

INTER-GENERATIONAL RETREAT PROGRAM AS A FORM OF COMPREHENSIVE CHRISTIAN RELIGIOUS EDUCATION

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Submitted: 12/05/2026

Revised: 13/07/2026

Accepted: 22/07/2026

Published: 27/07/2026

Abstract

This research aims to analyze and develop the concept of intergenerational retreat programs as a form of comprehensive Christian Religious Education (PAK), as well as explain its contribution to the formation of spirituality and intergenerational relations in church life. This research uses a qualitative method with a *library research* approach that is a *conceptual paper*. Data was obtained from various sources of scientific literature in the form of books, national and international journal articles, and other academic references published in the 2014–2024 range. The literature was obtained through searches on Google Scholar databases, ResearchGate, Directory of Open Access Journals (DOAJ), and BASE, with a focus on Christian religious education practices and intergenerational retreats in the context of churches in Indonesia. Data analysis was carried out using *content analysis* techniques through the stages of data reduction, theme categorization, and conceptual synthesis. The results of the study show that intergenerational retreats are a comprehensive model of Christian religious education because they integrate cognitive, affective, and psychomotor aspects in one faith learning experience. In addition, this model is able to strengthen spirituality, build intergenerational relationships, and overcome the tendency of age segregation in church service. Thus, intergenerational retreats can be a strategic alternative for churches in Indonesia in developing inclusive, participatory, and sustainable Christian religious education.

Keywords

Categorial, Christian, Education, Intergeneration, Retreat.



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INTRODUCTION

Lifelong learning (*lifelong learning*) is a fundamental need for human beings as sentient beings and continues to develop throughout their lives (Tawarniate et al., 2025). In Indonesia, this concept also has a strong legal basis through Law No. 20 of 2003 concerning the National Education System, in particular Article 4 paragraph (3) (Secretary of State of the Republic of Indonesia, 2003), which states that *Education is organized as a process of cultivating and empowering students that lasts throughout life*. The provision emphasizes that the learning process is not limited to the formal education level, but takes place in a sustainable manner through formal, non-formal, and informal education to support the development of individual potential throughout life. In this context, religious education plays a strategic role because it serves to prepare individuals to become members of society who understand and practice the values of their religious teachings (Simatupang et al., 2020; Napitupulu et al., 2021). Christian education carried out in the church in a non-formal manner becomes very relevant, considering that the church is called to equip its members into a generation that puts forward souls who are in harmony with Christ's desire to save the people (Purwoto, 2021). However, over time, there has been a categorical division in Christian religious education based on age groups and genders, which has led to generational segregation in the church (Firdaus et al., 2021).

The phenomenon of age segregation has become a global reality faced by most churches today, including in Indonesia (Banarto, 2024). The Church that was supposed to be the "unity of the Body of Christ" is now divided by age group, so that each member of the Body no longer knows the other members of the Body (Kusumastuti, 2023). Categorical divisions based on age and gender make the focus of ministry fragmented, where adults focus on their own ministry and are no longer together with the younger generation, and vice versa (Wahyuni, 2023). This breaks intergenerational communication, so there are many misunderstandings due to not understanding the needs of each generation. An adaptive church is one that is able to see the strengths of each generation and use them to cover up the shortcomings of other generations (Vanderwell, 2008). James White (1988) also emphasized that intergenerational Christian religious education is needed because of the separation that occurs in religious institutions due to social analysis of the family and institutions (Perrine & Arp, 1993; J. F. White, 2009; J. W. White, 1988).

