



Integrating Digital Technology in Christian Religious Education: A Theological Framework for Faith Formation in the Digital Age

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ABSTRACT

The rapid development of digital technology has transformed education, including Christian Religious Education (CRE). However, technology integration in CRE often remains technical and lacks a clear theological foundation for faith formation. This study aims to analyze the integration of digital technology in CRE and develop a conceptual framework relevant to learning in the digital age. This study employs a qualitative approach using a critical literature review method through analysis and synthesis of relevant scholarly sources. The findings show that digital technology can enhance interactivity, accessibility, and creativity in learning, yet it also presents challenges such as distraction and superficial learning. As its main contribution, this study proposes a Faith-Centered Digital Learning Framework integrating digital tools, pedagogical design, and spiritual formation. The framework positions faith as the center of learning, ensuring technology supports spiritual transformation rather than merely information delivery.

INTRODUCTION

The rapid development of digital technology has brought significant changes across various aspects of life, including the field of education. The integration of technologies such as Learning Management Systems (LMS), Artificial Intelligence (AI), and interactive learning media has transformed the ways knowledge is delivered, accessed, and constructed by learners. In the context of 21st-century education, technology is no longer viewed merely as a supporting tool but as an essential component in creating effective, collaborative, and learner-centered learning environments.

In line with these developments, many educational institutions have increasingly adopted digital technologies to enhance the quality of teaching and learning processes. Digital learning environments enable broader access to information, greater flexibility in time and place, and encourage active learner participation. This approach aligns with contemporary educational demands that emphasize critical thinking, creativity, communication, and collaboration as essential competencies for learners.

However, in the context of Christian Religious Education (CRE), the integration of digital technology remains limited and often suboptimal. CRE practices are still largely dominated by conventional teaching methods that focus on direct content delivery and have yet to fully utilize the potential of digital technology. Meanwhile, the characteristics of learners living in the digital era require learning approaches that are more relevant, contextual, and adaptive to technological developments.

Furthermore, the use of technology in CRE is often confined to technical applications, such as presentation media or video-based instruction, without being accompanied by deeper theological reflection. This condition indicates that the integration of technology in CRE has not fully considered the primary goals of religious education, namely the formation of faith, character, and spirituality. As a result, technology risks functioning merely as a medium for information delivery rather

than contributing meaningfully to the transformation of learners' lives.

Moreover, although numerous studies have examined the integration of technology in education, most have focused primarily on pedagogical and technical aspects, while the theological dimension within the context of Christian Religious Education remains underexplored. This highlights a conceptual gap in integrating digital technology with faith formation. Therefore, there is a need for an approach that not only integrates technology in practical terms but also develops a theological framework capable of bridging digital technology use with the core objectives of faith-based education.

METHODS

Research Design

This study employs a qualitative approach using a critical literature review method. This approach is selected because the research focuses on an in-depth analysis of the concept of digital technology integration in Christian Religious Education (CRE), as well as on examining its theological implications in the context of faith formation in the digital age.

Unlike descriptive literature reviews that merely summarize previous research findings, a critical literature review emphasizes systematic processes of analysis, evaluation, and synthesis of various scholarly sources (Snyder, 2019). This approach enables the researcher not only to understand the development of existing concepts but also to identify limitations, inconsistencies, and research gaps that remain underexplored in previous studies (Torraco, 2016).

Accordingly, this study is not merely descriptive but also analytical and constructive, as it seeks to develop a new conceptual framework that integrates digital technology, pedagogy, and theology within Christian Religious Education. This approach aligns with the objectives of conceptual research, which emphasize contributions to theoretical development and the advancement of new perspectives within a field of study (Grant & Booth, 2009). Therefore, this method is relevant for producing scholarly contributions with novelty,

which is one of the key indicators of publication in reputable international journals.

Data Collection Techniques

The data in this study were obtained through a systematic search of literature relevant to the research focus. The primary data sources include national and international journal articles, academic books, and scholarly documents related to digital technology in education and Christian Religious Education.

