



## A Faith-Innovation-Service Model for Christian Educational Entrepreneurship in Indonesia

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### ABSTRACT

This study examines the integration of entrepreneurship in Christian education as a response to globalization, digital transformation, and changing socio-economic demands. While previous studies have often treated entrepreneurship as a secular approach and Christian education as a theological enterprise, this study seeks to bridge this gap through an integrative framework relevant to the Indonesian context. Using a qualitative approach through a critical integrative literature review, this study analyzes scholarly literature through thematic analysis to identify patterns of entrepreneurial practices in Christian education and synthesize a conceptual framework. The findings reveal five major entrepreneurial practices in Christian education: faith-based curriculum innovation, visionary leadership, diversified funding strategies, community empowerment, and digital technology integration. This study contributes to the discourse on faith-based edupreneurship by offering an integrative model that connects theological values, educational innovation, and social mission.

## INTRODUCTION

Christian education in the era of globalization faces increasingly complex challenges, including rapid digital transformation, shifting economic demands, and growing expectations for educational relevance in contemporary society. Christian educational institutions no longer function merely as spaces for theological knowledge transmission, but also as contexts for character formation, creativity, and the development of adaptive life skills.

In this context, innovation has become a critical necessity. One relevant approach is *educational entrepreneurship (edupreneurship)*, which emphasizes creativity, opportunity recognition, risk-taking, and the capacity to generate value-driven solutions for educational challenges. Educational entrepreneurship should not be understood solely in economic terms, but also as a transformative approach to rethinking educational practice and institutional development.

Within Christian education, however, entrepreneurship cannot be separated from faith-based values and a calling to service. Christian education seeks not only intellectual competence but also the formation of Christian character, moral integrity, and commitment to service. For this reason, integrating entrepreneurship with faith-based principles is essential to ensure that innovation remains grounded in theological commitments rather than driven merely by managerial or economic concerns.

In Indonesia's socially, culturally, and religiously diverse context, this challenge becomes even more significant. Christian education requires contextual and innovative approaches that respond to contemporary realities while remaining faithful to its mission. Although entrepreneurial practices have begun to emerge within Christian educational settings, their integration remains fragmented and lacks a systematic conceptual framework. This study addresses that gap by examining Christian educational entrepreneurship through an integrative perspective grounded in faith, innovation, and service.

Despite growing scholarship on entrepreneurship in education as a strategy for innovation and institutional sustainability, and separate studies on Christian education from theological and character formation perspectives, these two fields have largely developed in parallel rather than in an integrated manner. Research that systematically connects entrepreneurship with Christian education remains limited, particularly in the Indonesian context, which is shaped by distinctive social, cultural, and religious dynamics.

Moreover, few studies have proposed a conceptual model that integrates *faith, innovation, and service* within a Christian educational entrepreneurship framework. This gap highlights the need for a contextual and integrative approach capable of contributing to the development of Christian education that responds meaningfully to contemporary challenges.

Accordingly, this study addresses three central questions:

1. How are entrepreneurial practices manifested in Christian educational institutions?
2. What implications do these practices have for Christian Religious Education?
3. What conceptual model of Christian educational entrepreneurship is relevant to the Indonesian context?

Based on these questions, this study aims to analyze entrepreneurial practices in Christian education, examine their implications for Christian Religious Education, and develop a contextual conceptual model of Christian educational entrepreneurship grounded in faith, innovation, and service.

This study contributes both theoretically and practically to the development of Christian education scholarship. Theoretically, it extends the discourse on faith-based edupreneurship by integrating entrepreneurship, innovation, and Christian educational values within a unified conceptual framework. Practically, it offers insights for Christian educational institutions, Christian Religious Education teachers, and educational

leaders in developing faith-informed innovation and sustainable educational strategies.

The novelty of this study lies in the proposed *Faith-Innovation-Service Model*, which integrates three core dimensions: faith-based values, innovation-driven practices, and service-oriented mission within the Indonesian educational context. Unlike approaches that emphasize efficiency or creativity alone, this model positions character formation and service as central to Christian educational entrepreneurship, offering a contextual and transformative framework for Christian Religious Education.

