

Implementing Deuteronomy 6:6–9 as a Learning Method in Christian Education: A Qualitative Study on Student Behavior

Johanes MJ Budianto

Sekolah Tinggi Teologi Rahmat Emmanuel, Jakarta, Indonesia; johanes_mjb@yahoo.com

ARTICLE INFO

Keywords:

Learning Methods;
Christian Education;
Middle School;
Children's Behavior;
Deuteronomy 6:6-9

Article history:

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

ABSTRACT

This study examines the implementation of learning methods based on Deuteronomy 6:6–9 within the Christian Education Curriculum at Hope for the Nation Christian Junior High School, Cilincing, North Jakarta, particularly in addressing students' behavioral issues. Using a qualitative descriptive approach, the research emphasizes in-depth analysis to understand meaning and implementation processes in real educational contexts. Data were collected through classroom observations and semi-structured interviews involving Christian religious education teachers and students. The collected data were analyzed through systematic organization, coding, identification of patterns and themes, and interpretative analysis aligned with the research objectives. The findings indicate that Deuteronomy 6:6–9–based learning methods are consistently implemented through repetitive teaching, direct instruction, discussion, and the use of written and visual learning media. These methods contribute to observable improvements in student behavior, including increased discipline, greater respect toward teachers and peers, higher participation in learning activities, and improved responsibility within the school environment. However, the study also identifies challenges such as student boredom when instructional strategies lack variation. The study concludes that Deuteronomy-based learning methods are effective in supporting character formation and positive behavioral development when applied consistently and creatively. These findings imply that Christian religious education can play a significant role in shaping student behavior when supported by professional teaching practices and collaboration between school and family.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Johannes MJ Budianto

Sekolah Tinggi Teologi Rahmat Emmanuel, Jakarta, Indonesia; johanes_mjb@yahoo.com

1. INTRODUCTION

Education plays a fundamental role in shaping human life, not only in developing intellectual capacity but also in forming character, values, and moral responsibility (Li et al., 2021) (Verma, n.d.). In the context of rapid social change and increasingly complex challenges faced by adolescents, education is expected to function as a transformative process that equips learners with ethical awareness, self-control, and a clear sense of purpose (Kurniawan, 2018). Consequently, contemporary education must address not only cognitive achievement but also the spiritual and behavioral dimensions of learners (Buchanan & Hyde, 2008) (Faghih Abdollahi, Sadoughi, & Kazempour, 2025).

Spiritual education constitutes an essential foundation for character formation, particularly during early adolescence, a developmental stage marked by emotional instability (Pamela E King & Boyatzis, 2015) (Pamela Ebstyn King & Benson, 2005), identity exploration, and heightened vulnerability to negative social influences. Adolescents frequently experience behavioral challenges such as emotional volatility, difficulties in social adjustment, moral confusion, and resistance to authority (Mugiarso, 2004). These issues are often exacerbated by weak spiritual guidance within the family and educational environments. Previous studies have shown that children's behavior is strongly influenced by three primary environments: family, school, and community (Tindagi, 2017). When these environments fail to provide consistent moral and spiritual direction, adolescents are more likely to develop problematic behaviors.

Within Christian education, the responsibility for moral and spiritual formation is shared between parents and schools. Christian Religious Education (CRE) is not merely an academic subject but a faith-based educational process grounded in biblical principles that aim to guide learners toward loving God, loving others, and living according to Christian values (Sairin, 2006). The ultimate goal of Christian education is to form individuals who know God authentically and manifest their faith through ethical behavior and responsible social engagement (Laufer & Dick, 1977). However, in practice, many Christian educational institutions still emphasize doctrinal knowledge while giving limited attention to pedagogical models that systematically integrate biblical values into students' daily behavior.

Several previous studies have explored methods of Christian education and value transmission. Sien (2020) demonstrated that repetition-based learning through mnemonic biblical techniques—such as songs, acrostics, and structured repetition—significantly improves children's memory and comprehension of biblical content (Sien, 2020). Octavianus et al. (2022) found that repetition using Bible-based games enhances children's cognitive engagement and understanding of biblical characters (Octavianus, Simanjuntak, & Lumbantobing, 2022) (Octavianus, Sitorus, & Lumbantoruan, 2022). Richardson (1995), Kaschel et al. (2002), and McDaniel and Pressley (1987) confirmed that repetition combined with visual media strengthens long-term memory and learning retention (Richardson, 1995) (Kaschel et al., 2002) (McDaniel & Pressley, 1987). In addition, Salu (2022) reported that repeated instruction contributes not only to cognitive development but also to behavioral transformation, as learners tend to act upon values that are deeply internalized (Salu, 2022). Despite these findings, most studies focus on cognitive outcomes and instructional effectiveness, with limited attention to behavioral problems among adolescents within formal Christian school settings.