The literature search was conducted using academic databases such as Google Scholar and Scopus, which provide access to peer-reviewed scientific publications. In addition, theological and educational books with strong theoretical contributions were used as foundational references in the analysis.

To ensure data quality, this study applied several selection criteria:

1. Relevance, referring to the alignment of sources with the research focus (digital technology, education, and theology)
2. Credibility, referring to sources originating from reputable journals, academic publishers, or authors with recognized scholarly expertise
3. Recency, referring to sources published within the last 5-10 years, except for classical theories that remain relevant, such as constructivism and critiques of technology.

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The application of these criteria aims to ensure that the data used are not only valid and reliable but also reflect current developments in the field of study.

Data Analysis Techniques

Data analysis in this study was conducted systematically through several stages, namely data reduction, categorization, critical analysis, and synthesis. The analysis followed an iterative process to ensure conceptual coherence across themes and alignment with the research objectives.

The first stage was data reduction, which involved the selection and refinement of information relevant to the research objectives. At this stage, the collected literature was carefully examined to identify key concepts related to digital technology, pedagogy, and Christian Religious Education (CRE).

The second stage was categorization, which involved organizing the data into major thematic areas. In this study, the themes included: (1) digital technology in education, (2) the nature of Christian Religious Education, (3) opportunities for technology integration, (4) challenges and risks, and (5) theological perspectives. This categorization aimed to establish a systematic and coherent analytical structure while ensuring direct alignment with the theoretical framework discussed in the literature review.

The third stage was critical analysis, which represents the core of the critical literature review method. At this stage, the researcher compared various research findings, evaluated their strengths and limitations, and examined their relevance within the context of Christian Religious Education. This process also involved identifying inconsistencies, methodological limitations, and potential biases within the existing literature.

The fourth stage was synthesis, which involved integrating the various findings into a more comprehensive and coherent understanding. Through this process, the study not only summarized previous research but also developed deeper conceptual relationships between digital technology, pedagogy, and theology in a structured manner.

Furthermore, the overall analytical process was directed toward identifying research gaps, particularly the limited number of studies that integrate digital technology with theological perspectives in Christian Religious Education. The identification of this gap served as the foundation for developing a new conceptual framework as the primary contribution of this study.

RESULTS AND DISCUSSION

Digital Technology in Education

Digital technology in education refers to the use of various information technology-based tools and systems to support the learning process, both in online and offline contexts (Selwyn, 2021). The rapid development of digital technology has expanded the forms and modes of learning, including the use of online platforms, interactive media, and various digital devices that enable learning to take place flexibly beyond the constraints of traditional classroom settings (Redecker, 2017). In this context, technology plays a significant role in transforming how learners' access, process, and interact with information.

In line with these developments, the digitalization of education has intensified, particularly since the global pandemic, which accelerated the widespread transition to online learning environments. The use of technology in education, as demonstrated in the practice of emergency remote teaching, highlights how various digital tools both synchronous and asynchronous have been utilized to sustain the continuity of educational processes (Hodges et al., 2020). This phenomenon confirms that technology has become an integral component of modern educational systems.

From a theoretical perspective, the use of digital technology is closely associated with constructivist approaches to learning. Papert (1980), through the concept of constructionism, emphasizes that learners actively construct knowledge through engagement and interaction with their learning environment. Technology, particularly computers, enables learners to become active agents who not only receive information but also create, test, and reflect on their own understanding. As a result, learning becomes more meaningful and centered on learners' experiences.

Moreover, the integration of technology in education supports the development of 21st-century skills, including critical thinking, creativity, communication, and collaboration (Redecker, 2017). In this context, technology functions not merely as a supporting tool, but as a medium for fostering interactive, collaborative, and contextually relevant learning experiences. This indicates that technology contributes significantly to enhancing the quality of learners' educational experiences.

However, the use of digital technology in education also presents several challenges. One of the primary issues is the digital divide, both in terms of access to technological devices and the ability to use them effectively. Disparities in access and digital literacy can hinder the achievement of equity and inclusion in education (Selwyn, 2021). Furthermore, the effectiveness of technology integration depends heavily on the readiness of the educational system, including infrastructure availability, policy support, and teachers' competencies in utilizing technology effectively.

