

A Theological Study of the Trinity the Neoplatonic Problem of "Una Substantia Tres Personae" and Its Relevance in Christian Education

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DATE	ABSTRACT
Accepted: Revised: Published:	<i>This study aims to elaborate on Neoplatonic problems in the context of the concept and theological study of the Trinitarian doctrine and the Athanasian Creed (298–373), which states "Una Substantia Tres Personae," and to explain its implications for Christian religious education. The approach used in this study is the literary method, which is particularly relevant for understanding and analyzing Neoplatonic thought in the theology of the Trinitarian doctrine and the Athanasian Creed. Athanasius emphasized that although there are three persons in the Trinity, they share the same essence, which is una substantia. The influence of Neoplatonism, which included ideas about the world of ideas and higher reality, created a complex framework of thought for understanding the relationship between God and creation. Therefore, Christian education needs to educate students about the history and context behind the doctrine of the Trinity so that students can better appreciate the complexity and depth of this teaching. In addition, it also serves to avoid simplifications that can reduce the meaning of the Trinitarian doctrine in daily life. Christian religious education should also include intertheological dialogue with a critical approach that encourages students to question and explore their own understanding.</i>
	KEYWORDS Neoplatonik, Trinitas, Una Substantia Tres Personae, Trinitarian, Athanasius
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INTRODUCTION

Trinity theology is one of the main foundations in Christianity that affirms the belief in one God consisting of three persons: the Father, the Son, and the Holy Spirit. This concept not only became the cornerstone of the Christian faith, but it also sparked profound theological debate. In the historical context, Neoplatonic thought exerted a significant influence on the development of Trinitarian doctrine. Neoplatonism, rooted in the teachings of Plato, emphasizes a singular reality that transcends the material world, which creates challenges in understanding and explaining the concept of the Trinity as *una substantia tres personae* (one substance in three persons).

In this regard, the *Athanasian Creed*, produced in the 4th century, became one of the most important theological documents in explaining and defending the doctrine of the Trinity. Athanasius, a bishop of Alexandria, had a crucial role in opposing the teachings of Arianism

that denied the equality of substance between the Father and the Son. This creed affirms that although there are three persons in the Trinity, they have one substance in common. This creates both challenges and opportunities for Christian thinkers in explaining the relationship between faith and reason, as well as between divine reality and human experience.

Trinity theology is one of the main foundations in Christianity, affirming the belief in one God consisting of three persons: the Father, the Son, and the Holy Spirit. This concept has sparked profound theological debates, particularly in the context of Neoplatonic thought, which emphasizes a singular, transcendent reality. Previous studies have explored the influence of Neoplatonism on Trinitarian doctrine, such as Lindsay (2020), who examined how Neoplatonic ideas of emanation and hierarchy challenged the Christian understanding of divine unity. Similarly, Smith (2021) analyzed the synthesis of Neoplatonic philosophy and Christian theology in early church writings, highlighting tensions between the *One* and the triune God. However, these studies often overlook the practical implications of this theological synthesis for Christian education, particularly in addressing modern pedagogical challenges.

This study aims to fill this gap by critically analyzing the Neoplatonic problem of *una substantia tres personae* and its relevance in Christian religious education. By integrating historical-theological analysis with contemporary educational practices, the research seeks to demonstrate how a deeper understanding of the Trinity can enhance students' spiritual and moral development. The findings will provide educators with a framework to teach the Trinity more effectively, fostering both theological depth and practical application in students' lives. Ultimately, this study contributes to bridging the divide between abstract doctrine and lived faith, offering actionable insights for Christian education curricula.

The theological debate that arises from this interaction between Neoplatonism and Trinitarian doctrine shows how complex the understanding of God is in the Christian tradition. In this study, the author will explore how Neoplatonism influenced Trinitarian thought, as well as how the *Athanasian Creed* provides a framework for understanding the relationship between the Father, the Son, and the Holy Spirit. Thus, this study aims to provide deeper insight into the dynamics between theology, philosophy, and the truth of the Christian faith.

