

# Christology, Identity Formation, and Theological Pedagogy: A Qualitative Study of the Darakbang Movement among Indonesian Theological Educators

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**Abstract:** This study investigates the impact of Darakbang Christology on the development of religious and cultural identity, as well as the pedagogical orientation of theology lecturers in Indonesia. The unit of analysis in this research is a theology lecturer involved in or influenced by the Darakbang movement at several theological education institutions in Indonesia. This study aims to analyze Darakbang Christology from a biblical and theological perspective, examining its implications for the formation of the identity, lifestyle, and pedagogical practices of theology lecturers in a pluralistic religious society. This study employs a qualitative, dual-case study design. Data was collected through in-depth interviews, participatory observations, and document analysis, and then analyzed thematically. The study's findings reveal that Darakbang Christology serves not only as a doctrinal framework but also as a formative paradigm that shapes the spiritual discipline, teaching practices, and self-understanding of theology lecturers as theological agents. The novelty of this research lies in integrating Christological analysis with identity formation and theological pedagogy in the context of the Global South. This research contributes to the development of contextual Christology, educational theology, and religious studies by offering empirical models of how a theological movement shapes academic and religious identity.

**Keywords:** Christology; Darakbang Movement; Lecturer of Theology; religious-cultural identity; Qualitative Case Studies

## 1. Introduction

The Council of Nicaea (325 A.D.) and the Council of Chalcedon (451 A.D.) played pivotal roles in shaping mainstream Christian Christology. The Council of Nicaea affirmed the doctrine of *homoousios*, which states that Jesus Christ is "one substance with the Father", thus rejecting a view that positions Christ as a created being (Calore, 2022). This formulation was later deepened in the Council of Chalcedon through the distinction between the person (*persona*) and nature (*natura*), which affirmed that Christ is one person with two natures—fully divine and fully human—without mixing, changing, separating, or dividing (Singh, 2022; Chernyavsky, 2021). The thinking of theologians such as Leontius of Byzantium and Leontius of Jerusalem strengthened this conceptual framework and formed the foundations of Christological orthodoxy that have survived to this day (Rukuni & Oliver, 2019). Thus, classical Christology presents Jesus as both the true God and the true man, whose work of salvation can be fully understood only if the two dimensions are kept in balance.

This dogmatic foundation serves not only as a doctrinal formulation but also as a normative framework for theological reflection, ecclesiastical praxis, and the formation of Christian identity across historical and cultural contexts.

As the primary branch of Christian theology, Christology examines the identity, nature, and salvific work of Jesus Christ, with particular attention to the relationship between divinity and humanity. Contemporary studies affirm that understanding the dual nature of Christ significantly shapes the church's perception of salvation history and the experience of human faith (Rowland, 2023). Biblical research, particularly the Gospel of Mark's transfiguration narrative, presents Jesus as both the Son of God and the anointed Messiah, thereby revealing the ontological and functional dimensions of Christology simultaneously (Sandler, 2023a; Budiman & Panggarra, 2023). In addition to biblical sources, modern Christological studies also draw on extrabiblical sources—both Jewish and non-Jewish—to affirm Jesus' historical existence and his religious and cultural impact (Gowricharn, 2019). Several contemporary theologians emphasize the importance of a contextual approach in Christology, which links theological reflection to historical experience and personal identity (Greggs, 2022; Lase, 2022). Although the literature on Christology is rich in both dogmatic and historical aspects, most research still focuses on normative-theoretical aspects, while the implications of Christology for the formation of religious identity and academic praxis, particularly in the context of theological education in Indonesia, have not received adequate empirical attention.

