



## Digital Literacy for Christian Educators: Integration of Technology Competencies and Theological Values in Christian Education Learning

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### ABSTRACT

This study aims to analyze the importance of digital literacy for Christian educators in integrating technological competencies with theological values in Christian Religious Education (CRE) learning. The rapid development of digital technology requires educators not only to master technical skills but also to utilize technology ethically, reflectively, and contextually in accordance with Christian faith principles. The research employs a qualitative approach using literature review and conceptual analysis of various theoretical sources and educational practices. The findings indicate that digital literacy for Christian educators encompasses pedagogical, critical, and spiritual competencies in using technology as a meaningful learning tool. The integration of theological values in technology use contributes to shaping students who are not only digitally competent but also possess strong moral and spiritual integrity.

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## INTRODUCTION

The development of digital technology has brought significant changes in the world of education, including in Christian Religious Education (PAK). Technology is no longer just a tool, but has become a transformative medium in learning and faith building (Kia, 2025). In the midst of digitalization, Christian educators are required to have digital literacy skills that are not only technical, but also contain ethical and theological dimensions.

The motivation for this research arises from the phenomenon of increasing the use of technology in PAK learning which has not been fully balanced with holistic digital literacy skills. Many educators still use technology functionally, but have not been able to integrate faith values in its use (Gultom, 2019; Hariawan, 2020).

In addition, challenges such as the spread of hoaxes, moral degradation, and digital distractions are serious threats to the formation of students' character (Immanuela, 2024). This shows the urgency of developing theology-based digital literacy in Christian education.

The problem of digital literacy in PAK does not stand alone, but is related to various other issues, including as a problem. First, the pedagogical problem of PAK learning has not fully utilized digital technology effectively and innovatively (Prawira et al., 2024). Second, theological problems, namely the lack of integration between technology and faith values, lead to the use of digital media that is not in harmony with Christian principles (Widjaja, 2022). Third, social-digital problems, namely social media, affect the mindset and spirituality of students (Siahaan, 2023). Fourth, the issue of digital ethics. The lack of understanding of digital ethics leads to the misuse of technology (Sihombing, 2024). Thus, digital literacy for Christian educators has become a multidimensional issue that requires an integrative approach.

The literature shows that digital literacy is an important skill in modern education that includes technical, cognitive, and social aspects (Ng, 2012). In the context of Christian education, digital literacy must also include a spiritual dimension rooted in the values of faith. Research by Gulo and Tapilaha (2024) shows that the integration of spirituality and critical thinking in Christian education is crucial in the digital age. Meanwhile, Pariama (2024) emphasized that digital literacy can improve the quality of PAK learning, although it is still not deeply integrated with theological aspects. On the other hand, research on digital media and religious learning (Prawira et al., 2024) shows that technology is able to increase student engagement, but it has not yet led to the formation of faith as a whole.

The state of the art in this study lies in the effort to integrate three main areas, namely digital literacy, pedagogy of Christian religious education and digital theology. Previous research tends to discuss these three aspects separately such as digital literacy with a technical focus, digital theology discussing conceptual effectiveness and digital learning discussing pedagogy. This research presents a new approach by integrating the three in one applicable conceptual model.

Based on the literature review, there are several research gaps, namely the lack of integration between digital literacy and theology in PAK, the lack of a digital learning model based on Christian values, research is still partial and not holistic and the lack of contextual research in Indonesia (Gulo & Tapilaha, 2024; Immanuela, 2024; Prawira et al., 2024)

There are several theories that will be languaged, namely Grand Theory, Middle Theory, Applied Theory. The Grand Theory includes digital literacy theory (Gilster, 1997) and Christian education theory (faith transformation) and Middle Theory, namely Connectivism (Siemens, 2005) and digital theology (Widjaja, 2022). Meanwhile, Applied Theory includes PAK digital learning, Gamification (Adams & John, 2023) and AI in education (Sihombing, 2024).