METHOD

This study employed a literature review method with a qualitative approach to analyze the Neoplatonic problem in the concept of the Trinity and its relevance to Christian religious education. Data were collected from primary sources, such as Athanasius's *On the Incarnation* and Plotinus's *The Enneads*, as well as secondary sources, including indexed journal articles from Google Scholar and relevant theological textbooks. Sources were selected based on their focus on the Trinity and Neoplatonism, publication within the last ten years (excluding classical texts), and origin from reputable publications. Data analysis was conducted thematically through coding, synthesis, and contextualization to identify patterns and relationships between Neoplatonic thought and Trinitarian doctrine. The findings were validated through source triangulation and consultation with theological experts. Although limited by the interpretation of historical texts and the absence of field studies, this method enabled an in-depth exploration of the Neoplatonic philosophical challenges to the concept of the Trinity and helped formulate its implications for enhancing Christian religious education curricula.

RESULTS AND DISCUSSION

The Neoplatonic Problem in the Concept of the Trinity

Definition of Neoplatonism

Neoplatonism is a school of philosophy that emerged in the third century AD, rooted in Plato's thought. Neoplatonic philosophers, such as Plotinus, developed the idea that reality is made up of various levels, with the "One" (or "One") as the primary source of all things. In this view, the "One" is an entity that is undefined and transcends all forms of human existence and understanding (Lindsay, 2020). Neoplatonism proposes that everything that exists comes from the "One" through a process of emanation, in which each level of reality moves further and further away from the perfection that exists in the "One".

In the context of the Trinity, Neoplatonism presents significant philosophical challenges. The concept of "una substantia tres personae" put forward by the Athanasian Creed suggests that although there are three persons in the Trinity, they all share one common substance. However, in the Neoplatonic view, the distinction between one and many is very important. This creates tension between the understanding of the Trinity as one substance and the recognition of a distinct personality in God.

Neoplatonism also emphasized the importance of the process of returning the soul to the "One". In the context of the Trinity, this can be understood as an attempt to understand the relationship between the Father, the Son, and the Holy Spirit as a continuous process of emanation. However, this approach can reduce the uniqueness of each person within the Trinity, which is contrary to Christian doctrine that affirms that each person is wholly God, not simply an emanation from a single source (McGinnis, 2022).

Therefore, although Neoplatonism offers profound insights into the structure of reality, it is important to consider its philosophical implications in the context of Christian teachings that emphasize the uniqueness and equality of each person within the Trinity.

The Influence of Neoplatonism on Theological Thought

Neoplatonism, as a school of philosophy that emerged in the third century AD, had a profound influence on Christian theological thought, especially in understanding the concept of the Trinity. In Neoplatonism, there is an emphasis on the absolute unity, the "One", which embodies various lower entities, including the material world and the soul. This concept seeks to explain the relationship between unity and diversity, where diversity is considered a manifestation of a higher unity. In the context of the Trinity, this thinking is seen that although there are three persons in one substance, they remain united in the same divine essence.

Athanasius, a leading theologian of the fourth century, attempted to explain the Trinity through a Neoplatonic perspective by emphasizing that although there are three persons—Father, Son, and Holy Spirit—they are not separate in substance. In the Athanasian Creed, it is stated that "una substantia tres personae," which means one substance in three persons. This statement reflects the influence of Neoplatonism in understanding how unity can exist in the midst of diversity. In Athanasius' writings, he often uses the term "substantia" to affirm the essential unity of the three persons (Athanasius, 2018).

Some early Christian thinkers were also influenced by Neoplatonic thought in formulating their theological concepts. This shows that Neoplatonism was not only a philosophical background, but also a crucial framework in formulating Christian doctrine, including the Trinity. Thus, the Neoplatonic understanding of unity and diversity helped shape theological ways of understanding the relationship between the Father, the Son, and the Holy Spirit, as well as their interaction in the context of the salvation of humanity.

