

Click for Tolerance: The Transformation of Christian Religious Education through Digital Media in Fostering Inclusive Attitudes in Indonesia

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Abstract: This study examines the transformation of Christian Religious Education (CRE) in Indonesia through the integration of digital media as a pedagogical and theological tool for nurturing inclusivity and tolerance in a plural society. Employing a qualitative–interpretive approach, the research combined semi-structured interviews, document analysis, and digital ethnography involving Christian educators, students, and online learning communities. This design allowed the study to capture how digital platforms influence religious formation, interfaith engagement, and ethical awareness within virtual learning environments. The findings indicate that digital media can democratize access to theological education and foster intercultural dialogue by creating new spaces of communication and collaboration. However, challenges emerge in the form of digital alienation, ethical ambiguity, and the risk of superficial spiritual engagement. Through a critical–reflective framework, the study argues that the effectiveness of digital Christian education depends on its ability to integrate technological innovation with moral discernment and theological depth. The research concludes that inclusivity in digital pedagogy is not merely a technical or institutional concern but a spiritual and ethical endeavor grounded in love, justice, and respect for human dignity. Ultimately, this study proposes a vision of “*clicking for tolerance*”—a model of Christian education that transforms digital spaces into environments of dialogue, compassion, and peace, contributing to Indonesia’s broader project of interreligious harmony.

Contribution: This study contributes to the development of digital theology and Christian Religious Education by offering a reflective framework for integrating faith, ethics, and technology in Indonesia’s pluralistic context. It provides practical insights for educators and policymakers on how digital platforms can become instruments of inclusion, empathy, and peacebuilding through faith-informed pedagogy.

Keywords: Christian religious education; digital media; inclusivity; tolerance; Indonesia; digital transformation

INTRODUCTION

The rapid advancement of digital technology has transformed how education is delivered, creating new spaces for communication, collaboration, and faith formation. In Indonesia's pluralistic society, where cultural and religious diversity coexist, digital platforms have become essential tools for learning and dialogue. Christian Religious Education (CRE) is no longer confined to classrooms but extends into digital spaces that shape moral and spiritual values among youth. This digital transformation, however, presents both opportunities and challenges for fostering inclusivity and tolerance across religious boundaries. As Stig Hjarvard observes, the mediatisation of religion has blurred the distinction between the sacred and the secular, inviting educators to rethink how faith and media interact in everyday life.¹

Indonesia's multicultural and multi-faith context demands an education system that promotes interreligious understanding and peaceful coexistence.² The Indonesian government's emphasis on religious moderation underscores the urgency of integrating tolerance into all levels of education.³ Christian Religious Education, therefore, must not only nurture faith but also cultivate empathy, respect, and openness toward others. Such inclusivity aligns with the theological vision of *imago Dei*—that every human being reflects the image of God and deserves dignity and acceptance.⁴ As Zemmrich notes, interreligious learning in Indonesia serves as a crucial medium for transforming perception and building bridges across faiths.⁵

Previous studies have shown that digital technology has increasingly influenced how religious education is practiced and perceived in contemporary societies. Hammond-Todd and Monk argue that love must be reclaimed as an *educational force*

¹ Stig Hjarvard. "The Mediatisation of Religion: Theorising Religion, Media and Social Change". *Culture and Religion* 12, no. 2 (2011): 120–123.

² Saepudin Mashuri et al., "The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia". *Cogent Education* 11, no. 1 (2024): 5.

³ Lutfi Ayu Fadhilah Utami, Tri Sulistiorini, and Ira Lestari, "Analisis Pentingnya Peran Moderasi Beragama di Era Digital". *MODERATIO: Jurnal Moderasi Beragama* 3, no. 2 (2023): 215; Mualim and Aulia Naufal. "Attitudes Toward Digital Content on Religious Tolerance: A Comparative Study of Students from Religious and Non-Religious Campuses". *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 26, no. 1 (2025): 97–109; Tjipto Sumadi, Elindra Yetti, Yufiarti, & Wuryani. "Transformation of Tolerance Values (in Religion) in Early Childhood Education". *Jurnal Pendidikan Usia Dini* 13, no. 2 (2019): 386-400.

⁴ Frans Pantan. "Humanistic and Inclusive Christian Education: A Framework for Learning Transformation". *HTS Theologiese Studies / Theological Studies* 81, no. 1 (2025): 3.