In addition, digital technology does not automatically improve learning quality without careful planning. Without proper integration with pedagogical approaches, technology risks becoming merely an add-on tool that has limited impact on learning outcomes. Therefore, it is essential to adopt an approach that not only emphasizes the use of technology but also focuses on how it is pedagogically and contextually integrated into the learning process (Koehler & Mishra, 2009).

The Nature of Christian Religious Education

Christian Religious Education (CRE) possesses distinctive characteristics compared to general education, as it does not merely focus on the transfer of knowledge but also emphasizes the formation of faith, character, and students' spirituality. CRE is a structured and intentional process aimed at guiding learners toward holistic growth, encompassing intellectual, moral, and spiritual dimensions. In this context, education is understood as a conscious effort to shape individuals comprehensively in accordance with their ultimate purpose in life (Harianto, 2021).

Conceptually, education from a Christian perspective extends beyond cognitive development to include the formation of moral maturity and responsibility in daily life. This highlights that Christian education cannot be separated from values and meaning rooted in faith in God (Harianto, 2021).

However, approaches that overly emphasize knowledge acquisition often fail to produce genuine life transformation. Smith (2016) argues that there is a gap between what individuals know and how they act in their daily lives. Knowledge does not automatically translate into action, as human beings are not merely rational creatures but are also shaped by habits, desires, and repeated practices.

Furthermore, Smith (2016) explains that humans are fundamentally "desiring beings" (you are what you love), whose lives are shaped by what they love and by the practices they engage in repeatedly. Therefore, faith formation cannot rely solely on the transmission of information but must also involve the cultivation of habits and spiritual practices that shape the orientation of the human heart.

In line with this perspective, from a biblical standpoint, education has a strong theological foundation in which God is understood as the primary educator of humanity. Education is not merely informative but transformational, aiming to guide individuals toward becoming more aligned with God's will (Harianto, 2021).

Accordingly, learning in CRE should encompass comprehensive transformation within learners, including cognitive (knowledge), affective (attitudes and values), and psychomotor (actions) dimensions (Harianto, 2021). Nevertheless, as emphasized by Smith (2016), such transformation can only occur effectively when learning also engages practices and habits that shape character and life orientation.

Within a broader theoretical framework, Groome (2011) emphasizes that faith education is a process that integrates lived experience with faith reflection. Meanwhile, Roberto (2015) highlights that faith formation occurs within relationships, community, and everyday practices. These perspectives affirm that CRE must adopt a holistic approach, focusing not only on knowledge but also on lived experiences and authentic expressions of faith.

Based on this understanding, Christian Religious Education should integrate knowledge, experience, and lived practice. While knowledge remains an essential component, it is not sufficient; authentic faith formation occurs through habits, relationships, and practices that shape the heart and the whole life of the learner (Smith, 2016). Therefore, CRE learning approaches must be designed holistically to foster meaningful and transformative outcomes in students' lives.

Opportunities for Integrating Technology in Christian Religious Education

The integration of digital technology in Christian Religious Education (CRE) presents various strategic opportunities for enhancing the quality of learning. Digital technology enables the creation of learning experiences that are more interactive, flexible, and learner-centered. Through the use of videos, simulations, and various digital applications, abstract theological concepts can be represented in more concrete and accessible ways. This aligns with the view that digital technology supports diverse instructional strategies while fostering active student engagement in the learning process (Selwyn, 2021).

In addition, digital technology significantly expands access to learning resources. Learners are no longer limited to conventional materials but can access digital Bibles, theological literature, and a wide range of educational resources from diverse global contexts. The ability to store, process, and distribute information digitally enhances the efficiency of learning while simultaneously exposing learners to multiple perspectives (Selwyn, 2021).

