



Education for Christian Family in the New Normalisation Era

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<http://dx.doi.org/10.18415/ijmmu.v12i11.7141>

Abstract

This study aims to identify forms of change in values and behaviour within Christian families, particularly in the roles of fathers, mothers, and children, which have shifted from the pre-pandemic period to the modern era and the postmodern era. The research method used is a qualitative approach with literature analysis, namely examining various theological, sociological, and educational literature to find patterns of change and their implications for Christian education. The results of the study show that many practices that were once considered deviant from traditional norms, such as the dominance of gadgets in family relationships, the obligation of a head of household to provide for his wife and children, or the decline in the desire to have children, are now accepted as normal.

Keywords: *Christian Education; Family; New Normalisation*

Introduction

Ideally, Christian families are framed as the first spiritual institution (*ecclesia domestica*) where children are guided in faith through example, as affirmed by biblical principles as written in Deuteronomy 6:6-7 and Ephesians 6:4 [1]. Faith education at home ideally involves the consistent involvement of both parents, through family worship, Bible teaching, and intensive spiritual communication in daily routines. This foundation makes the family the centre of character and faith identity formation, where Christian values such as love, spiritual discipline, and commitment to God are cultivated naturally. In the tradition of family theology, parents are referred to as their children's 'first teachers' and 'spiritual servants,' a role that should not be replaced by formal educational institutions alone. However, contemporary realities require us to question whether this ideal is still achievable or has been eroded by social change, digitalisation, and post-pandemic dynamics.

Social and technological changes in the modern era have brought new challenges for Christian families. Globalisation and digitalisation have increased exposure to digital media, which often displaces direct interaction within families and weakens the structure of togetherness as a family [2]. This phenomenon is reinforced by research showing that social media, digital life, and value pluralism encourage the expansion of individual space within Christian families, demanding more adaptive faith education strategies [3]. The Covid-19 pandemic then became a catalyst for this change, when the home became not only a place of rest, but also the main centre of family education and worship, sometimes

without adequate support from schools or churches [4]. This situation forced families to adapt quickly to online learning and digital spiritual innovations, but it also opened up the risk of spiritual uncertainty and a weakening of routines in strengthening faith.

Since the pandemic, some behaviours that were once considered unusual or even deviant have now become commonplace in the context of Christian families. For example, the use of gadgets and digital devices for daily communication, including in the context of worship and religious education, has become widely accepted without much debate, even though it was previously considered less than ideal [5]. Online worship, learning through applications, and spiritual discussions via digital platforms are not just alternatives but have now become normal habits [6]. This phenomenon reflects a shift in norms regarding how families carry out their role as agents of faith education at home. As a result, there is a tendency for spiritual education to become more individualistic and connected to technology, with the consequence of a decline in the integrity of shared faith experiences among family members.

In addition to the pandemic, the modern and postmodern eras have also brought about significant shifts in values within Christian families. The modern era is characterised by increasing individualism, economic demands, and changing gender roles, for example, with mothers increasingly becoming breadwinners and fathers taking on domestic roles. These shifts challenge traditional views but are slowly being accepted as normal. Meanwhile, the postmodern era adds new complexities with value relativism, rejection of single authority, and the development of a more fluid spirituality. In this context, Christian children tend to be more independent in determining their spiritual experiences, often through digital sources that are not always in line with the teachings of the family's faith. This situation calls for critical reflection: to what extent do Christian families still hold a central role in faith education, or has that role been fragmented by modernity, postmodernity, and digitalisation?

Several previous studies have attempted to discuss the impact of the pandemic on Christian family dynamics, but their approaches tend to be partial. For example, Hutagalung emphasises that the pandemic has encouraged Christian families to worship more at home, but he sees this as a temporary emergency solution rather than a long-term transformation [7]. Meanwhile, Manullang highlights the challenges of children's faith education in the context of online learning, but does not explore the changes in norms that have emerged within families [8]. On the other hand, recent research by Simanjuntak underlines that post-pandemic digitalisation brings opportunities for faith growth, but there has been no in-depth analysis of how this shift in values shapes new patterns of normalisation in Christian families [9]. Thus, this study positions itself as a complement and development of previous studies, highlighting cross-era socio-theological aspects while emphasising the importance of digital spirituality in Christian family faith education.