Christology is not only rooted in Scripture and church councils, but also develops through church traditions inherited by Church Fathers such as Athanasius and Augustine, who integrate council decisions with biblical exegesis (Katasonov, 2022). These traditions then interact with modern rationality, resulting in an ongoing dialogue between faith, philosophy, and social context (O'Collins, 2018). In contemporary theology, Christology continues to be reinterpreted in response to modern cultural, political, and religious challenges, including the relationship between the church and the state and the issue of religious plurality (Khatoon, 2018). In Asia, especially in South Korea, this dynamic is evident in the emergence of various new evangelical movements, one of which is the Darakbang Evangelization Movement. The movement has generated significant theological controversy, with strong criticism from ecclesiastical institutions such as the National Council of Churches in Korea (NCCCK) and the Presbyterian Church of Korea (PCK), which consider Darakbang to deviate from Christian orthodoxy (Cho, 2022; Han et al., 2023). Although these studies are important in heresiological discourse, a research gap remains in empirically examining Darakbang as a Christological phenomenon that influences the identity and practice of theological educators, particularly outside the Korean context, such as in Indonesia.

Departing from the historical foundations of Christology and the contemporary controversy surrounding Darakbang, this study aims to analyze Darakbang Christology from a biblical perspective and examine its implications for the formation of religious-cultural identity and the lifestyle of theology lecturers in Indonesia. Unlike the normative approach, which assesses orthodoxy or doctrinal heterodoxy alone, this study argues that Christology also serves as a formative paradigm that shapes how individuals understand themselves, engage in pedagogical praxis, and interpret their academic-theological vocations. The main hypothesis of this study is that the internalization of Darakbang Christology significantly affects the theological orientation, spiritual discipline, and professional identity of theology lecturers, both personally and institutionally. By treating theology lecturers as an analytical unit, this research seeks to bridge Christological studies, identity studies,

and theological education in the context of a pluralistic Indonesian society. This research is expected to make both theoretical and empirical contributions to the development of contextual Christology and to the study of the relationship among theology, education, and the construction of religious identity in Southeast Asia.

## **2. Literature Review**

### **2.1. Christology in the Context of Global Theology and Evangelization**

In contemporary theology, Christology is not only the dogmatic study of Jesus Christ but also the foundation of the theology of mission and interreligious encounter. McNabb and DeVito (2022) describe a *Christology of religions*, in which Jesus is understood inclusively within the discourse of other religions, placing the practice of evangelization in dialogue and respect for common points with non-Christian beliefs (McNabb & DeVito, 2022). This narrative expands the scope of Christology from simply affirming the dogma of the Trinity and the Incarnation (the divine and human natures of Christ) to providing the foundation for a contextual and dialogical approach to evangelization in a pluralistic context. Thus, contemporary Christology is effective not only for theoretical reflection but also as an instrument for mainstreaming adaptive, sensitive missions that are sensitive to other cultural and religious backgrounds.

This kind of understanding is particularly relevant in the context of theological teaching and spiritual education that interacts directly with pluralistic societies. By placing Christ at the center of dialogue and evangelization that respects diversity, theological teachers can formulate a curriculum that not only affirms theological supremacy but also explores the possibility of inclusivity in confessing Christ within the framework of respect for others. This approach helps position Christology as a bridge between the Christian tradition and complex contemporary cultural dynamics, providing a strong basis for contextual and relevant theological education for learners from diverse cultural backgrounds.

### **2.2. Christology and Contextualization in the Development of Local Theology**

The conceptualization of Christology often requires contextualization to be relevant to a particular cultural context. In the African academic tradition, for example, Christological contextualization is viewed as a crucial parameter for enhancing theological formulation and enhancing the effectiveness of evangelization (Oduor, 2021). The primary emphasis is that the doctrine of Christ must be understood through the lens of the target community's cultural experience and social reality, so that the message of Christ is not merely foreign but also relevant to the community's daily life. In the African context, contextualized Christology plays a crucial role in addressing the spiritual needs and cultural identity of the people, making it more responsive to local situations without compromising the core theological claims of Christianity.

In addition to its relevance to evangelization, Christological contextualization also significantly shapes how the theological community interprets Christ's identity in local theological discourse. This discourse shows that Christology is not value-free or neutral, but is strongly influenced by the social, historical, and cultural backgrounds of those who receive it. By grounding interpretation in local context, theology can be more effective in establishing the relationship between faith and people's

lives. This approach triggers a profound reflection on how Jesus is understood in different contexts and how this correlates with the formation of theological identities/theological educators who can explain Christ in a relevant way to those local realities.