Furthermore, technology fosters the development of creativity and 21st-century skills. Learners can produce various forms of digital-based learning outputs, such as faith reflection videos, interactive presentations, and creative content that integrates Christian values. The use of technology in education has also been shown to support the development of digital competence, creativity, and active engagement in the learning process (Redecker, 2017).

However, the use of technology in education is not neutral and does not automatically produce positive outcomes. Technology possesses inherent characteristics, potentials, and limitations that influence how learning processes unfold (Koehler & Mishra, 2009). Therefore, effective integration requires a deep understanding of the relationship between content, pedagogy, and technology.

Moreover, without careful planning and clear pedagogical objectives, the use of technology may become a source of distraction that hinders learning rather than supports it. In this regard, teachers play a crucial role in designing, managing, and guiding the use of technology to ensure that it genuinely supports meaningful learning rather than functioning merely as an additional tool (Selwyn, 2021).

Challenges and Risks of Technology Integration (A Critical Analysis)

Although the integration of digital technology in education, including Christian Religious Education (CRE), offers various innovative opportunities, numerous studies indicate that this process also presents complex challenges that require critical examination. One of the primary concerns is the increasing level of digital distraction

that affects students' attention quality. Ward, Duke, Gneezy, and Bos (2017) demonstrate that even the mere presence of a smartphone without active use can reduce cognitive capacity, as part of an individual's attentional resources is allocated to resisting the urge to check the device. This finding highlights that technology can disrupt learning not only through active use but also through its passive presence in the learning environment.

In addition, the phenomenon of surface learning has become a significant concern in technology-mediated education. Carr (2010) argues that intensive internet use can reshape human thinking patterns, shifting them from deep and reflective modes to faster, fragmented, and more superficial processing. This argument is further supported by Firth et al. (2019), who found that continuous exposure to digital information streams promotes divided attention and multitasking habits, ultimately reducing long-term concentration and the ability to process information deeply.

On the other hand, the success of technology integration largely depends on the digital competence of both educators and learners. Mogonea (2025) emphasizes that digital competence extends beyond technical skills to include critical thinking, collaboration, and the responsible use of technology in educational contexts. Without such preparedness, technology may fail to produce meaningful improvements in learning quality.

Within the context of CRE, another emerging challenge is the transformation of religious authority structures. Campbell (2021) explains that the rise of digital media has enabled the emergence of new actors in religious spaces, such as content creators and religious influencers, who may challenge traditional ecclesiastical authority. While this phenomenon can broaden access to faith-related knowledge, it may also lead to confusion regarding authority and theological interpretation if not accompanied by proper guidance.

Furthermore, excessive use of technology poses the risk of diminishing the depth of spiritual experience. When faith is reduced to rapidly consumed digital content, the process of personal reflection an essential component of faith formation may be neglected. The findings of Carr (2010) and Firth et al. (2019) suggest that changes in cognitive patterns due to digital technology can reduce reflective capacity, which is crucial for deep and meaningful faith learning.

Therefore, the integration of technology in CRE requires a critical, reflective, and intentional approach. Technology should not be positioned as an end in itself, but rather as a means to support holistic learning both pedagogically and theologically. With careful planning and strengthened digital competence, technology can be utilized optimally without compromising deep thinking and the formation of students' faith.

A Theological Perspective on Technology

From a theological perspective, technology is not understood as an ultimate end, but rather as a means that must be situated within the framework of faith and the moral responsibility of humans as *imago Dei*. Throughout the history of Christianity, the relationship between media, technology, and religious authority has been dynamic and characterized by ongoing negotiation. Campbell (2021) argues that the development of digital media not only expands the ways in which faith messages are communicated but also challenges traditional structures of authority within religious communities. This underscores the dual potential of technology: as a tool for strengthening faith and as a factor that may shift spiritual authority if not used reflectively.

Furthermore, from a historical perspective, Horsfield (2020) explains that from the medieval period to the Reformation era, media has consistently played a crucial role in shaping both the practice and dissemination of the Christian faith. For example, the use of written texts, public preaching, and printing technology during the Reformation illustrates how technology can serve as a powerful instrument of religious transformation. However, Horsfield (2020)

also emphasizes that such developments were often accompanied by tensions between institutional authority and emerging religious practices within society. This indicates that technology is never neutral but always carries theological and social implications that must be critically examined.