The novelty of this research lies in its focus on analysing the process of new normalisation in Christian families as a socio-theological phenomenon. While most previous studies have only highlighted the technical impact of the pandemic on online learning or worship, this research offers an integrative perspective by looking at the shift in norms from three eras: pandemic, modern, and postmodern. Thus, this research provides a new contribution in the form of a cross-era analysis map of changes in Christian family values. Furthermore, this study emphasises the aspect of digital spirituality as a new space for faith education, not merely as a tool, but as a context that shapes family spirituality. This approach results in the idea of recontextualising Christian family faith education that is relevant to the challenges of the digital era, while remaining rooted in biblical principles.

Thus, this study focuses on two main questions. First, what are the changes in norms within Christian families that were previously considered abnormal but are now considered normal in the context of life during the pandemic and post-pandemic? This question is important to explore how shifts in values and habits occur in the daily practices of fathers, mothers, and children, whether in family relationships, communication patterns, or religious practices. Second, how can Christian education offer solutions to

restore families to the essence of true faith? This is intended so that Christian families do not lose their direction in the new wave of normalisation, but remain rooted in spirituality and morality in accordance with the Bible. These two questions are expected to open up critical understanding of the phenomenon of shifting norms and to present concrete proposals for the renewal of faith education in Christian families in the modern and postmodern era. The results of this study are expected to provide insight into new norms and how old norms can be revitalised in a framework that is appropriate to the current conditions.

The objectives of this study are: (1) to systematically analyse shifts in values and norms within Christian families due to the influence of the pandemic, modernity, and postmodernism; (2) to identify how these shifts affect the process of faith education; and (3) to offer strategic solutions to restore the essence of Christian education in families through approaches relevant to the digital and postmodern era. This approach is expected to be not only critical of the tendency towards a new normalisation, but also constructive, resulting in a vision of recontextualising Christian family values as well as healthy digital adaptation. This research presents a theological and practical foundation, combining literature on family theology, Christian education, and theories of normative change in contemporary society.

The significance of this research lies in three main areas: (1) family theology, by renewing the interpretation of the role of the family in faith education amid digitalisation and postmodernity; (2) Christian education, by offering an adaptive and resilient framework for practising faith education in the family; and (3) faith practice, by proposing strategies to re-strengthen the integration of family spirituality through the wise use of technology. Thus, this research is expected to contribute not only theoretically to the development of theology and Christian education studies, but also practically to Christian families in facing the challenges of the normalisation era.

Literature Review

Christian Family Education

The concept of Christian family education emphasises that the family is a small church where faith values are instilled, nurtured, and manifested in daily life. In Christian theology, the family plays a role as the first and foremost centre of education that shapes children's spirituality, knowledge, and character. Faith education in the family is not limited to teaching doctrine, but also building role models and real faith experiences [3]. Thus, Christian families are required to create a household atmosphere that supports faith development through prayer, scripture reading, and the appreciation of love. Recent studies also show that families who are active in faith education are better able to face modern challenges, such as digitalisation and cultural value shifts [2].

The foundation of the Bible is an important basis for understanding the concept of Christian family education. In Deuteronomy 6:6–9, God's people are commanded to teach God's word continuously to their children, both at home and on the road, as part of their daily lives. This text emphasises continuity and the integration of faith values into every aspect of family life. Meanwhile, Ephesians 6:4 affirms the responsibility of parents, especially fathers, to raise their children “in the training and instruction of the Lord.” Thus, faith education is not merely an additional activity, but a divine mandate that forms the foundation for the faith of the next generation [8]. This word of God provides direction so that education in the family is not only moral but also spiritual, leading children to the knowledge of Christ.

