EFES INTERNATIONAL SCIENTIFIC RESEARCH AND INNOVATION CONGRESS-III

September 13-15, 2025 / Izmir, Türkiye

THE PROCEEDINGS BOOK

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Nadhiya' ULKHAQ	UIN K.H Abdurrahman Wahid Pekalongan	LIFE RHYTHM BEHIND THE SCREEN: HOW SOCIAL MEDIA SHAPES STUDENTS SLEEP PATTERNS
Hussaini Hassan Aliyu Umar Dakingari Ibrahim Alhassan Libata	University Of Science And Technology	THE IMPACT OF WATER POLLUTION ON THE ACADEMIC PERFORMANCE OF SECONDARY SCHOOL CHEMISTRY STUDENTS: A CASE STUDY IN KONTAGORA LOCAL GOVERNMENT AREA OF NIGER STATE
Aribisala Oluwadamilare Olufolarin Ismailia Yusuf Olajide Adekola Ramon Abolore Opoola, Adenike Oluwabusayo	Lagos State University of Education	ARTIFICIAL INTELLIGENCE IN BUSINESS EDUCATION POLICY AND CURRICULUM DESIGN: A CRITICAL ANALYSIS OF EDUCATIONAL DECISION MAKING PROCESSES
Desi SIANIPAR	Universitas Kristen Indonesia	THEOLOGY OF CHRISTIAN RELIGIOUS EDUCATION CURRICULUM IN THE ALGORITHMIC ERA AS THE FOUNDATION OF STUDENTS' DIGITAL CHARACTER
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THEOLOGY OF CHRISTIAN RELIGIOUS EDUCATION CURRICULUM IN THE ALGORITHMIC ERA AS THE FOUNDATION OF STUDENTS' DIGITAL CHARACTER

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ABSTRACT
The rapid expansion of algorithm-driven technologies has reshaped educational spaces, influencing not only pedagogical methods but also the ethical and spiritual formation of students. In this context, the theology of curriculum within Christian Religious Education (CRE) requires a renewed framework that addresses digital culture while remaining rooted in biblical foundations. This paper explores the theological underpinnings of a Christian curriculum in the algorithmic era, emphasizing its role in cultivating digital character among university students. By employing a theological-pedagogical analysis combined with curriculum studies, the research highlights three key contributions: (1) reinterpreting theological values—such as integrity, love, wisdom, and responsibility—in the context of algorithmic culture; (2) designing curricular models that integrate faith and technology toward the formation of discernment and wisdom; and (3) positioning CRE as a transformative practice that safeguards students from digital dehumanization while nurturing their role as responsible digital citizens. The findings argue that a theology of curriculum is not merely an academic construct but a spiritual foundation enabling students to navigate algorithmic systems critically, ethically, and faithfully. This study contributes to global conversations on theological education and digital ethics, offering a contextualized approach for Christian universities in Indonesia and beyond.
Keywords: Theology of Curriculum, Christian Religious Education, Algorithmic Era, Digital Character, Christian Universities.

INTRODUCTİON
The development of algorithmic technology has brought about major transformations in the field of education, including in the realm of Christian Religious Education (CRE). Social media algorithms, artificial intelligence (AI), and big data are no longer merely tools, but they also shape the learning ecosystem, ways of thinking, and even students' moral orientation. This phenomenon creates a paradox: on the one hand, technology provides vast, interactive, and adaptive learning opportunities, yet on the other hand, it also poses risks of digital dehumanization, information manipulation, and a crisis of spirituality (Campbell & Tsuria, 2021). In particular, Christian higher education institutions in Indonesia face a dual challenge. First, some students tend to adopt digital technologies pragmatically without a clear theological foundation (Yuswohady, 2023). Second, the CRE curriculum often falls short in equipping students to become digital citizens who are critical, ethical, and faithful to Christian values (Budianto, 2022). Thus, the urgency of renewing the CRE curriculum in the algorithmic age is not merely technical but deeply theological and ethical.

Theology of curriculum in this context is understood as an effort to reinterpret the foundations of the Christian faith in response to digital challenges. James K.A. Smith's (2016) perspective on education as cultural liturgy provides an important basis, emphasizing that educational practices are not neutral but shape habits and character.