In the contemporary digital context, Campbell (2021) highlights the emergence of new actors referred to as digital religious creatives, individuals who utilize digital technologies to produce and disseminate religious content. Their presence demonstrates that religious authority is no longer exclusively held by formal institutions but is increasingly shaped by visibility, participation, and interaction within digital spaces. Consequently, authority in the digital age becomes more fluid and is often influenced by algorithms, popularity, and audience engagement (Campbell, 2021). This condition calls for a more critical theological approach to ensure that the use of technology remains aligned with faith values.

Moreover, Horsfield (2020) shows that throughout church history, the use of media has frequently influenced how faith is understood and practiced. For instance, during the Crusades and the Reformation, media was used not only to disseminate teachings but also to shape public opinion and legitimize religious actions. This suggests that technology possesses the power to construct theological narratives and even influence collective behavior among believers. Therefore, within the context of Christian Religious Education (CRE), the use of technology should not only aim to enhance learning efficiency but also to safeguard theological integrity and character formation.

In addition, the interactive, flexible, and non-hierarchical nature of digital media influences how individuals perceive authority and truth. Campbell (2021) emphasizes that in digital culture, authority is often constructed through participation and networks rather than formal structures alone. This presents a challenge for faith education that seeks to cultivate deep spirituality, as learners are more easily exposed to diverse interpretations that may not always align with sound theological teachings. Therefore, the

integration of technology in CRE must be carried out selectively and reflectively, while maintaining spiritual practices such as prayer, reflection, and communal life as the core of the learning process.

In conclusion, a theological perspective affirms that technology should be used wisely as a means to support faith development, rather than replace it. Both Horsfield (2020) and Campbell (2021) demonstrate that technology inevitably carries implications for authority, practice, and the understanding of faith. Therefore, a critical, contextual, and theologically grounded approach is essential to ensure that the integration of technology in Christian Religious Education is not only pedagogically effective but also preserves spiritual depth and fosters transformative growth in learners' lives.

Faith-Centered Digital Learning Framework

Based on the findings from the literature review and critical analysis, this study proposes a conceptual model referred to as the Faith-Centered Digital Learning Framework (hereafter "the framework"). This model is developed in response to the gap between the use of digital technology in education and the need for faith formation within Christian Religious Education (CRE).

Unlike existing technology integration models that primarily emphasize technical and pedagogical aspects such as the Technological Pedagogical Content Knowledge (TPACK) framework (Koehler & Mishra, 2009) this framework positions the theological dimension as the central foundation of the learning process.

Accordingly, the framework not only integrates digital technology into learning practices but also directs its use toward fostering deep and transformative faith formation. It consists of three interconnected core components: Digital Tools, Pedagogical Design, and Spiritual Formation. These components do not operate independently; rather, they interact dynamically to support a holistic learning process.

Digital Tools in Learning

The first component is digital tools, which encompass various platforms and media such as Learning Management Systems (LMS), artificial intelligence-based applications, interactive media, and digital learning resources, including digital Bibles and instructional videos. Within this framework, technology is positioned as an instrumental tool that supports the learning process rather than as an end in itself.

From a theological perspective, technology should be used wisely as a means to deepen faith understanding, not to replace spiritual experience. Therefore, the selection of digital tools must consider their alignment with learning objectives, the context of learners, and their potential impact on character and spiritual development.

This approach aligns with the view that technology is not neutral but carries implications for how learners think, focus, and interact within the learning process (Selwyn, 2021). Consequently, the use of technology must be critically guided to ensure that it enhances meaningful learning rather than becoming a source of distraction.

Pedagogical Design

The second component is pedagogical design, which emphasizes the development of learning experiences that are effective, contextual, and meaningful. This approach is grounded in constructivist and constructionist theories (Papert, 1980), which highlight that learners construct knowledge through active engagement, exploration, and interaction with their learning environment. In addition, this approach integrates collaborative and inquiry-based learning to foster active student participation.