For example, Saint Augustine, influenced by Neoplatonism, describes the relationship between God and creation. In his work "Confessions," Augustine emphasized that everything that exists comes from the unity of God and that the diversity of creation does not diminish the divine unity. This shows that Neoplatonic thinking about unity and diversity not only influenced theological thinking about the Trinity, but also broadened the understanding of how God interacts with His created world (Augustine, 2019).

Thus, the influence of Neoplatonism in Christian theological thought, particularly in explaining the Trinity, shows how the concepts of unity and diversity can complement each other. This provides a stronger foundation for understanding Trinitarian doctrine and explains how the three divine persons can be united in one substance without losing their respective identities.

Neoplatonism's Challenge to the Doctrine of the Trinity

The Question of Substance and Personae

Neoplatonism, as a school of philosophy that flourished in the 3rd century AD, posed a significant challenge to the understanding of the doctrine of the Trinity in Christianity. One of the main issues faced is how substance and personae can be understood in the context of the Trinity which teaches that there is one substance in three persons (Father, Son, and Holy Spirit). Neoplatonism, pioneered by Plotinus, put forward the idea that the supreme reality is the indivisible "One" and has no attributes. In this view, everything that exists comes from the One, but remains separate from the One itself (Tjokro, 2021). In this context, the main challenge for the doctrine of the Trinity is how to interpret "una substantia" without reducing the uniqueness of the three persons. Neoplatonism tended to see difference as something that leads to dualism, in which separate substances can be considered as distinct entities. This has the potential to lead to the misconception that the Trinity consists of three different gods, rather than one God in three persons, so this Neoplatonic thinking has the potential to obscure the understanding of divine unity emphasized in Christian teaching.

Furthermore, Neoplatonism emphasized the importance of mystical experience and return to the One as the ultimate goal of spiritual life. In this case, the concept of the Trinity that focuses on interpersonal relationships can be seen as an obstacle to the direct search for oneness with the Divine. This can be seen in the writings of Plotinus who emphasize the importance of overcoming differences and achieving oneness with the One (Jones, 2022). In this view, the doctrine of the Trinity can be regarded as an unnecessary complexity in the spiritual quest.

The Council of Nicaea (325 A.D.) sought to affirm that Jesus Christ was "equal in substance" to the Father, a statement that was clearly at odds with the Neoplatonist view that emphasized the difference in substance. This shows that although Neoplatonism provides

insight into unity, it also creates complex theological challenges to the understanding of the Trinity.

In the face of this challenge, Christian theologians, including Athanasius, sought to explain that although there are three persons in the Trinity, they all share one common substance and are not separate. The Athanasian Creed affirms that "*una substantia tres personae*" is the essence of the true Christian faith. This suggests that despite the differences in roles and relationships between these persons, the divine substance remains one and not separate (Barker, 2023). Thus, Neoplatonism's challenge to the doctrine of the Trinity serves as a reminder of the importance of maintaining unity in diversity.

Theology Doctrine Trinitarian

Definition and History of the Trinitarian Doctrine

The doctrine of the Trinitarian is one of the main pillars of Christian theology which states that God is one substance consisting of three persons: the Father, the Son, and the Holy Spirit. This concept, often summed up in the Latin phrase "*una substantia, tres personae*," reflects the understanding that the three persons are the same in essence, but differ in roles and relationships. This definition not only became the cornerstone of the Christian faith, but also became a source of profound theological debate, especially in the context of Neoplatonic thought that flourished at the same time.

The history of Trinitarian doctrine can be traced back to the early Christian church, where various thinkers and theologians sought to understand and explain the nature of God. One of the most important moments in this history was the Council of Nicaea in 325 A.D., where Arius's teaching, which stated that the Son was not equal to the Father, was rejected. This council resulted in the Nicene Creed, which affirmed that Jesus Christ is "the God of God, the Light of Light, the true God of the true God," which became the foundation for the understanding of the Trinity in the Christian tradition. Over the centuries that followed, the debate over the Trinity continued, with figures such as Athanasius, who were instrumental in defending this doctrine against conflicting teachings. Athanasius emphasized that the recognition of the Trinity is the key to understanding man's salvation and relationship with God. In his work "On the Incarnation," he explains that if Jesus were not God, then human redemption would not have been possible (Athanasius, 2018).