## **METHODS**

### ***Research Approach***

This study employs a qualitative approach using a critical integrative literature review method, which seeks to analyze, evaluate, and synthesize theoretical and empirical studies critically in order to develop a new conceptual framework (Torraco, 2005; Snyder, 2019). This approach was selected because it aligns with the purpose of the study, namely, to develop the Faith-Innovation-Service Model as a contextual conceptual framework for Christian educational entrepreneurship in Indonesia.

Unlike conventional literature reviews that primarily summarize prior studies, the critical integrative review enables the development of theoretical synthesis and conceptual advancement, making it appropriate for studies aimed at generating new models and addressing gaps in existing scholarship.

### ***Data Sources and Collection***

The data for this study were drawn from secondary literature, including peer-reviewed journal articles, academic books, and reports from reputable institutions, retrieved through scholarly databases such as Google Scholar, Scopus-indexed journals, Springer, and Taylor & Francis.

The literature was selected based on the following inclusion criteria:

1. Relevance to educational entrepreneurship, Christian education, and innovation.
2. Publication primarily within the last 10-15 years (Snyder, 2019).
3. Academic credibility through peer review or publication by reputable academic publishers.

Academic credibility through peer review or publication by reputable academic publishers. Sources that lacked relevance, academic rigor, or direct contribution to the research focus were excluded from the review.

### ***Data Analysis***

The data were analyzed using thematic analysis following Braun and Clarke's (2006) framework through three stages:

- a. First, theme identification and categorization.

The literature was organized into major themes, including entrepreneurship, educational innovation, faith integration, and service.

- b. Second, thematic synthesis.

Findings across sources were critically analyzed to identify recurring patterns, conceptual relationships, and research gaps (Torraco, 2005).

- c. Third, conceptual framework development. Based on the synthesis, the Faith-Innovation-Service Model was formulated as the study's conceptual contribution.

This analytical process enabled the study not only to interpret existing scholarship but also to generate an integrative framework relevant to Christian Religious Education in Indonesia.

## **RESULTS AND DISCUSSION**

### ***Theoretical Framework***

The development of entrepreneurship in education (edupreneurship) has emerged as a response to global social, economic, and technological changes that require educational institutions to become more adaptive and innovative. In this context, entrepreneurship is no longer understood merely as an economic activity, but as a pedagogical approach that cultivates creativity, problem-solving skills, and risk-taking capacity (Ratten, 2020; OECD, 2021). Rooted in Schumpeter's (1934) view of innovation as a driver of change, educational entrepreneurship can be understood as an effort to create value through creativity, transformation, and the development of solutions to educational challenges.

Although studies on edupreneurship have grown rapidly, much of the literature continues to focus on innovation, institutional sustainability, and entrepreneurial competencies within predominantly secular frameworks. The theological and spiritual dimensions remain insufficiently integrated into the discourse of educational entrepreneurship. By contrast, Christian education emphasizes faith-based character formation, yet often lacks innovative approaches responsive to twenty-first-century demands. This tension reveals a theoretical gap that calls for an integrative approach linking entrepreneurship, innovation, and faith.

Several studies suggest that value-based entrepreneurship has the potential to foster leadership character and social responsibility among learners (Neubert et al., 2021). In addition, digital developments have encouraged more contextual, participatory, and innovative learning practices. However, these approaches have not adequately explained how entrepreneurship can be understood and developed within a Christian educational framework rooted in faith, service, and stewardship. From a Christian educational perspective, Kuyper (1898/1998) and Wolterstorff (2002) argue that faith and learning are inseparable, implying that educational innovation should be understood as part of Christian vocation and responsibility.

Based on this gap, the present study positions itself to develop a conceptual model of Christian educational entrepreneurship that integrates three major dimensions: faith, innovation, and service as a holistic, contextual, and transformative framework for Christian Religious Education in Indonesia.