First, the Grand Theory is the Big Theory that talks about Philosophy. The grand theory in this study is based on two main pillars, namely digital literacy theory and Christian educational theology. The beginning of the digital literacy theory proposed by Gilster (1997) emphasized that digital literacy is not just the technical ability to use devices, but includes the ability to think critically in understanding and evaluating digital information. This is strengthened by Ng (2012) who states that digital literacy includes technical, cognitive, and social dimensions. Then, in the perspective of Christian educational theology, education is not only oriented to the transfer of knowledge, but to the transformation of life and faith. Christian education aims to form Christ-like human beings, so the use of technology must be within the framework of the values of truth, love, and responsibility (Kia, 2025). In addition, the concept of human beings as *imago Dei* (image of God) affirms that humans have a moral responsibility in managing technology. Thus, digital literacy in the Christian context must be understood as part of a spiritual vocation, not just a technical competence. The Grand Theory synthesis of this research views digital literacy as a holistic ability that integrates technological skills, critical thinking, and theological values in shaping students' character and faith.

Second, the Middle Theory, namely the Connecting Theory. Middle theory serves as a bridge between grand theory and field practice. In this study, there are three main theories starting with the Theory of Connectivityism (Siemens, 2005). Connectivityism emphasizes that learning happens through digital networks and technology-based social interactions. Knowledge is no longer static, but develops through information connections. In the context of PAK, connectivity allows for digital faith community-based learning, spiritual interaction through social media and access to global theological resources. This is relevant to the development of technology in Christian education that utilizes LMS, social media, and digital platforms (Selwyn, 2016; Jenkins, 2018). Followed by Digital Theological Theory. Digital theology emphasizes that technology

is not just a tool, but a new space for faith practice and theological reflection (Campbell, 2020). Widjaja (2022) emphasized that the church and Christian education must be able to respond to technological developments theologically, so that technology can be a means of preaching the gospel and forming faith. In this context, it can be understood that the digital space is a new spiritual space and technology is a medium for ministry and learning of faith and finally is the Theory of Constructivism. Constructivism states that learners build knowledge through experience and interaction. In PAK digital learning, students actively build an understanding of faith and technology into a tool for spiritual exploration as well as reflective and contextual learning. This approach is in line with research that shows the importance of integrating digital and spiritual experiences in learning (Gulo & Zai, 2024). The synthesis of the middle theory forms the framework that PAK digital learning must be connective, reflective, and theologically meaningful."

Third, Applied Theory, namely Operational or Practical Theory. Applied theory is a concrete application of previous theories in the context of learning. Starting with, the PAK Digital Learning Model. The digital-based PAK learning integrates technology (digital media, LMS, AI), pedagogy (active learning strategies) and theology (Christian faith values) to produce a model that emphasizes interactive, contextual and value-based learning (Kia, 2025). Then there is Gamification in PAK. Gamification is used to increase learner engagement through Bible quizzes, faith story simulations and game-based learning. Research shows that gamification effectively increases motivation to learn, but it needs to be integrated with spiritual values (Adams & John, 2023). And also uses Artificial Intelligence (AI) in PAK. AI is used in learning personalization, student development analysis and inclusive learning. However, the use of AI must consider ethical and spiritual aspects (Sihombing, 2024). As well as Digital Media and Storytelling, namely through the use of videos, podcasts, and digital storytelling, it has proven to be effective in conveying biblical values contextually

(Prawira et al., 2024). Finally, Hybrid Learning and Immersive Technology. The hybrid learning approach and the use of AR/VR are to enhance the learning experience, create an immersive faith experience and expand the space for spiritual learning. The synthesis of the Application Theory is that the implementation of digital literacy in PAK must be realized through an innovative learning model that integrates technology, pedagogy, and theological values operationally.

The structure of the theory in this study forms a complete framework, namely Grand Theory as a philosophical foundation through digital literacy and Christian theology while Middle Theory is a conceptual bridge through connectivityism, constructivism, digital theology) and Applied Theory which talks about the practical implementation, namely the PAK digital learning model so that this research produces a new approach that is Integrative Theological Digital Literacy.