The intergenerational retreat program is one of the concrete containers for comprehensive Christian religious education in Indonesia (Leander, 2019). An intergenerational retreat is an activity of retreat from the routine of daily life that involves participants from different generations to jointly

carry out spiritual activities, learning, and fellowship within a certain period of time (Ibrahim, 2025). In Indonesia, the implementation of intergenerational retreats began to be developed by various theological institutions and churches. The Marturia Christian College (STAK) Yogyakarta, for example, has held a retreat in 2024 at the Klaten Nursing Home Retreat House with the theme "Me and All My Journeys" which was attended by all academics from the 2021-2023 batch using a contemplative retreat approach without music and gadget collection (beritabernas.com, May 24, 2024). This kind of retreat model shows that theological institutions in Indonesia are beginning to realize the importance of spiritual experiences involving intergenerational interactions. In addition, the retreat activity carried out by Duta Wacana Christian University at the Klaten Semedi Nursing Home also showed that the presence of various generations actually makes everyone play their role well, where the older generation provides a depth of spiritual experience, the younger generation provides energy and creativity, while the middle generation acts as a connecting bridge. Data from the webinar "Intergenerational Congregation Development" organized by BPMSW GKI SW Central Java on February 4, 2022, showed that 202 participants from 31 GKI churches and 6 BPMK expressed high interest in the development of intergenerational service models (gkiswjateng.org, February 7, 2022). This indicates that intergenerational retreats have great potential as an effective form of Christian religious education in the Indonesian context.

The intergenerational approach is very important in strengthening the values of Christian religious education in Indonesia, considering several strategic facts. First, from a demographic perspective, Indonesia experiences a demographic bonus where 65.5% of the population is aged 15-64 years (Statistics, 2023; Central Statistics Agency, 2023), but churches face the challenge of losing young people. According to a survey cited by Handi Irawan and Cemara A. Putra (2020), there is a tendency that "the church is no longer attractive to young people" due to the unanswered generation gap (Irawan & Putra, 2020). Second, the research of Holly Catterton Allen and Christine Lawton Ross (2012; revised edition 2023) shows that intergenerational Christian education has a significant impact on faith formation because each generation complements the other in the spiritual journey (Allen & Ross, 2012; Kusumastuti, 2023). In the second edition of the book *Intergenerational Christian Formation* (2023), Allen, Ross, and Cory L. Seibel add new empirical research findings as well as intergenerational spirituality practices, including the reality of Generation Z, that show that the context of cross-generational learning is actually more effective in faith formation than the categorical model (REC, 2021). Third, the theological perspective asserts that the church, as the

Family of God (Galatians 6:10) and the Body of Christ (1 Corinthians 12:12-27), is inherently intergenerational, where there is no age-based separation in the primitive faith community. Fourth, data from the Generations of Faith Project developed by John Roberto (2006) involving more than 1,000 parishes shows that participation in intergenerational learning increases engagement in church life, including Sunday worship, church events, and ministry, as well as accommodates adults' "hunger" to learn more deeply about their faith (Roberto, 2006; Roberto, 2014). Fifth, the post-COVID-19 pandemic context has changed the pattern of church fellowship in Indonesia, where an educational model is needed that is able to rebuild fragmented togetherness during the isolation period, and intergenerational retreats offer an intensive space to renew intergenerational relationships.

The contribution of intergenerational retreat programs to the formation of spirituality and intergenerational relations in Christian religious education can be measured from several dimensions. First, in the dimension of spirituality, contemplative retreat activities are able to shape the character of the preacher and the depth of the faith of the participants. Research on the impact of spiritual retreats and Catechism Spirituality courses at STAKat Negeri Pontianak (2023) showed that 83.1% of respondents stated that spiritual retreat activities were very beneficial for the formation of students as prospective catechists and religious teachers, especially in terms of building relationships with God and others, as well as fostering the spirit of service (JPAK, Vol. 23 No. 2 October 2023, pp. 273-285). Second, in the dimension of intergenerational relations, the retreat model provides an opportunity for each generation to learn from the other in an intimate and intensive scope. Lindawati Chong's (2023) research, published in SOLA GRATIA: Journal of Biblical Theology and Practice, shows that the development of spirituality through the sharing of experiences within intergenerational communities has a significant role in human growth, where one can learn from the stories of both older and younger generations. Third, in the community dimension, intergenerational retreats build a "safe space" for each generation to tell stories, share struggles, and pray for each other that is not possible in a separate categorical service model. Fourth, intergenerational retreats also make a practical contribution to shaping a more holistic understanding of the Body of Christ, where the younger generation learns perseverance and faithfulness from the older generation, while the older generation gains new enthusiasm and fresh perspectives from the younger generation. Fifth, the retreat also serves as a "catalyst" for a paradigm shift from multigenerational (just gathering in one room) to intergenerational (interacting, learning,

and growing together), which is the foundation for a vibrant and relevant church.

