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Spiritual Dualism and The Christian Integrity Crisis: An Analogy of Dissociative Identity Disorder (DID) As A Theological-Ethical Study

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Abstracts:

This study analyzes the phenomenon of inconsistent behavior in contemporary Christianity using Dissociative Identity Disorder (DID) as an analogical framework, with a primary focus on theological perspectives. The central issue examined is spiritual dualism, in which the spiritual identity displayed in church (spiritual and activist) contrasts with attitudes and actions outside of church (worldly). This dualism creates a crisis of credibility and validity in Christian witness that is vulnerable to challenge by the world. The research uses qualitative methods through a descriptive-analytical literature review approach to examine the gap between biblical normative standards (holiness and integrity) and empirical reality. The findings show that the main cause of this decline is compromise driven by the desire to be accepted by the world. The theological solution offered is a call for singular integrity that overcomes duality through consistency of faith and deeds (James 1:22). This is achieved through the revitalization of personal spiritual discipline and loving God above all else, in order to radiate distinctive holiness.To achieve this, we must develop a close relationship with God through prayer, worship, and quiet reflection at His feet. This will give us the strength to be sensitive to the things that God does not want and to love God above all else so that we are happy to do His will.

Keywords:

DID, Analogy, Christian, Integrity, Dualism, Spiritual.

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Introduction

Multiple personality disorder is a phenomenon of this type of mental health disorder named in medicine Dissociative Identity Disorder (DID). This mental disorder is characterized by having multiple personality identities.[1] This mental disorder has been portrayed in many movies or dramas to illustrate how multiple personality disorder is. One of them is in the film entitled "Split (2017)" a man who plays 23 kinds of personalities in himself, with one body but can produce different memories, characters and behaviors, even to his animal personality.[2] It may seem like fiction because it is just a dramatic art, but people do not realize that in reality, there are people who live with multiple personality mental disorders. It is proven by the diagnosis of psychiatrists that multiple personalities are possessed by humans, and the cases reach tens of thousands of cases of mental disorders with multiple personalities.[3]

There are several symptoms that prove that a person has multiple personalities, such as memory loss at some moments in life (amnesia), having problems in social relationships because they have a changing personality, stress, and confusion about their own identity. But what is more prominent for someone who has multiple personalities is when someone who is known to be kind, friendly, cheerful and recognized by

1 Jenika Anantasya, "Mekanisme Pertahanan Ego Dalam Kepribadian Ganda Tokoh Utama Novel Deja Vu Karangan Vasca Vannisa: Sebuah Kajian Psikoanalisis Dan Implikasinya Terhadap Pembelajaran Sastra Indonesia Di SMA" (doctoral, UNIVERSITAS NEGERI JAKARTA, 2017), http://repository.unj.ac.id/29161/.

2 Mimi Darwati, "Personality Disorder and Defense Mechanism of the Main Character in the Split Film" (bachelorThesis, Jakarta : Fakultas Adab dan Humaniora UIN Syarif Hidayatullah, 2018), https://repository.uinjkt.ac.id/dspace/handle/123456789/43640.

3 Novi Novia Rotarigma dan Yovita Arie Mangesti, "PERTANGGUNGJAWABAN PIDANA ORANG DENGAN BERKEPRIBADIAN GANDA (DISSOCIATIVE IDENTITY DISORDER) YANG MELAKUKAN TINDAK PIDANA PEMBUNUHAN," *Bureaucracy Journal : Indonesia Journal of Law and Social-Political Governance* 2, no. 1 (April 2022): 1, https://doi.org/10.53363/bureau.v2i1.149.