Likewise, Arthur Holmes (2018) stresses the integration of faith and knowledge as the foundation of Christian education. By embedding theological values such as integrity, love, and responsibility into the algorithmic context, the CRE curriculum can become an arena for shaping students' digital character. Hence, the concept of curriculum theology emphasizes that the curriculum is not merely an academic device but a theological praxis that forms students' faith, morality, and identity (Astley, 2022). This approach rejects the separation of faith and pedagogy, viewing curriculum instead as a space of spiritual formation. Lankshear & Knobel (2020) highlight the need for integrating a Christian worldview into curriculum design, while Smith (2016) emphasizes the importance of liturgical practices in shaping students' habits.

Recent studies show that algorithms and AI have significant implications for Christian religious education, ranging from personalized learning to digital ethics (Selwyn, 2022). Campbell & Tsuria (2021), in *Digital Religion*, emphasize that the digital sphere is a new theological arena shaping faith and religious practice. In the Indonesian context, recent studies confirm that Christian students face ethical dilemmas regarding the use of social media, data privacy, and information consumption (Simanjuntak & Sihombing, 2023). Based on these studies, there is a research gap: in Christian religious education, curriculum theology is urgently needed to form students' digital character so that they may use digital technologies and AI responsibly, lovingly, wisely, and in ways that respect human dignity.

Digital character formation demands the integration of faith values with digital literacy skills. Arthur (2019) describes digital character education as the process of shaping integrity, wisdom, and responsibility in online interactions. For Christian religious education, this means grounding digital literacy in love, truth, and responsibility as its core principles. A study by Budianto (2022) in Indonesia found that Christian students require clear curricular guidance so that they are not only "digitally literate" but also equipped with discernment and wisdom.

RESEARCH METHOD

This study employs a library research approach, since the issues under investigation are conceptual-theological and pedagogical in nature. Thus, it does not require field observation but rather an in-depth understanding through a critical review of relevant academic works. Zed (2014) emphasizes that library research is a systematic process that includes searching, organizing, analyzing, and synthesizing literature to discover thought patterns and research gaps that can be addressed. George (2019) adds that the library approach allows researchers to build a solid conceptual framework by relying on established scholarly discourse, especially when the object of study is more conceptual than empirical. Therefore, this method is highly appropriate for curriculum theology research, whose purpose is to propose the construction of new ideas. To ensure reliability, the articles selected for review are limited to publications within the past five years (2019–2024), ensuring contextual and up-to-date data.

The analysis process employs a theological-pedagogical approach, interpreting the literature within the framework of Christian faith and educational principles. Hart (2018) emphasizes that literature review builds new arguments and syntheses. Accordingly, the stages of analysis in this study include: (1) classifying the literature into themes of curriculum theology, digital culture, and digital character formation; (2) interpreting theological values such as love, integrity, responsibility, and wisdom within the algorithmic context; and (3) developing a conceptual synthesis to construct a CRE curriculum model that is relevant to the needs of students in Indonesian Christian higher education.

RESULT AND DİSCUSSİON

1. Reinterpretation of Theological Values in the Algorithmic Context

Theological values such as integrity, love, responsibility, and wisdom require deeper reinterpretation in the algorithmic context. Integrity in the Christian tradition is always associated with faithfulness to truth and honesty, both personally and communally. James K. A. Smith (2021) emphasizes that Christian education is a process of formation that shapes ethical dispositions rather than merely transferring knowledge. In the context of algorithms, which often display hidden biases and data manipulation, integrity signifies the willingness to remain critical and faithful to the principle of truth, even when digital systems encourage instant and pragmatic behavior. This aligns with Proverbs 10:9, which stresses that "Whoever walks in integrity walks securely," where the Hebrew word *tāmîm* refers to a whole and honest life. Likewise, Jesus declares in John 8:32 that "the truth will set you free," where the Greek *alētheia* denotes genuine truth that liberates humanity from deception. Digital integrity, therefore, is not merely a form of general morality but a way of life rooted in God's truth. In practice, digital integrity in learning can be implemented through courses such as "Christian Ethics and Technology," which train students to identify algorithmic bias, hoaxes, and media manipulation. For example, students may analyze cases of fake news using Christian ethical approaches (Smith, 2021). This fosters character formation rooted in truth amid a digital culture that often obscures reality.