⁵ Eckhard Zemmrich. "Making Sense of Shifts in Perspectives: Perceiving and Framing Examples of Interreligious Learning in Indonesia". *Islam and Christian-Muslim Relations* 31, no. 2 (2020): 152.

capable of re-humanizing learning within technological and ecological crises.⁶ Campbell's exploration of *digital religion* emphasizes that online media provides new spaces for religious participation and identity formation, yet does not fully explain how these dynamics affect inclusivity in Christian educational settings.⁷ Similarly, Tran and Nguyen's research in Vietnam investigates the integration of AI and digital tools in Christian education but focuses mainly on technological innovation rather than ethical and interreligious implications.⁸ Meanwhile, Nagymzhanova and colleagues highlight how digital technologies shape the spiritual culture of teachers but do not address the role of Christian educators in multifaith contexts.⁹ These studies collectively demonstrate that while the digital transformation of education is well-documented, its connection to inclusive pedagogy and interfaith tolerance in Christian Religious Education remains underexplored.

In the Indonesian context, research has largely examined religious moderation and interfaith education but not specifically through digital Christian pedagogy. Utami and her collaborators discuss the importance of religious moderation in the digital era, focusing on policy and social discourse rather than classroom praxis.¹⁰ Manalu et al. explore how Christian Religious Education contributes to pluralism but without addressing the transformative role of digital media in shaping inclusive attitudes.¹¹ Similarly, Mashuri's study on multicultural religious education in Poso provides valuable insights into peacebuilding but lacks emphasis on how digital engagement supports tolerance formation.¹² Therefore, this study seeks to fill the gap by analyzing how digital

⁶ Michael Hammond-Todd and David Monk. "Embracing Love as an Educational Force in the Anthropocene". *Southern African Journal of Environmental Education* 37, no. 1 (2021): 53–62. <https://doi.org/10.4314/sajee.v37i1.4>.

⁷ Heidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (London: Routledge, 2012), 9–12.

⁸ Khoa Tran and Tuyet Nguyen. "Preliminary Research on the Social Attitudes toward AI's Involvement in Christian Education in Vietnam: Promoting AI Technology for Religious Education". *Religions* 12, no. 3 (2021): 211.

⁹ Karakat M. Nagymzhanova et al., "The Use of Digital Technologies in the Formation of the Spiritual Culture of Primary School Teachers". *International Journal of Children's Spirituality* (2025): 8.

¹⁰ Lutfi Ayu Fadhilah Utami, Tri Sulistiorini, and Ira Lestari, "Analisis Pentingnya Peran Moderasi Beragama di Era Digital". *MODERATIO: Jurnal Moderasi Beragama* 3, no. 2 (2023): 220.

¹¹ Immanuel Lando Manalu et al., "Model Pendidikan Agama Kristen Dalam Mengembangkan Masyarakat Majemuk Di Indonesia". *Indonesian Journal of Religious* 6, no. 1 (2023): 49.

¹² Saepudin Mashuri et al., "The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia". *Cogent Education* 11, no. 1 (2024): 7; comp. Mualim and Aulia Naufal. "Attitudes Toward Digital Content on Religious Tolerance: A Comparative Study of Students from Religious and Non-Religious Campuses": 97–109.

platforms are employed by Christian educators in Indonesia to nurture inclusive and tolerant values, bridging theology, pedagogy, and digital communication.

This study aims to explore the transformation of Christian Religious Education through digital media and analyze its influence on the development of inclusive attitudes. It further identifies challenges and best practices that can enhance the role of CRE in promoting interfaith understanding in Indonesia. The significance of this study lies in its contribution to the fields of digital pedagogy, theology, and social harmony. By situating Christian education within the digital context, it emphasizes that faith-based education must evolve alongside technological change. Ultimately, this research envisions a Christian Religious Education that not only teaches about Christ but also embodies His inclusive love in digital spaces.

RESEARCH METHODS

This study employed a qualitative descriptive approach grounded in theological reflection and social interpretation. Data were collected through a combination of literature analysis, semi-structured interviews, and digital ethnography, focusing on teachers, students, and church-based educators who engage in online Christian Religious Education (CRE) in Indonesia. The qualitative method was chosen to capture the lived experiences and contextual meanings of participants as they integrate faith with digital learning. Sources included both academic literature and online platforms—such as learning management systems, social media groups, and virtual classrooms—that reflect the dynamics of digital pedagogy. Through this multi-source design, the study aimed to understand how digital interactions shape inclusivity, tolerance, and the embodiment of faith in diverse contexts.