society, suddenly becomes evil, let alone involved in criminal cases.[4] Although DID (Dissociative Identity Disorder) is a serious clinical condition, the core concept of Dissociative Identity Disorder, which is having two identities living in one body, can be a powerful analogy for viewing the phenomenon of spiritual duality in the lives of Christians. This analogy applies to Christians whose attitudes toward life are almost identical to those with multiple personality disorder. In fact, the phenomenon of "Christian ID cards" or "two-faced Christians" is already common knowledge. The same person can appear very spiritual in church but behave dishonestly or immorally at work, or even at home. This duality of attitude is the focus of this discussion. This case becomes an analogy for Christians who have a life attitude that is almost similar to mental disorders with multiple personalities, only not with symptoms or classified as mental disorders because they are considered normal in the eyes of society in general. There are many cases of Christians who live in church as an activist (church servant), or congregation. Who when in the worship room becomes a good person, spiritual, preaching the truth of God's word. However, when outside the church, they live as people of the world, in the enjoyment of the world and no different from people who do not know God. Such is the case in Nicolas and Manaroinsong's research, which states that there are cases of pastors or shepherds committing sexual abuse.[5] People of God who are still involved in domestic violence.[6] Christian youth who live no different from people who don't know God are

[4] Syifa Nurazizah dan R. Indriyati Kamil, "Makna Kepribadian Ganda Dalam Music Video Goblin Karya Sulli," *Dialog* 7, no. 1 (Juli 2022): 1, http://journal.unla.ac.id/index.php/dialog/article/view/2044.

[5] Djone Georges Nicolas dan Tirza Manaroinsong, "Krisis Keteladanan Kepemimpinan Gereja: Fondasi Gembala Sebagai Pemimpin Gereja Berdasarkan 1 Petrus 5:2-4," *Syntax Idea* 3, no. 2 (Februari 2021): 2, https://doi.org/10.46799/syntax-idea.v3i2.1038.

[6] Andreas Danang Rusmiyanto dan Yonatan Alex Arifianto, *Penanganan Jemaat yang Mengalami Kekerasan dalam Rumah Tangga oleh Gembala Sidang | PNEUMATIKOS: Jurnal Teologi Kependetaan*, 18 Januari 2024, https://e-journal.stapin.ac.id/index.php/pneumatikos/article/view/87.

addicted to smoking, gambling, online games and many more.[7] All of these cases occur in the lives of people who are Christians outside the church. From the above cases, it can be understood how the lives of some Christians differ from church life to their daily lives, which are not balanced between beliefs and deeds. Contemporary Christian life faces serious challenges in the form of a crisis of integrity and behavioral dualism. This phenomenon is clearly evident in the striking gap between the spiritual identity displayed within the church environment (as pious people, even activists or servants of God) and the attitudes, ethics, and actions displayed in the public sphere or personal life. Empirical data from various reports, including case studies involving church leaders and ethical compromises among congregations, confirm that this dualism has damaged the credibility of Christian witness across the board. This crisis raises fundamental questions about the validity of faith that is not reflected in daily actions.

Previous researchers have discussed multiple personalities and servants of God, namely with the research title "A psychological theological review of multiple personalities in the lives of servants of God today". With the results of the study is that it is possible for servants of God to have multiple personality mental disorders due to past bad experiences. To get healing from this mental disorder is to realize and try to heal and the Holy Spirit becomes the helper and comforter of the mental disorder.[8] However, there is no research related to multiple personalities as an analogy to the lives of Christians in the church and

[7] Daniel Tamera dan Chalma Jenny Hubherta Kotta, "Menelusuri Buah-Buah Roh: "Galatia 5:22-23 Dan Transformasi Diri Bagi Generasi Muda Kristen"," *CONSCIENTIA: Jurnal Teologi Kristen* 2, no. 2 (Desember 2023): 2, https://ojs.theologi.id/index.php/conscientia/article/view/31.

[8] Yusak Noven Susanto, "Tinjauan Teologis Psikologis Kepribadian Ganda Dalam Kehidupan Hamba Tuhan Di Masa Ini," *Alucio Dei* 4, no. 1 (2020): 1, https://doi.org/10.55962/aluciodei.v4i1.10.

outside the church. It is not a mental disorder but is similar to the mental disorder of multiple personality when living in different characters.