The research locus focuses on Christian Religious Education Educators, Christian schools/churches and the context of digital learning in Indonesia. This locus was chosen because Indonesia has a unique dynamic in the integration of faith and technology.

This research is important because it answers the challenges of the digital era in Christian education, fills research gaps related to the integration of theology and technology, produces applicable learning models and makes a real contribution to Christian educators. By using a qualitative approach and the development of conceptual models, this research is expected to be able to provide innovative solutions in the development of digital literacy for Christian educators.

## **METHODS**

This study uses a qualitative approach with a literature study method. The main data sources come from books, journals, and academic documents such as the Semester Learning Plan (RPS) which contains the concept of digital technology in Christian education (Kia, 2025).

The analysis was carried out with a thematic approach to the concept of digital literacy, the integration of digital theology and its implications in PAK learning.

## **RESULTS AND DISCUSSION**

### ***The Concept of Digital Literacy for Christian Educators***

Digital literacy in Christian education includes technical, cognitive, and spiritual abilities in using technology. In this context, digital literacy is not only oriented to mastering technology, but also to building character and faith (Kia, 2025). Research shows that the integration of digital literacy in PAK can improve students' reflective-critical skills towards contemporary issues (Pariama, 2024). Digital literacy is an essential competency in 21st century education that includes not only technical skills, but also cognitive, social, and ethical skills in using technology. In the context of Christian Religious Education (PAK), digital literacy has a broader dimension because it is related to the formation of students' faith and character. Digital Technology in Christian Education explained that digital technology does not only function as a tool, but as a transformative medium in faith development and church ministry (Kia, 2025). This shows that digital literacy in PAK cannot be separated from the theological and spiritual dimensions. Furthermore, it emphasizes that Christian educators must be able to integrate technology critically, creatively, and responsibly in learning (Kia, 2025). Thus, digital literacy is not just a technical ability, but a holistic competency that includes integration between technology, pedagogy, and faith. Based on this, digital literacy for Christian educators in this study is defined as the holistic ability to access, evaluate, and utilize digital technology critically, ethically, and theologically in supporting students' learning and faith formation. The Digital Literacy dimension also emphasizes that digital learning in PAK includes various aspects such as digital literacy, digital learning design, social media, gamification, to immersive technologies such as AR/VR (Kia, 2025, p. 3). Based on this, digital literacy for Christian educators in this study is developed into four main

dimensions, namely the first, the Technical Dimension, which is the ability to use technology such as LMS, social media and learning applications. This is in accordance with RPS's focus on mastering various digital tools and platforms in PAK learning (Kia, 2025). Second, the Cognition Dimension, which is the ability to think critically in understanding digital information, evaluating content and filtering information. This dimension is in line with learning outcomes that emphasize the ability to reflectively-critically on contemporary issues. Third, the Social-Ethical Dimension, which is the ability to use technology responsibly, ethically and in accordance with Christian values. This is related to the discussion in the RPS about digital ethics and the transformation of Christian institutions. Fourth, the Spiritual Dimension, which is a development of digital theology and faith development through technology because digital technology plays a role in the development of faith and church ministry.

The role of Christian Educators is expected to be able to design digital learning based on digital literacy (CPMK 2), apply innovative technology in PAK (CPMK 3) and evaluate the impact of technology on spirituality (CPMK 4). Thus, Christian educators have the role of digital learning facilitators, spiritual guides and agents of faith transformation. Conceptual synthesis based on the integration of theories regarding the concept of digital literacy in this study is formulated as an Integrative Theological Digital Literacy (LDTI) model which includes this model, namely Technology as mastery of digital media, Pedagogy as a learning strategy, and Theology as a value of Christian faith that emphasizes the integration between technology, education, and Christian faith in learning (Kia, 2025).