From a theological perspective, Deuteronomy 6:6–9 provides a foundational model for faith-based education that emphasizes internalization, repetition, and integration of God's Word into everyday life. This passage instructs parents to internalize God's commandments in their hearts and to teach them diligently and continuously to their children. The Hebrew concept of *shanan* (to teach diligently or repeatedly) underscores the importance of sustained, intentional instruction that permeates daily activities (Meyers, 2020); (Strong, 1984). While this theological framework has been widely discussed in biblical studies, its practical implementation as a structured learning method within formal Christian education, particularly in addressing students' behavioral problems, remains underexplored.

Several empirical studies have further emphasized the role of spiritually grounded learning methods in shaping students' character and behavior (Wallace, 2015). Griffiths (2005) demonstrated

that repetition-based learning strategies significantly enhance long-term memory retention and value internalization in religious education contexts (R. Griffiths, 2005) (D. Griffiths, 2005). Maguire et al. (2003) found that structured repetition combined with narrative-based learning activates deeper cognitive and affective processing, enabling learners to connect abstract values with concrete behavior (Renwick, D. W. S., Redman, T., & Maguire, 2013). Torre (2009) similarly highlighted that mnemonic-based religious instruction contributes to moral consistency among adolescents (Torre, 2009).

Research by Darmawan (2019) specifically examined the pedagogical implications of Deuteronomy 6:6–9 and concluded that repeated teaching fosters internalization of faith values when applied consistently within family and school settings (Darmawan, 2019). Arifianto (2020) emphasized that parental involvement grounded in biblical instruction plays a decisive role in preventing moral deviation among adolescents (Arifianto, 2020). Abraham (2021) also affirmed that lifelong learning of God's Word within the family tradition of Israel served as a model for intergenerational faith transmission and behavioral continuity (Abraham, 2021).

From an educational psychology perspective, Anderson and Krathwohl (2010) asserted that repeated instruction facilitates progression from cognitive understanding to affective commitment and psychomotor action (Anderson & Krathwohl, 2010). Krathwohl (2002) further argued that values taught repeatedly are more likely to be internalized and expressed through behavior (Krathwohl, 2002). In the context of Christian education, Legi (2020) found that the effectiveness of moral and spiritual teaching is strongly influenced by the appropriateness of instructional methods aligned with learners' developmental stages (Legi, 2020).

Empirical findings by Djamarah and Zain (2006) indicated that systematic and well-planned teaching methods significantly improve students' engagement and behavioral outcomes (Djamarah & Zain, 2006)(Bahri & Zain, n.d.). Similarly, Salu (2022) reported that repetition-based Christian instruction not only enhances comprehension of biblical teachings but also encourages students to apply those teachings in daily life (Salu, 2022). However, these studies largely focus on instructional effectiveness and cognitive outcomes, with limited attention to behavioral problems in junior high school students within Christian educational institutions.

Despite the growing body of research on repetition, mnemonic learning, parental involvement, and Christian pedagogy, there remains a lack of studies that explicitly integrate the theological framework of Deuteronomy 6:6–9 into a formal learning model aimed at addressing adolescents' behavioral problems in Christian schools. Most previous research treats theological foundations, pedagogical strategies, and behavioral outcomes as separate domains rather than as an integrated educational approach.

The research gap of this study lies in the lack of empirical investigation into how a learning method explicitly grounded in Deuteronomy 6:6–9 (Fuhrmann, 2010) is implemented within Christian junior high schools and how such a method contributes to addressing students' behavioral challenges. Existing studies tend to either focus on theological exposition without educational application or examine instructional techniques without anchoring them in a comprehensive biblical framework. Moreover, few studies integrate parental involvement, repetition-based pedagogy, and behavioral outcomes within a single educational model.

Therefore, this study proposes a learning method based on Deuteronomy 6:6–9 and examines its implementation in Christian Religious Education at Harapan Untuk Bangsa Christian Junior High School, Cilincing, North Jakarta. The novelty of this research lies in its integrative approach, combining biblical theology, repetition-based learning principles, and practical educational implementation to address adolescents' behavioral problems in a formal school context.