The underlying problem is the emergence of Spiritual Dualism, a condition in which a person lives with a spiritually and morally divided identity. This phenomenon is diametrically opposed to the normative standards of the Bible, which demands Single Integrity, a unity between faith, mind, and behavior. Christ's call for self-denial and renewal of the mind (Rom. 12:2; Matt. 16:24) often fails to be realized, replaced by the desire to be accepted by the world and compromise with sin. This theological-ethical gap is the starting point and main issue in this study. To analyze the nature of this “separate life” and identity gap sharply, this study uses Dissociative Identity Disorder (DID) as an analogy and metaphorical framework. The concept of DID, characterized by separate identities and memory loss, serves as a tool to highlight the spiritual dangers of inconsistent behavior. Thus, this study aims to conduct a theological-ethical review using qualitative literature study methods. The focus is to analyze normatively and critically why this inconsistency occurs and how biblical principles can restore Christians to total consistency in faith and deeds. The novelty of this research is to analyze the causes of differences in the character of Christians in the church and outside the church. The purpose of this research is to give Christians an understanding of the reality of Christian life that is only spiritual in church, but outside the church is no different from people who do not believe in the Lord Jesus who carry out attitudes that only satisfy the flesh / sin. This research is useful so that Christians can live the Christian life again so that Christianity can survive in facing the challenges of the times, answering the needs of the times before the second coming of the Lord Jesus.

Method

The method used in this study is a qualitative approach. According to Miza Nina Adlini et al., the purpose of qualitative research is to facilitate understanding of facts or phenomena.[9] Then, in qualitative research, there are several approaches, including phenomenology, ethnography, grounded theory, hermeneutics, historical, and case studies.[10] The steps in this research are as follows: identifying problems through the researcher's experiences and observations, then collecting information related to multiple personality disorders and cases. The data collection tools are descriptive in nature, in the form of reports and observation notes. Collecting information related to psychology and multiple personality disorder, observing contemporary Christian life, then linking or analogizing it into a new study that can be used as new thinking by supplementing it with Bible verses that aim to foster equality between faith and deeds.[11] The sources of literature are journals and books in electronic media. Then relate it to direct observations in contemporary Christian life. And it cannot be denied that the source of all wisdom in this study is God, who never ceases to bless His people.

Result and Discussion

[9] Miza Nina Adlini dkk., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (Maret 2022): 974–80, https://doi.org/10.33487/edumaspul.v6i1.3394.

[10] Sonny Eli Zaluchu, "Strategi Penelitian Kualitatif dan Kuantitatif Di Dalam Penelitian Agama," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 4, no. 1 (Januari 2020): 28, https://doi.org/10.46445/ejti.v4i1.167.

[11] Muhammad Azwar dan Rizka Amalia, "PEMANFAATAN JURNAL ELEKTRONIK SEBAGAI SUMBER REFERENSI DALAM PENULISAN SKRIPSI DI INSTITUT PERTANIAN BOGOR," *LIBRARIA: Jurnal Perpustakaan* 5, no. 1 (November 2017): 87, https://doi.org/10.21043/libraria.v5i1.2311.

Multiple Personality Psychology

Psychology is a science that studies thoughts, feelings, human behavior, one of which is mental disorders such as depression, trauma and one of which will be discussed in this study is multiple personality.[12] Multiple personality in the language of doctors is called Dissociative Identity Disorder (DID) is a mental disorder of changing individual identity, memory and consciousness which causes changes in behavior with various personalities and is abnormal for humans in general.[13]

The characteristics of multiple personalities are characterized by changing memories, namely according to the type of personality played, they have memories that are specific and unique from other personalities. Second, experiencing depersonalization or feeling like possession when changing (switch) personality between the first personality to another, this behavior changes rapidly. Third, having complaints in social relationships with others due to hurting oneself and others, mood disorders that change rapidly. [14] Important things in the life of a person with multiple personalities are very difficult to remember (amnesia), making it difficult to socialize and it is not uncommon to make others hurt and feel annoyed because they do not remember at all.[15]