In the context of Neoplatonism, influenced by the thought of Plato and later philosophers, there is a challenge in understanding the relationship between one and many, which has implications for the understanding of the Trinity. Neoplatonism emphasizes that there is one infinite source, from which everything comes. In this regard, Christian theologians must explain how the one God can relate to three persons without losing His essential unity. This has been a challenge in itself, and theologians such as Tertullian and Athanasius have sought to bridge this thinking by asserting that despite differences in persons, the substance of God remains one (Smith, 2021).

The understanding of the Trinity is not only relevant in a theological context, but it also has social and ethical implications. For example, an understanding of Trinitarian relationships can influence the way Christians interact with others, encouraging values such as community

and love. Thus, the doctrine of the Trinitarian is not only a theological theory, but also a practice of life rooted in a relational understanding of God.

Key Elements in the Doctrine of the Trinity

First, One Substance (Ousia). The doctrine of the Trinity is one of the central doctrines in Christian theology that states that God is one in substance (ousia) but consists of three persons (persona): Father, Son, and Holy Spirit. This concept of "one substance" is very important because it emphasizes the essential unity of the three persons in the Trinity. In the Athanasian Creed, it is affirmed that although there are three persons, they share one common substance, which means that none of the three persons is higher or inferior to the other in terms of divine essence (Athanasius, 2018).

From the perspective of Neoplatonism, which influenced philosophical thought in the early days of the church, there is a challenge to understand this concept of one substance. Neoplatonism teaches that there is a hierarchy in reality, where the highest is the indivisible "The One." This has the potential to contradict the Christian understanding of the unity of God in the Trinity. For example, in Plotinus's writings, he describes the "One" as an undefined and incomprehensible entity in the same way as the concept of God in the Trinity (Plotinus, 2019).

This one substance became a significant point of debate in early church councils, such as the Council of Nicaea in 325 C.E., where the term "homoousios" (one substance) was introduced to affirm the essential equality of the Father and the Son. The designation of this term was not only a theological decision, but also a socio-political one, given the many schools of thought that sought to redefine Christian identity at the time. Case in point, Arius's teaching that rejected the essential equality of the Father and the Son caused significant divisions in the early church. Arius argued that the Son was a creation and not part of the same divine substance as the Father, which led to the emergence of prolonged debates among theologians and church leaders (Horsley, 2021). In this context, a correct understanding of one substance becomes essential to maintaining the unity of Christian doctrine.

Thus, the understanding of one substance in the doctrine of the Trinity is not only important from a theological point of view, but also has profound social and historical implications. This shows how Christian theology seeks to respond to philosophical challenges and maintain the integrity of its doctrine in the midst of various external influences.

Second, the Three Personae (Persona). After discussing the concept of one substance, we turn to the second key element in the doctrine of the Trinity, which is the three persons or personas: the Father, the Son, and the Holy Ghost. Each of these persons has a unique role and relationship, but remains united in one divine substance. In the Athanasian Creed, it is stated that "there is nothing greater or lesser among them" (Athanasius, 2018), which emphasizes the equality and immortality of the three persons.

In the context of Neoplatonic theology, the understanding of these three persons becomes more complex. Neoplatonism tended to see reality as hierarchical, where the lower entities originated from the higher. This makes it difficult to understand how three personalities can function equally in one substance (Vander Stichele, 2022). For example, in Neoplatonist writings, there is often an emphasis on "emanation," in which one entity ejects another,

potentially giving rise to the understanding that the son and spirit are not fully equal to the Father.

Many Christians still have difficulty understanding the relationship between these three persons. According to data from the Barna Group (2021), about 40% of respondents cannot explain the difference between the Father, the Son, and the Holy Spirit in the context of the Trinity. This shows the need for a deeper and clearer teaching of this doctrine in the context of the church today. For example, in the modern debate about the understanding of the Holy Spirit. In many Christian traditions, there are those who think of the Holy Spirit as a power or influence, rather than as an equal person in the Trinity. This can lead to a less complete understanding of the role of the Holy Spirit in the life of faith, which should be understood as an active person and a role in the process of salvation and sanctification.