In the context of Christian Religious Education (CRE), pedagogical design must integrate technology with instructional strategies that promote reflection, dialogue, and active participation. Learning should not merely focus on the transmission of information but also on the process of deep meaning-making in relation to faith values.

This approach is also aligned with the TPACK framework, which emphasizes the integration of technology, pedagogy, and content in teaching (Koehler & Mishra, 2009). However, within the context of CRE, this integration needs to be extended by incorporating the dimension of faith reflection as an integral part of the learning process.

Accordingly, technology is not only used as a presentation tool but as a medium for creating reflective, dialogical, and transformative learning experiences. This approach also addresses the criticism that technology is often used merely to replicate traditional teaching methods in digital form without meaningful pedagogical innovation.

Spiritual Formation

The third component, and the core of this framework, is spiritual formation in Christian Religious Education. This component positions the development of faith, character, and spirituality as the primary goal of the learning process.

Drawing on faith formation theory (Roberto, 2015) and the concept of habit formation (Smith, 2016), CRE learning must involve reflective practices, spiritual experiences, and the cultivation of habits that shape learners' faith lives. In this context, technology functions as a supporting tool for reflection and the expression of faith, for example through digital journals, reflective videos, and meaningful online discussions.

This perspective emphasizes that faith formation does not occur solely through the transmission of knowledge but through lived practices, relationships, and habits that shape the orientation of the human heart (Smith, 2016). Therefore, CRE learning must move beyond surface learning and aim toward genuine life transformation.

Consequently, spiritual formation becomes the central axis that guides both the use of technology and pedagogical design, ensuring that the entire learning process remains grounded in its theological purpose.

Integration of the Three Components

The primary strength of the Faith-Centered Digital Learning Framework lies in the integration of its three core components. Digital technology provides the tools and infrastructure, pedagogical design structures the learning process, while spiritual formation offers theological direction and purpose.

This integration results in a learning approach that is not only pedagogically effective but also theologically meaningful and relevant to the contemporary digital context. Accordingly, the framework does not merely address practical instructional needs but also contributes conceptually to the development of Christian Religious Education in the digital age.

Furthermore, the integration of these three components demonstrates that effective digital learning cannot be separated from pedagogical and theological dimensions that complement and reinforce one another.

Theoretical Contribution of the Framework

This framework contributes theoretically by developing a model of technology integration that extends beyond pedagogical considerations to include the theological dimension as a central element. Unlike models such as TPACK (Koehler & Mishra, 2009), which emphasize the relationship between technology, pedagogy, and content, this framework expands the model by positioning spiritual formation as the core orientation of the learning process.

In doing so, this study addresses a significant gap in the literature, where technological approaches are often disconnected from theological reflection in the context of Christian Religious Education. The framework offers a new perspective on how digital technology can be used reflectively and responsibly to support faith formation.

Therefore, this framework is not only applicable in practice but also contributes conceptually to advancing scholarly discussions on the integration of technology and theology in education.

Operationalization of the Framework

To ensure that the proposed framework can be implemented in real educational contexts, it is operationalized through three main stages: planning, implementation, and reflection.

a. Planning Stage

At this stage, teachers select digital technologies that align with both instructional objectives and theological values. Learning plans are designed by integrating interactive, technology-based activities while also providing space for students to engage in faith reflection. In this way, technology functions not merely as a supporting tool but as a medium that facilitates spiritual formation.

b. Implementation Stage

During implementation, learning activities are conducted using various digital media, such as instructional videos, online discussions, and collaborative projects. In this process, teachers play an active role in guiding students to connect learning content with their faith experiences and daily lives. This approach ensures that learning extends beyond cognitive understanding to include affective and spiritual dimensions.

c. Reflection Stage

The reflection stage is a crucial component of this framework. Students are encouraged to engage in reflective practices through activities such as writing reflection journals, sharing faith experiences, and participating in deep discussions. This process aims to foster deeper understanding and promote genuine personal transformation in students' lives.

