



Transforming Christian Education in the Digital Era: Adapting Inclusive Content through Universal Design for Learning (UDL)

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ABSTRACT

Digital transformation has changed the way learners learn, interact, and access knowledge. In the context of Christian Religious Education (PAK), this change presents both challenges and opportunities to realize inclusive learning for all students, including those with diverse learning needs. This article aims to examine the adaptation of PAK content for digital-based inclusive learning through the Universal Design for Learning (UDL) 3.0 framework and examine its theological and pedagogical implications. This study uses a literature study method by analyzing various literature on inclusive education, digital technology, Universal Design for Learning, and Christian Religious Education. The results of the study show that the principles of UDL, namely engagement, representation, and action and expression, can be effectively integrated in PAK learning through the use of digital technology and a student-centered pedagogical approach.

INTRODUCTION

Digital transformation has brought fundamental changes in various aspects of human life, including the world of education. The development of digital technology not only changes the media and learning facilities, but also affects the way students obtain information, build social relationships, and construct knowledge. Today's generation grows and learns in an environment full of technology, so the educational process is required to adapt to the characteristics, needs, and learning patterns that continue to develop. In this context, education can no longer be understood as a process of knowledge transfer that takes place in a linear and one-way manner, but rather as a dynamic, participatory, and contextual learning process.

These changes also have significant implications for Christian Religious Education (PAK). As part of the process of building faith and character, PAK is required to remain relevant in answering the challenges of the times without losing its theological identity. PAK is not only in charge of conveying biblical teachings and Christian doctrine, but also preparing students to live their faith responsibly in an increasingly digital, plural, and complex society. Therefore, the use of digital technology in PAK learning cannot be seen as just a methodological innovation, but as an effort to provide more contextual and meaningful faith education for today's generation. On the other hand, inclusive education requires a learning system that ensures that every student has equal access without discrimination based on social, economic, cultural, and physical and cognitive backgrounds (Shofi et al., 2025). Reality shows that some students face obstacles in accessing learning, so a pedagogical approach that is able to accommodate this diversity is needed.

On the other hand, the development of contemporary education also increasingly emphasizes the importance of inclusivity in the learning process. Inclusive education departs from the belief that every student has the same right to quality education regardless of physical, intellectual, social, cultural, economic, and other background

conditions (Shofi et al., 2025). In practice, the diversity of students often presents its own challenges because not all students have the same abilities, needs, interests, and learning styles. When the learning system is designed uniformly, some students have the potential to experience obstacles in accessing, understanding, and developing their potential. This condition shows that fair education is not an education that treats all students equally, but an education that is able to provide learning opportunities that suit their diverse needs.

In response to these needs, Universal Design for Learning (UDL) is present as one of the approaches that offers an inclusive, flexible, and student-centered learning framework. Developed by the Center for Applied Special Technology (CAST), UDL is designed to accommodate learners' variability from the learning planning stage so that learning barriers can be minimized from the beginning (CAST, 2024). The update of the UDL Guidelines 3.0 further emphasizes the importance of learning designs that respect learners' identities, remove systemic barriers, and provide a variety of options in the learning process. Through the principles of engagement, representation, and action and expression, UDL offers a relevant framework to build more inclusive learning in the digital era.

In the context of Christian Religious Education, the application of UDL has relevance that is not only pedagogical, but also theological. The Bible teaches that every human being is created in the image and likeness of God (*Imago Dei*) (Gen. 1:26–27), so that they have the same dignity and value before God (Paembonan & Ronda, 2024). This perspective emphasizes that diversity is not an obstacle that must be standardized, but a reality of creation that must be accepted, appreciated, and empowered. Kia (2025) even emphasized that the application of UDL in faith education can be understood as a theological practice that reflects God's love, justice, and acceptance of all humans. Thus, inclusive learning not only meets the demands of modern pedagogy, but also reflects the fundamental values of the Christian faith.