### ***Entrepreneurship and Education***

Entrepreneurship is classically understood as a process of creating value through innovation, opportunity management, and risk-taking (Schumpeter, 1934; Ratten, 2020). In contemporary development, this concept has expanded into education through entrepreneurial education, which focuses on fostering creative, adaptive, and innovative mindsets (OECD, 2021). From this perspective, entrepreneurship education not only develops innovative competencies but also encourages learners to become change agents capable of responding creatively to social challenges.

However, many approaches to entrepreneurship education remain oriented toward economic dimensions and competency development, while moral and spiritual dimensions are often insufficiently integrated. In this context, faith-based entrepreneurship becomes important because it connects entrepreneurial activity with ethical values, vocation, and social responsibility (Neubert et al., 2021). Thus, entrepreneurship is understood not merely as an economic activity but also as a means of character formation and service.

### ***Innovation in Education***

Innovation in education is a transformative process that includes changes in curriculum, pedagogy, and institutional culture (Fullan, 2019). In the context of the twenty-first century, innovation is not limited to the use of technology but also involves the development of learning that is relevant, participatory, and transformative.

In Christian education, innovation extends beyond methodological change and must be rooted in a theological vision of learning. Smith and Felch (2016), through the concept of Christian imagination, emphasize the ability to perceive reality through the lens of faith and develop creative responses grounded in Christian values. This perspective shows that innovation in Christian education represents an integration of creativity, contextual needs, and faith formation.

### ***Christian Education and Character Formation***

Christian education aims to form the whole person, encompassing cognitive, affective, moral, and spiritual dimensions. Its primary goal is to cultivate individuals who live out their faith calling and embody Christian character (Banks & Stevens, 2019).

Van der Walt (2019) argues that Christian education should be understood as a calling, meaning that learning is not merely the transfer of knowledge but also the formation of identity and life purpose. Similarly, Wolterstorff (2002) emphasizes that Christian education is oriented toward shaping lives that are responsible before God and others.

Within this framework, entrepreneurship can be understood as an integral part of Christian education, as it provides opportunities for learners to connect faith, creativity, social responsibility, and practical engagement in everyday life.

### ***Faith and Learning Integration***

Faith-learning integration is a fundamental principle of Christian education, affirming that faith is inseparable from knowledge and lived practice. From this perspective, education does not merely transmit knowledge but also shapes worldview, values, and vocation. Keller (2012) emphasizes that work and economic activity are part of one's calling, and education therefore should prepare learners to view creativity, work, and entrepreneurship as forms of service to God and others.

Likewise, Wright (2006), through the concept of *missio Dei*, argues that all dimensions of life, including education and economic activity, participate in God's mission in the world. Within this framework, entrepreneurship is understood not simply as productive activity but as a praxis of faith oriented toward responsibility, service, and social transformation.

This perspective reinforces the view that Christian education should focus not only on knowledge acquisition but also on meaning-making, life purpose, and the integration of faith into concrete action.

### ***Contextual and Experiential Learning***

Contextual learning emphasizes the relationship between educational content and learners' lived experiences. In entrepreneurship education, this approach is particularly relevant because it enables students to learn through experience, problem-solving, and reflection on authentic practice.

Kolb's (1984) experiential learning theory outlines four stages of learning: concrete experience, reflective observation, abstract conceptualization, and active experimentation. This model supports the development of practical skills alongside reflective and transformative thinking.

In Christian education, this approach is enriched through theological reflection, so that learning experiences foster not only competence but also spiritual growth and wisdom in action. In this sense, contextual learning becomes a bridge connecting faith, experience, and entrepreneurial practice.

### ***Social Entrepreneurship and Digital Literacy***

Social entrepreneurship combines innovation with social mission, such as community empowerment and addressing social challenges (Dees, 1998). This approach aligns closely with Christian values emphasizing love, justice, and service to others.

At the same time, digital transformation has opened new spaces for creativity, collaboration, and innovation in both education and entrepreneurship. Digital literacy has become a critical twenty-first-century competency, supporting learners' abilities to think critically, creatively, and ethically in response to technological developments.