In a theoretical framework, this research is based on primary theories from current sources (the last 10 years). The main theory used is the theory of Intergenerational Christian Education developed by Holly Catterton Allen, Christine Lawton Ross, and Cory L. Seibel in the book *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community, and Worship* (second edition, IVP Academic, 2023). Allen and colleagues explain that effective Christian formation occurs when entire generations of the church are brought together in ministry, community, and worship. They offer a complete framework for intentional intergenerational Christian formation, ranging from theoretical foundations (learning and spiritual formation are better achieved through intergenerational contexts), biblical-theological foundations, to concrete practical guidance for intergenerational worship, learning, community, and ministry. The second theory comes from John Roberto in *Lifelong Faith Formation for All Generations* (Lifelong Faith Associates, 2008; as well as principles developed until 2014), which puts forward the five components of church life as indicators of intergenerational faith growth: caring, celebrating, learning, praying, and serving. Roberto emphasized that intergenerational education creates a warm, trusting, accepting, and caring learning environment that is conducive to all ages. The third theory is taken from Tabita Kartika Christiani in "Intergenerational Christian Education" contained in the book *Intergenerational Church Development* edited by Wisnu Sapto Nugroha (Christiani, 2022). Christiani developed an intergenerational model of Christian education that is relevant to the context of the church in Indonesia by emphasizing the need for a paradigm shift from categorical ministry to ministry that unites all generations. The fourth theory is sourced from the same book, namely Mungki Aditya Sasmita's article on "Intergenerational Church: Bringing the Distant, Gluing the Close," which offers a sociological analysis of how intergenerational churches can bridge social and generational gaps in a pluralistic society like Indonesia. These four theories form a strong theoretical foundation for research on intergenerational retreat programs as a form of holistic Christian religious education.

Several previous studies have discussed themes related to the variables of this study. The following are five previous research results in the last five years: First, Cristy Kirana Kusumastuti's research (Kusumastuti, 2023). The results of the study show that intergenerational culture already exists at GKI Pondok Indah, but it is not built with a clear intergenerational paradigm. Kusumastuti found that activities such as Family Month are still dominated by the age-categorizing service

paradigm, so that they have not been able to accommodate all age groups optimally. This research proposes intergenerational Christian education in specific moments with a head-heart-hand approach in three domains: ministry, community, and worship.

Second, Lindawati Chong's research (Chong, 2023). The results of the study show that sharing intergenerational faith experiences has a significant role in human growth because one can learn from the stories of both older and younger generations. Chong said that the practice of cross-generational storytelling is an effective medium to transmit the values of faith and build a depth of relationships within the church community.

Third, Kukuh Purwidhianto's research (Purwidhianto, 2022). The results of the study concluded that intergenerational worship must be well prepared and based on biblical-theological values, as well as prioritizing collectivity over individuality. Purwidhianto found that worship that actively involves all generations is able to increase motivation to worship and strengthen the collective identity of the congregation in the midst of individualistic cultural currents.

Fourth, Pascaline Dwi Aprilia's research (April, 2023). The results of the study show that intergenerational Christian education is not only about educating every age and generation, but also about how each individual has a friendly relationship that is forged with others. Aprilia proposes an educational model that integrates relational aspects as a core component of cross-generational learning.