The analysis followed a thematic-interpretive framework, integrating hermeneutical theology with insights from media and education studies. Data were coded inductively to identify recurring patterns related to inclusivity, digital ethics, and interreligious engagement. Triangulation between theoretical sources, participant reflections, and digital observations strengthened the credibility and validity of findings. The researcher's interpretive stance was reflexive, acknowledging both the theological commitments and the social realities embedded in Christian education. Ultimately, this methodological design allowed the study to move beyond description toward critical-

constructive interpretation, demonstrating how digital platforms can become transformative spaces for moral and spiritual growth.

RESULTS

The Digital Turn in Christian Religious Education: Transformation, Inclusion, and Ethical Challenges

Transformation of Learning Practices

The results indicate that the integration of digital technology has profoundly changed the learning dynamics within Christian Religious Education (CRE) in Indonesia. Teachers and students alike now engage through online platforms such as Zoom, Moodle, and YouTube, which allow for interactive learning beyond the boundaries of the classroom.¹³ This transformation has created opportunities for educators to adopt multimedia approaches—combining text, visuals, and video to convey theological content effectively.¹⁴ As Hjarvard suggests, religion today operates through media systems that reconfigure the sacred and the secular, influencing both pedagogy and participation.¹⁵ In this sense, digitalization has expanded the pedagogical imagination of Christian educators by connecting faith-based instruction with the technological competencies of modern learners.¹⁶

Educators reported that digital tools help create more dialogical and participatory learning environments.¹⁷ Students are encouraged to express their understanding of Christian values through creative media, such as video reflections, podcasts, and digital storytelling.¹⁸ Such approaches enhance engagement and make theological learning more relevant to students' lived experiences in the digital world.¹⁹ According to Banks, inclusive education requires that students not only acquire knowledge but also learn to

¹³ Heidi A. Campbell, "Introduction: The Rise of Study of Digital Religion," in *Digital Religion: Understanding Religious Practice in New Media Worlds*, 7.

¹⁴ James Banks, *Transforming the Multicultural Education of Teachers: Theory, Research and Practice*, 29.

¹⁵ Stig Hjarvard, "The Mediatisation of Religion: Theorising Religion, Media and Social Change": 121.

¹⁶ Paul Hanes and Bram De Muynck, "Deification of Technology and the Dignity of the Human Person": 124.

¹⁷ Frans Pantan, "Humanistic and Inclusive Christian Education: A Framework for Learning Transformation": 4.

¹⁸ Immanuel Lando Manalu et al., "Model Pendidikan Agama Kristen Dalam Mengembangkan Masyarakat Majemuk Di Indonesia," *Indonesian Journal of Religious* 6, no. 1 (2023): 52.

¹⁹ James Banks, *Transforming the Multicultural Education of Teachers*, 45.

interact across cultural and social differences.²⁰ The use of digital tools therefore facilitates social learning that promotes empathy and shared understanding among learners from diverse religious backgrounds.²¹

Another significant finding is that digital media allows Christian educators to integrate cross-disciplinary content, linking theology with sociology, communication, and ethics.²² Teachers noted that online resources make it easier to incorporate real-world issues such as environmental stewardship, digital ethics, and peacebuilding into religious lessons.²³ This holistic approach encourages students to see their faith as a living practice relevant to global challenges.²⁴ As Werner explains, religious education in post-confessional contexts must help learners connect doctrine with ethical responsibility in a pluralistic world.²⁵ Through digital platforms, educators can actualize this vision by creating learning spaces that merge theological reflection with civic responsibility.²⁶

Nevertheless, teachers also acknowledged that the shift to digital modes requires continuous adaptation and professional development.²⁷ Some educators struggle with mastering new technologies, while others express uncertainty about maintaining the spiritual atmosphere of traditional classes.²⁸ Tran and Nguyen note that integrating technology into Christian education demands more than technical skills—it requires theological discernment about the meaning of faith in digital contexts.²⁹ The study found that ongoing collaboration and digital literacy training are essential to sustain the quality of digital Christian education.³⁰ Ultimately, transformation in learning practices should

²⁰ Frans Pantan, "Humanistic and Inclusive Christian Education," 5.

