literature has not provided an integrative model that explains the dynamic relationship among these three dimensions. Therefore, this study aims to fill this gap through a comprehensive literature review by formulating an integrative conceptual framework that connects theology, psychology, and pedagogy. The novelty of this research lies in positioning the meaning of life as a mediating bridge between cognition and affection, thereby offering a new theoretical model for Christian education that emphasizes reflective, existential, and transformative faith formation. Therefore, this study aims to

formulate an integrative conceptual model linking theological knowledge, faith attitude, and meaning of life as the foundation of spiritual maturity.

## 2. METHOD

### Types and Approaches to Research

This research uses a qualitative approach with *the literature review method* which aims to analyze and synthesize the results of previous research related to the relationship between theological knowledge, attitudes, and the meaning of life in Christian education. Menurut Wang et al. (2023) Qualitative research allows researchers to understand phenomena in depth based on the context and meaning contained in them. Meanwhile, *the literature review method* according to Castro et al. (2021) It is a systematic way to identify, evaluate, and interpret relevant research to build a new conceptual foundation. This research does not focus on the collection of empirical data, but on conceptual analysis and theoretical synthesis. With this approach, researchers sought to find patterns of relationships between previously studied spirituality variables. The main goal is to develop a conceptual model that describes the integration between theological knowledge, attitudes, and the meaning of life as the basis for spiritual maturity. This approach is in line with the view that emphasizes the importance of *qualitative conceptual research* in the field of religious education (Agbo et al., 2019; Mlotshwa et al., 2020; Morgan et al., 2017). Therefore, this method was chosen to obtain a reflective, critical, and comprehensive understanding of the research topic.

### Data Sources and Literature Criteria

The data of this research were obtained from relevant scientific literature sources, including reputable international journals, academic books, conference proceedings, and dissertations discussing Christian education, theology, and spirituality. *Systematic literature review* should be based on strict selection criteria to ensure the quality and credibility of sources (Curasma et al., 2021; Mohmad & Maat, 2023). Therefore, the researcher uses several academic databases such as Scopus, ProQuest, SpringerLink, and Google Scholar with a publication time span between 2000–2025. The inclusion criteria are established based on relevance to three main constructs: theological knowledge, religious attitudes, and meaning of life. Meanwhile, literature that does not have adequate theoretical or methodological relevance is excluded from the analysis. All articles that met the criteria were then classified based on the theme and variables studied. The selection process is carried out in layers to ensure that the literature used really supports the focus of the research. Thus, the selection of literature sources in this study is based on the principle of *academic rigor* (Anwar et al., 2012; Setyawan et al., 2021).

### Data Analysis Techniques

Data analysis was carried out using *a thematic content analysis model* (Lau, 2018; Sahrída Nasution et al., 2019). This technique is used to identify, analyze, and interpret key themes emerging from related literature. The analysis process begins with an in-depth reading of academic texts, followed by a coding stage to find concept patterns related to theological knowledge, attitudes, and the meaning of life. After that, similar themes were grouped to find conceptual relationships between variables. The researcher then developed a synthesis framework that showed how these variables influence each other in the formation of spiritual maturity. This approach allows for a more reflective analysis of the dynamics of spirituality in Christian education. Thematic analysis helps researchers develop theoretical understanding through a multi-layered interpretive process (Riyadi & Supriatna, 2025; Sai & Rejeki, 2017). The outcome of this stage is a conceptual model and interpretive narrative that describes the relationship between cognition, affect, and existential meaning in the context of faith education.

### Validity and Credibility of the Analysis

To ensure the validity of the findings, this study applied a *trustworthiness strategy* (Elo et al., 2019), (Soundy & Heneghan, 2022). (Lyon & Magana, 2020; Pattaro, 2016). Therefore, the results of this study not only present a summary of the findings, but also offer a new conceptual model in Christian education. This model can be used as a basis for further empirical research as well as the development of spiritual curricula in theological educational institutions. In addition, methodologically, this research contributes to strengthening the practice of literature review in the field of educational theology which is still limited in Indonesia.