Fifth, Merensiana Hale's research, which found that effective intergenerational Christian education patterns include shared experiences, parallel learning, interactive sharing, and contributive occasions. This research also proposes a strategy for the implementation of intergenerational education at two levels: the leadership level and the congregation level (Hale, 2021).

Based on the five previous studies, several research gaps can be identified that provide space for this research. First, Kusumastuti (2023) focuses on the application of Allen and Ross' theory in one particular church (GKI Pondok Indah) with a focus on general Christian education, but has not specifically examined the form of intergenerational retreat as a structured program. This research fills the gap with a special focus on intergenerational retreat programs as a form of comprehensive Christian religious education. Second, Chong (2023) emphasizes the aspect of story sharing in intergenerational communities, but does not associate it with the context of retreats that provide intensive and structured experiences. This research is further developed by examining how

intergenerational retreats provide the optimal space for sharing spiritual experiences across generations. Third, Purwidhianto (2022) focuses on the dimension of intergenerational worship, while this study expands its scope on all aspects of Christian religious education (learning, fellowship, service, and worship) in the context of retreat. Fourth, Aprilia (2023) emphasizes the relational aspect in intergenerational education, but has not explicitly discussed retreats as a medium for forming these relationships. This study specifically examines how intergenerational retreats are a catalyst for the formation of intergenerational relationships. Fifth, Hale (2021) focuses on the restoration of church life in general, while this study focuses on the Indonesian context with specific variables of intergenerational retreats. The novelty of this research lies in: (1) a specific focus on intergenerational retreat programs that have never been studied in depth in the context of Indonesian Christian religious education; (2) the integration between the retreat approach (contemplative, intensive) and intergenerational education; (3) the development of a comprehensive Christian education model that combines cognitive, affective, and psychomotor aspects in one intergenerational retreat forum; and (4) empirical contributions to the practice of Christian religious education in Indonesia that are experiencing the challenge of generational segregation.

Based on the description above, the purpose of this study is to analyze, describe, and develop an intergenerational retreat program model as a comprehensive form of Christian religious education in Indonesia, by examining the implementation of retreats involving various generations, evaluating their contribution to the formation of spirituality and intergenerational relations, and formulating practical recommendations for churches in Indonesia in implementing similar programs.

The significance of this research can be seen from two sides. On the theoretical side, this research contributes to the development of intergenerational Christian religious education theory in Indonesia by integrating the concept of spirituality retreat with the principles of cross-generational education. This research also enriches the academic treasures of practical theology and Christian religious education on models of faith formation that involve all generations of the church in a participatory manner. In addition, this research is a reference for future researchers who are interested in the field of intergenerational Christian education and retreat spirituality in the context of the Indonesian church. On the pragmatic side, this study provides practical recommendations that are applicable to churches in Indonesia in designing and implementing effective intergenerational retreat programs. For Christian educators, the results of this research are a guide

in developing curricula and learning methods that are able to bridge the generational gap. For theological institutions, this research provides a foundation for the development of student spiritual development programs that involve cross-generational interactions. For church ministry practitioners, this research offers an alternative model for rebuilding the integrity of faith communities that are fragmented due to a categorical approach, so that the church can become a space for spiritual growth for entire generations in accordance with the vision of the whole Body of Christ.

METHOD

This research is qualitative research with a Library Research approach, which is a conceptual paper. This type of research was chosen because it aims to develop a concept and theoretical framework regarding intergenerational retreat programs as a form of comprehensive Christian religious education through an in-depth analysis of relevant scientific literature. As a conceptual paper, this research does not collect field data directly but develops theoretical arguments based on academic discourses that have been systematically built.

The researcher explains the concept of "Intergenerational Retreat Program as a Form of Comprehensive Christian Religious Education" by examining various scientific references related to the practice of Christian religious education, the psychology of cross-generational development, and intergenerational discipleship strategies in the context of the church. The focus of this research is on the development of conceptual and theoretical understandings that can be operationalized in the practice of Christian religious education, especially in Indonesia.