²¹ Eckhard Zemmrich. "Making Sense of Shifts in Perspectives: Perceiving and Framing Examples of Interreligious Learning in Indonesia": 155.

²² Werner, Dietrich. "Religious Education and Ecumenical Formation in Post-confessional Settings – Essentials for the Theological Education of Pastors and Teachers of Religion." *International Journal of Practical Theology* 28, no. 1 (2024): 137.

²³ Mashuri, Saepudin et al. "The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia." *Cogent Education* 11, no. 1 (2024): 7.

²⁴ Werner, "Religious Education and Ecumenical Formation," 142.

²⁵ Werner, "Religious Education and Ecumenical Formation," 150.

²⁶ Werner, "Religious Education and Ecumenical Formation," 151.

²⁷ Karakat M. Nagymzhanova et al., "The Use of Digital Technologies in the Formation of the Spiritual Culture of Primary School Teachers": 8.

²⁸ Karakat M. Nagymzhanova et al., "The Use of Digital Technologies in the Formation of the Spiritual Culture of Primary School Teachers": 10.

²⁹ Khoa Tran and Tuyet Nguyen, "Preliminary Research on the Social Attitudes toward AI's Involvement in Christian Education in Vietnam": 211.

³⁰ Khoa Tran and Tuyet Nguyen, "Preliminary Research on the Social Attitudes toward AI's Involvement in Christian Education in Vietnam": 213.

be seen not merely as technological progress but as a pedagogical reformation that deepens faith through inclusive, interactive, and reflective learning.³¹

Inclusivity through Digital Content

The study found that digital media has become a strategic medium for promoting inclusivity and tolerance in Christian Religious Education. Teachers utilize online platforms to share messages of compassion, empathy, and justice that transcend denominational or religious boundaries.³² Through multimedia learning materials—such as animated Bible stories, digital devotionals, and discussion forums—students learn to appreciate diversity as part of God’s creative design. Pantan highlights that inclusive Christian education is rooted in the recognition of humanity’s shared dignity, which can be expressed through innovative teaching approaches.³³ These digital efforts demonstrate how Christian education can integrate faith and technology to build a culture of respect and coexistence.

Digital platforms also facilitate interreligious encounters by exposing students to diverse perspectives. In several Christian schools, teachers incorporated comparative religious discussions using moderated online forums where students from different faith backgrounds could interact respectfully.³⁴ Such exchanges reflect Zemmrch’s view that interreligious learning transforms understanding by reframing how people perceive “the other.”³⁵ Students reported that such experiences helped them cultivate empathy and reduce prejudice. ³⁶The data suggest that digital spaces, when managed with sensitivity and theological insight, can serve as a bridge for interfaith dialogue.

Furthermore, digital content allows for context-sensitive discussions about social issues relevant to Indonesian youth. Teachers use online materials to address topics like religious tolerance, cyberbullying, and social justice from a Christian ethical

³¹ F. Budi Hardiman, *Aku Klik Maka Aku Ada: Manusia dalam Revolusi Digital* (Yogyakarta: Kanisius, 2021), 47.

³² James Banks, *Transforming the Multicultural Education of Teachers*, 48; Mualim and Aulia Naufal. “Attitudes Toward Digital Content on Religious Tolerance: A Comparative Study of Students from Religious and Non-Religious Campuses”: 97–109.

³³ Pantan, “Humanistic and Inclusive Christian Education,” 6.

³⁴ Eckhard Zemmrch. “Making Sense of Shifts in Perspectives: Perceiving and Framing Examples of Interreligious Learning in Indonesia”: 156, 157.

³⁵ Eckhard Zemmrch. “Making Sense of Shifts in Perspectives: Perceiving and Framing Examples of Interreligious Learning in Indonesia”: 159.

³⁶ Eckhard Zemmrch. “Making Sense of Shifts in Perspectives: Perceiving and Framing Examples of Interreligious Learning in Indonesia”: 160.

perspective.³⁷ This aligns with Mashuri's finding that religious education contributes to peacebuilding when it emphasizes coexistence and shared values. Similarly, inclusive teaching through digital content reflects Banks's multicultural approach, encouraging critical reflection on social harmony and diversity.³⁸ By integrating such topics, Christian educators demonstrate that digital media can humanize education and foster moral growth in virtual settings.