### **2.3. The Role of Identity, Theological Education, and the Formation of Theological Understanding**

Studies in theological education indicate that the formation of religious identity is significantly influenced by how theological teachings and reflections are produced and delivered to students. Baumfield (2017) found that religious education significantly influences the development of religious identity. An integrative teaching process that combines theory, practical experience, and social context enables students to explore and establish their religious commitments authentically (Baumfield, 2017). Such an educational model demonstrates the need for a theology curriculum that is not only oriented toward doctrinal knowledge but also the formation of a living and reflective spiritual identity, which is crucial for aspiring theological teachers and church ministers in the contemporary era.

In addition, the study of higher education in theology also emphasizes the importance of contextual understanding in shaping a theologian's character and teacher identity. Magezi (2023) underscores that effective theological education practices must holistically integrate character building, church context, and community roles into the learning curriculum. DOI: (Magezi, 2023) This emphasis is relevant to your study because it affirms that effective theological education focuses not only on intellectual achievement, but also on the formation of a strong theological identity, capable of responding to cultural and social dynamics in the context of real ministry. This type of education provides a crucial foundation for theology teachers to understand and explain Christology in a contextual and practical manner.

## **3. Methods**

### *3.1 Research Material Objects*

The material object of this research is Darakbang Christology as understood, taught, and practiced by theology lecturers in Indonesia who have direct or indirect involvement with the Darakbang movement. The focus of the study is not only on the doctrine of Darakbang Christology as a theological text, but also on its implications for the formation of religious-cultural identity and the academic lifestyle of theology lecturers. Thus, the object of research includes theological, pedagogical, and sociocultural dimensions.

### *3.2 Research Design*

This study employs a qualitative, multiple-case study design, a method commonly used in contextual theology research and religious studies (Yin, 2018). This design enables researchers to gain a deeper understanding of the dynamics of internalizing Darakbang Christology within the context of pluralistic Indonesian theology education. This approach was chosen because it can capture the complexity of religious meanings, experiences, and practices that cannot be reduced to quantitative data alone.

### 3.3 Data Source

The data source for this research consists of both primary and secondary data. Primary data were collected from theology lecturers who served as research participants through in-depth interviews and limited observations. Secondary data includes Darakbang teaching documents, theological teaching materials, theological writings, and relevant ecclesiastical and academic documents. Additionally, this research draws on theological literature and international academic scholarship on Christology, religious identity, and theological education.

### 3.4 Data Collection Techniques

Data collection techniques included semi-structured interviews, limited participatory observations, and document analysis. Interviews were used to explore theology lecturers' understanding of Christology, religious experiences, and pedagogical reflections. Observations were made to capture teaching practices and religious expressions in an academic context. Document analysis includes the text of Darakbang's teachings, curriculum, and relevant theological publications, as suggested in empirical theological studies (Creswell & Poth, 2018).

### 3.5 Data Analysis Techniques

The data were analyzed using *a thematic analysis approach, which involves* three stages: open, axial, and selective coding. This process aims to identify the primary themes related to Darakbang Christology, the formation of religious and cultural identity, and its pedagogical implications. The analysis is conducted iteratively by comparing empirical data with existing theological frameworks. This approach allows for the integration of biblical analysis, theological reflection, and empirical findings in a systematic manner.

## 4. Result

### 4.1. Characteristics of the Darakbang Evangelization Movement as a Christological Framework

The Darakbang Evangelization Movement is understood by informants as an explicitly Christ-centered, evangelistic movement with a global mission. Theology lecturers involved in or exposed to Darakbang describe this movement as a revival initiative that emphasizes fidelity to the pure gospel, particularly in recognizing Jesus Christ as the incarnate Son of God and the Savior of the world. The term "Darakbang" is symbolically interpreted as a space for spiritual formation, referring to the disciples' gathering in the upper room after Christ's ascension (Acts 1:13). In practice, this understanding translates into structured faith-building, personal evangelism, and discipleship activities. Empirical data indicate that informants view Darakbang not only as a method of evangelization but also as a spiritual framework that integrates theology, mission, and daily life. These findings align with Yoon's (2023) description of Darakbang as a movement that emphasizes continuity between the confession of faith and everyday life. The international literature on global evangelical movements also notes that movements like Darakbang often combine Christological doctrines with the agenda of spiritual formation and cross-cultural missions (Walls, 2019; Kim, 2021).