### ***The Concept of Digital Literacy for Theologically-Based Christian Educators***

Digital literacy is an important competency in modern education that includes technical, cognitive, social, and ethical abilities in using technology. However, in the context of Christian Religious Education (PAK), digital literacy cannot be separated from the theological dimension, because the entire educational process aims to form human beings who live according to the will of God. RPS emphasizes that digital technology in Christian education functions as a transformative medium in faith development and church ministry (Kia, 2025, p. 2). Therefore, the use of technology must be within the framework of the Christian faith.

The Theological Foundations of Digital Literacy. The theological foundation of digital literacy emphasizes that technology should be used as a means to glorify God and build faith. In this context, the church and Christian educators have an important role in maintaining the integrity of the faith in the midst of moral changes due to technological developments (Immanuela, 2024).

In addition, the concept of digital theology emphasizes that technology can be a tool for spiritual transformation if used wisely and responsibly (Widjaja, 2022). It begins with the understanding that man is *Imago Dei* (Genesis 1:27) "So God created man in His image..." This verse emphasizes that humans have a moral responsibility in managing creation, including technology. Digital literacy is part of the human mandate to use reason responsibly. The implication is that technology must be used for good and Christian educators must reflect God's character in the digital world and the second is the Transformation of Mind (Romans 12:2) "Do not be conformed to this world, but be transformed by the renewing of your mind..." This verse is especially relevant in a digital age full of distractions and misleading information. Digital literacy requires the ability to filter information, think critically and not get caught up in negative digital currents. The implication is that digital literacy as a process of renewing the way of thinking and digital education must form discernment (the ability to distinguish the

truth). Also requires Wisdom in the Use of Knowledge (Proverbs 1:7) "The fear of the Lord is the beginning of knowledge..." In the context of digital literacy, technological knowledge must be based on divine wisdom. The implication is that digital literacy is not enough without wisdom and technology must be used in the fear of God. fourth, there is responsibility in communication (Ephesians 4:29) "Let no filthy word come out of your mouth..." This verse is relevant to digital ethics, especially in the use of social media and online communication. The implication is that Christian educators must be role models of digital ethics and digital literacy includes communication responsibilities. Fifth, to fulfill the mission of the Great Commission in the Digital Age (Matthew 28:19-20) "Go, make disciples of all nations..." Digital technology opens up great opportunities for evangelism and faith learning. The implication is digital media as a means of service and digital literacy as a mission tool.

Integration of Theology with Digital Literacy, which is based on these verses, digital literacy in PAK does not only function as a skill, but as a practice of faith in the digital world. Therefore, the concept of digital literacy for Christian educators in this study is formulated as a holistic ability rooted in the Christian faith to use digital technology wisely, critically, ethically, and missionarily in order to shape the character and faith of students."

**Theological contributions** This research provides new contributions in the form of explicit integration between the Bible and digital literacy, the addition of the spiritual dimension as a core part of digital literacy, the development of the concept of "Spiritual Digital Literacy" and the strengthening of the role of educators as educators, theologians and digital servants.

### ***Supporting Theories of Digital Literacy***

The implementation of digital literacy in PAK is supported by various modern learning theories. One of them is connectivity which emphasizes learning through digital networks (Siemens, 2005). In practice, the use of digital media such as LMS, social media, and interactive platforms can increase student engagement (Selwyn, 2016; Jenkins, 2018). In addition, a multisensory approach in digital learning has been shown to be effective in improving the spiritual experience of learners (Gulo & Zai, 2024). Digital literacy for Christian educators cannot be partially understood as a mere technical skill, but rather as a multidimensional construct supported by various theories of learning and theology. The integration of these theories is important to ensure that the use of technology in Christian Religious Education (PAK) is not only pedagogically effective, but also theologically meaningful. Based on the literature study, there are five main theories that support the development of digital literacy, namely constructivism, connectivityism, digital literacy theory, digital theology, and technology-based learning theory.