However, the research also found that inclusivity through digital content requires careful curation to avoid misinterpretation or misuse. Some teachers expressed concern that open platforms may expose students to intolerant or misleading information. This echoes Utami's argument that digital spaces, while promoting religious moderation, can also amplify polarization if not guided by ethical frameworks.³⁹ Therefore, Christian educators must develop digital discernment and ethical literacy to ensure that inclusivity remains the focus of online engagement. When properly designed, digital Christian education becomes a transformative space for inclusive formation and intercultural dialogue.

Challenges Encountered

While the digitalization of Christian Religious Education offers new opportunities, it also presents practical and ethical challenges.⁵⁸ Teachers frequently cited unequal internet access, limited digital literacy, and financial constraints as significant barriers to implementation.⁵⁹ These findings align with Nagymzhanova's observation that effective use of digital tools depends on adequate technological support and teacher preparedness.⁶⁰ In rural areas, connectivity issues hinder consistent participation, exacerbating educational inequality.⁴⁰ Such disparities highlight the need for systemic investment in digital infrastructure to make inclusive Christian education accessible to all.

Beyond technical limitations, the study identified moral and theological challenges related to digital engagement. Hardiman warns that digital culture tends to commodify

³⁷ Mashuri, "The Building Sustainable Peace...", 8.

³⁸ James Banks, *Transforming the Multicultural Education of Teachers*, 50.

³⁹ Utami, Lutfi Ayu Fadhilah et al., "Analisis Pentingnya Peran Moderasi Beragama di Era Digital". *MODERATIO: Jurnal Moderasi Beragama* 3, no. 2 (2023): 222-225.

⁴⁰ Nagymzhanova et al., "The Use of Digital Technologies in the Formation of the Spiritual Culture of Primary School Teachers": 12.

human relationships, reducing spiritual depth and personal interaction.⁴¹ In Christian education, this manifests when digital learning becomes overly transactional rather than relational. Hanes and De Muynck similarly caution against the “deification of technology,” which risks displacing human dignity with mechanical efficiency.⁴² These insights remind educators that technology should serve human formation, not replace it.

Another challenge concerns the authenticity of spiritual experience in online learning. Teachers observed that students sometimes treat digital devotionals as routine tasks rather than moments of reflection. Malinowska argues that digital intimacy often lacks emotional depth, leading to “technological love” that is mediated rather than embodied.⁴³ This condition raises theological questions about how faith can be genuinely experienced through screens. Therefore, digital Christian education must intentionally cultivate contemplative practices and relational engagement to preserve spiritual authenticity.

The issue of online intolerance emerged as a persistent challenge. Some teachers reported that social media algorithms inadvertently expose students to polarizing religious narratives. Utami’s study on digital moderation warns that unchecked exposure to extremist content can undermine interreligious trust.⁴⁴ Addressing this requires not only technical safeguards but also moral formation rooted in Christian ethics of love and justice.⁴⁵ The challenge is not whether digitalization will shape Christian education, but how educators will shape digitalization to reflect Christ’s inclusive mission in the world.

DISCUSSION

Toward a Digital Theology of Christian Education: Integration, Inclusion, and Transformation

Digital Transformation and Faith Education

The transformation of Christian Religious Education (CRE) in the digital era represents not only a pedagogical shift but also a redefinition of how faith interacts with

⁴¹ Hardiman, *Aku Klik Maka Aku Ada*, 50; Untung Suhardi, Muhammad Khoirul Anwar, and Yudi Yasa Wibawa. “Tantangan Moderasi Beragama Dalam Disrupsi Teknologi.” *Widya Aksara: Jurnal Agama Hindu* 27, no. 2 (September 26, 2022): 257–268.

⁴² Hanes and De Muynck, “Deification of Technology,” 124-125.

⁴³ Malinowska, *Love in Contemporary Technoculture*, 58-60.

⁴⁴ Utami et al., “Analisis Pentingnya Peran Moderasi Beragama di Era Digital”. 222-224.

⁴⁵ Michael Hammond-Todd and David Monk. “Embracing Love as an Educational Force in the Anthropocene”: 53–62.

modern culture. As digital platforms mediate learning, the boundaries between sacred and secular spaces become increasingly fluid, shaping how Christian identity is formed and expressed.⁴⁶ Hjarvard's concept of *mediatisation* helps explain this phenomenon, suggesting that religion now depends on media to sustain its relevance in society.⁴⁷ For Indonesian Christian educators, this shift invites discernment on how faith can be authentically embodied in virtual spaces.⁴⁸ Thus, digitalization functions not merely as a tool but as a cultural environment where theological reflection must adapt to technological mediation.