The roles of fathers, mothers, and children in faith education complement each other. Fathers in the Bible are often seen as priests in the family who are responsible for leading prayers, setting an example of faith, and ensuring that God's word is taught consistently [7]. A mother plays a crucial role in fostering spiritual intimacy through love, nurturing, and emotional closeness that shapes a child's character. Children are not passive in this process, but are encouraged to be active participants in the

Word by honouring their parents and living according to the values of faith [9]. With this synergy of roles, Christian families can become spaces where faith grows naturally and continuously, even in the midst of the post-pandemic era and digital challenges.

The Era of Normalisation and Social Change

The concept of normalisation in Christian family life has undergone complex dynamics, especially after the COVID-19 pandemic. Normal is defined as a condition that is considered reasonable and accepted by society, but in the context of the pandemic, the term new normal has emerged, marking new habits such as learning from home, online worship, and family interactions that are increasingly dependent on digital technology [10]. Things that were once considered abnormal, such as children attending school entirely online or parents working from home, are now part of everyday family life. This normalisation shows that social change is inevitable and must be understood and interpreted in the light of the Christian faith.

Entering the modern era, families face the challenges of industrialisation, urbanisation, and globalisation, which have an impact on patterns of faith education. Modernity brings values of rationality, efficiency, and individualism that often conflict with the values of togetherness taught in the Bible. On the one hand, modernisation provides opportunities for Christian families to access broader educational resources; but on the other hand, it also causes a shift in values, such as the weakening of parental authority in guiding children due to the influence of the media and the outside world [11]. Therefore, Christian family education must be able to take a critical stance towards modernity and place Christ at the centre of family life.

Meanwhile, the postmodern era brings more complex challenges. Postmodernism is characterised by relativism of truth, plurality of values, and rejection of single authority [12]. In Christian families, the impact is seen in children's more critical attitudes, absolute rejection of parental authority, and greater trust in information from the internet than in spiritual guidance from family or church. This phenomenon raises concerns about the erosion of faith identity if not addressed with contextual education. Christian family theology in the postmodern era is required to reaffirm faith rooted in biblical truth, while still opening space for dialogue with the developments of the times [13].

From a sociological perspective, normalisation can be understood as a process of social adaptation when new values, norms, and customs begin to be widely accepted by society [14]. The pandemic has accelerated this process, so that Christian families now live in a digitally connected culture but are also vulnerable to social isolation. Meanwhile, from a theological perspective, social change should be seen as an opportunity to reaffirm the calling of Christian families as the primary place for faith education, in accordance with the biblical command in Deuteronomy 6:6-9. This means that faith education should not be left entirely to the church or school, but must be rooted in the daily life of the family.

Thus, the era of normalisation, modernity, and postmodernity is not merely a social change, but also a call for Christian families to reinterpret the practice of faith education. The solution offered is to restore the essence of Christian education to the truth of God's word, without rejecting technology or the developments of the times, but rather using them as a means to grow faith in a new context.

Method

This study employs a descriptive qualitative approach, as the main focus of the study is to explore a deep understanding of the values, concepts, and shifting roles of Christian families in a social and theological context. The qualitative approach was chosen to enable researchers to interpret socio-religious

realities contextually, emphasising the meaning behind the phenomena being studied [15]. The data collection technique in this study was a literature review of various relevant theological, educational, and sociological literature [16]. The sources used included the Bible, academic books, research journals, scientific articles, and writings discussing family issues from a Christian and social science perspective. Thus, the data obtained covered normative dimensions (theology and the Bible) and contextual dimensions (sociology and education).

Data analysis in this study was conducted thematically. Data collected from various literature sources was identified and then grouped based on main themes related to the role and values of Christian families. These themes were then elaborated and interpreted to identify patterns of relationship between Christian values and ongoing social dynamics. The analysis process was carried out continuously, starting from data reduction, data presentation, to drawing conclusions [17]. With this approach, the study was able to highlight how Christian families adapt to changing times while maintaining the principles of faith based on the Bible.