Overall, these three stages ensure that technology-based learning does not merely focus on information delivery but also contributes significantly to meaningful and sustainable faith formation.

Implementation in Schools

The proposed framework can be applied across various levels of education with appropriate adjustments based on students' developmental characteristics.

At the elementary school level, implementation can be carried out through the use of visual media and simple activities, such as watching Bible videos, creating digital drawings, or writing short reflections. This approach helps students understand faith values in a more concrete and contextual manner.

At the junior secondary level, learning activities can be developed through group discussions, digital projects, and interactive presentations. At this stage, students are encouraged to reflect more consciously and critically on faith values in their daily lives.

Meanwhile, at the senior secondary level, learning can emphasize critical analysis, deeper reflection, and problem-based learning. In this context, technology is used to support the exploration of more complex theological and social issues in a reflective and meaningful way.

Assessment

Assessment within this framework encompasses three main domains: cognitive, affective, and psychomotor.

- a. Cognitive domain: measures students' understanding of learning materials, which can be assessed through digital quizzes-based tests.
- b. Affective domain: evaluates students' attitude, values, and faith reflections, for example through reflective journals, discussions, or spirituals portfolios.
- c. Psychomotor domain: assesses practical skills and real-life actions, such as digital projects, presentations, and participation in service activities.
- d. Psychomotor domain: assesses practical skills and real-life actions, such as digital projects, presentations, and participation in service activities.

This approach ensures that the learning process does not merely focus on knowledge acquisition but also on character formation and authentic life practices.

The Role of Teachers

Within this framework, teachers play a crucial role as:

- a. Facilitators of digital learning
- b. Spiritual mentors, and
- c. Role models in the responsible use of technology.

Teachers are not only responsible for delivering content but also for guiding students in reflecting on their faith and integrating it into their daily lives. Therefore, teachers need to possess both adequate digital competence and strong theological understanding.

CONCLUSION

This study aimed to analyze the integration of digital technology in Christian Religious Education (CRE), examine its theological implications, and develop a conceptual framework relevant to learning in the digital era.

Based on the literature review and critical analysis, it can be concluded that the use of digital technology in education has significant potential to enhance learning quality, particularly in terms of interactivity, accessibility, and student creativity.

However, the integration of technology in CRE cannot be carried out without careful consideration of its theological dimension. The findings indicate that unstructured or unreflective use of technology may lead to various risks, such as distraction, surface learning, and a reduced depth of faith reflection. Therefore, an approach is required that not only emphasizes technical and pedagogical aspects but also integrates theological values as a foundational element.

As its main contribution, this study proposes the Faith-Centered Digital Learning Framework, which integrates three key components: digital tools, pedagogical design, and spiritual formation. This framework positions faith formation as the core of the learning process, ensuring that technology functions as a means to support spiritual transformation rather than merely as a medium for information delivery. In doing so, this study contributes theoretically by developing a model of technology integration grounded in a theological perspective, an area that remains relatively underexplored in previous research.

In addition to its theoretical contribution, this study also offers practical implications for educators and Christian educational institutions. The proposed framework can be applied across different educational levels by adapting it to students' developmental characteristics. Furthermore, the assessment model, which encompasses cognitive, affective, and psychomotor domains, provides a more holistic approach to evaluating learning outcomes. The role of teachers as digital facilitators and spiritual mentors is also identified as a critical factor in the successful implementation of the framework.

Nevertheless, this study has certain limitations, as it relies solely on a literature review approach without incorporating empirical data. Therefore, future research is recommended to examine the effectiveness of this framework through empirical studies, such as experiments or case studies in educational settings. Further research may also explore the integration of digital technology with contextual spiritual practices in response to the evolving dynamics of digital culture.

In conclusion, the integration of digital technology in Christian Religious Education is not only a pedagogical necessity but also a strategic opportunity to enrich faith formation in ways that are relevant to students' lives in the digital age.

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