Meanwhile, love as the core of Christian theology must be translated into the use of technology oriented toward the common good. Stanley Hauerwas (2020) reminds us that Christian love is not merely a feeling but a communal praxis directing ethical action within society. Thus, love in the algorithmic era means using digital media to strengthen solidarity, amplify the voice of justice, and resist the spread of hate speech. Johnson (2020) likewise emphasizes that Christian ethics in the digital era must be relational, taking into account the presence of others as the image of God. Love as digital solidarity can be expressed through technology-based community projects, such as social media campaigns addressing issues of social justice, where students are encouraged to express love in the public sphere. Following Hauerwas (2020), the CRE curriculum can facilitate digital diakonia, that is, service-oriented practices on digital platforms that support vulnerable groups. Biblically, this love is rooted in Jesus' command: "Love your neighbor as yourself" (Matt. 22:39). In simple exegesis, the term *agapē* refers to an active love that transcends self-interest and is manifested in concrete action. Hence, the expression of love in digital spaces is not merely a moral rhetoric but a praxis of faith that embodies Christ in the algorithmic public domain.

Furthermore, responsibility in Christian education relates to the capacity to make ethical decisions that consider social consequences. Setiawan and Christiani (2022) highlight that Christian students in Indonesia need to be formed as responsible digital citizens, capable of weighing the social, moral, and spiritual implications of their digital activities. This resonates with Dietrich Bonhoeffer's (2017) view of ethical responsibility as an expression of obedience to Christ in a complex world. Responsibility in content production can be emphasized when students are tasked with creating creative theological content (short videos, podcasts, blogs) while observing digital ethics and social impact. This is in line with Setiawan and Christiani (2022), who stress the importance of forming responsible digital citizens within Indonesian Christian universities. Biblically, Paul exhorts: "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters" (Col. 3:23). A simple exegesis reveals that this verse emphasizes an orientation of responsibility not limited to self-interest but rooted in obedience to Christ. Thus, every digital activity, including content production, becomes part of ministry and faith witness with both social and spiritual impact.

Moreover, wisdom occupies a central place as an integrator between faith and digital practice. Arthur (2021) describes this as digital wisdom, namely, the ability to employ digital knowledge ethically based on moral and spiritual values. In the biblical tradition, wisdom is not merely intellectual intelligence but a skill of life aligned with God's will (cf. Prov. 1:7). David Kelsey (2009) also underscores that the primary goal of theological education is to shape believers who are able to live wisely before God, others, and creation. In the algorithmic context, such wisdom guides students to sift through information, delay instant reactions, and act on the basis of love and justice. Wisdom must thus be understood as digital discernment, which can be cultivated through practices such as digital *lectio divina* or spiritual reflection on daily technology use. Arthur (2021) stresses the need for digital wisdom as the capacity to filter information and resist impulsive responses. In curricular practice, students can be engaged in critical discussions about social media algorithms and then undertake theological reflection on faith and ethics. Biblically, James 1:5 affirms: "If any of you lacks wisdom, you should ask God, … and it will be given to you." A brief exegesis shows that wisdom is a divine gift that equips individuals to make the right decisions while enabling the faith community to interpret life—including the digital world—according to God's will. Thus, Christian digital wisdom becomes a means of integrating faith and ethics in responding to algorithmic challenges.

In sum, the reinterpretation of these values not only helps Christian students survive the flood of digital information but also equips them to become agents of transformation who embody integrity, love, responsibility, and wisdom within the digital ecosystem. In this way, the CRE curriculum is not merely an academic tool but a theological praxis shaping students' digital character holistically. Through such practices, the CRE curriculum functions as a formative arena where students not only grasp theological values conceptually but also embody integrity, love, responsibility, and wisdom in everyday technological use. Ultimately, CRE becomes a transformative praxis that enables young Indonesian Christians to face algorithmic challenges without losing their faith identity.

2. An Integrative Model of CRE Curriculum

The CRE curriculum in the algorithmic age must integrate faith and technology. This can be achieved by designing courses that address not only classical theology but also digital ethics, artificial intelligence, and social media. Such integration cultivates discernment and wisdom in navigating the digital flood of information (Park, 2021). This model allows students to become not only consumers of technology but also producers of ethical and theological digital content (Lai, 2020). Consequently, CRE is no longer limited to the transmission of doctrine but becomes the formation of digital character rooted in Christian faith (Hoon, 2022).

Concretely, the curriculum can be designed around four main modules grounded in theological values. The first module, Digital Integrity, emphasizes faithfulness to truth amid algorithmic bias. Students are invited to read and interpret biblical texts such as Proverbs 10:9 ("Whoever walks in integrity walks securely") and John 8:32 ("The truth will set you free"), and then relate them to practices such as analyzing fake news or data manipulation. Digital integrity here is cultivated through critical exercises and theological reflection, shaping students into individuals with firm ethical dispositions, as emphasized by Smith (2021). The second module, Love as Digital Solidarity, directs the curriculum toward cultivating relational ethics in digital spaces. Through a course like "Public Theology and Social Media," students are trained to integrate *agapē* love into digital diakonia projects, such as social media campaigns for social justice or platform-based service to vulnerable groups.