The cause of a person experiencing multiple personalities is caused by various factors such as past trauma such as emotional, physical

12 Dwi Surti Junida dan Tara Dwipa, "Pengaruh Budaya, Psikologis, Dan Gangguan Mental Terhadap Kesehatan Mental Anak Dengan Single Parent Mother," *Journal of Education Research* 5, no. 1 (Maret 2024): 1, https://doi.org/10.37985/jer.v5i1.865.

13 Cindya Sephia Putri, "Perjanjian Yang Dilakukan Oleh Orang Dengan Kepribadian Ganda (Dissosiative Identitiy Disorder) Ditinjau Dari Hukum Perjanjian," *Journal Sains Student Research* 1, no. 1 (Desember 2023): 1, https://doi.org/10.61722/jssr.v1i1.444.

14 Nadia Ingrida, "Program Studi Pendidikan Bahasa Jepang Fakultas Ilmu Budaya Universitas Brawijaya" (2018), http://repository.ub.ac.id/166187/1/Nadia%20Ingrida.pdf.

15 Putri, "Perjanjian Yang Dilakukan Oleh Orang Dengan Kepribadian Ganda (Dissosiative Identitiy Disorder) Ditinjau Dari Hukum Perjanjian."

and sexual abuse, resulting in traumatic experiences.[16] Then genetic factors where parents have symptoms or a history of mental disorders, brain damage affects a person in thinking and behavior. According to Susanto, the cause of someone experiencing multiple personalities is because someone has an innate ability to separate personalities and place them in certain situations. Secondly, experiencing repeated sexual abuse since childhood so as to hide the wounds by becoming someone else. Third, other traumatic experiences from childhood and not getting help or attention so that they protect themselves by becoming a different figure from their main personality. Fourth, family factors that have a history of mental illness.[17] So from some of the statements above, it can be seen that the factors that cause multiple personalities are influenced by traumatic experiences in childhood, genetic factors, brain damage. In this case, the psychology of multiple personality is only used as an analogy for the decline of Christianity today.

Although the concept of Dissociative Identity Disorder (DID) serves as a powerful analogy for behavioral duality, it is important to limit this comparison to the spiritual and ethical realms, not the clinical one. Inconsistency in Christian life is a moral and spiritual issue involving conflict between the Spirit and the flesh, not a mental disorder caused by severe trauma. Clinically, DID is a psychological response to extreme childhood trauma, and this condition does not always manifest as criminal or 'evil' behavior as it is often portrayed in the media. Thus, DID is only used as a metaphorical framework to highlight the dangers of having a

16 Ade K Surawijaya dkk., "Dissociative Identity Disorder with Five Alters: A Case Report," *Journal of Medicine and Health* 5, no. 1 (Februari 2023): 64–73, https://doi.org/10.28932/jmh.v5i1.4603.

17 Yusak Noven Susanto, "Tinjauan Teologis Psikologis Kepribadian Ganda Dalam Kehidupan Hamba Tuhan Di Masa Ini," *Alucio Dei* 4, no. 1 (Maret 2022): 1, https://doi.org/10.55962/aluciodei.v4i1.10.

"two-faced" spirituality, not to diagnose inconsistent Christians as DID sufferers.