The understanding of the three persons in the doctrine of the Trinity is a key element that Christians must understand well. Despite the philosophical challenges of Neoplatonic thought, it is important to affirm the equality and immortality of these three persons in order to maintain the integrity of Christian doctrine. Thus, a clear and consistent teaching of the Trinity will help Christians to better understand their faith and respond to the challenges at hand.

Athanasius' Creed (298-373) on "una substantia tres personae"

Athanasius of Alexandria, born around 298 AD, is one of the most influential figures in the history of Christian theology. As a bishop, theologian, and author, his thoughts on the Trinity and the doctrine of Christology became the foundation for much of later Christian teaching. Athanasius is known as the chief defender of the Trinitarian doctrine, which affirms that God is one substance (*una substantia*) consisting of three persons (*tres personae*), namely the Father, the Son, and the Holy Spirit.

Athanasius is also known for his role in drafting and ratifying the Nicene Creed in 325 AD, which became the foundation for the Christian understanding of the Trinity. This creed emphasizes that Jesus Christ is "the Lord of God, the light of the light, the true God of the true God" (Gonzalez, 2019). Through the Nicene Creed, Athanasius succeeded in affirming his theological position and providing a framework for a broader understanding of the Trinity in the Christian context. In a historical context, the Athanasian Creed is one of the most important documents that reflects the early Christian understanding of God and the relationship between persons in the Trinity.

In further analysis, it is known that the Athanasian Creed also reflected the cultural and intellectual influences of the time. The debate about the nature of God and Christ does not only revolve around scriptural texts, but also involves philosophical thinking that flourishes among intellectuals. Athanasius used language and concepts familiar to listeners and readers of his time to explain complex theological truths. In this way, he succeeded in conveying the message of orthodoxy to a society influenced by Neoplatonic thought.

Eventually, Athanasius' Creed not only impacted the generation of the time, but also shaped a theological understanding of the Trinity that is still relevant today. By affirming that there is "one substance" in the "three persons," Athanasius provides a clear framework for Christian theology. In the modern context, this understanding is still an important reference

point in broader theological discussions about the nature of God and the relationship between the Father, the Son, and the Holy Spirit (Lindberg, 2021).

"Explanation of 'una substantia'"

The Athanasian Creed, widely known in the context of Christian theology, conveys the concept of "una substantia" which means one substance. In this context, substance refers to the essence or essence of God. According to Athanasius, although there are three persons in the Trinity—Father, Son, and Holy Spirit—they all share one common substance. This is important to understand in the context of the theological debate that took place in the 4th century, where many thinkers, such as Arius, argued that the Son and the Holy Spirit are creations and not part of the same substance as the Father (Kirk, 2020).

Further analysis shows that this understanding of "una substantia" is rooted in Neoplatonic thought which held that the supreme reality is one and indivisible. Athanasius adopted this idea to reinforce his argument that although the Father, the Son, and the Holy Spirit have differences in person, they are not separate in substance. In this regard, Athanasius sought to affirm the oneness of God, which is at the heart of the Christian faith. This Neoplatonic thought had a great influence on the development of the doctrine of the Trinity, especially in building bridges between philosophy and theology.

In the historical context, the Athanasian Creed emerged in response to various heresies that threatened the integrity of Christian doctrine. For example, Arius's group claimed that the Son does not have the same substance as the Father, and this created confusion among Christians. Athanasius, through his work, affirmed that "una substantia" is a fundamental principle that must be believed in order to maintain the integrity of the Christian faith (Johnson, 2022). Thus, this doctrine is not only theological, but also practical in maintaining the unity of the church.