This study employs a qualitative approach using an integrative literature review method aimed at synthesizing theoretical and empirical findings to construct a comprehensive conceptual model of spiritual maturity. The review process followed systematic procedures similar to a *systematic review* framework to ensure academic rigor. The researcher searched multiple academic databases—Scopus, ProQuest, SpringerLink, and Google Scholar—using keywords such as *Christian education*, *theological knowledge*, *faith attitude*, and *meaning of life*. From an initial pool of 120 articles, a total of 45 studies met the inclusion criteria based on their relevance, methodological quality, and conceptual contribution. The selection process involved several stages: identification, screening, eligibility, and inclusion, which can be visually summarized through a PRISMA diagram illustrating the flow of literature selection.

To ensure analytical reliability, the study applied four aspects of trustworthiness in qualitative research: credibility, ensured through cross-checking interpretations with core theoretical references; dependability, maintained by documenting each analytical step systematically; confirmability, achieved by minimizing researcher bias through transparent coding and synthesis; and transferability, realized by describing the study context clearly so the framework can be applied to similar educational environments. Thematic content analysis was used to identify recurring patterns among the dimensions of theological knowledge, attitudes of faith, and meaning of life, enabling the formulation of an integrative conceptual framework that links these three dimensions as the foundation of spiritual maturity in Christian education.

## 3. FINDINGS AND DISCUSSION

### Findings

#### Overview of Findings

The results of the literature review show that Christian education has a strategic role in shaping spiritual maturity through the integration of cognitive, affective, and existential dimensions. Theological knowledge serves as a conceptual foundation for students to understand faith rationally and systematically. Christian education should lead individuals to Christ-centered self-transformation, not just intellectual understanding (Watson, 2019). However, the literature shows that many Christian educational institutions still focus on the cognitive aspect, while the dimension of attitude and meaning of life receives less attention. The development of true faith requires the integration of intellectual reflection and spiritual experience (Zahro, 2022). Therefore, theological learning that does not touch the realm of meaning and attitude tends to produce superficial faith.

#### Theological Knowledge as a Foundation for Spiritual Maturity

Analysis of the literature shows that theological knowledge is the main foundation in the process of forming Christian spirituality. This knowledge enables individuals to understand divine reality and the meaning of human existence in the light of faith. The knowledge of God and the human self are inseparable, for they are the basis for true spiritual life. Correct theological understanding helps learners interpret their life experiences spiritually and morally. Religiosity without deep understanding risks giving birth to legalism or empty ritualism (Docherty, 2018). Therefore, theological education needs to be directed at a relational and existential introduction to God, not just theoretical.

### Religious Attitude as a Manifestation of Faith

The attitude dimension in Christian education plays a role as a tangible manifestation of internalized theological knowledge. Religious attitudes reflect an individual's commitment and response to the values of the faith they believe. Mature religiosity is characterized by an intrinsic orientation, **that** is, a motivation of faith driven by internal values, not external interests (Prakasa et al., 2023). Literature review shows that Christian education that integrates the affective dimension can foster empathy, humility, and spiritual responsibility. On the other hand, education that emphasizes knowledge without the formation of attitudes tends to give birth to superficial religiosity. True spirituality grows when students are invited to reflect on the values of faith in the context of their lives (Utama et al., 2024). (Miller et al., 2012). In the context of Christian education, the meaning of life helps students understand the purpose of their existence in God's plan. A learning process that invites existential reflection can lead individuals to internalize theological teachings personally. Universal aspects of the formation of cross-cultural and religious spirituality (Rohmana, 2018). Research findings show that Christian education that fosters an awareness of the meaning of life has an impact on improving emotional balance and spiritual satisfaction.