Christian Life Today

Christian life in this era is experiencing a decline in behavior, where attitudes and behaviors every day do not show love for God. Someone who loves God should not only be in church but in all aspects of his life proving his spirituality. There are many servants of God who have different personalities or attitudes between inside the church and the outside world, this is due to the influence of the world with all its pleasures, from thirst for material wealth to sexual pleasure, which often makes servants of God fall.[18] Servants of God who fall into this temptation not only have an impact on themselves but on the entire congregation which makes the congregation traumatized and disappointed which ultimately makes the congregation compromise with the mistake and do it too. Hypocrisy also occurs in the church where servants who are seen doing liturgy alone but outside the church carry out daily life with attitudes and actions that are like the world without caring about maintaining holiness.[19]

Many Christians separate life in the church from life outside the church. Spiritual life only applies in the church environment, but in the outside world, they become like the world. Choosing to be free from the pressure of the world when the world offers pleasure and evil forgets spiritual life because it is rejected by the world, even though Christians

[18] Sabda Budiman, Yelicia, dan Krido Siswanto, "Model Kepemimpinan Yesus Dalam Injil Yohanes Sebagai Teladan Bagi Kepemimpinan Kristen Di Gereja Lokal," *KINAA: Jurnal Kepemimpinan Kristen Dan Pemberdayaan Jemaat* 2, no. 1 (Juni 2021): 1, https://kinaa.iakn-toraja.ac.id/index.php/ojsdatakinaa/article/view/29.

[19] Ardianto Silalahi dan Damayanti Nababan, "Peranan Alkitab Dalam Mendewasakan Manusia Dewasa," *Lumen: Jurnal Pendidikan Agama Katekese Dan Pastoral* 1, no. 2 (Desember 2022): 2, https://doi.org/10.55606/lumen.v1i2.62.

should not be like the world and must be rejected by the world.[20] People of God who are only spiritual when in church because they receive stimulus from the pastor but when they are outside the fire goes out because they cannot maintain it. Because many influences of the world with all its pleasures have replaced God in the heart and made the fire go out.[21] The secular culture that influenced and entered Christianity made Christians focus on the pleasures of the world alone, with ephemeral material pleasures in the form of possessions, fame, rank and so on.[22] Focusing on self-interest without prioritizing God's feelings, activists who are busy serving but motivated to exalt themselves, arrogant and disrespectful to each other and often even conflicts between pastors.[23] Only a few people are willing to follow the right path, so it takes dexterity to maintain the value of Christianity today. Servants of God who focus on miracles and prosperity so that the church does not have provisions or a sword in the face of the influence of the world and all the pleasures of sin.[24] The development of today's technology that is able to reach cultures to the ends of the world has made people live distorted with various kinds of beauty and false pleasures from the world so that they are unable to love God because there are many other beauties besides God.[25] When a person

20 Yakub Hendrawan Perangin Angin dan Tri Astuti Yeniretnowati, "Peran Kepala Keluarga Kristen (Ayah) dalam mendidik Anak Generasi Z dan Alpha," *Apostolos: Journal of Theology and Christian Education* 1, no. 1 (Mei 2021): 1, https://doi.org/10.52960/a.v1i1.4.

21 Carolina Etnasari Anjaya dkk., "Pendidikan Anak Usia Dini dalam Keluarga Kristen Sebagai Upaya Menghadapi Pengaruh Sekularisme," *Dunamis: Jurnal Teologi dan Pendidikan Kristiani* 7, no. 1 (Juli 2022): 124–38, https://doi.org/10.30648/dun.v7i1.660.

22 Bernard Maruli Hutabarat dkk., "Kebanggaan Akan Kemakmuran Akar Kejatuhan: Kajian Teologis Kisah Raja Salomo, Dari Pemimpin Yang Paling Bijaksana Menjadi Pemimpin Yang Lalim," *Juitak : Jurnal Ilmiah Teologi Dan Pendidikan Kristen* 1, no. 1 (Maret 2023): 1, https://doi.org/10.61404/juitak.v1i1.28.

23 Rahel Liku Datu, "Gaya Hidup 'Rendah Hati' Hamba Tuhan Sebagai Keteladan Pemimpin Dalam Gereja Pada Masa Kini," preprint, 17 Maret 2020, https://doi.org/10.31219/osf.io/5wz7h.