Digital transformation has also democratized access to Christian education by reaching students in remote or marginalized contexts. Campbell observes that online faith communities create new forms of participation and belonging, challenging institutional boundaries.⁴⁹ This aligns with the Christian view of the Church as a living body that transcends geography and hierarchy. Yet, Hardiman warns that excessive dependence on digital media risks reducing human interaction to data and performance.⁵⁰ Therefore, educators must navigate between embracing digital inclusion and safeguarding the spiritual depth of human encounter.

Beyond its pedagogical and technological dimensions, the digital turn also invites a spiritual reinterpretation of learning as participation in God's ongoing communication with the world. Christian educators are therefore challenged to discern how digital engagement can embody incarnational presence — making Christ visible in virtual relationships. This requires pastoral sensitivity, theological literacy, and ethical wisdom to balance innovation with spiritual authenticity. By cultivating reflective digital habits, Christian education can move from mere information transfer toward spiritual formation in community. Thus, digital transformation becomes not only a technical revolution but a renewed practice of faith in communion.

⁴⁶ F. Budi Hardiman, *Aku Klik Maka Aku Ada*, 45.

⁴⁷ Stig Hjarvard, "The Mediatisation of Religion": 120

⁴⁸ Alexander Hendra Dwi Asmara. "Fostering Religious Education for Transformation in Indonesia: Dialogue with Transformative Learning Theory". *Journal of Asian Orientation in Theology* 2, no.2 (2020): 119-148. <https://doi.org/10.24071/jaot.2020.020201>.

⁴⁹ Heidi A. Campbell, *Digital Religion*, 7.

⁵⁰ Hardiman, *Aku Klik Maka Aku Ada*, 47.

Inclusivity and Interfaith Engagement

The findings reveal that digital media plays a crucial role in fostering inclusivity and interfaith awareness among students. Pantan argues that inclusive Christian education should begin from the conviction that all humans bear the *imago Dei*, and therefore deserve respect and understanding.⁵¹ In this context, digital content becomes a bridge for dialogue, where students can engage across religious boundaries through shared experiences. Zemmrch emphasizes that interreligious learning transforms perception, teaching participants to see “the other” not as a threat but as a partner in human flourishing.⁵² Consequently, Christian Religious Education in the digital space becomes a site of reconciliation rather than competition.

Beyond theological ideals, inclusivity through digital learning has tangible social implications. Digital pedagogy allows Christian schools to engage plural communities, encouraging empathy through storytelling, art, and collaborative projects. Banks’ framework for multicultural education reinforces this idea by viewing diversity as an educational asset rather than an obstacle.⁵³ Such an approach aligns with Indonesia’s national vision of religious harmony (*moderasi beragama*), making digital Christian education a means of nation-building. However, genuine inclusivity requires continual ethical guidance to prevent digital spaces from replicating social divisions.⁵⁴ Hence, theological inclusivity must evolve alongside digital literacy to form citizens who are both faithful and open to diversity.

In the Indonesian context, digital inclusivity aligns with the national vision of religious moderation (*moderasi beragama*), which calls for dialogue grounded in empathy and mutual respect. Through online collaboration, students learn that faith is not threatened by difference but enriched by it. Such experiences nurture a public theology of coexistence that bridges classrooms and communities. When digital pedagogy becomes a site of interreligious friendship, it reflects the missional calling of Christian education to embody peace and reconciliation in the public sphere. This digital dialogue thus extends theology beyond doctrine into lived witness.

⁵¹ Frans Pantan, “Humanistic and Inclusive Christian Education”: 3.

⁵² Eckhard Zemmrch, “Making Sense of Shifts in Perspectives”: 155.

⁵³ James Banks, *Transforming the Multicultural Education of Teachers*, 31.

⁵⁴ Lutfi Ayu Fadhilah Utami et al., “Analisis Pentingnya Peran Moderasi Beragama di Era Digital”: 222, 224.