The integration of social entrepreneurship and digital literacy enables Christian education to develop innovations that are not only economically relevant but also socially impactful and transformative. In this framework, technology is understood not merely as a tool but as a means of supporting the mission of Christian education in fostering contextual and meaningful learning.

### ***Theoretical Synthesis and Conceptual Framework***

Based on the preceding theoretical review, this study synthesizes that Christian educational entrepreneurship should not be understood merely as the development of entrepreneurial competencies, but as an integration of faith formation, educational innovation, and service orientation. This synthesis demonstrates that entrepreneurship theory (Schumpeter, 1934; Ratten, 2020), educational innovation (Fullan, 2019), Christian education (Wolterstorff, 2002; Van der Walt, 2019), and faith-based entrepreneurship (Neubert et al., 2021) collectively contribute to a more comprehensive framework for Christian Religious Education.

Although these theories provide important foundations, they have largely been developed in isolation and have not offered an integrative model specifically relevant to the Indonesian Christian education context. This gap provides the basis for the conceptual framework developed in this study.

This study proposes a conceptual model integrating three core dimensions:

1. Faith (faith-based values)

As the foundation of values, character, and theological orientation shaping integrity, vocation, and stewardship in education.

2. Innovation (innovation-driven practices)

As pedagogical approach that promote creativity, problem-solving, entrepreneurship, and learning transformation.

3. Service (service-oriented mission)

As a social and spiritual orientation positioning educational innovation as a contribution to community and participation in God's mission.

These three dimensions are understood not as isolated components, but as dynamically interconnected. Faith provides normative direction for innovation, innovation gives practical expression to faith, and service becomes the transformative purpose of both. Their interaction forms the Faith-Innovation-Service Model as a holistic, contextual, and transformative framework for Christian educational entrepreneurship in Indonesia.

This conceptual model represents the study's primary theoretical contribution by bridging the gap between entrepreneurship discourse, educational innovation, and Christian educational theology within a unified integrative framework.

### ***Synthesized Practices of Entrepreneurship in Christian Education***

Based on the literature analysis, this study identifies five major practices of entrepreneurship in Christian education: faith-based curriculum innovation, visionary leadership, funding diversification, community empowerment, and the integration of digital technology. These findings suggest that entrepreneurship in Christian education should not be understood merely as an economic activity, but as a pedagogical and theological approach that promotes educational transformation.

First, faith-based curriculum innovation demonstrates that entrepreneurship can be integrated into learning through contextual approaches, project-based learning, and the development of entrepreneurial character grounded in Christian values. This finding supports the view that entrepreneurship in education extends beyond economic skills toward the cultivation of creativity, responsibility, and vocation.

Second, visionary leadership plays a critical role in fostering innovation and institutional sustainability, particularly when leadership is understood as vocation (calling) and faith-based responsibility. In this sense, entrepreneurial leadership contributes not only to organizational development but also to sustaining the mission of Christian education.

Third, funding diversification highlights that institutional sustainability requires creative resource management rooted in the principle of stewardship. This finding expands entrepreneurial practice beyond financial survival toward faithful and responsible institutional development.

Fourth, community empowerment reflects the social dimension of Christian educational entrepreneurship, in which innovation is directed toward service and social transformation. This reinforces the argument that entrepreneurship in Christian education carries missional as well as pedagogical significance.

Fifth, digital technology integration broadens opportunities for learning innovation and entrepreneurial engagement, while also requiring ethical and contextual digital literacy. This finding indicates that digital transformation can support Christian educational entrepreneurship when guided by pedagogical and theological reflection.

Collectively, these five practices illustrate that entrepreneurship in Christian education is multidimensional, integrating innovation, mission, sustainability, and social responsibility.

### ***Critical Discussion and the Faith-Innovation-Service Model***

The synthesis of findings also reveals several tensions and challenges, including the risk of educational commercialization, the tension between profit orientation and service, limitations in human resource readiness, and resistance to institutional change. These challenges suggest that entrepreneurship in Christian education cannot be reduced to innovation strategy alone but must be guided by a value-based framework that preserves the integrity of educational mission.