This research data is in the form of secondary data consisting of scientific literature in the form of journal articles, textbooks, and other academic references that discuss Christian religious education, spiritual retreats, and intergenerational discipleship. The source of data for this research was obtained from several academic databases, including Google Scholar, ResearchGate, Directory of Open Access Journals (DOAJ), and base-search.net.

To be more objective, the researcher applied the following literature selection criteria:

1. Publication year range: 2014--2024 (last 10 years) to ensure relevance and timeliness of references;
2. Language: articles in Indonesian and English;
3. Type of journal: accredited national scientific journal (SINTA at least S3) and reputable international journal indexed by Scopus or Web of Science;

4. Thematic focus: literature that discusses Christian religious education, spiritual retreats, intergenerational discipleship, and faith-based character-building practices;
5. Search keywords: "Christian education," "intergenerational retreat," "intergenerational discipleship," "holistic religious education," "spiritual formation," "cross-generational discipleship," "spiritual retreat," and "comprehensive Christian religious education."

The data collection technique is carried out through several systematic stages. First, the researcher conducted an electronic search (e-searching) on an academic database using a combination of predetermined keywords. Second, the researcher conducted an initial selection based on titles and abstracts to determine the relevance of the literature to the focus of the research. Third, literature that passed the initial selection was read in full (full-text reading) to evaluate the depth and quality of its content. Fourth, researchers snowballed by identifying important references cited by the main literature to find additional relevant sources.

Data analysis was carried out using qualitative content analysis techniques. The researcher analyzed the literature data in the following stages: (1) data reduction, namely sorting and selecting important information related to the concept of intergenerational retreat and Christian religious education; (2) data presentation, i.e., grouping literature findings into thematic categories based on similarities and differences in substance; (3) drawing conclusions, which is synthesizing various findings to build coherent theoretical arguments.

Furthermore, the researcher juxtaposed the results of the analysis with relevant theories and discourses, including Christian Religious Education theory, discipleship theory, and spiritual formation theory. Furthermore, the researcher also juxtaposes with several related studies that have been conducted by previous scholars to strengthen the validity of the argumentation and place the developed concepts in the context of broader academic discourse.

FINDINGS AND DISCUSSION

Findings

Literature Identification and Selection Process

The literature identification and selection process in this study follows the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol to ensure transparency and reproducibility of research results. Here are the details of the literature search and selection process:

Database and Search Resources

This research accesses several major academic databases to obtain relevant literature, namely:

1. Google Scholar (<https://scholar.google.com>) the most complete academic database with multidisciplinary coverage;
2. ResearchGate (<https://researchgate.net>) is an academic social network for accessing research articles;
3. Directory of Open Access Journals DOAJ (<https://doaj.org>), a curated directory of open access journals;
4. BASE Bielefeld Academic Search Engine (<https://base-search.net>) is an academic search engine with a focus on open-access documents.

Search Keywords

Search keywords are designed using a combination of terms in English and Indonesian. Keywords in English include: "Christian education," "intergenerational retreat," "intergenerational discipleship," "holistic religious education," "spiritual formation," "intergenerational ministry," "intergenerational church," "faith formation across generations," "retreat program," and "whole-person Christian education." Keywords in Indonesian include: "Christian religious education," "intergenerational retreat," "cross-generational discipleship," "spiritual retreat," "comprehensive Christian religious education," "spiritual character building," and "intergenerational ministry." Keyword combinations use Boolean operators (AND, OR) to maximize search sensitivity.

Inclusion Criteria and Publication Range

This study applied strict inclusion criteria to ensure the quality and relevance of the literature. The inclusion criteria include: (1) literature published in the last 10 years, i.e. 2014 to 2024; (2) literature in Indonesian and English; (3) articles of national scientific journals that are accredited at least SINTA S3 and international journals that are indexed by Scopus or Web of Science; (4) relevant textbooks and academic references; and (5) literature that directly or significantly discusses Christian religious education, spiritual retreats, intergenerational discipleship, and the formation of spiritual character.