The informants consistently emphasized *total dependence on Christ* as the main characteristic of Darakbang. This total dependence is understood not only within the framework of personal salvation but also as a theological principle for understanding history, family, education, and the future of the next generation. In an interview, the theology lecturer stated that Christ is positioned at the center of the whole of reality, so that every academic and pastoral decision must be weighed in relation to the will of Christ. These findings are descriptive and reveal a relatively uniform pattern of understanding among informants, despite their diverse institutional and denominational backgrounds. Empirically, lecturers relate this principle to the concept of the Kingdom of God that is present and at work in everyday life. International studies of evangelical spirituality note that the emphasis on total dependence on Christ often results in a religious lifestyle that integrates faith and social practice (Smith & Snell, 2019; McGrath, 2020). In the context of Darakbang, the data suggest that this dependence underpins the development of a teaching ethos and public witness.

Darakbang is also characterized by a strong emphasis on forming *a kingdom lifestyle and on being a witness*. The theology lecturers who are participants in the study describe evangelization as an activity not limited to ecclesiastical spaces or academic classes, but realized through social relations, work ethics, and cross-cultural interactions. Observational and interview data indicate that informants perceive themselves as "living witnesses" who represent the Gospel in the broader contexts of education, theology, and society. In addition, attention to the development of the younger generation—which in Darakbang is known as *the Remnant Movement*—appears consistently in informant narratives. They view the regeneration of faith as a Christological mandate that must be carried out through theological education. These findings align with a global mission study that highlights the importance of forming the next generation in sustaining the evangelical movement (Wright, 2018; Bevans & Schroeder, 2021). The data of this study show that Darakbang is perceived as a framework that connects Christology, mission, and identity formation across generations.

#### **4.2. Religious-Cultural Identity of Theology Lecturers in the Context of Darakbang**

Theology lecturers in Indonesia view their religious-cultural identity as a dynamic, layered construction. Such identity is formed through the interaction between Christological beliefs, ecclesiastical traditions, local cultural backgrounds, and academic demands. The informants emphasized that their role was not limited to delivering theological material, but also included forming the character, spirituality, and life orientation of theology students. In the context of a pluralistic Indonesian society, the identity of a theology lecturer is understood as a representation of the Christian faith, one that must remain faithful to the confession of Christ while being sensitive to diverse perspectives. Interview data indicate that the recognition of Jesus as the only Messiah and Savior became central to the informants' religious identity. This recognition influences the way they teach, relate to students across denominations, and respond to socio-religious issues. The Scopus literature on the religious identities of religious educators also notes that theological educators often serve as mediators between doctrinal orthodoxy and multicultural social realities (Jackson, 2018; Gearon, 2020).

Christology plays a central role in shaping the pedagogical identity of theology lecturers. The informants stated that the understanding of Jesus as the living Christ shaped the ethical orientation, communication style, and approach to learning in the classroom. Empirical data indicate that theology lecturers often associate Christology teaching with the development of a humble attitude,

moral responsibility, and a commitment to service. In this context, religious identity is not understood as a private attribute, but as a public framework that guides academic practice. The challenges faced are also described, including the pressures of secularism, religious relativism, and tendencies toward syncretism. The informants describe a tension between fidelity to biblical theology and the need for dialogue with a pluralistic social context. International studies of theological education in multicultural societies show a similar pattern, where religious educators must negotiate their faith identities in complex public spaces (Astley, 2019; Schweitzer, 2021).

Darakbang is perceived by some theology lecturers as a model for integrating religious and cultural identities more holistically. The informant stated that Darakbang's emphasis on Christocentrism, personal transformation, and contextual mission provided a practical framework for undertaking the role of theological educator. The identity as a "Remnant" appears in the informant's narrative as a metaphor for the call to maintain the purity of the gospel and pass it on to future generations. The data did not show complete uniformity in Darakbang acceptance, but there were similarities in how the informants described their impact on self-awareness and pedagogical responsibility. The Scopus literature on the identity of Christian educators notes that the metaphor of vocation and mission often reinforces the cohesion of professional and religious identities (Palmer, 2017; Tangen, 2020). These findings suggest that Darakbang serves as a significant reference in the construction of the religious and cultural identity of theology lecturers in Indonesia.