Discussion

Christian Families in the Pandemic Era

The COVID-19 pandemic has brought fundamental changes to the lives of Christian families around the world, including in Indonesia. Worship activities that were originally centred in churches have been moved online. Parents and children adapted to technology to access online worship services, virtual prayer meetings, and Bible study apps. This situation has made the home not only a place to live, but also a centre of family spirituality [18]. Faith education, which was usually the responsibility of Sunday school or church youth groups, has now been transferred entirely to parents. For some families, this has strengthened the spiritual involvement of parents in their children's lives, but for other families, it has created new challenges due to limited time, knowledge, and patience in educating their children's faith at home [19].

In addition, the pandemic has normalised lifestyles that were previously considered unusual. Children have become accustomed to learning from home through online learning, while many parents have had to adjust to working from home. This shift has given rise to a new dynamic: the home has become a multifunctional space that accommodates educational, work and worship activities. Such lifestyles initially felt unfamiliar, but have since become part of a widely accepted 'new normal' [20].

Christian Families in the Modern Era

In the context of modernity, Christian families face the influences of industrialisation, urbanisation, and globalisation. An increasingly pragmatic outlook on life emphasises material success, work efficiency, and productivity. This phenomenon has led to increased individualism and reduced family interaction time. Parents who are busy with work often entrust their children's education to schools or caregivers. As a result, communication within the family tends to be minimal and emotional bonds weaken [21].

In addition, modernity has brought about changes in gender roles. Whereas previously the roles of fathers and mothers were considered rigid, with fathers as the main breadwinners and mothers as homemakers, these roles have now become more flexible. Many mothers now work in the public sector, while fathers are increasingly involved in domestic work such as childcare, cooking and other household chores. These changes, while positive in terms of gender equality, have also created new tensions regarding the division of responsibilities and expectations within the family [22].

The normalisation of digital technology use is also a hallmark of the modern era. Children grow up with gadgets, the internet, and social media as an integral part of their daily lives. This affects family relationship patterns, as communication no longer only occurs face-to-face, but also through digital media. On the one hand, technology expands family connections across distances, but on the other hand, it also raises issues such as gadget addiction, cyberbullying, and a decline in the quality of face-to-face conversations [23].

Christian Families in the Postmodern Era

The postmodern era is characterised by relativism of values, a shift in authority, and an identity crisis. In the context of Christian families, traditional values that were once considered sacred are now increasingly being questioned. Parental authority in educating children often clashes with children's more liberal, critical views, which are influenced by popular culture and digital media. Faith education in the family faces a major challenge because children no longer accept authority absolutely, but rather choose, sort through, and even reject teachings that they consider irrelevant to their daily lives [12].

The phenomenon of digital spirituality is also becoming more apparent. Many young people are more comfortable accessing devotionals, sermons, or spiritual communities through digital platforms than attending physical worship services. This shows that the digital space has become a new arena for faith education, but at the same time reduces the intensity of direct encounters in the fellowship of the body of Christ. For Christian families, this phenomenon poses a dilemma: on the one hand, spiritual access has become broader and more flexible, but on the other hand, commitment to the local church has weakened [24].

Things That Were Once Abnormal Are Now Normal

Changes in norms within Christian families today also include various things that were once considered inappropriate, but are now increasingly accepted as normal. First, mature marriage. Whereas in the past, marrying young was seen as a social and religious necessity, today many Christians choose to marry in their 30s, or not marry at all. This phenomenon is in line with the global trend of an increase in the average age of marriage in various countries, including Indonesia. According to data from the Central Statistics Agency (BPS), the average age of first marriage for women in Indonesia increased to 22.8 years in 2022, compared to 20.8 years in 2010 (BPS, 2022). A study by the Pew Research Centre (2019) also notes that Western Christians increasingly view marriage as a personal choice rather than an absolute obligation. This indicates a significant shift in values, where delaying marriage is no longer considered abnormal but rather part of the dynamics of modernity.