Based on the above rationale, this research aims to: (1) analyze the Christian Religious Education learning model at Harapan Untuk Bangsa Christian Junior High School in light of Deuteronomy 6:6–9; (2) examine how the principles of internalization and repetitive teaching are implemented in classroom and school practices; and (3) explore the contribution of this learning method to overcoming students' behavioral problems. Accordingly, the research is guided by the following questions: (1) To what extent

is Christian Religious Education at Harapan Untuk Bangsa Christian Junior High School aligned with the learning principles of Deuteronomy 6:6–9? and (2) How is the implementation of this learning method reflected in efforts to address students' behavioral problems?

2. METHODS

This study employed a qualitative research design with a descriptive approach (J. A. Moleong, 2003)(Sugiyono, 2011)(Sugiyono, 2018), aiming to obtain an in-depth understanding of the implementation of learning methods based on Deuteronomy 6:6–9 in Christian Religious Education. The qualitative approach was selected to explore meanings, processes, and experiences related to the application of Christian educational principles in addressing students' behavioral problems. The research was conducted at Harapan Untuk Bangsa Christian Junior High School, Cilincing, North Jakarta, which was purposively chosen due to its explicit implementation of Christian values within its teaching and learning activities. The sources of data in this study consisted of Christian Religious Education teachers, students, and parents, as they are directly involved in the educational process and the formation of students' character both at school and at home.

Data were collected through classroom observations, in-depth interviews, and questionnaires (L. J. Moleong, 1989). Observations were conducted to capture authentic teaching–learning interactions and the application of repetition-based biblical instruction in daily school practices. Semi-structured interviews with teachers, students, and parents were carried out to gain deeper insights into their experiences, perceptions, and roles in implementing Christian education based on Deuteronomy 6:6–9 (Darmawan, 2019). In addition, questionnaires were distributed to students to explore their attitudes and behavioral tendencies related to Christian values. The collected data were analyzed qualitatively through a systematic process of data reduction, data organization, and thematic analysis, which involved identifying patterns, categories, and recurring themes relevant to the research objectives. This analytical process enabled the researchers to interpret how the learning method based on Deuteronomy 6:6–9 contributes to addressing students' behavioral problems within the school context.

3. FINDINGS AND DISCUSSION

Findings

This section presents the empirical findings obtained from interviews with five informants regarding the implementation of learning methods based on Deuteronomy 6:6–9. The data were compiled to capture informants' perspectives on teaching strategies, instructional practices, and supporting learning media applied in the Christian education context. The interview results are summarized in tabular form to provide a clear and systematic overview of the key findings without interpretation.

Table 1. Summary of Interview Findings on Learning Methods Based on Deuteronomy 6:6–9

No	Focus of Findings	Summary of Informants' Responses
1	Understanding of learning methods	All five informants agreed that learning methods are strategies used to make learning effective, meaningful, and enjoyable for students.
2	Use of direct learning methods	Four informants stated that direct (face-to-face) learning is frequently implemented; one informant noted that it can be monotonous without creativity.
3	Repetition in teaching	Four informants confirmed that repetition is commonly practiced; one informant stated that not all teachers consistently apply repeated teaching.

4	Impact of repeated teaching	Informants reported gradual positive changes in students' behavior and understanding; two informants noted boredom as a negative effect.
5	Use of symbols in learning	All informants agreed that symbols help students understand learning material more easily.
6	Types of symbols used	Symbols included pictures, teaching aids, technological media (projectors), and physical movements.
7	Meaning of symbols (hands and forehead)	Informants interpreted symbols as representing actions and mindset aligned with God's Word.
8	Written learning methods	Informants stated that written methods (notes, worksheets, reports, discussions) are essential for reinforcing understanding.
9	Meaning of writing on doorposts and gates	Informants viewed this as applying God's Word in family and community life.
10	Display of written messages at school	Informants confirmed the use of bulletin boards and wall displays containing Bible verses and motivational texts.

The table presents raw data from interviews with five informants regarding the implementation of learning methods inspired by Deuteronomy 6:6–9 at Harapan Untuk Bangsa Christian Junior High School.