After the establishment of the Athanasian Creed, there was a significant increase in the church's consensus on the doctrine of the Trinity. According to a survey conducted by The Pew Research Center (2020), about 85% of respondents who identify as Christians worldwide recognize the oneness of substance in the Trinity. This shows that Athanasius' understanding of "una substantia" has been successfully rooted in the modern Christian faith. An example can be seen in the creed produced by the Council of Nicaea in 325 A.D. This council, led by Athanasius, resulted in the recognition that Jesus Christ is "the God of God, the Light of Light, the true God of the true God," which directly refers to the concept of "una substantia." This shows that Athanasius' thought had an influence not only on theological doctrine, but also on liturgical practice and confession of faith in the church.

Explanation of 'tres personae'"

The concept of "tres personae" in the Athanasian Creed refers to the three persons in the Trinity: the Father, the Son, and the Holy Spirit. Athanasius affirms that although these three persons are different, they are not separate in essence or substance. In this doctrine, each person has unique roles and functions, but all contribute to one common divine purpose. For example, the Father as the creator, the Son as the redeemer, and the Holy Spirit as the redeemer (Miller, 2021).

Athanasius argued that the notion of "tres personae" was inseparable from the notion of "una substantia." In his view, the difference between these three persons is not a difference in essence, but rather a relationship between them. This is in line with Neoplatonic thought that emphasizes the importance of relationships in understanding reality. This thinking helps explain how a single substance can have many manifestations without losing oneness.

In the theological context, "tres personae" also reflects the experience of the Christian faith. Each person in the Trinity plays a role in the spiritual life of the individual, where the Father gives love, the Son offers salvation, and the Holy Spirit provides strength and guidance. According to Brown (2023), this understanding of "tres personae" has helped many Christians in deepening their spiritual experience and understanding a personal relationship with God.

The Relevance of the Concept of "Una Substantia Tres Personae" in Christian Religious Education

The concept of "Una Substantia Tres Personae" is a theological term that originates from the Christian tradition, especially in the understanding of the Trinity. This term refers to one substance (one essence) that exists in three persons: Father, Son, and Holy Spirit. In the context of Christian religious education, this understanding is very important because it provides a strong theological foundation in shaping students' beliefs and morality. According to Boersma (2018), a deep understanding of the Trinity can help students understand the complexity of interpersonal relationships in social and spiritual contexts.

The importance of teaching about "Una Substantia Tres Personae" in Christian religious education can be seen from how this concept teaches the values of cooperation and mutual respect. In practice, the application of this concept in Christian religious education can be done through various teaching methods. For example, teachers can use a narrative approach to explain the relationship between the Father, the Son, and the Holy Spirit, so that students can more easily relate the concept to their daily lives.

Furthermore, the application of this concept can also be seen in extracurricular activities, where students are invited to collaborate on social projects that reflect the values of the Trinity. For example, a community service program involving interchurch cooperation can be a concrete example of how an understanding of "Una Substantia Tres Personae" is applied in concrete action.

Overall, the application of the concept of "Una Substantia Tres Personae" in Christian religious education serves not only to strengthen students' theological understanding, but also to shape their character and ethics. By integrating these teachings into the curriculum, it is hoped that students can become individuals who are not only spiritually aware, but also able to contribute positively to society.

Implementation in the Christian Religious Education Curriculum

The implementation of the concept of "Una Substantia Tres Personae" in the Christian religious education curriculum requires a systematic and structured approach. A good curriculum must be able to convey these teachings in a relevant and applicable way. According to Lee (2019), a curriculum that integrates the teachings of the Trinity can effectively improve students' understanding of their Christian identity. One way to implement this concept is to

include the topic of the Trinity in core subjects, such as Christian Theology and Ethics. In this context, the teacher can provide an in-depth explanation of how each person in the Trinity contributes to human salvation.

In addition, the use of varied learning media can also support the implementation of this concept. For example, the use of videos, multimedia presentations, and group discussions can help students better understand complex concepts. According to Roberts (2022), the use of technology in religious teaching can increase student engagement and deepen their understanding of teaching materials.

Practical activities, such as simulation and role-play, can also be an effective method of teaching the concept of "Una Substantia Tres Personae". Through this activity, students can explore the dynamics of interpersonal relationships in the context of the Trinity and how it can be applied in their social interactions.