Secondly, cross-cultural and interfaith families, which were once considered taboo, are now increasingly common. Whereas marriages were once only accepted if they were within the same denomination or even the same tribe, now cross-cultural and even interfaith marriages are becoming more common. Although the church continues to assert its theological position critically, in reality, mixed marriages are increasing significantly. Data from the National Commission on Violence Against Women (Komnas Perempuan, 2021) shows an increase in the number of interfaith marriages registered in civil records, even though they are not valid according to certain church rules. An article from the BBC (2020) also reports that the younger generation increasingly prioritises love and shared life visions over traditional barriers. This phenomenon shows how Christian families are not immune to the trends of globalisation and cultural openness.

Thirdly, gender identity polarisation is also increasingly becoming a social reality. Although it still causes controversy in the context of the Christian faith, non-binary gender expressions or those that differ from traditional norms are increasingly present in public spaces. Some Christian families are also faced with the reality of having members with different gender identities, and are learning to accept them

as part of the family. A report from The Jakarta Post (2021) highlights the increased visibility of the LGBTQ+ community in Indonesia, especially in digital media, despite many social and legal challenges. Meanwhile, research by Yip and Page (2016) shows that many Christian families in the West have developed a pastoral approach based on love, although not all accept it theologically. This phenomenon shows a shift from stigma towards the normalisation of diverse gender identities.

Fourth, digital-based education for children has now become part of everyday life for Christian families. In the past, excessive use of gadgets was considered detrimental to children's morals and discipline. However, the COVID-19 pandemic has drastically changed this paradigm. Online schools, application-based learning, and even artificial intelligence (AI) tutors have become commonplace. UNESCO research (2021) shows that the pandemic has accelerated the transformation of digital education globally. In Indonesia, a survey conducted by Katadata Insight Centre (2021) found that 94% of parents support the use of technology in their children's education after the pandemic. This shows that children's access to technology is no longer considered abnormal, but rather normal in the context of modern education.

Fifth, children's independence from an early age is increasingly seen as normal. In the past, children were considered to need to be guided entirely by their parents until adulthood. However, now children, even as teenagers, have begun to learn to manage their time, choose their educational path, and even develop their careers. This phenomenon is in line with the emergence of Generation Z, who are more independent in using digital platforms for learning and working. A McKinsey report (2022) shows that young people are now able to create independent job opportunities through digital platforms and the creative economy. In fact, a UNICEF survey (2021) shows that many school-age children in Indonesia use technology to access non-formal educational opportunities. This situation, which may have once been viewed as 'against the norm' or 'unconventional,' is now seen as normal in contemporary Christian society.

Sixth, the childfree phenomenon has also become part of a new normalisation in Christian families in the modern and postmodern era. Whereas previously having children was considered a natural obligation and a blessing from God for families, now more and more Christian couples are consciously choosing not to have children [25]. This decision is often based on economic reasons, freedom, career focus, and concerns about the world, which is considered increasingly challenging. This choice would have been considered taboo or even seen as a rejection of God's mandate to 'be fruitful and multiply' (Genesis 1:28), but it is now understood as the autonomous right of couples to determine the direction of their lives. In a global context, research shows an increase in couples choosing to be childfree for rational and existential reasons, including among religious people [26]. In Indonesia, the discourse on childfree is also increasingly accepted in the public sphere, although it still provokes debate, especially regarding family and religious values (Kompas, 2021). This shows that Christian families are challenged to navigate life choices that are no longer uniform but are greatly influenced by current social and cultural dynamics.

These numerous examples show that Christian families do not exist in a vacuum. They are constantly influenced by social, economic, cultural and technological dynamics. As Giddens points out, families in the modern and postmodern eras are always experiencing 'reflexivity,' which is the process of adjusting to broader social structural changes [21]. In this context, Christian families face the challenge of holding fast to their faith values while navigating the new realities shaped by changing times. These changes present serious challenges for Christian families in educating their children in the faith. Whereas faith education used to be carried out in an authoritative manner, with parents teaching and children listening, this method is often no longer relevant. Postmodern children value dialogue, openness, and real-life testimonies more than mere instruction. Therefore, Christian families are required to rearrange their faith education strategies to remain relevant.