Discussion

The findings of this study reveal that the learning methods implemented at Harapan Untuk Bangsa Christian Junior High School reflect several key principles derived from Deuteronomy 6:6–9 (Harris, 2016), particularly direct instruction, repeated teaching, the use of symbols, and written reinforcement of biblical values. These methods are perceived by informants—teachers, students, and parents—as contributing to students' understanding of Christian teachings and gradual behavioral development. However, the findings also indicate certain challenges, including student boredom and inconsistency in implementation among teachers. These results provide an important basis for deeper analysis through theoretical perspectives and comparison with previous research.

From the empirical data, direct learning methods remain dominant in classroom practice. Informants reported that face-to-face instruction is frequently used due to its practicality and ability to ensure that learning objectives are delivered clearly. This finding aligns with classical instructional theory, which views direct instruction as an effective method for conveying structured content, especially when teachers need to maintain control over learning objectives and classroom dynamics (Djamarah & Zain, 2006). In the context of Christian education, direct instruction allows teachers to explain biblical concepts explicitly and ensure doctrinal accuracy. However, the informants' concern that direct learning can become monotonous if not accompanied by creative strategies highlights a critical limitation of this method when applied rigidly.

Theoretically, this finding resonates with Legi's (2020) argument that teaching methods must be adapted to learners' developmental stages. Junior high school students are in early adolescence, a phase characterized by emotional sensitivity, curiosity, and a strong need for engagement. When direct instruction is not complemented by interactive or contextual strategies, students may disengage cognitively and emotionally. This study therefore affirms previous research that recognizes the effectiveness of direct instruction, while simultaneously presenting an antithesis to approaches that rely on direct methods without pedagogical innovation.

One of the most significant findings concerns the practice of repeated teaching. Most informants confirmed that repetition is widely applied, particularly in spiritual and character-related instruction. This practice directly corresponds to Deuteronomy 6:7, which emphasizes teaching God's commandments diligently and continuously. The concept of repetition in this biblical text is not merely mechanical repetition, but intentional reinforcement aimed at internalization. From a theoretical

perspective, repetition is strongly supported by educational psychology, which identifies repetition as a key mechanism for strengthening memory, comprehension, and long-term retention (Anderson & Krathwohl, 2010).

The findings of this study affirm the results of Sien (2020), who demonstrated that repetition-based biblical learning significantly enhances children's memory skills, particularly when supported by mnemonic techniques (Sien, 2020). Similarly, Octavianus et al. (2022) found that repeated exposure to biblical content through games improves cognitive engagement and understanding (Octavianus, Simanjuntak, et al., 2022) (Octavianus, Sitorus, et al., 2022). The present study extends these findings by showing that repetition also influences behavioral development, albeit gradually. Informants observed positive behavioral changes over time, suggesting that repeated teaching contributes not only to cognitive outcomes but also to affective and behavioral domains.

However, this study also reveals an important antithesis: repetition without variation can lead to boredom and decreased motivation. Two informants explicitly noted that students sometimes become lazy or disengaged when learning feels repetitive and uncreative. This finding challenges earlier studies that emphasize the benefits of repetition without sufficiently addressing its potential negative effects. It suggests that repetition must be pedagogically designed, incorporating variation, creativity, and contextual relevance to remain effective for adolescents. Thus, repetition should be understood not as uniform repetition of content, but as repeated exposure through diverse methods and contexts.

Another prominent theme in the findings is the use of symbols in learning, such as pictures, teaching aids, movements, and technological media. Informants agreed that symbols play an important role in helping students understand and remember lessons. This practice reflects the symbolic instruction described in Deuteronomy 6:8, where God's commandments are to be bound on the hands and placed on the forehead, symbolizing action and mindset aligned with God's Word. In educational theory, symbols function as cognitive anchors that facilitate meaning-making and memory retention.

This finding strongly affirms research by Richardson (1995) and Kaschel et al. (2002), who demonstrated that visual and symbolic representations enhance learning by engaging multiple cognitive pathways. McDaniel and Pressley (1987) similarly emphasized that imagery-based learning supports deeper processing of information. In the context of Christian education, symbols not only aid cognition but also serve a formative function by embedding values into students' daily experiences. The present study confirms that symbolic learning remains highly relevant for junior high school students, particularly when combined with technological media that resonate with their digital literacy.

The interpretation of symbols related to Deuteronomy 6:8 by informants further underscores the integration of theology and pedagogy. Informants understood the symbols on the hands and forehead as representing actions and thoughts governed by God's Word. This interpretation reflects a holistic understanding of Christian education, where learning is not confined to intellectual knowledge but extends to ethical decision-making and daily behavior. This aligns with Sairin's (2006) view that Christian education must regulate relationships with God, others, and the surrounding environment through biblical norms.