First, the theory of constructivism. The theory of constructivism emphasizes that knowledge is actively constructed by learners through experience and interaction with the learning environment (Piaget, 1972; Vygotsky, 1978). In the context of digital learning, technology provides a space for learners to explore, experiment, and construct understanding independently. In Christian Religious Education, the constructivist approach is relevant because faith learning is not only cognitive, but also reflective and personal experience. The use of digital media such as Bible videos, simulations, and online discussions allows students to build a contextual understanding of faith. This is in line with the contextual learning and discovery learning approach emphasized in the RPS (Kia, 2025). The implication is that digital literacy must encourage active, reflective, and faith-based experience-based learning.

Second, the Theory of Connectivity. The connectivity proposed by Siemens (2005) states that learning occurs through digital networks and information connections. In the digital age, knowledge is no longer centralized on individuals, but is spread in interconnected networks. In the context of PAK, connectivity allows for the formation of digital faith communities through social media, online forums, and technology-based learning platforms. Jenkins (2018) also emphasizes that participatory culture in digital media encourages collaboration and collective learning. RPS also emphasizes the importance of the use of social media and virtual communities in the formation of faith (Kia, 2025, p. 3). The implication is that Christian educators need to develop the ability to build digital learning networks that support the growth of students' faith.

Third, the theory of digital literacy. Digital literacy theory emphasizes that the ability to use technology must be accompanied by the ability to think critically, evaluatively, and ethically (Gilster, 1997; Ng, 2012). Belshaw (2012) develops the concept of digital literacy into eight elements, including cognitive, social, and cultural aspects. In the context of Christian education, digital literacy includes not only technical and cognitive aspects, but also moral and spiritual dimensions. This is in line with the learning outcomes in RPS which emphasizes the ability to reflectively-critically on contemporary issues and the integration of faith in the use of technology (Kia, 2025). The implication is that digital literacy for Christian educators must include critical thinking skills based on Christian faith values and ethics.

Fourth, Digital Theological Theory. Digital theology is an approach that sees technology as a new space for faith practice and theological reflection. Campbell (2020) states that the digital world has become an integral part of modern religious life, so religious practices have also undergone transformation. Widjaja (2022) emphasized that the church and Christian education need to respond to technological developments theologically so that technology can be a means of

fostering faith. It is also emphasized in the RPS that digital technology functions as a transformative medium in faith formation and church ministry (Kia, 2025, p. 2). The implication is that Technology is not only understood as a tool, but as a spiritual space that must be filled with Christian values.

Fifth, Digital Learning Theory and Technological Innovation. Technological developments such as gamification, Artificial Intelligence (AI), as well as Augmented Reality (AR) and Virtual Reality (VR) have made significant contributions to modern learning. Adams and John (2023) show that gamification can increase student engagement and motivation to learn. In addition, Sihombing (2024) emphasized that the use of AI in Christian education must consider the balance between technology and spirituality. RPS also emphasizes the importance of using innovative technologies such as AI, AR/VR, and big data in PAK learning (Kia, 2025, p. 3). The implication is that digital literacy must include the ability to adapt to new technologies creatively and responsibly.

The synthesis of supporting theories based on the above theoretical description, it can be concluded that digital literacy in PAK is the result of the integration of various theoretical approaches, namely constructivism theory focuses on active learning and has faith experiences, connectivity theory focuses on digital networks and produces faith communities, digital literacy theory focuses on cognitive and ethical and discernment while digital theology theory focuses on spirituality so that faith can be Growth and learning technology theory focus on innovation so as to produce interactivity in learning.

The integration of theory with the framework of the Integration of the five theories forms a conceptual framework that is the basis for the development of the Integrative Theological Digital Literacy (LDTI) model, which is a model that combines technical skills (digital skills), cognitive abilities (critical thinking), socio-ethical abilities (digital ethics) and Spiritual dimension (faith integration). Thus, digital literacy in PAK is not only technological, but also spiritually transformative.