Based on this synthesis, this study advances the Faith-Innovation-Service Model as its central conceptual framework.

Faith functions as the normative foundation shaping values, character, and theological orientation. It provides ethical direction for entrepreneurial practices and ensures that innovation remains rooted in Christian vocation and stewardship.

Innovation represents the pedagogical and strategic process through which creativity, adaptation, and educational transformation take place. Within this model, innovation is understood not merely as technological or managerial change, but as a transformative educational practice.

Service serves as the ultimate orientation of the model, positioning educational innovation toward ministry, social impact, and participation in *missio Dei*.

These three dimensions interact dynamically: faith provides direction for innovation, innovation gives practical expression to faith, and service becomes the transformative purpose of both. This interaction forms a holistic framework that bridges entrepreneurship, educational innovation, and Christian educational theology.

As a conceptual contribution, the model addresses the gap identified in prior scholarship by offering an integrative framework for understanding entrepreneurship in Christian education within the Indonesian context.

### ***Implications for Christian Religious Education***

The findings of this study offer several implications for the development of Christian Religious Education in Indonesia.

First, Christian Religious Education should integrate entrepreneurial values as part of character formation and vocational calling, rather than treating entrepreneurship solely as an economic competency.

Second, Christian Religious Education needs to adopt more contextual, innovative, and experiential learning approaches that connect faith formation with real-world problem solving and creativity.

Third, Christian educators and institutional leaders need to develop entrepreneurial competencies grounded in faith values, enabling them to respond adaptively to educational challenges while remaining committed to Christian mission.

Fourth, Christian educational institutions should pursue sustainability strategies that integrate innovation with service, ensuring that institutional development remains aligned with theological and social commitments.

Taken together, these implications suggest that Christian Religious Education should function not only as theological instruction but also as a formative space for nurturing learners who are creative, reflective, socially responsible, and transformative.

### **CONCLUSION**

This study demonstrates that entrepreneurship in Christian education should not be understood merely as an economic or managerial strategy, but as a transformative approach that integrates faith, innovation, and service in the development of Christian education. Based on the literature synthesis, entrepreneurial practices in Christian education are reflected in curriculum innovation, visionary leadership, resource sustainability, community empowerment, and digital technology integration, all of which contribute to strengthening the relevance of Christian Religious Education in times of change.

The findings further indicate that entrepreneurship in Christian education must be guided by a theological framework so that innovation does not become reduced to commercialization, but remains oriented toward character formation, service, and social transformation.

The primary contribution of this study is the development of the Faith-Innovation-Service Model, which positions faith as the normative foundation, innovation as the process of educational transformation, and service as the social-spiritual orientation of Christian education. This model contributes theoretically by bridging the gap between entrepreneurship discourse, educational innovation, and Christian educational theology, particularly within the Indonesian context.

Accordingly, this study affirms that entrepreneurship in Christian education is part of faith vocation and can contribute to the transformation of individuals, institutions, and society.

This study offers three major implications. Theoretically, it contributes to the development of entrepreneurship scholarship by advancing an integrative framework grounded in faith and innovation.

Practically, it provides guidance for teachers, educational leaders, and Christian institutions in developing innovative learning practices and sustainability strategies rooted in faith-based values.

At the policy level, the findings offer insights for shaping Christian education policies that support the integration of entrepreneurship, character formation, and innovation.

Limitations and Future Research. This study employed a critical integrative literature review approach; therefore, its findings remain conceptual and have not yet been empirically tested. In addition, the findings depend on the scope and quality of the literature reviewed.

Future research is recommended to:

1. Empirically test the Faith-Innovation-Service Model in Christian educational institution;
2. Develop instruments for evaluating the integration of entrepreneurship and faith in Christian Religious Education;
3. Conduct comparative studies and further investigate the role of digital technology in faith based educational entrepreneurship.

Conduct comparative studies and further investigate the role of digital technology in faith-based educational entrepreneurship.

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