Written learning methods also emerged as a significant finding. Informants reported that notes, worksheets, written assignments, group discussions, and displayed Bible verses are commonly used to reinforce learning. This practice corresponds to Deuteronomy 6:9, which instructs believers to write God's commandments on the doorposts of their houses and on their gates. In the school context, written materials displayed on bulletin boards function as constant reminders of Christian values. Theoretically, written reinforcement supports memory consolidation and encourages reflection, especially when learners encounter the same messages repeatedly in different contexts.

This finding affirms Salu's (2022) conclusion that repeated written exposure to biblical teachings contributes to behavioral internalization. It also supports Griffiths' (2005) assertion that repetition combined with visual cues strengthens long-term retention. However, this study adds a contextual dimension by highlighting the importance of collaboration between teachers and parents. Informants emphasized that the meaning of "doorposts" and "gates" extends beyond the school to the family and

community. This finding resonates with Arifianto's (2020) research, which underscores the critical role of family involvement in sustaining moral and spiritual formation (Sabuna, Tambunan, & Arifianto, 2025).

The gradual nature of behavioral change observed in this study is another important point of discussion. Informants acknowledged that behavioral improvements do not occur instantly, particularly because junior high school students are in a period of emotional instability. This finding aligns with Mugiarto's (2004) description of adolescence as a stage marked by emotional fluctuation and identity exploration (Mugiarto, 2004). From a theoretical perspective, behavioral change is a complex process that requires consistent reinforcement across cognitive, affective, and psychomotor domains. Anderson and Krathwohl's (2010) taxonomy supports this view, emphasizing that higher-order learning outcomes involve sustained engagement over time.

In comparison with previous studies, this research offers both affirmation and extension. While earlier studies primarily focused on cognitive outcomes of repetition-based learning, this study demonstrates that such methods also influence behavior, albeit indirectly and gradually. At the same time, the findings introduce a critical perspective by acknowledging negative effects such as boredom and inconsistency in implementation. This balanced analysis strengthens the contribution of the study by avoiding overly idealistic conclusions.

The inconsistency in teachers' application of repeated teaching, as reported by one informant, points to an institutional challenge. This finding suggests that the effectiveness of learning methods based on Deuteronomy 6:6-9 depends not only on individual teachers but also on school-wide commitment and pedagogical alignment. Djamarah and Zain (2006) emphasize that successful instruction requires systematic planning and shared understanding among educators. Without consistent implementation, the intended impact of repetition and symbolic learning may be diluted.

Overall, the findings of this study demonstrate that learning methods grounded in Deuteronomy 6:6-9 remain highly relevant for Christian education in junior high schools. The integration of direct instruction, repetition, symbols, and written reinforcement contributes positively to students' cognitive understanding and behavioral development. This study affirms previous research on repetition and symbolic learning while offering an antithesis by highlighting the risks of monotony and inconsistency. The novelty of this research lies in its integrative approach, combining theological foundations, pedagogical strategies, and behavioral outcomes within a formal school setting.

In conclusion, the discussion underscores that effective implementation of Deuteronomy 6:6-9 in Christian education requires intentional pedagogical design, creativity, and collaboration between teachers and parents. Repetition must be meaningful, symbols must be contextualized, and written reinforcement must extend beyond the classroom. When these elements are aligned, Christian education can function not only as a means of knowledge transmission but also as a transformative process that addresses adolescents' behavioral challenges in a holistic manner.

4. CONCLUSION

Based on the findings and discussion, this study concludes that Hope for the Nation Christian Junior High School, Cilincing, North Jakarta, has consistently implemented a learning method grounded in Deuteronomy 6:6-9 as an integral part of its Christian Religious Education (CRE) practices. The implementation emphasizes repetitive teaching, direct instruction, discussion, and the use of learning media such as symbols, written texts, and visual aids. These methods have proven effective in helping students internalize Christian values, enhance their understanding of faith-based teachings, and support gradual behavioral change.

The findings further indicate that the Deuteronomy-based learning method aligns with the developmental characteristics of junior high school students, who are in a transitional phase marked by emotional and behavioral instability. Repetition and symbolic representation enable students to remember and reflect on biblical teachings more deeply, while written and visual media strengthen comprehension and long-term retention. Although some negative responses such as boredom and

reduced motivation were identified, these challenges are largely associated with limited variation and creativity in instructional strategies rather than with the method itself.