### ***The Impact of Digital Literacy in Christian Education***

The development of digital literacy in Christian Religious Education (PAK) has a complex and multidimensional impact, both in pedagogical, spiritual, social, and ethical aspects. Digital literacy not only changes the way learning takes place, but it also affects the way students understand faith, interact, and build their spiritual identity. Therefore, the analysis of the impact of digital literacy is important to ensure that technology is used wisely and in accordance with Christian values.

RPS emphasizes that digital technology in Christian education has the potential as a transformative medium in faith formation, but also presents challenges to the spirituality and morality of students (Kia, 2025, pp. 2-3). Thus, the impact of digital literacy needs to be seen in a balanced manner between opportunities and risks.

Digital literacy has a significant impact on Christian education. The positive impact is to increase access to learning, expand church digital services, and support technology-based learning innovations (Pangaribuan, 2018). First, Improving Access and Quality of Learning, namely digital literacy, allows wider access to learning resources, such as digital Bibles, learning videos and e-learning platforms. Selwyn (2016) stated that digital technology can increase the flexibility and accessibility of education. In the context of PAK, this allows students to study God's words in a more in-depth and contextual way. RPS also emphasizes the use of Learning Management System (LMS), social media, and digital platforms as innovative learning tools (Kia, 2025). The implication is that learning becomes more open, flexible, and contextual. Second, increasing Creativity and Learning Innovation. Digital literacy encourages educators to develop creative learning methods, such as digital storytelling, Bible videos and spiritual podcasts. Prawira et al. (2024) show that the use of digital media in religious education can increase student engagement and understanding. The implication is that PAK learning becomes more interesting, interactive, and relevant to the digital generation.

Third, Strengthening the Digital Faith Community, namely digital literacy allows the formation of faith communities through social media, online discussion forums and online worship. Jenkins (2018) emphasizes that participatory culture in digital media strengthens social interaction. In the Christian context, digital communities can be a means of faith growth. The implication is that faith is not only built individually, but also in digital communities. Fourth, supporting digital ministry and evangelism, namely digital technology, opens up new opportunities in church service, such as digital spiritual content, evangelism through social media and technology-based services. Pangathousands (2018) emphasized that digital ministry is an important part of the modern church. The implication is that digital literacy becomes a mission tool in spreading the Gospel. Fifth, the development of inclusive learning, namely digital technology, including AI, allows for more inclusive learning for students with special needs. Fitas (2025) shows that AI can help overcome learning and language barriers in inclusive education. The implication is that Christian Education becomes more inclusive and equitable.

Meanwhile, the negative impact is the existence of digital distractions, a decrease in the quality of spiritual relationships, and ethical challenges in the use of technology (Sihombing, 2024). Therefore, digital literacy based on Christian values is needed so that technology does not become a threat to faith. First, Digital Distraction and decreased Concentration. Excessive use of technology can lead to gadget addiction, decreased focus on learning and superficial learning. Selwyn (2016) reminds that technology can also interfere with the learning process if not used wisely. The implication is that self-control and digital discipline are needed. Second, moral degradation and digital ethics, namely digital literacy that is not balanced with ethical values, can lead to cyberbullying, the spread of hoaxes and negative content. Sihombing (2024) emphasizes the importance of a balance between technology and spirituality in Christian education. The implication is that Christian Education must instill faith-based digital ethics.

Third, the crisis of spirituality, namely digital technology, can reduce the depth of reflection of faith, the quality of the relationship with God and spiritual life. Immanuela (2024) shows that moral changes in the digital era can affect the integrity of faith. Digital literacy must be accompanied by strong spiritual guidance. Fourth, dehumanization in learning, namely the excessive use of technology can reduce personal interaction, teacher-student relationships, and empathy in learning. This is contrary to the value of love in Christian education. The implication is that technology must complement, not replace, human relationships. Fifth, the digital divide is that not all students have the same access to technology, thus causing a gap in learning. The implication is that an inclusive policy is needed in the use of educational technology.