Categorization of Themes of Literature Findings

Based on the selection results, 45 pieces of literature that met the inclusion criteria were obtained. From the 45 literatures, the researcher conducted a qualitative content analysis and

grouped them into five main themes that became the basis for the development of the concept of intergenerational retreat as a comprehensive form of Christian religious education. Table 1 presents a summary of the categorization of the themes of the literature findings:

Table 1. Categorization of Themes of Literature Findings

No	Theme	Number of Literature	Percentage	Primary Source
1.	Theology of Christian Religious Education	12	26,7	(Pazmino, 2014); White (2018); Yount (2016)
2.	Generational Theory and Intergenerational Communication	10	22,2	Menconi (2008); Mabry (2013); Maria (2019)
3.	Intergenerational Education Model	11	24,4	Allen (2018); Kump (2010); Ross (2012)
4.	Retreat Practices in a Religious Context	7	15,6	Calhoun (2015); Barton (2016)
5.	Implementation of Intergenerational Retreat	5	11,1	White (IGRE); Christiani (2022)

Source: Results of researcher analysis, 2024

Intergenerational Retreat Program as a Comprehensive Form of PAK

Based on an analysis of 45 classified literature, the researchers compiled a table of findings that illustrates the relationship between the intergenerational retreat dimension and the values of Christian education as a whole. The following Table 2 presents the findings:

Table 2. Intergenerational Retreat Program as a Form of Comprehensive Christian Religious Education

Dimensions of Intergenerational Retreat	The Comprehensive Value of Christian Religious Education	Description
Family Group Meeting	Education in the context of family communities	The retreat brings together families of all generations for fellowship, recreation, worship, and religious education in an informal, family-friendly setting. This approach aligns with the Christian Religious Education (PAK) values, which view the family as the fundamental unit of faith formation.
Intergenerational Weekly Class	Continuous and systematic education	The intergenerational class program, which is held regularly (once a week), provides continuous religious education with a curriculum adapted for

Workshop or Thematic Event		Experiential learning		intergenerational learning. This model ensures continuity and depth of faith education.
Intergenerational (Worship Service)		Worship	Liturgical and spiritual education	Intergenerational workshops with a focus on a specific theme, issue, or project allow each generation to learn through hands-on experience. This approach is in accordance with PAK principles, which emphasize active faith experiences, not just the transfer of knowledge.
Worship-Education Program		Integrative education of faith and practice		Worship that involves all generations actively fosters liturgical and spiritual awareness. Each generation shares a role in worship, creating a profound shared experience of worshiping God.
Intergenerational Camp/Retreat (All-Congregation Camp)		Holistic education in a natural context		This model combines elements of education and worship into one program, facilitating a variety of intergenerational growth experiences in a relatively short time. This approach reflects a comprehensive Christian Education (PAK) that integrates cognitive, affective, and psychomotor skills.
				Intergenerational retreats or camps, featuring outdoor activities, foster interpersonal growth through sharing, worship, music, art, and communal meals. The retreat's natural environment supports holistic spiritual character development.

Source: Results of the researcher's analysis based on the IGRE framework, James White (2018), 2024

Discussion

The Theology of Christian Education as a Foundation

The literature findings in Theme 1 underline that comprehensive Christian religious education (PAK) is based on the theological understanding that human beings are created as a whole person, consisting of cognitive, affective, and psychomotor aspects, and that each of these aspects needs to be shaped by the truth of Christ. As expressed by Pazmino (2014), an effective PAK must pay attention to all dimensions of human personality, not just the intellectual aspect. This is in line with White's (2018) thinking that Christian religious education must be comprehensive, involve the entire faith community, and last a lifetime (Pazmiño, 2019; Pazmino, 2014).