Furthermore, the use of digital technology in education can be understood as part of God's cultural mandate to humans to manage and develop creation responsibly (Gen. 1:28). In this perspective, technology is not just a tool that is neutral, but a means that can be used to expand access to education, strengthen participation, and bring about more humane learning. Therefore, the integration of digital technology and UDL in Christian Religious Education has the potential to build a learning experience that is not only pedagogically effective, but also in harmony with the church's theological vocation in serving human diversity.

Previous Research and Research Novelty

The study of Universal Design for Learning (UDL) in inclusive education has grown quite rapidly in recent years. Almeqdad et al. (2023), through a meta-analysis study, found that UDL contributes significantly to improving accessibility, learning engagement, and academic outcomes of students at various levels of education. These findings are reinforced by Bray, Byrne, and Todd (2024) who show that digital technology is an important factor in the success of UDL implementation because it is able to support personalized learning and increase the participation of diverse learners.

In the context of inclusive education, Azizah, Wulandari, and Putra (2025) emphasized that the application of the principles of engagement, representation, and action and expression is able to expand access to learning and support learning differentiation. Meanwhile, Suwandi and Rasyidin (2025) identified that although UDL offers great opportunities for inclusive education in the digital era, its implementation still faces challenges in the form of limited teacher competencies, institutional readiness, and the use of technology that is not optimal.

In the field of Christian Religious Education, research by Gulo and Tapilaha (2024) highlights the importance of PAK reform through the integration of spirituality and critical thinking skills in the face of digital technology developments. On the other hand, Paembonan and Ronda (2024) emphasize the importance of revitalizing the concept of *Imago Dei* in shaping students' character in the digital era. Meanwhile, Kansil (2025) shows that the use of technology in PAK learning can be understood as the implementation of the cultural mandate given by God to humans to manage creation responsibly.

Although these studies have discussed UDL, inclusive education, digital technology, and the theological foundation of Christian Religious Education separately, there is still room for study that needs to be developed, especially regarding the integration between Universal Design for Learning (UDL) 3.0, digital technology, and the theological foundation of Christian Religious Education in one complete conceptual framework.

This research seeks to fill this gap by offering an understanding of how the adaptation of digital-based Christian Religious Education content can be designed through the principles of UDL while being reviewed from the perspective of *Imago Dei*, cultural mandate, incarnate theology, and ecclesiology of the body of Christ. Thus, this research not only makes a pedagogical contribution to the development of inclusive learning, but also enriches theological reflections on the practice of Christian education in the digital age.

METHODS

This study uses a qualitative approach with a literature study method (Moleong, 2017). Data was obtained from various literature sources in the form of books, scientific journals, academic documents, and research results related to Christian Religious Education, inclusive education, Universal Design for Learning (UDL), and digital technology in education.

Data analysis is carried out using content analysis techniques (Sitasari, 2022) through the process of identifying, categorization, interpretation, and synthesizing various concepts that are relevant to the focus of the research. This approach allows the authors to build a conceptual framework that integrates pedagogical and theological perspectives in understanding the adaptation of PAK content for digital-based inclusive learning.

RESULTS AND DISCUSSION

Inclusive Education in the Context of Christian Education in the Digital Era

Inclusive education is an educational approach that ensures that every student gets equal learning opportunities regardless of differences in physical, intellectual, social, cultural, economic, and religious conditions (Shofi et al., 2025). In the modern educational paradigm, inclusivity is no longer understood simply as an effort to include students with special needs in regular classes, but as a process of building a learning environment that is able to accommodate the diversity of all students (Mitchell & Sutherland, 2020).

In the context of Christian Religious Education (PAK), the concept of inclusivity has a deeper basis because it is rooted in the theology of creation. Every human being is created in the image and likeness of God (Imago Dei) (Gen. 1:26–27), so that they have the same dignity, value, and rights before God (Paembonan & Ronda, 2024). Thus, exclusive or discriminatory education is contrary to the essence of the Christian faith which values each person as God's creation.

Thomas H. Groome's thoughts on *Shared Christian Praxis* reinforce this perspective. According to Groome (1980), Christian education must be dialogical, participatory, and transformative. Learning of faith cannot be limited to the transfer of theological knowledge alone, but must actively involve the life experience of the learner. In the context of inclusive education, this approach is particularly relevant because it recognizes the diversity of learners' experiences, abilities, and ways of learning as part of the faith-building process.