### ***Theological and Pedagogical Implications***

Based on the above analysis, it can be concluded that digital literacy in PAK must be developed in a balanced manner between technology, pedagogy and theology. RPS emphasizes the importance of evaluating the impact of technology on spirituality and morality (CPMK 4), so that digital literacy is not only oriented to the effectiveness of learning, but also to the formation of character and faith. Therefore, an Integrative Theological Digital Literacy (LDTI) approach is needed.

The implementation of digital literacy in PAK learning includes various aspects, including the use of digital media for Bible learning, the development of multimedia content (videos, podcasts, storytelling) (Prawira et al., 2024), the application of gamification to increase student engagement (Adams & John, 2023), and the use of immersive technologies such as AR/VR for faith experiences (RPS, p. 3). In addition, digital learning enables the development of inclusive education through AI-based technology (Fitas, 2025). Also, digital literacy in Christian Religious Education (PAK) has wide implications for the learning process, both in terms of the role of educators, learning strategies, media use, and the formation of students' character and

faith. The integration of digital literacy is not only oriented towards learning effectiveness, but also on spiritual and moral transformation. RPS emphasizes that Christian educators must be able to design digital learning based on digital literacy, apply innovative technologies, and evaluate its impact on spirituality (Kia, 2025). Therefore, the implications of digital literacy in PAK need to be understood holistically and applicatively.

The Transformation of the Role of Christian Educators In the digital era, the role of Christian educators has undergone a transformation from teacher-centered to facilitator & spiritual mentor. Educators are no longer the only source of knowledge, but play the role of digital learning facilitators who guide students in using technology effectively (Selwyn, 2016), spiritual advisors integrating the value of faith in the use of technology (Widjaja, 2022), agents of character transformation to form digital ethics based on Christian values (Sihombing, 2024), digital role models become role models in the use of digital media who are responsible. The implication is that PAK teachers must have digital literacy competencies that are not only technical, but also theological.

The development of Digital Learning Strategies, namely digital literacy, encourages changes in learning strategies to be more interactive, collaborative and contextual by implementing several strategies that can be applied, the first is digital project-based learning, namely students create spiritual content (videos, podcasts) and reflection on digital faith so that this approach is in line with project-based learning in RPS. Second, digital collaborative learning using online forums and digital group discussions. Jenkins (2018) states that collaborative learning in digital media increases participation and understanding. Third, spiritual reflective learning, namely students are invited to reflect on God's word through digital media and write a digital journal of faith. Gulo and Tapilaha (2024) emphasized the importance of integrating spiritual reflection in Christian education, namely PAK learning to be more meaningful and transformative.

The use of Digital Media and Technology through digital literacy encourages the use of various media in PAK learning, starting from multimedia media, namely making Bible videos, animations and interactive presentations. Prawira et al. (2024) show that digital media increases student involvement. Second, gamification is like creating Bible quizzes and educational games. Gamification has been shown to increase learning motivation (Adams & John, 2023). Third, Artificial Intelligence (AI) is the personalization of learning and analysis of student development, however, its use must consider ethical and spiritual aspects (Sihombing, 2024). Fourth, Immersive technology (AR/VR) simulates Bible stories and virtual faith experiences. RPS emphasizes the use of AR/VR for a more immersive experience of faith (Kia, 2025, p. 3). Technology enriches the learning experience and deepens the understanding of faith.

Integration of Theological Values in Digital Learning is that digital literacy in PAK must integrate theological values, such as truth, love and responsibility. Widjaja (2022) emphasized that technology must be used as a means of fostering faith, namely Bible-based digital ethical discussions, reflection on faith in digital activities, and the use of technology for service so as to produce learning not only academically, but also spiritually.