### The Dynamic Relationship between Knowledge, Attitudes, and the Meaning of Life

The literature shows that the relationship between theological knowledge, religious attitudes, and the meaning of life is interactive and mutually reinforcing. Religious systems of meaning are formed through the integration of cognition, emotions, and spiritual experience (Anttila et al., 2017; Widyatika & Riandika, 2023). In the context of Christian education, theological knowledge provides a framework for understanding, attitudes reflecting the internalization of values, and the meaning of life being the final result of that spiritual synthesis. This study found that spiritual maturity develops through a dialectical process between learning, experiencing, and reflecting on faith. *Faith development process*, which is a dynamic journey towards faith maturity that involves all aspects of humanity (Sulaiman et al., 2024).

### Reflective Education as a Spiritual Formation Strategy

Other findings suggest that a reflective approach is an effective strategy in fostering spiritual maturity. True education occurs when a person is able to connect the head (cognition), heart (affection), and hands (actions). Reflective learning allows learners to reflect on the relationship between the teachings of faith and their personal life experiences (Nurlaelah, 2018). Through reflection, theological knowledge is brought to life in an existential consciousness that gives birth to ethical action. Spiritual reflection improves students' empathy, meaning of life, and psychological well-being (Raya, 2019). (Ariawan, 2024). (Saidin et al., 2021). Christian education that integrates community practices—such as social service, prayer groups, or mentoring—can accelerate students' spiritual growth.

### Challenges and Gaps in Modern Christian Education

Although many theories support the integration of cognitive, affective, and existential **dimensions**, the practice of Christian education today still faces a number of challenges. Secularization and pragmatism have made many educational institutions trapped in a purely academic orientation. As a *disenchantment of the world*, where spiritual values lose their transformative power (Latipah, 2022). In addition, the younger generation of Christians tend to experience *spiritual superficiality* or the superficiality of faith (Yuliani et al., 2023). This study found that the gap occurred due to a lack of focus on the reflective and existential dimensions of the curriculum.

### Conceptual Model of Spiritual Maturity

Based on the results of the literature synthesis, this study produced a conceptual model of spiritual **maturity** that connects three main dimensions: theological knowledge, religious attitudes, and the meaning of life. This model illustrates that knowledge is the basis of cognition, attitude as an affective bridge, and the meaning of life as the peak of spiritual transcendence. These three form a mutually

reinforcing cycle of faith learning. Educational spirituality must be oriented towards self-transformation and the discovery of personal meaning in the light of faith (Imaniyati et al., 2024). This resulting model can be a theoretical framework for the development of a spiritual education curriculum in Christian institutions.

### Research Implications and Contributions

Overall, the results of this study make a theoretical and practical contribution to the development of a more reflective and contextual Christian education. Theoretically, this research expands the understanding of spiritual maturity as a multidimensional phenomenon involving knowledge, attitudes, and the meaning of life. Practically, these results encourage educators to develop learning methods that balance between academic and spiritual aspects. Liberating education should lead the individual to a critical awareness of faith to the realities of life (Lin et al., 2021).

### Discussion

#### General Synthesis of Findings and Relational Meanings

The results of the study show that theological knowledge has a significant influence on spiritual maturity, **especially** when combined with a reflective attitude of faith and meaning of life. True faith comes from a deep knowledge of God accompanied by a rational and existential theological understanding (Ariawan, 2024). In the context of Christian education, the process of learning theology is not only a transfer of knowledge, but also a transformation of self-meaning and relationship with God. Thus, Christian education serves as a forum for the formation of spiritual integrity through theological awareness rooted in personal faith experiences.

#### The Relationship of Theological Knowledge and Spiritual Maturity

Literature analysis shows that the higher a person's understanding of theological concepts, the more directed his spiritual growth will be. Good religious education does not stop at doctrinal understanding, but leads individuals to "spiritual formation" through reflection on faith and real practice (Efendi & Lien, 2021; Pett & Cooling, 2018). (Presilia et al., 2018).