The challenges of inclusive education are increasingly complex in the digital era. Technology has changed the way learners acquire information, build social relationships, and understand the world. The digital generation tends to learn through various media, is interactive, and requires a flexible and personalized learning experience. Therefore, Christian Religious Education is required to develop an approach that is not only faithful to theological values, but also responsive to technological developments (Gulo & Tapilaha, 2024).

Kia (2025) emphasized that the diversity of students is not a problem that must be tolerated, but a gift that reflects God's own creativity. Therefore, inclusive education in PAK must be understood as a theological practice that actualizes God's love, justice, and acceptance in the learning space. In this perspective, digital technology not only functions as a learning tool, but also as a means of service that allows more and more students to experience meaningful faith learning.

Universal Design for Learning as an Inclusive PAK Learning Framework

To realize a truly inclusive education, a pedagogical approach is needed that is able to accommodate the variability of students from the learning planning stage. In this context, the Universal Design for Learning (UDL) developed by CAST is one of the most relevant frameworks. UDL departs from the assumption that learning barriers often do not come from students, but from learning designs that are not flexible enough to accommodate a diversity of learning needs (CAST, 2024). Therefore, UDL emphasizes the importance of designing a learning environment that is accessible to all learners from the beginning.

Engagement: Why Students Learn

The first principle of UDL is multiple means of engagement, which provides various ways to build motivation and student engagement. CAST (2024) emphasizes that students have different interests, backgrounds, and emotional needs, so they require a diverse approach.

In the context of PAK, this principle has a strong alignment with Jesus' approach to teaching. Jesus used a variety of methods, such as parables, dialogue, reflective questions, symbolic actions, and direct experience to engage His listeners. Kia (2025) sees this approach as a form of inclusive pedagogy that respects the diversity of human responses to spiritual experiences.

Therefore, PAK teachers can develop various forms of involvement such as group discussions, service projects, Bible-based educational games, digital reflection, problem-based learning, and social service activities. This strategy allows each learner to find the most appropriate way to engage in the faith learning process.

Representation: What Is Learned.

The second principle of UDL is multiple means of representation, which is to provide various ways to present information and learning materials.

Research by Bray, Byrne, and Todd (2024) shows that digital technology plays an important role in supporting the implementation of UDL because it allows the presentation of materials in various formats that increase accessibility and student engagement. Similar findings were put forward by Azizah, Wulandari, and Putra (2025) which showed that the use of multimodal materials was able to increase the effectiveness of inclusive learning.

In Christian Religious Education, this principle is particularly relevant because God's own revelation takes place in many forms. God reveals Himself through creation, the history of salvation, the prophets, the Scriptures, and perfectly through Jesus Christ as the Word made flesh (John 1:14). Kia (2025) calls this pattern a form of "divine multi-representation" that provides theological legitimacy for the use of various media in faith learning.

Therefore, PAK materials can be developed through digital texts, Bible animation videos, devotional podcasts, digital comics, theological infographics, interactive simulations, and audio Bible applications. This approach allows learners with different learning characteristics to access the message of faith more effectively.

Demonstrate Understanding

The third principle of UDL is multiple means of action and expression, which provides various ways for students to show what they have learned.

According to CAST (2024), students have different strengths in expressing their knowledge and skills. Therefore, assessments that rely only on written tests often fail to capture students' abilities as a whole.

From a theological perspective, this principle is in line with Paul's understanding of the body of Christ which is made up of many members with different gifts (1 Cor. 12:12–27). Each person is called to serve and express his or her faith in a unique way.

The implementation of this principle in PAK can be carried out through various forms of authentic assessment such as digital portfolios, faith reflection videos, multimedia presentations, artworks, community service projects, digital spiritual journals, and oral testimonies. This approach not only expands the accessibility of learning, but also helps learners integrate faith with their life experiences.