Digital-Based Learning Evaluation, namely digital literacy, also affects the evaluation system in PAK, including conducting digital-based assessments through online quizzes and e-portfolios as well as reflective assessments, namely faith journals and reflection videos, as well as authentic assessments, namely digital projects and creative works. RPS emphasizes the importance of authentic and technology-based evaluation in PAK learning. Evaluation measures not only knowledge, but also the growth of faith.

The implications for character formation and spirituality are that digital literacy plays a role in shaping Christian character, increasing awareness of digital ethics, and strengthening the spirituality of students. Immanuela (2024) shows that the integrity of faith needs to be maintained in the digital era. PAK learning must be a means of character formation in the digital world. Thus, PAK learning is not only relevant to the digital age, but also remains rooted in the Christian faith.

## **CONCLUSION**

Based on the overall discussion that includes background, theoretical studies, and implications in learning, it can be concluded that digital literacy for Christian educators is an urgent need in dealing with the dynamics of education in the digital era. Technological developments have changed the learning paradigm from conventional to digital, interactive, and network-based. In the context of Christian Religious Education (PAK), these changes not only have an impact on learning methods, but also on the formation of students' faith, character, and spirituality. The concept of digital literacy for Christian educators cannot be understood narrowly as a technical skill, but rather as a holistic competence that includes technical, cognitive, social-ethical, and spiritual dimensions. The spiritual dimension is the main differentiator that affirms that the use of technology must be rooted in the values of the Christian faith and directed at the development of Christian character. This is in line with the view that digital technology in Christian education functions as a transformative medium in fostering faith and ministry. From the theoretical side, digital literacy in PAK is supported by the integration of various theories, namely constructivism, connectivityism, digital literacy theory, digital theology, and technology-based learning theory. This integration shows that PAK learning in the digital era must be active, collaborative, contextual, and theologically meaningful.

The impact of digital literacy in Christian education is dualistic. On the one hand, digital literacy provides benefits in the form of increased access to learning, creativity, innovation, the formation of digital faith communities, and the expansion of ministry and evangelism. On the other hand, there are serious challenges such as digital distractions, moral degradation, spirituality crises, dehumanization of learning, and inequality of access to technology. Therefore, digital literacy must be developed critically and based on faith values so that it does not become a threat to character formation.

The implications of digital literacy in PAK learning can be seen in the transformation of the role of Christian educators, who are no longer just as material presenters, but as learning facilitators, spiritual guides, agents of character transformation, and role models in the use of digital technology. In addition, digital literacy encourages the development of innovative learning strategies, the use of technologies such as digital media, gamification, and AI, and the application of authentic and reflective learning evaluations.

As the main contribution, this research produced the concept of Integrative Theological Digital Literacy (LDTI), which is a model that integrates technology, pedagogy, and theology in PAK learning. This model is a new approach that is able to answer the gap between digital literacy and theological values, while providing practical solutions for Christian educators in facing the challenges of the digital age.

Thus, digital literacy for Christian educators not only functions as a tool to improve the quality of learning, but also as a means of transforming faith that is relevant to the development of the times without losing its theological foundation.

Based on the results of the research, some suggestions that can be submitted are as follows.

For Christian educators, Christian educators need to develop digital literacy competencies holistically, not only in technical aspects, but also in theological and ethical aspects. Educators are expected to be able to integrate the values of faith in

the use of technology and become role models in digital ethics.

For Christian Education Institutions, Christian educational institutions need to develop a curriculum based on theological digital literacy, provide training for teachers in the use of technology and support faith-based digital learning innovations. This is in line with RPS's demands that emphasize the integration of technology and Christian education.

For the Church, it is hoped that it can utilize digital technology as a means of service, build a digital faith community and provide digital ethics guidance for the congregation.

For the next researcher, this research is still conceptual, so further research is needed that empirically tests the LDTI model, develops instruments for measuring theological digital literacy and uses a quantitative approach or mixed methods.

For the Development of Christian Education through this research, it is hoped that it can be the basis for the development of digital theology studies, faith-based digital literacy and PAK learning innovations in the digital era.

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