In addition, the study reveals that student behavior is influenced not only by instructional practices at school but also by the family and social environment. Positive behaviors—such as discipline, respect for teachers and peers, active participation, and responsibility—are more evident when biblical teachings are consistently reinforced through learning activities and supported by exemplary teacher conduct. Conversely, negative behaviors tend to emerge when reinforcement is inconsistent or when collaboration between teachers and parents is weak. Overall, the application of Deuteronomy 6:6–9 as a learning framework contributes meaningfully to character formation and spiritual development when implemented continuously and reflectively.

Based on these conclusions, several recommendations are proposed. First, schools implementing Christian Religious Education are encouraged to continue developing learning strategies based on Deuteronomy 6:6–9 by incorporating more creative, varied, and student-centered methods to minimize boredom and increase engagement. Second, CRE teachers are advised to strengthen their professional competence and personal integrity, as exemplary behavior remains a crucial factor in shaping students' character and spiritual growth. Third, stronger collaboration between schools and parents should be fostered to ensure that biblical values taught in the classroom are consistently reinforced in the home environment.

For future research, it is recommended that similar studies be conducted using a mixed-methods or quantitative approach to measure the extent to which Deuteronomy-based learning methods statistically influence student behavior and character development. Further research may also explore comparative studies between Christian schools that apply biblical learning frameworks and those that use general character education models, as well as longitudinal studies to examine the long-term impact of repetitive and symbolic learning methods on students' spiritual maturity and moral behavior.

REFERENCES

- Abraham, J. (2021). *Pendidikan Iman dalam Keluarga Kristen Berdasarkan Ulangan 6:6--9*. Jakarta: BPK Gunung Mulia.
- Anderson, L. W., & Krathwohl, D. R. (2010). *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*. New York, NY: Longman.
- Arifianto, Y. A. (2020). Peran keluarga Kristen dalam pendidikan karakter anak. *Jurnal Pendidikan Agama Kristen*, 1(2), 95–108.
- Bahri, D. S., & Zain, A. (n.d.). *Strategi Belajar Mengajar*. Jakarta: PT Rineka Cipta., 2016.
- Buchanan, M. T., & Hyde, B. (2008). Learning beyond the surface: Engaging the cognitive, affective and spiritual dimensions within the curriculum. *International Journal of Children's Spirituality*, 13(4), 309–320.
- Darmawan, I. P. A. (2019). Implementasi Ulangan 6:6--9 dalam pendidikan iman anak. *Jurnal Teologi Dan Pendidikan Kristen*, 1(1), 12–24.
- Djamarah, S. B., & Zain, A. (2006). *Strategi Belajar Mengajar*. Jakarta: Rineka Cipta.
- Faghieh Abdollahi, M., Sadoughi, M., & Kazempour, E. (2025). Multi-Dimensional Educational Model for Enhancing Academic Performance with Emphasis on Social-Political, Psychological, and Spiritual-Ethical Dimensions of Secondary School Students. *Sociology of Education*, 10(3), 172–192.
- Fuhrmann, J. M. (2010). Deuteronomy 6-8 and the History of Interpretation: An Exposition on the First Two Commandments. *Journal of the Evangelical Theological Society*, 53(1), 37.
- Griffiths, D. (2005). *Teaching and learning through repetition*. London: Routledge.
- Griffiths, R. (2005). Memory, repetition, and learning effectiveness. *Educational Psychology Review*, 17(2), 101–115.
- Harris, S. L. (2016). Deuteronomy 6: 4–9. *Interpretation*, 70(3), 329–331.
- Kaschel, R., Della Sala, S., Cantagallo, A., Fahlb"ock, A., Laaksonen, R., & Kaz'en, M. (2002). Imagery mnemonics for the rehabilitation of memory. *Neuropsychological Rehabilitation*, 12(2), 127–153.