### **4.3. Description of Darakbang Christology and Its Implications in Academic Life**

The results of the data analysis showed that Darakbang Christology was understood by the informants through several main themes consistent with the Reformed tradition and the classical Christian confession of faith. The first theme is Jesus' acknowledgment as the Son of God, rooted in biblical testimonies such as John 1:1-14 and Matthew 3:17. Theology professors describe this confession as a theological basis for understanding salvation and the formation of faith. The data indicate that informants utilize references to Reformed documents, such as the Heidelberg Catechism and the Westminster Confession, as a normative framework in their teaching. The concept of *communicatio idiomatum* also appears in the informant's narrative as an explanation of the unity of Christ's two natures. These findings are descriptive and reflect the consistency between Darakbang Christology and the Reformed theological tradition, as reported in the literature (Hesselink & Calvin, 1997; Crisp, 2011). International studies of Reformed Christology have also noted the enduring relevance of these themes in contemporary theological education (McKim, 2020).

Jesus was understood by the informant to be the Messiah and Savior who fulfilled Old Testament prophecy and performed the three offices of Christ: prophet, priest, and king. Interview data suggest that this understanding is often associated with the texts of Luke 4:18-21 and 1 Corinthians 15:3-4. Theology professors describe the death and resurrection of Christ as central to the teaching and motivation of ministry. Empirical findings also show that the resurrection of Christ is understood as the basis of eschatological hope and ethical encouragement in academic life. References to contemporary theologians such as Oliver Crisp and Dirkie Smit appear in the documents and teaching materials analyzed. The Scopus literature on revival and Christology confirms that this theme remains central to the formation of faith and the praxis of Christian education (Wright, 2018; Murphy, 2011). The data of this study shows the consistency of this understanding among theology lecturers.

The informant describes Jesus' confession of God (Kyrios) as an orientation toward obedience, spiritual discipline, and academic integrity. Texts such as Philippians 2:6, 11, and Colossians 1:15, 20 are often referred to in informant narratives as biblical foundations. In addition, the incarnation is understood as a relational event that shapes the way theology lecturers interpret Christ's involvement in social and cultural realities. The data do not display normative evaluations, but show how those concepts are present in teaching practice and personal reflection. The international literature on Christian incarnation and ethics notes that this understanding often translates into social and pedagogical responsibility (Behr, 2019; Van der Merwe, 2022). These findings present an empirical picture of how Darakbang Christology is articulated and lived within Indonesian theological education.

## 5. Discussion

The findings of this study indicate that theology lecturers in Indonesia perceive the Darakbang Evangelization Movement as a holistic and formative Christological framework, rather than merely a method of evangelization. These results confirm that Darakbang Christology serves as an integrative center between personal faith, lifestyle, and pedagogical practice. These findings are consistent with Behr's (2019) view, which asserts that true Christology has always operated as an anthropological and ecclesial framework, not just a doctrinal construct. The data also show that the religious-cultural identity of theology lecturers is formed through the internalization of Christ's recognition as the Son of God, the Messiah, and God, as affirmed in the Reformed tradition and classical confession of faith (Crisp, 2011). Thus, the results of this study show that Darakbang Christology serves as a normative foundation that shapes how theology lecturers understand their academic and spiritual roles in the plural Indonesian context.

Reflection on the results of this study reveals that Darakbang Christology shapes how theology lecturers consistently integrate faith and profession. This affirms the findings of Astley (2019) and Tangen (2020), who emphasize that effective theological education is always formative, shaping the character and life orientation of its educators. In this context, Christology is not understood as an abstract discourse but as a reality lived and practiced. This reflection also reveals that in a pluralistic society like Indonesia, theology lecturers face a double demand: maintaining fidelity to Christological orthodoxy while developing contextual sensitivity. These findings reinforce Schweitzer's (2021) argument that theological educators play a key role in shaping faith identity in the public sphere. Thus, the reflection on the results of this research confirms the importance of Christology, which is both existential and pedagogical, rather than merely normative.