In the context of intergenerational retreats, this theological foundation becomes relevant because retreats, as a form of non-formal education, allow for the formation of a comprehensive faith through direct experience. Retreat is not just a religious transfer of information, but a spiritual practice that involves all aspects of the participant's humanity, thoughts, feelings, and actions, in an integrated communal experience.

In addition, the results of Estep's research show that Christian religious education, centered on the formation of students (*discipleship*), is inseparable from the ongoing process of spiritual transformation in a community of faith (Estep, 2012). Education is not only directed at doctrinal mastery, but also at the formation of character that is reflected in daily life. These findings are reinforced by Anthony, explaining that 21st-century Christian education needs to integrate cognitive learning, spiritual experiences, and social engagement so that students are able to live the faith contextually (Estep et al., 2018). Thus, the theological foundation of the intergenerational retreat rests not only on the concept of human beings as a whole person, but also on the process of discipleship that involves the transformation of individuals as well as communities.

Generational Characteristics and Their Implications for Intergenerational Education

The findings in Theme 2 confirm that each generation has unique characteristics that are influenced by the historical, social, and technological context of its upbringing. Based on an analysis of the literature on Boomers, Generation X, Millennials/Z, and Generation Alpha, it can be identified that these differences in characteristics affect the way each generation communicates, learns, and expresses their faith.

The Boomer generation, known as the idealistic generation with a spiritually eclectic style of faith, needs a contemplative approach in small groups that allows them to lead and realize the Divine presence. Generation X, with its independent character and cynical attitude towards institutions, is more responsive to one-on-one spiritual guidance and non-directive approaches. Millennials/Z, who grow up with technology and are collaboration-oriented, need an open, honest, and technology-based approach. Meanwhile, the Alpha Generation, as a digital native generation, requires a visual and interactive approach through technology.

The implication of this difference in generational characteristics is that effective Christian religious education can no longer be carried out in a monolithic or age-segmented manner. Instead, an educational approach is needed that bridges generational differences and creates a space where each generation can learn from the other and grow together in faith.

The findings are also in line with Twenge's research, which explains that the development of digital technology has changed communication patterns, identity formation, and the way the younger generation acquires knowledge (Twenge, 2017). These changes require religious institutions to develop educational strategies that are more dialogical and adaptive to the times. In line with that, Bengtson found that the success of the inheritance of faith in the family and church is greatly influenced by the quality of intergenerational relationships, compared to the mere delivery of teaching materials (Bengtson, 2013). Therefore, intergenerational education is a strategic means to build complementary faith communication in the midst of the diversity of characters of each generation.

Intergenerational Education Models in Faith Communities

The findings in Theme 3 show that intergenerational education is not a new concept in religious practice, but rather a renewal of communal practices that have long existed in the Christian tradition. As stated by Allen (2018), the transformation process towards intergenerational fellowship requires five movements: awareness, understanding, evaluation, experimentation, and commitment (Allen, 2018). These five movements reflect that the change towards intergenerational education is a systematic process and requires the collective awareness of all members of the congregation.

The intergenerational educational models identified in the literature, ranging from weekly classes, thematic workshops, worship services, worship-education programs, to camps/retreats, demonstrate a diversity of approaches that can be tailored to the context and needs of each faith community. The diversity of these models indicates that there is no one universal approach; Instead, each church needs to develop a model that best suits the demographic and cultural characteristics of its congregation.

Harkness' research shows that church communities that consistently develop cross-age learning have higher rates of congregation engagement than churches that implement separate ministries by age group (Harkness, 2012). Similar results were put forward by Ross, who emphasized that intergenerational interactions create a space for sharing faith experiences so that there is a natural transfer of values, exemplary, and spiritual support (Ross, 2018). The findings show that intergenerational education not only increases learning effectiveness but also strengthens social cohesion within church communities.

Retreat as a Spiritual Practice in the Formation of Faith

The findings in Theme 4 confirm that retreats have a significant place in the tradition of Christian spiritual practice. Retreats are understood not only as a withdrawal from daily routines, but as a practice of spiritual discipline that allows individuals and communities to encounter God in depth. As explained by (Calhoun, 2015) and (Barton, 2016)VB, retreat as a spiritual practice has been shown to be effective in shaping character, deepening understanding of faith, and strengthening Christian commitment.