24 Iin Nur Indrayani Sihombing, *Pokok Ajaran Teologi Kemakmuran Dari Perspektif Konsepsi Penderitaan Menurut Rasul Paulus Dan Implikasinya Bagi Jemaat Gereja Pantekosta Kudus Indonesia (Gepkin) Pasar Rebo Jakarta Timur*, 7, no. 1 (2023).

25 Simon Siagian, "Fenomena Sosial Climber Ditinjau Dari Perspektif Etika Kristen," *Fidei: Jurnal Teologi Sistematika dan Praktika* 2, no. 2 (Desember 2019): 303–24, https://doi.org/10.34081/fidei.v2i2.55.

loves the world more than God, he will have the character of the world and his pleasures will be the pleasures of the world.

The impact of this decline in Christianity is the inconsistency of the Christian life, thus damaging the credibility of Christianity, the world does not find the difference between Christianity and the outside world the same. Christians are supposed to be witnesses of Christ through their daily lives, but when looking at the reality, Christians are worse than outsiders, it is not a reflection.[26] The church cannot influence the world because its ministers and followers do not have the right life. This is not only detrimental to others but especially to oneself who cannot grow and associate with God. [27] Despite the many cases of downfalls and inconsistencies that damage the credibility of the Church, it is important to present a balanced theological perspective on the reality of the life of believers. The Bible itself acknowledges that the process of sanctification is an ongoing struggle (Galatians 5:17, "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, so that you may not do what you want"). Inconsistency is often a manifestation of the struggle between the flesh and the Spirit. Moreover, amid these challenges, many congregations and ministers of God live with integrity and faithfulness, carry out social missions, and consistently demonstrate the love of Christ. The phenomenon of inconsistency highlighted in this study should be understood as a serious deviation from normative standards, not as the only comprehensive picture of all Christians.

[26] Handreas Hartono, "Membentuk Karakter Kristen Pada Anak Keluarga Kristen," *Kurios (Jurnal Teologi dan Pendidikan Agama Kristen)* 2, no. 1 (2014): 1, https://doi.org/10.30995/kur.v2i1.22.

[27] Samuel Julianta Sinuraya, "Makna Dibenarkan Oleh Iman Dan Perbuatan Menurut Yakobus 2:14-26," *Caraka: Jurnal Teologi Biblika Dan Praktika* 1, no. 2 (November 2020): 2, https://doi.org/10.46348/car.v1i2.33.

Psychology of Multiple Personalities as an analogy for Contemporary Christian Life

Multiple personalities and Christian life have a comparison, namely first, identity and consistency where multiple personalities often lose their personal identity suddenly and disturb themselves and others. However, the decline of Christianity where the Christian identity is just a name, religion but not the daily life similar to Jesus is not realized and not disturbing because it is normal in the eyes of the world.[28] Secondly, environmental influences where multiple personalities are affected by childhood traumatic experiences from the environment. However, Christians experience the influence of an external environment that follows influences that are not in accordance with Christian values, adapting and compromising with sin so that they cannot maintain holiness.[29] Christian life should not only be in church but Christianity is the right way of life through daily attitudes that are like the Lord Jesus.[30]

Dual personality is an analogy of Christian life today on how to describe Christian life. Therefore, the analogies of multiple personalities in Christian life are first, the importance of being consistent in faith and deeds, namely Christians not only listen or even say it but should be an example in living the word (James 1: 22), Christians are children of light, let us be a light through our attitude of life that is different from the world (Matthew 5: 16), one of which is loving others not just words but through

28 Meysi Siahaan dkk., "Berbaur Tanpa Kehilangan Identitas: Pendidikan Moral Etis Menuju Kedewasaan," *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora* 2, no. 4 (November 2022): 132–35, https://doi.org/10.55606/khatulistiwa.v2i4.784.

29 Josapat Bangun dan Suhadi Suhadi, "Makna Logos dan Logika dalam Yohanes 1:14 bagi Pertumbuhan Iman Kristen Masa Kini," *Jurnal Teologi Berita Hidup* 5, no. 2 (Maret 2023): 2, https://doi.org/10.38189/jtbh.v5i2.387.