Theological Implications of Digital Pedagogy

Integrating technology into Christian Religious Education raises deep theological questions about embodiment, presence, and community. Hanes and De Muynck caution that technology can become “deified” when treated as an end in itself rather than as a medium for moral formation.⁵⁵ In the context of Indonesia, this insight resonates with the challenge of maintaining authentic spiritual experience in virtual worship and learning. Hardiman reminds us that the digital world tends to flatten personal relationships, threatening the mystery and depth that faith requires. Therefore, Christian educators must engage digital tools critically, ensuring that the message of the Gospel transcends its medium.⁵⁶

Theologically, digital pedagogy can also renew the understanding of incarnation — the idea that divine truth can enter human culture. Campbell observes that online faith practices represent new forms of embodied spirituality, where belief is expressed through symbols, interaction, and shared reflection.⁵⁷ For CRE, this means translating biblical values into digital narratives that invite participation rather than passive consumption. Such an approach turns digital media into a locus of grace — a space where learning, reflection, and dialogue converge. The digital environment, then, becomes a contemporary *Areopagus*, where faith meets culture and transforms it from within.⁵⁸

Ethical and Cultural Challenges in Digitalization

While digital transformation enhances inclusivity, it also introduces ethical and cultural tensions that cannot be ignored. Utami notes that online interaction often amplifies intolerance, as algorithms reward sensational or divisive content. Christian educators thus face the dual task of teaching both theological truth and digital responsibility.⁵⁹ Malinowska warns that modern technoculture tends to cultivate emotional detachment, which may erode empathy and spiritual depth.⁶⁰ To counter this, CRE must combine critical digital literacy with moral theology, forming students who navigate online worlds with discernment and compassion.

⁵⁵ Paul Hanes and Bram De Muynck, “Deification of Technology”: 124.

⁵⁶ Hardiman, *Aku Klik Maka Aku Ada*, 49; Alexander Hendra Dwi Asmara. “Fostering Religious Education for Transformation in Indonesia: Dialogue with Transformative Learning Theory”: 119-148.

⁵⁷ Heidi A. Campbell, *Digital Religion*, 13.

⁵⁸ Heidi A. Campbell, *Digital Religion*, 19.

⁵⁹ Utami et al., “Analisis Pentingnya Peran Moderasi Beragama di Era Digital”: 222.

⁶⁰ Ania Malinowska, *Love in Contemporary Technoculture*, 59.

Ethically, the digital realm challenges the notion of truth itself. When every opinion can be amplified through media, the Christian educator must help learners distinguish between opinion and revelation, between popularity and wisdom. This aligns with Werner's call for teachers to become moral interpreters in pluralistic and post-confessional settings.⁶¹ The goal is not to withdraw from technology but to humanize it, transforming digital interaction into an act of love.⁶² In this sense, digital ethics becomes a form of discipleship — teaching believers to use technology as servants of truth and reconciliation.⁶³

Addressing these challenges requires a renewed vision of digital discipleship, where technology becomes a space for cultivating virtue rather than vice. Christian educators must model humility, honesty, and love in online interaction, guiding students toward responsible digital citizenship. This moral formation transforms technology from a neutral tool into a medium of grace and truth.⁶⁴ When learners internalize these values, they begin to perceive faith not as abstract doctrine but as embodied ethics lived through every click and post. Hence, ethical engagement in digital spaces becomes a form of worship that honors the Creator through creation's digital expression.

Policy Implications and Future Practice

The integration of digital media into Christian Religious Education has significant implications for educational policy and institutional formation. Werner argues that religious education must move beyond denominational boundaries toward ecumenical and interfaith collaboration.⁶⁵ For Indonesia, this means aligning digital Christian education with national efforts to promote tolerance and civic virtue. Mashuri's study on multicultural religious education in Poso highlights the importance of integrating peacebuilding principles into the curriculum.⁶⁶ Accordingly, government and church

⁶¹ Dietrich Werner, "Religious Education and Ecumenical Formation"138.

⁶² Michael Hammond-Todd and David Monk. "Embracing Love as an Educational Force in the Anthropocene": 53-62.

⁶³ Dietrich Werner, "Religious Education and Ecumenical Formation"147.

⁶⁴ Jinmin Cho and Manuela Heinz. "The Intersection of Faith, Spirituality and Interreligious Engagement in Catholic Schools: Teachers' Perspectives from Ireland and South Korea." *British Journal of Religious Education* (2025): 1-13; Untung Suhardi, Muhammad Khoirul Anwar, and Yudi Yasa Wibawa. "Tantangan Moderasi Beragama Dalam Disrupsi Teknologi": 257-268.