Its biblical foundation is Matthew 22:39, where love of neighbor is understood as praxis extending beyond private boundaries and embodied in inclusive online communities.

The third module, Digital Responsibility, provides space for students to produce creative theological content (videos, podcasts, blogs) while considering their social and spiritual consequences. The theological inspiration is Colossians 3:23, which emphasizes that all work must be done "as unto the Lord." Thus, digital responsibility is understood as a form of obedience to Christ, where students learn to connect content production with faith witness and public service (Bonhoeffer, 2017; Setiawan & Christiani, 2022). The fourth module, Digital Wisdom, develops digital discernment through spiritual practices such as digital *lectio divina*, critical discussions on social media algorithms, and ethical evaluations of contemporary digital phenomena. James 1:5 serves as the foundation, reminding that wisdom is God's gift guiding believers in ethical decision-making. As emphasized by Kelsey (2009) and Arthur (2021), wisdom serves as the integrator between faith, reason, and digital practice. Through this module, students are trained to filter information, avoid instant reactions, and ground their digital decisions in love and justice.

Through these four modules, the CRE curriculum in Indonesian Christian universities becomes not only academically relevant but also spiritually transformative. The curriculum establishes integrity, love, responsibility, and wisdom as its pillars, contextualized for the digital age, thereby enabling students to face algorithmic challenges without losing their faith identity. Furthermore, this approach demonstrates that curriculum theology is not merely a conceptual framework but a praxis of faith nurturing digital citizens who are critical, ethical, and faithful to Christ.

3. Transformative Praxis of CRE

Christian Religious Education (CRE) plays a transformative role in protecting students from digital dehumanization. Algorithms tend to reduce human beings to data, thereby threatening to erase the spiritual, ethical, and relational dimensions of humanity (Turkle, 2021). From a theological perspective, such reductionism poses a serious danger, as human beings are not merely biological entities or digital information but are created in the image of God (*imago Dei*) with dignity, freedom, and relational vocation. Genesis 1:26–27 affirms that humans are created in God's image and likeness; therefore, any attempt to reduce humanity to mere numbers or data contradicts this ontological dignity.

In this context, CRE as theological praxis serves to remind students of their identity as God's image-bearers who cannot be reduced by algorithmic systems. This identity not only speaks to their spiritual essence but also entails ethical responsibility to live in loving, just, and respectful relationships. Through pedagogical approaches that emphasize reflective learning, theological discussion, and spiritual practices, students are encouraged to realize that the use of digital technology must not obscure their full humanity.

Moreover, CRE functions as a formative space integrating faith with digital reality. For instance, through digital liturgies such as online prayer gatherings, hybrid worship services, or app-based daily devotions, students can experience God's presence in virtual spaces. This aligns with the understanding that the incarnational God is not limited by physical space but accompanies His people in every context, including the digital world. Such liturgical practices are not intended to replace physical fellowship but rather to embody faith within the algorithmic culture.

In addition, community-based learning also plays a significant role in the CRE curriculum. By fostering interdisciplinary dialogue, students are trained to become responsible digital citizens—not merely technologically literate but also morally and spiritually sensitive (Setiawan, 2023). In this respect, the CRE curriculum functions not only as knowledge transmission but also as a space for character and spiritual formation. Paul's exhortation in Romans 12:2—"Do not conform to the pattern of this world, but be transformed by the renewing of your mind"—in the algorithmic context can be interpreted as a call not to merely follow the deterministic logic of digital systems but to employ wisdom in interpreting and utilizing technology for the common good.

Thus, the CRE curriculum serves both as a safeguard of humanity and as a space for spiritual formation amid digital culture. It not only equips students with critical analytical tools to evaluate algorithms but also nurtures them with theological virtues—faith, hope, and love—as foundations for navigating digital life. In the long run, this transformative role enables students to live as authentic witnesses of Christ in the algorithmic era, safeguarding human dignity while embodying justice and love within an often impersonal and manipulative digital ecosystem.

CONCLUSION

This study shows that re-envisioning the Christian Religious Education curriculum is essential in the algorithmic era. Through library research, theological and pedagogical insights were synthesized to construct a model that integrates digital ethics with Christian values—integrity, love, responsibility, and wisdom. The proposed framework positions CRE as a transformative praxis that protects students from digital dehumanization while shaping them as discerning, responsible, and faithful digital citizens.

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