In addition, the church needs to be present as a companion to families in facing changing values. Pastoral support, family counselling, and community-based faith formation are essential to strengthening the resilience of Christian families. Digital spirituality, often seen as a threat, can actually be a great opportunity if used to enrich the experience of faith. Ultimately, the normalisation of things that were once abnormal is a sign that Christian families are living in a dynamic historical current. However, the Gospel values of love, faithfulness, and obedience remain an unchanging foundation amid changing times. The challenge is how Christian families can reinterpret their faith in a new context without losing its essence.

Restoring Christian Education as the First and Foremost Solution

In facing the challenges of the normalisation era, the main solution offered is to return Christian education to its biblical foundations, while adapting to contemporary socio-cultural dynamics. Christian education is not merely about transferring knowledge, but also about shaping character, faith, and spirituality that can withstand the currents of globalisation and digitalisation. Recontextualising faith means interpreting and applying Christian values in a way that is relevant to modern life without losing their biblical essence. The Bible teaches that faith must be manifested in daily life, as Paul advised the congregation in Rome: 'Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is' (Romans 12:2). In the context of Christian education, this verse emphasises the need for critical thinking so that students do not simply follow popular culture, but are able to discern and integrate Christian values in a pluralistic world.

According to Vanhoozer, recontextualising faith in Christian education requires a dialogical theological approach, in which the tradition of faith is not only passed down but also communicated anew using language, symbols and narratives that can be understood by the current generation [27]. Christian education in schools and churches needs to teach students to understand the Bible hermeneutically and applicatively, so that the message of the Gospel does not stop at dogma, but touches on their real struggles such as identity, relationships, technology, and work. In this way, faith remains relevant and practical, not merely cognitive knowledge. Furthermore, recontextualisation also means giving students space to engage with contemporary realities. For example, issues such as childfree, gender, and the environmental crisis cannot be ignored but must be viewed from a Christian perspective. As Smith and Knight say, contextual Christian education will shape students who are able to apply their faith authentically while remaining faithful to the gospel of Christ [28].

The era of normalisation requires Christians to live in the digital world. Social media, online worship applications, and other digital platforms have become part of everyday spirituality. However, the use of this technology needs to be directed so that it does not lead to spiritual consumerism, but rather deepens our relationship with God. Paul in 1 Corinthians 10:23 reminds us, 'Everything is permissible,' but not everything is beneficial. This principle emphasises that although technology can be used, not everything brings us closer to God. Christian education needs to guide students and congregations to build a healthy digital spirituality. This means that technology should be a means to deepen faith, not replace it. According to Campbell and Tsuria, digital spirituality should be understood as a practice of faith that utilises digital space to build community, reflection, and worship, while remaining aware of the potential for distraction and algorithmic manipulation [24].

Practical examples of healthy digital spirituality include: using digital Bible apps not only as tools, but as a medium for daily reflection; actively participating in online worship with a respectful attitude; and using social media to witness, not just for entertainment. Christian education in schools and families needs to teach spiritual digital literacy, namely the skills of sorting content, limiting destructive use, and prioritising genuine relationships with God and others. According to Sood and Shukla, the digitisation of religious education must prioritise a balance between easy access and spiritual depth [29]. In other words, healthy digital spirituality should not be trapped in online formalities, but should continue

to present the quality of a true relationship with God, as Jesus himself emphasised that true worshippers will worship in spirit and truth (John 4:24).

The Bible clearly places the family at the centre of faith education. Deuteronomy 6:6–7 emphasises: “These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.” True faith education begins at home, where parents are role models and the first teachers. In an era of normalisation, when schools, media, and culture exert a great deal of influence, families need to be strengthened once again as the primary basis for Christian education. According to Knight, the function of the family in faith education is not only to transmit teachings, but also to build a warm, dialogical, and participatory spiritual atmosphere [30]. Parents need to demonstrate faith in concrete actions, such as praying together, reading the Bible, and family ministry, so that children experience faith authentically, not just hear theory.