Digital-Based PAK Content Adaptation for Diverse Students

The adaptation of digital-based Christian Religious Education (PAK) content is not only related to the use of technology in learning, but concerns a paradigm shift in understanding students, the learning process, and the goals of Christian education itself. Christian education is essentially a process of faith formation that helps students grow in relationships with God, others, and the created world (Boehlke, 2005). In Groome's (1980) perspective, Christian education is not just a process of transfer of knowledge of faith, but a dialogical and transformative process that connects students' life experiences with the narrative of Christian faith. Therefore, PAK learning must be able to accommodate the diversity of students' experiences, abilities, needs, and ways of learning so that each individual can actively participate in the faith-building process.

In this context, Kia (2025) emphasized that the diversity of students is not a problem that must be tolerated, but a gift that reflects God's own creativity. This view is in line with the concept of *Imago Dei* which affirms that every human being is created in the image and likeness of God and has equal dignity before Him (Paembonan & Ronda, 2024). Therefore, inclusive education in PAK is not only a pedagogical demand, but also a theological practice that actualizes love, justice, and acceptance of God in the learning space. Digital technology in this framework does not only function as a learning aid, but as a means of service that allows more and more students to experience meaningful faith learning.

Adaptation of Learning Materials

Content adaptation starts from the way learning materials are designed and presented. According to CAST (2024), the principle of multiple means of representation emphasizes that information needs to be presented through various forms of representation so that it can be accessed by students with diverse learning characteristics. The findings of Bray, Byrne, and Todd (2024) show that the use of digital technology allows materials to be presented more flexibly and multimodally, thereby increasing the accessibility and involvement of learners in learning.

In the context of PAK, learning materials are not enough to be delivered through text or lectures alone. Bible narratives, theological reflections, and Christian character learning can be presented through animated videos, devotional podcasts, digital comics, infographics, interactive simulations, and digital Bible applications. This approach is in line with Boehlke's (2005) view that Christian Religious Education should help students understand God's work concretely in their lives, not just abstract doctrinal concepts.

Kia (2025) expands on this argument by asserting that the diversity of learning media has a strong theological basis. God reveals Himself through various forms of revelation, whether through creation, salvation history, symbols of faith, Scripture, or Jesus Christ as the Word made flesh (John 1:14). Thus, the use of various media in PAK learning reflects a pattern of God's revelation that is communicative and contextual. The adaptation of digital-based materials is not only a pedagogical strategy, but also a participation in presenting a more inclusive message of faith to every student.

Learning Process Adaptation

In addition to the material, adaptation also needs to be done in the learning process. Mitchell and Sutherland (2020) emphasized that inclusive education requires a learning environment that allows all students to actively participate according to their needs and potential. This principle is in line with the multiple means of engagement in UDL which emphasizes the importance of providing various ways to motivate and involve learners in the learning process (CAST, 2024).

In Groome's (1980) perspective, effective faith learning occurs when students are actively involved in the process of reflection on their life experiences. Therefore, PAK teachers do not only play a role as a conveyor of information, but as a facilitator who helps students find the meaning of faith in the reality of their lives. Learning can be developed through group discussions, digital reflection, service projects, problem-based learning, Bible-based educational games, and collaborative activities that utilize digital technology.

Kia (2025) adds that each individual has a different way of responding to spiritual experiences. Therefore, the learning of faith should not be limited to one uniform method. Just as Jesus used a variety of approaches in His ministry parables, dialogues, symbolic actions, miracles, and personal relationships PAK teachers also need to provide a variety of engagement so that each student can have a meaningful encounter with the gospel message. Digital technology helps bring this flexibility

through synchronous and asynchronous learning that can be tailored to the needs of students.

Adaptation of Assessment and Expression of Faith

Adaptation also needs to be done in the learning evaluation system. Azizah, Wulandari, and Putra (2025) show that assessment differentiation is one of the important elements in the implementation of UDL because it allows students to demonstrate their competence in various ways. This principle is in line with *the multiple means of action and expression* developed by CAST (2024).