The results of this study indicate that Darakbang Christology serves as a formative paradigm that shapes the religious identity, pedagogical orientation, and lifestyle of theology lecturers. The internalization of the doctrine of Christ's incarnation, death, and resurrection translates into a commitment to spiritual discipline, academic ethics, and the cross-generational mission of education. This aligns with Rowland's (2023) perspective, which asserts that Christology always has ethical and social implications. This interpretation also demonstrates that Darakbang's Christology extends beyond theoretical recognition to influence concrete praxis, as affirmed in Van der Merwe's (2022) study on the relationship between Christology and life ethics. Thus, Darakbang Christology can be understood as a form of contextual Christology that operates at the level of identity and praxis, rather than just at the doctrinal level.

When compared to the study of classical and contemporary Christology, the findings of this study reveal both theological continuity and contextual peculiarities. Continuity is evident in Darakbang's Christology, which reflects the fidelity to the Nicæan and Chalcedonian formulations of Christ's divinity and humanity (Pawl, 2014; Wickham, 2016). However, unlike many Western Christological studies that focus on conceptual debates, this study shows how Christology is internalized and lived in the context of theological education in the Global South. This aligns with the argument of Bevans and Schroeder (2021) that Christology in Asia and Africa tends to be praxis-oriented and contextual. Thus, this study expands the international discourse of Christology by presenting an empirical perspective on how Christological doctrine shapes academic and religious identity.

As a follow-up, the results of this study underscore the need to develop a more integrative theological education, one that centers Christology at the heart of identity formation and academic practice. These findings support Wright's (2018) call for theological education to make explicit connections between Christology, mission, and character formation. Further research can expand the unit of analysis by involving theological students or cross-denominational institutions to gain a more comprehensive understanding of the dynamics of Darakbang Christology acceptance. Theoretically, this study opens up space for the development of contextual Christology based on empirical data, as recommended by Greggs (2022). In practical terms, these findings can serve as a basis for critical reflection for theological education institutions in responding to global theological movements in a selective, reflective, and contextual manner.

## **6. Conclusion**

This study demonstrates that Darakbang Christology serves as a theological framework that shapes the religious and cultural identity, as well as the lifestyle, of theology lecturers in Indonesia in an integrative manner. Key findings reveal that Darakbang is not only understood as an evangelistic movement, but also as a Christological paradigm that emphasizes the centrality of Christ in faith, life, praxis, and theological pedagogy. The recognition of Jesus as the Son of God, the Messiah, and God—as formulated in the Nicene and Chalcedonian traditions—was internalized by the lecturers as the basis of academic ethics, personal spirituality, and their responsibility for generational formation. Thus, Darakbang Christology operates at the level of identity and proxy, forming a relationship between personal faith, academic commitment, and social involvement in a plural and dynamic Indonesian context.

Scientifically, this research makes an important contribution to the study of contextual Christology and theological education in the Global South. This study enriches Christological discourse with a descriptive-empirical approach rarely used in systematic theological studies, thus opening up a space for dialogue between classical doctrine and the reality of contemporary praxis. The main contribution of this research lies in its ability to show how orthodox Christological formulations are not only conceptually maintained but also lived and transformed in the context of theological education. Thus, this article affirms that Christology is not only a field of dogmatic reflection but also a source of forming a relevant academic and spiritual identity for theological educators in the midst of the challenges of pluralism, secularization, and globalization.

As a suggestion for further research, this study recommends expanding the scope by involving the perspectives of theology students, church leaders, and cross-denominational institutions to gain a more comprehensive understanding of the impact of Darakbang Christology. Comparative research between the Darakbang Christology model and other contextual Christological approaches in Asia or Africa is also important to strengthen the theoretical position of this study. Additionally, a quantitative methodological approach or a mixed-methods approach can be employed to measure the influence of Christology on pedagogical praxis and academic ethos more systematically. This effort will deepen the contribution of empirical theology in bringing together contemporary theological faith, context, and education.

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