In addition, Christian families must become a ‘fortress’ capable of helping children face digital challenges, secularism, and moral relativism. Recent research by White confirms that families who actively integrate faith into their daily routines have a significant impact on shaping the faith resilience of the younger generation [31]. This means that parents need to perform a dual function: as teachers of faith and as mentors who accompany their children in reflecting on their faith in the modern world. Christian education in schools and churches must strengthen cooperation with families. Churches can provide parenting ministry, while Christian schools can integrate communication with parents in developing a faith-based curriculum. In this way, families can return to functioning as God intended, namely as the main centre of faith growth.

Restoring Christian education in the era of normalisation is not nostalgia for the past, but a creative effort to preserve the authenticity of the Gospel in a constantly changing world. Recontextualising faith helps Christian generations understand God's word in a relevant way; healthy digital spirituality directs the use of technology for God's glory; and strengthening the role of the family ensures that faith is passed on firmly from generation to generation. These three solutions are in line with biblical principles that emphasise the importance of life transformation, balance, and family responsibility in faith education.

Conclusion

This study shows that family dynamics can no longer be viewed solely within a traditional framework, but must be understood in the context of social change, digitalisation, and the challenges of modernity and postmodernity. The COVID-19 pandemic has been the strongest accelerator of shifting norms and behaviours within Christian families, where the home no longer functions solely as a place of residence, but also as a centre for worship, education, and economic activity. Things that were previously considered abnormal, such as online worship, faith-based learning through apps, intensive use of gadgets in family relationships, and shifting gender roles, are now considered normal and widely accepted. These changes indicate a process of value normalisation that is shaping a new identity in contemporary Christian family life. However, the consequence of this shift is a weakening of the family's role as the main centre of faith education, as spirituality tends to become more individualistic and dependent on digital media, thereby potentially reducing the intensity of shared faith experiences within the family.

Christian families in the modern era face challenges in the form of individualism, globalisation, and industrialisation, which weaken the emotional and spiritual bonds between family members. Meanwhile, in the postmodern era, challenges have increased with the emergence of value relativism, rejection of single authority, and the development of a more flexible and personal fluid spirituality. This phenomenon requires Christian families to not only survive, but also to rearrange their faith education

strategies in order to remain relevant. Thus, Christian families must become *ecclesia domestica* that do not lose their spiritual identity amid the changing times. Faith education cannot rely solely on church or school institutions, but must return to its roots in the home as the main centre for instilling Christian values.

This study also found that the normalisation of new values in Christian families encompasses various aspects, ranging from shifts in the age of marriage, an increase in inter-cultural and inter-faith marriages, changes in gender identity within the family, to the phenomenon of childfree families. All of these are challenges that demand theological and pastoral reflection. The Church and families are required to respond not with a defensive attitude, but with a pastoral approach based on love that can strengthen faith, while still providing space for dialogue with the dynamic social reality. Digital technology must also be seen as a new space for building family spirituality, not merely as a means of communication, but as a medium for enjoying authentic faith. In this regard, it is important to develop spiritual digital literacy so that the use of technology does not erode the quality of spiritual relationships within the family, but rather strengthens them.

Considering all the findings, it is clear that Christian family education in the new normal era is not a nostalgic attempt to return to old patterns, but rather a creative process of recontextualising faith. Faith education must be carried out in a digital context while remaining rooted in the word of God. Healthy digital spirituality needs to be cultivated so that Christian families can use media wisely to deepen their faith, not merely as a spiritual formality. In addition, families must be strengthened in their role as the main bastion of faith education, where fathers, mothers, and children work together in prayer and fellowship, Bible reading, and performing the main task of evangelism. In this way, Christian families will be able to navigate the changes of the times without losing the essence of true faith.

This study opens up opportunities for further research that is more applicable and contextual. Field research can be conducted to understand the real experiences of Christian families in facing the normalisation of new values, particularly in worship, faith education, and digital communication. In addition, further research is needed on the spiritual aspects of digital technology through Bible apps, online worship, and social media. Cross-cultural and cross-denominational studies are also important to identify similar patterns in a global context. Furthermore, an interdisciplinary approach between theology, family psychology, and digital sociology will enrich our understanding. Finally, research on the role of the church in accompanying families in the era of normalisation can provide a more relevant and contextual model of pastoral care.

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