In Christian Religious Education, assessments are not only aimed at measuring material mastery, but also help students reflect and live the values of faith in daily life. Therefore, evaluations do not always have to be done through a written test. Teachers can use digital portfolios, faith reflection videos, artworks, multimedia presentations, service projects, digital spiritual journals, and oral testimonies as a more authentic form of assessment.

This approach is in harmony with Paul's view of the body of Christ consisting of many members with different gifts (1 Cor. 12:12–27). Kia (2025) emphasized that every student has a unique potential and way of expression as part of God's work. Meanwhile, Groome (1980) reminds that transformative Christian education must provide space for learners to respond to God's work through tangible actions. Thus, assessment is not only a tool for evaluation, but also a means of forming faith and developing the gifts that Allah has bestowed on every student.

Through the adaptation of materials, learning processes, and assessments based on the principles of Universal Design for Learning, digital-based Christian Religious Education can become an increasingly inclusive, participatory, and transformative learning space. As emphasized by Boehlke (2005), the ultimate goal of Christian Religious Education is to help students live as disciples of Christ who grow in faith and love.

Therefore, the diversity of students should not be seen as an obstacle that must be standardized, but as a wealth that enriches the learning community. Within this framework, digital technology functions not only as a pedagogical tool, but also as a means of service that allows the values of the Kingdom of God love, justice, acceptance, and respect for human

dignity to be manifested in the practice of Christian Religious Education.

Theological and Pedagogical Implications of Digital-Based PAK Content Adaptation

The integration of inclusive education, Universal Design for Learning (UDL), and digital technology in Christian Religious Education (PAK) has implications that are not only pedagogical, but also theological. This shows that the adaptation of digital-based PAK content is not just a response to technological developments or modern educational needs, but part of an effort to realize the essence of Christian education that respects human dignity, facilitates the growth of faith, and builds a community that reflects the values of the Kingdom of God.

Theological Implications

Theologically, the digital-based adaptation of PAK content reinforces the understanding that each learner is a person created in the image and likeness of God (Imago Dei) (Gen. 1:26–27). As emphasized by Paembonan and Ronda (2024), the concept of Imago Dei places every human being as a person who has equal dignity, value, and potential before God. Therefore, inclusive education is not only a social and pedagogical demand, but also a consequence of the Christian faith itself. When teachers design learning that is accessible to all students without discrimination, they are actualizing a reverence for God's work of creation.

This understanding is strengthened by Kia (2025) who sees the diversity of students as a reflection of God's creativity, not as an obstacle that must be standardized. In this perspective, inclusive education is a theological practice that brings love, justice, and acceptance of God into the learning space. The presence of students with diverse backgrounds, abilities, and learning needs actually enriches the learning community and shows the reality of diversity that God wants in His creation.

In addition to being rooted in creation theology, the use of digital technology in PAK learning can also be understood as the implementation of cultural mandates (Gen. 1:28). Kansil (2025) emphasized that the ability of humans to develop and utilize technology is part of human responsibility to manage God's creation wisely. In this framework, digital technology is not just a neutral tool, but a means that can be used to expand access to education, eliminate learning barriers, and provide more inclusive services. Thus, the use of technology in PAK is part of the call of faith to serve others through innovations that glorify God and empower humans.

Furthermore, digital-based PAK content adaptations are closely related to incarnation theology. Kia (2025) explains that just as the Word becomes human and is present in the midst of human life (Jn. 1:14), so too is Christian education called to be contextually present in the midst of the reality of students. Digital technology allows churches and educational institutions to bring learning closer to the lives of the digital generation without losing the substance of the faith taught. In this sense, technology is an incarnate means that help the gospel message to be present in a relevant and accessible way to more learners.

Another theological implication is seen in the understanding of the church as the body of Christ (1 Cor. 12:12–27). Paul describes the body of Christ as a community of many members with different functions and gifts. This principle has a strong alignment with the spirit of UDL which respects the variability of students. Each student is seen as having unique potential and gifts to develop. Therefore, inclusive learning does not seek to homogenize students, but creates space for each individual to grow and contribute in accordance with the grace that Allah has given him.