In the context of Christian religious education, retreats offer a unique approach due to their intensive, immersive, and communal nature. In contrast to formal Christian religious education that lasts for a long period of time with low intensity, retreats provide a concentrated educational experience in a short period of time but with a profound impact. It is this characteristic that makes retreats a potential medium of Christian religious education, especially when designed with an intergenerational approach.

The effectiveness of retreats as a medium of faith formation is also supported by Foster's research, which places retreats as part of a spiritual discipline that is able to deepen human relationships with God through the practice of silence, reflection, and prayer (Foster, 2018). Furthermore, Willard explained that the formation of Christian character occurs through spiritual practice that is carried out consciously in a faith community (Willard, 2014). Thus, retreats are not just ceremonial activities, but a pedagogical process that combines spiritual experiences, theological reflection, and social interaction so that they can produce more profound behavioral changes.

Synthesis: Intergenerational Retreat as a Comprehensive PAK

Based on the discussion of the five themes above, a concept of intergenerational retreat as a form of comprehensive Christian religious education can be synthesized. This concept integrates six basic paradigms developed by James White in the framework of Intergenerational Religious Education (IGRE), namely: (1) Congregational Family Gatherings, (2) Intergenerational Weekly Classes, (3) Thematic Workshops or Events, (4) Intergenerational Worship, (5) Worship-Education Programs, and (6) All-Congregation Camp/Retreat.

Intergenerational retreats as a comprehensive PAK have several distinctive characteristics. First, the retreat is inclusive, welcoming every member of the congregation from different generations without age discrimination. Second, this retreat is participatory, actively involving each

participant in the learning and worship process. Third, this retreat is relational, building authentic and mutually constructive intergenerational relationships. Fourth, the retreat is transformative, aiming to shape the character of Christ in each participant. Fifth, this retreat is sustainable, held periodically to maintain the momentum of the church's faith growth.

In the context of the church in Indonesia, the concept of an intergenerational retreat is particularly relevant given the challenges faced by Christian congregations, such as disconnected intergenerational communication, increased individualism, and age-based segmentation of ministry. Through intergenerational retreats, the church can create a sacred space in which each generation can meet, share, and grow together in faith, thus realizing a truly comprehensive Christian religious education, not only comprehensive in the personality dimension (cognitive, affective, psychomotor), but also comprehensive in community outreach (covering all generations).

The synthesis also draws empirical support from King's research showing that community-based learning has a positive influence on spiritual development, ministry engagement, and the formation of faith identity of participants from different age groups (King, 2017). Powell, Mulder, and Griffin's research also revealed that church communities that are able to build intergenerational relationships in a sustainable manner have a greater chance of maintaining the faith commitment of younger generations than churches that implement fragmented ministry (Powell et al., 2016). Therefore, intergenerational retreats can be seen as a form of implementation of Christian religious education that is not only theologically relevant but also supported by various empirical research results on the effectiveness of community-based learning across generations.

CONCLUSION

This categorical division of services ultimately has a negative impact on the church, such as the ministry dominated by a certain generation, and even the lack of cooperation between generations due to the lack of openness to each other. IGRE (*Intergenerational Religious Education*), which is an Intergenerational Christian religious education that brings together one generation with another based on six paradigms, namely: Family Group, Weekly Class, Workshop or Event, Worship Service, Worship-Education Program, and All-Congregation Camp, so that there is a constructive relationship in the service. Looking at the six paradigms, there is an activity called Retreat, which is the process of resigning from every habit carried out in daily life and focusing on spiritual contemplation. The retreat held here is carried out in an intergenerational manner so that

it brings together each generation with moral and spiritual learning, with a variety of curricula that are prepared based on the needs of each generation.

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