30 Yakub Hendrawan Perangin Angin dan Tri Astuti Yeniretnowati, "Deskripsi Serupa Seperti Kristus Sebagai Tujuan Pendidikan Karakter Kristen," *Eleos: Jurnal Teologi Dan Pendidikan Agama Kristen* 1, no. 1 (Juli 2021): 1, https://doi.org/10.53814/eleos.v1i1.2.

right actions such as loving people who hurt or hurt (1 John 3: 18).[31] Second, maintaining harmony or likeness of life with Christ, namely whatever is done is all for the glory of the Father and pleases Him (1 Corinthians 10:31), should not obey the desires of the flesh but the desires of God (Galatians 5:16), live in holiness and continue to strive to achieve the target of holiness (1 Peter 1:15-16).[32] Third, have integrity unlike the Pharisees who only seek a name but are not sincere in heart, look pious outside or in the synagogue but in daily life do not set the right example (Matthew 23:27-28), must not go with the flow of the world but be changed by the knowledge of the truth (Romans 12:2).[33]

To be a Christian who does not have multiple personalities and remains consistent in being a person who believes and loves God, you should keep trying to be a child of God every day through the attitude of life. As humans, we are certainly not free from mistakes, but as Christians, we should strive to live more and more in truth and holiness every day. To be able to achieve this is not just going to church or reading the word but requires personal closeness to God through prayer, fasting, worship and putting God as a priority both in thoughts and pleasures. Learning to love God more than anything will be the strength to be consistent as children of God or true Christians without being easily influenced by the world.

Conclusions

31 Setulus Hati Laia dan Abad Jaya Zega, "Pendengar Dan Pelaku Firman Tuhan Berdasarkan Yakobus 1:19-27 Dan Aplikasinya Pada Orang Kristen Masa Kini," *Jurnal Teologi Injili Dan Pendidikan Agama* 2, no. 1 (2024): 1, https://doi.org/10.55606/jutipa.v2i1.236.

32 Daniel Udju, "Makna Kata 'Kudus' Berdasarkan 1 Petrus 1:15-16," *Mutiara: Jurnal Ilmiah Multidisiplin Indonesia* 1, no. 2 (Oktober 2023): 2, https://doi.org/10.61404/jimi.v1i2.20.

33 Marini Stannie Anggairah, "Peran Utama Pendidikan Karakter Kristen Di Sekolah," *Kerusso1* 1, no. 1 (2017): 1, https://ejournal.sttoi.ac.id/index.php/kerusso1/article/view/49.

Living Christianity today can be analogized as a dual personality, where the life of Christians in the church and life outside the church have different identities. Christians who are in the church as spiritual and even church activists but their attitudes and actions outside are no different from the attitudes of the children of the world. This has an impact on the credibility of the church which becomes inconsistent because the people in it are like the Pharisees. By using a qualitative method with a descriptive approach and literature study, it was found that the cause of this decline was to be accepted by the world so that it could not maintain holiness. The solution to this problem is for Christians to be consistent in practicing faith and works every day, not compromising with sin. To be able to achieve this, a close relationship with God through prayer, worship and silence at the feet of God as a strength to be sensitive to things that God does not want. Loving God more than anything, in order to be able to do His will. Fundamentally, the DID analogy serves as a profound call for the Church today to end destructive spiritual dualism. The conclusion of this study is not merely a criticism, but a reaffirmation of the need for singular integrity in which faith and deeds become an inseparable unity. The validity of Christian witness in the world depends on whether Christians are willing to continually choose Christ over the world in every aspect of daily life at work, at home, and in ministry. Therefore, the urgent practical steps that must be taken are the revitalization of personal spiritual discipline and a commitment to live in continuous repentance, so that the fire of Christianity not only burns in the house of worship, but also radiates a distinct holiness in the midst of the darkness of the world.

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