Pedagogical Implications

Pedagogically, the application of UDL in the adaptation of PAK content encourages a paradigm shift from teacher-centered learning to student-centered learning. CAST (2024) emphasizes that learning barriers often do not come from students, but from less flexible learning designs. Therefore, teachers no longer only function as material presenters, but as designers of learning experiences that are able to accommodate the diversity of students' needs from the planning stage.

This paradigm shift is in line with the thinking of Groome (1980) who views Christian education as a dialogical and transformative process. Faith learning not only aims to transfer theological knowledge, but helps learners connect their life experiences with the narrative of Christian faith. Thus, the success of learning is not only measured by the ability to memorize doctrines, but also by the ability of students to reflect, live, and live the faith in daily life.

In terms of learning design, UDL principles encourage the use of multimodal materials, flexible learning strategies, and authentic assessments that provide opportunities for students to learn and express their understanding in a variety of ways. The findings of Bray, Byrne, and Todd (2024), as well as Azizah, Wulandari, and Putra (2025), show that this kind of approach increases accessibility, engagement, learning motivation, and student participation in an inclusive learning environment. In the context of PAK, this approach allows students to experience more personalized, contextual, and meaningful faith learning.

Another pedagogical implication is the strengthening of the holistic dimension in Christian Religious Education. As emphasized by Boehlke (2005), the goal of PAK is not only to shape cognitive aspects, but also to develop the affective, spiritual, social, and practical dimensions of students' lives. Through the use of digital technology and UDL principles, PAK learning can integrate faith reflection, life experience, service, and character formation in a unified learning process. Thus, Christian education does not stop at doctrinal

understanding, but results in a real transformation of life.

In the end, the integration of inclusive education, UDL, and digital technology shows that the adaptation of digital-based PAK content is not just a methodological innovation, but a transformation of the Christian education paradigm. Learning becomes more inclusive, participatory, dialogical, and transformative because it appreciates the diversity of students as a gift from God. Within this framework, digital technology functions not only as a medium of learning, but as a means of service that helps to embody the love, justice, acceptance, and fellowship that are at the core of the Christian faith.

CONCLUSION

Digital transformation requires Christian Religious Education (PAK) to develop learning that is more inclusive, adaptive, and relevant to the diverse needs of students. This study shows that inclusive education in PAK is not only a pedagogical approach to guarantee access to learning for all students, but also a theological vocation rooted in the concept of Imago Dei. Every student is seen as a valuable person before God and therefore deserves an equal opportunity to grow in faith and knowledge.

To realize this goal, Universal Design for Learning (UDL) offers an effective framework for designing learning that is responsive to the diversity of learners. Through the principles of engagement, representation, and action and expression, UDL helps PAK teachers create a more flexible, accessible, and participatory learning experience. In the context of Christian Religious Education, these principles are in harmony with community values, appreciation for the diversity of gifts, and the way God reveals Himself to man.

This study also found that digital-based adaptation of PAK content needs to be realized through the use of multimodal materials, assistive technology, diverse learning strategies, and authentic assessments that allow students to express their understanding of their faith according to their abilities. Thus, digital technology not only functions

as a means of delivering material, but also as an instrument to expand access, participation, and meaningful learning experiences.

From a theological perspective, the integration of UDL and digital technology in PAK is a form of respect for the Imago Dei, the implementation of cultural mandates, and reflection on the theology of the incarnation that presents contextual service in the midst of human life. Meanwhile, pedagogically, this approach encourages a shift from teacher-centered learning to student-centered learning, so that the learning process becomes more holistic, inclusive, and transformative.

The novelty of this study lies in the integration between UDL 3.0, digital technology, and the Christian theological foundation rooted in the concept of Imago Dei, the cultural mandate, the theology of the incarnation, and the ecclesiology of the body of Christ. The integration resulted in a digital-based inclusive PAK conceptual model that views the diversity of students as a gift from God that must be accepted, appreciated, and empowered. Therefore, churches, Christian schools, and PAK educators need to continue to develop inclusive learning designs so that Christian education remains true to its mission while being relevant in facing the challenges of the digital age.

CONCLUSION

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