#### Dimensions of Attitude and Internalization of Faith Values

Spiritual maturity cannot be separated from an open heart attitude towards self-formation. A humble, obedient, and open attitude of faith to the work of the Holy Spirit is an important indicator of spiritual growth (Rohmah & Nursikhin, 2023). Effective Christian education must be able to cultivate affective dispositions such as empathy, compassion, and a willingness to serve. This attitude is born from the theological awareness that faith is not personal property but a call to relate and serve others (Ahmad et al., 2021; Maharani et al., 2021). Thus, theological learning must lead to the formation of a real ethical attitude and praxis of love.

#### The Meaning of Life as an Integrative Aspect of Spiritual Maturity

The meaning of life is a binding factor between theological knowledge and attitude of faith. Man achieves spiritual well-being when he finds meaning in his suffering and the responsibilities of his life. Christian education that emphasizes existential reflection helps students understand the relationship between faith and the meaning of life (Anthony, 2019). When a person realizes that his life is part of the divine plan, then there is a motivation to live meaningfully, ethically, and oriented to God's call. Therefore, the integration of theology and logotherapy can be a new approach in developing spiritual maturity.

#### Relevance of Research Results to the Context of Contemporary Christian Education

This study found that modern Christian education is often stuck on the cognitive dimension and ignores the affective and existential aspects. Assessing that many Christian educational institutions have failed to form a living "faith community" (Pealeu, 2024). In this context, the results of the study

confirm the importance of a holistic approach that combines theological cognition, attitudes of faith, and reflection on the meaning of life. True Christian education must help students not only "know about God," but "live in God." This is the paradigm shift from dogmatic education to transformational education.

### Linkage to Previous Research and Gap Analysis

These findings enrich the literature on faith development often stopped at the conventional stage due to a lack of space for theological reflection (Braniwati, 2025; Septyawan et al., 2023). This research closes the gap by showing that reflection on the meaning of life acts as a bridge between knowledge and spiritual maturity. This means that without a meaning that is lived, theological knowledge will remain purely cognitive. Thus, the results of this study offer an epistemological integration between the aspects of knowing, being, and doing in spiritual education.

### Implications for Theological Learning Practice

The main implication of this study is the need for a reflective theology learning approach. Critical reflection is at the core of a meaningful learning process. In the context of Christian education, theological reflection helps learners relate Bible texts to real-life experiences (Istichomah, 2021). Methods such as *spiritual journaling*, *group discernment*, and *faith dialogue* can be used to deepen the integration of faith and the meaning of life. Thus, theological education becomes a space for the encounter between knowledge and spiritual experience.

### Contextual Spirituality and the Challenges of the Modern Era

The results of the study also show that spiritual maturity in the modern era is greatly influenced by social and technological dynamics. Contextual theology theory explains that the experience of faith must be read in a concrete socio-cultural context (Anggraini et al., 2019). Therefore, Christian education needs to reinterpret spiritual practices to be relevant to the digital generation who are looking for meaning in life through new media. Spiritual maturity now requires the ability of digital discernment, which is theological awareness in filtering values and meanings in cyberspace.

### Integrative Model: Theology, Attitudes, and the Meaning of Life

As a synthesis, this research offers an integrative model of spiritual maturity that places theological knowledge as the foundation, the attitude of faith as expression, and the meaning of life as the direction of the goal. This model is in line with *faith as a holistic process* that includes cognitive, affective, and conative dimensions (Wijaya, 2020). The three must run synergistically in order to produce mature and reflective faith. Thus, spiritual maturity is not the automatic result of learning theology, but rather the fruit of a continuous process of self-formation.

### Theoretical Affirmations and Implications of Advanced Research

Theoretically, this research expands the understanding of the relationship between theological education and spiritual formation by emphasizing the importance of reflection on the meaning of life. These findings support the holistic faith formation theory that Christian education must form the *whole person in Christ* (Christensen, 2023). For further research, it is necessary to conduct an empirical study with a mixed-method approach to test the extent to which the integration of these three aspects affects religious behavior and individual spiritual well-being. Thus, this study provides a strong conceptual basis for the development of a Christian education curriculum that is relevant to the challenges of the times.