Thus, the implementation of the concept of "Una Substantia Tres Personae" in the Christian religious education curriculum focuses not only on the theological aspect, but also on the development of students' social and moral skills. Through this holistic approach, it is hoped that students can grow into individuals with integrity and have a deep understanding of Christian teachings.

Challenges in Concept Application

Although the application of the concept of "Una Substantia Tres Personae" in Christian religious education has many benefits, there are a number of challenges that need to be faced. One of the main challenges is the lack of consistent understanding among educators regarding the concept of the Trinity itself. According to Johnson (2020), many educators feel that they are not trained enough to teach these complex theological concepts, which can result in inaccurate or in-depth teaching. Another challenge is the difference in theological views among the various denominations of the church. Each denomination may have a different interpretation of the Trinity, which can lead to confusion among students. Students who study in a pluralistic environment often have difficulty understanding the same concepts. This emphasizes the importance of an inclusive and dialogical approach in religious teaching.

In addition, the rapid development of technology and information is also a challenge in itself. Today's young generation is exposed to a variety of sources of information that may not always be in line with Christian teachings. Chen (2022) shows that exposure to inaccurate information can affect students' understanding of theological concepts. Therefore, educators need to equip students with critical skills to assess the information they receive. Limited resources are also a challenge in implementing this concept. Many Christian educational institutions may not have access to quality teaching materials or training for teachers. This shows the need for greater support and investment in religious education.

By understanding these challenges, educators can design more effective strategies to address the problem at hand. Through proper training, inclusive curriculum development, and wise use of technology, the application of the concept of "Una Substantia Tres Personae" in Christian religious education can be done better.

The Impact of Implementing Concepts in Students' Lives

The application of the concept of "Una Substantia Tres Personae" in Christian religious education can have a significant impact on students' lives. One of the positive impacts that can be observed is the increase in students' spiritual understanding. According to a study by Garcia (2021), students who engage in educational programs that emphasize the doctrine of the Trinity show an increase in prayer life and participation in church activities. This shows that theological understanding can strengthen students' spiritual commitment. In addition, the application of this concept also has an impact on the development of students' character. Through the teachings of interpersonal relationships in the Trinity, students learn the importance of love, sacrifice, and cooperation. Students who understand these values tend to be more empathetic and caring for others. This is reflected in their actions in the school environment and the community.

Overall, the impact of the application of the concept of "Una Substantia Tres Personae" in Christian religious education is far-reaching and profound. By integrating these teachings into students' daily lives, it is hoped that they can grow into individuals who are not only knowledgeable, but also have character and contribute positively to society. The application of the concept of "Una Substantia Tres Personae" in Christian religious education is a strategic step to shape students' theological understanding, character, and social skills. Despite the challenges in its implementation, the positive impact has been significant. Therefore, it is important for educational institutions to continue to develop relevant curricula and train educators to be able to teach these concepts effectively (Agustinus, 2019) .

CONCLUSION

This research demonstrates that Neoplatonic thought, with its focus on a singular transcendent reality, presents a significant philosophical challenge to the traditional Christian doctrine of the Trinity. By critically analyzing Athanasius' works and key theological sources, the study highlights how the concept of *una substantia tres personae* attempts to reconcile divine unity with the plurality of persons within the Trinity, maintaining a distinctive Christian understanding that differs from Neoplatonic emanation. The findings emphasize important implications for Christian religious education, recommending a pedagogical approach that integrates the historical development of Trinitarian doctrine, employs narrative and analogy to clarify complex relational dynamics, and links theological insights with practical spiritual application. However, effective implementation requires educators well-versed in systematic theology and Neoplatonic philosophy, as well as curricula that bridge abstract doctrine with lived faith. Future research should explore the effectiveness of various teaching methods for the Trinity in modern education, examine how Trinitarian understanding shapes Christian character formation, and investigate dialogical approaches to teaching the Trinity in multicultural settings, thereby advancing both academic theology and practical Christian education.

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