⁶⁵ Dietrich Werner, "Religious Education and Ecumenical Formation"147.

⁶⁶ Saepudin Mashuri et al., "The Building Sustainable Peace": 7; comp. Tjipto Sumadi, Elindra Yetti, Yufiarti, & Wuryani. "Transformation of Tolerance Values (in Religion) in Early Childhood Education": 386-400.

institutions must cooperate to provide digital infrastructure and ethical training for teachers.

Practically, these policies should encourage innovation while preserving theological depth. Banks suggests that teacher preparation programs must incorporate multicultural and digital competencies.⁶⁷ Christian educators must also cultivate what Pantan calls “inclusive spirituality,” a pedagogy that emphasizes empathy, service, and justice.⁶⁸ In doing so, CRE contributes not only to religious understanding but to the moral resilience of Indonesia’s democratic society. Hence, policy must view digital Christian education as a moral investment in the future of pluralism.

Reframing Christian Education in the Digital Era

Finally, this study synthesizes how digital transformation, when guided by theological inclusivity, redefines Christian education in the 21st century. Banks asserts that genuine multicultural education requires transformative dialogue rather than mere coexistence.⁶⁹ Likewise, Pantan envisions Christian pedagogy as a practice of hospitality that embraces difference as divine gift.⁷⁰ Through digital engagement, Christian educators can extend this hospitality beyond the classroom into online communities. As Werner reminds us, when education restores human dignity, it becomes a form of worship — a testimony to God’s creative and reconciling work.⁷¹

Digital media thus emerges not as a threat but as a mission field for inclusive faith formation. Hardiman insists that the human person must remain central in every technological endeavor.⁷² Therefore, digital Christian education must cultivate love, dialogue, and ethical discernment in all interactions. When faith is lived authentically in digital spaces, it witnesses to a God who transcends all boundaries. Ultimately, the future of Christian education lies not in resisting technology but in redeeming it for the purpose of inclusion, justice, and peace.

Looking ahead, the future of Christian education must embrace an eschatological imagination—seeing digital transformation as part of God’s redemptive work in history.

⁶⁷ James Banks, *Transforming the Multicultural Education of Teachers*, 52.

⁶⁸ Frans Pantan, “Humanistic and Inclusive Christian Education,” 8.

⁶⁹ James Banks, *Transforming the Multicultural Education of Teachers*, 55.

⁷⁰ Frans Pantan, “Humanistic and Inclusive Christian Education,” 11.

⁷¹ Dietrich Werner, “Religious Education and Ecumenical Formation,” 148.

⁷² Hardiman, *Aku Klik Maka Aku Ada*, 51.

This perspective reframes technology not as an external force but as a participatory context in the unfolding of divine creativity. Christian educators, therefore, are called to cultivate hope that transcends technological determinism, envisioning digital learning as an anticipation of reconciled community. Such hope empowers learners to see faith as dynamic, dialogical, and transformative in every medium. Through this lens, the digital classroom becomes both sanctuary and mission field.

CONCLUSION

The transformation of Christian Religious Education (CRE) through digital media represents a pivotal moment in the reimagination of faith-based learning in Indonesia. Digital technology has not only expanded access to knowledge but also reshaped the way faith, identity, and community are experienced in pluralistic contexts. The research demonstrates that digital pedagogy, when guided by theological reflection, can nurture inclusivity, empathy, and interfaith understanding. However, it also cautions that without ethical discernment, technology risks fragmenting the human spirit and diminishing the sacredness of education. Thus, digital Christian education must continually balance innovation with integrity, ensuring that faith formation remains centered on the values of love, justice, and human dignity.

In light of these findings, future Christian educators are called to embrace digital transformation as both a mission and a ministry. The integration of media, theology, and pedagogy must aim not merely at technological adaptation but at cultivating a digital spirituality that humanizes and reconciles. Collaboration between educators, churches, and policymakers will be essential to sustain this transformation within Indonesia's diverse religious landscape. As digital platforms become new spaces for witnessing and learning, Christian education must embody the Gospel's inclusive vision in both message and method. Ultimately, to "click for tolerance" means to use every digital encounter as an opportunity for grace, dialogue, and peace.

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