Table 1.

Conceptual Relationship Between Knowledge, Attitude, Meaning of Life, and Spiritual Maturity

Dimension	Core Function	Key Process	Expected Outcome	Contribution to Spiritual Maturity
<b>Theological Knowledge</b>	Cognitive foundation of faith	Understanding God's truth and doctrines	Rational faith comprehension	Provides conceptual basis for spiritual discernment
<b>Faith Attitude</b>	Affective response and internalization	Developing humility, empathy, and obedience	Emotional and ethical consistency	Translates belief into relational and moral behavior
<b>Meaning of Life</b>	Existential integration	Reflecting on purpose, suffering, and vocation	Sense of calling and inner coherence	Mediates knowledge and attitude toward authentic transformation
<b>Spiritual Maturity</b>	Holistic synthesis of faith dimensions	Integration of knowing, feeling, and doing	Transformative faith and reflective living	Ultimate goal of Christian education

The findings of this study reveal a distinctive integrative model of spiritual maturity that connects theological knowledge, faith attitude, and meaning of life within the framework of Christian education. This model serves as a theoretical advancement rarely explored in the Indonesian context, where most studies still separate cognitive theology from affective spirituality. The synthesis of literature indicates that spiritual maturity develops through the continuous interaction of three dimensions: theological knowledge as a cognitive foundation, faith attitude as the affective response, and meaning of life as the existential integration that leads to transformation. These relationships are illustrated in Table 1, which conceptually maps the flow from knowledge → attitude → meaning of life → spiritual maturity, showing that meaning acts as a mediator transforming belief into lived experience.

Compared with previous research, this study provides a more comprehensive perspective. Docherty (2018) focused on theological literacy, while Yates et al. (2021) examined reflective learning in faith formation—both highlighting partial dimensions. However, the present study integrates these aspects into one holistic framework, aligning with Frankl's logotherapy theory that emphasizes finding meaning as a path to psychological and spiritual wholeness. When applied in Christian education, Frankl's ideas support the process of transforming theological cognition into personal reflection and authentic spiritual behavior. This integration makes the proposed model not only theological but also psychological and pedagogical, bridging Western theoretical insights with Indonesian Christian educational realities.

The discussion further underscores that spiritual formation in Indonesia must adapt to local cultural and educational contexts characterized by collectivism, community orientation, and religious pluralism. The integrative model proposed here offers a contextual approach for faith-based education by combining cognitive theological understanding with reflective and meaning-oriented pedagogy. Compared to studies such as (Castro-Manzano, 2021) dan (Pradana et al., 2019), which focus respectively on measuring spirituality and fostering well-being, this study advances a conceptual synthesis that explains the dynamic interaction of knowledge, attitude, and meaning as a pathway toward holistic faith maturity. Thus, this integrative model contributes both theoretically—by expanding the paradigm of Christian education—and practically—by guiding educators in designing curricula that connect theology, personal meaning, and spiritual growth.

#### 4. CONCLUSION

This study concludes that spiritual maturity is the result of a dynamic interaction between theological knowledge, faith attitude, and meaning of life, which together form an integrated process of faith development. Theological knowledge provides the cognitive foundation, faith attitude embodies the affective internalization, and meaning of life acts as the existential bridge that transforms belief into authentic spiritual experience. The main novelty of this research lies in the formulation of an integrative conceptual model that unites these three dimensions within one coherent framework of Christian education. This model advances the discourse of Christian spirituality by linking theological reflection with psychological meaning-making and pedagogical application. Theoretically, it contributes to the development of holistic faith formation theory, while practically, it offers guidance for educators in designing curricula that integrate cognitive learning with reflective and experiential activities. However, this study is limited by the dominance of Western-based literature and the absence of empirical validation within the Indonesian educational context. Future research should empirically test this model using mixed-method approaches to explore how the integration of these constructs influences students' actual spiritual growth. Such empirical investigation will further strengthen the applicability and contextual relevance of this integrative model in modern Christian education.

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