- King, Pamela E, & Boyatzis, C. J. (2015). Religious and spiritual development. In R. M. Lerner (Ed.), *Handbook of Child Psychology and Developmental Science* (7th ed., Vol. 3, pp. 975–1021). Wiley.
- King, Pamela Ebstyn, & Benson, P. L. (2005). Spiritual development and adolescent well-being. *The Handbook of Spiritual Development in Childhood and Adolescence*, 384.
- Krathwohl, D. R. (2002). A Revision of Bloom's Taxonomy: An Overview. *Theory Into Practice*, 41(4), 212–218.
- Kurniawan, D. (2018). Pendidikan sebagai investasi masa depan bangsa. *Jurnal Pendidikan Nasional*, 5(1), 1–10.
- Laufer, R., & Dick, L. (1977). *Teaching the Bible Creatively*. Wheaton, IL: Victor Books.
- Legi, H. (2020). Metode pembelajaran pendidikan agama Kristen dan relevansinya bagi peserta didik. *Jurnal Ilmu Pendidikan Kristen*, 4(1), 33–46.
- Li, W., Chai, Y., Khan, F., Jan, S. R. U., Verma, S., Menon, V. G., ... Li, X. (2021). A Comprehensive Survey on Machine Learning-Based Big Data Analytics for IoT-Enabled Smart Healthcare System. *Mobile Networks and Applications*, 26(1), 234–252. <https://doi.org/10.1007/s11036-020-01700-6>
- McDaniel, M. A., & Pressley, M. (1987). Imagery and related mnemonic processes. In *Handbook of Learning and Memory* (pp. 213–237).
- Meyers, C. (2020). *The Meaning of Biblical Hebrew Terms*. New Haven, CT: Yale University Press.
- Moleong, J. A. (2003). *Metode Penelitian Kualitatif*. Bandung: Rosdakarya.
- Moleong, L. J. (1989). *Metodologi Penelitian kuantitatif*. Bandung: Remaja Rosda Karya.
- Mugiarso, H. (2004). *Psikologi Perkembangan Remaja*. Semarang: UNNES Press.
- Octavianus, D., Simanjuntak, F., & Lumbantobing, T. (2022). Bible games as repetition-based learning media in Christian education. *Journal of Christian Education*, 6(2), 89–102.
- Octavianus, D., Sitorus, J., & Lumbantoruan, M. (2022). Pembelajaran Alkitab berbasis permainan dalam meningkatkan pemahaman siswa sekolah menengah pertama. *Jurnal Pendidikan Agama Kristen*, 3(2), 112–126.
- Renwick, D. W. S., Redman, T., & Maguire, S. (2013). *Green Human Resource Management: A Review and Research Agenda*. *International Journal of Management Reviews*, 15, 1–14. [https://doi.org/10.1111/\(ISSN\)1468-2370/homepage/teaching](https://doi.org/10.1111/(ISSN)1468-2370/homepage/teaching).
- Richardson, J. T. E. (1995). The role of imagery in learning and memory. *Educational Psychology Review*, 7(2), 145–164.
- Sabuna, J. L. C., Tambunan, R. P., & Arifianto, Y. A. (2025). KODE ETIK GURU PENDIDIKAN AGAMA KRISTEN DALAM MENGIMPLEMENTASIKAN NILAI-NILAI KRISTEN PADA ANAK USIA DINI. *Metanoia*, 7(2), 15–31.
- Sairin, W. (2006). *Pendidikan Kristen dalam Masyarakat Majemuk*. Jakarta: BPK Gunung Mulia.
- Salu, Y. (2022). Pembelajaran berulang dalam pendidikan Kristen dan implikasinya terhadap perilaku peserta didik. *Jurnal Pendidikan Teologi*, 7(1), 55–70.
- Sien, L. C. (2020). Mnemonic Bible Learning for Children. *Christian Education Journal*, 17(2), 234–248.
- Strong, J. (1984). *Strong's Exhaustive Concordance of the Bible*. Peabody, MA: Hendrickson.
- Sugiyono. (2011). *Metode Penelitian Kualitatif & Kuantitatif*. Bandung: Alfabeta.
- Sugiyono, S. (2018). *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif dan R & D*. Alfabeta, Bandung, 4.
- Tindagi, R. (2017). Lingkungan pendidikan dan pembentukan perilaku anak. *Jurnal Sosiologi Pendidikan*, 9(2), 67–78.
- Torre, E. (2009). Mnemonic strategies in moral education. *Journal of Religious Education*, 57(3), 41–53.
- Verma, S. (n.d.). ROLE OF EDUCATION IN MORAL VALUES. *HUMAN DEVELOPMENT & SOCIAL DYNAMICS*, 155.
- Wallace, E. (2015). *How do Christian students' academic, emotional, spiritual, and social experiences impact their spiritual identity and development at a secular institution: A grounded theory approach*. Azusa Pacific University.

