

The Contribution of Faith Value Integration in Digital Literacy to Students Behavior in Christian Schools

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ABSTRACT

Objective: This study examined how the integration of Christian faith values within digital literacy contributes to student behavior at SMA Kristen Eben Haezar Manado. **Method:** The study employed a quantitative associative survey involving 180 Grade 10 students. Data were collected using two validated and reliable questionnaires, consisting of 18 items for faith-value integration in digital literacy and 25 items for student behavior. The data analysis included descriptive statistics, Pearson correlation, tests of regression assumptions, and simple linear regression. **Results:** A positive and statistically significant relationship was identified between the two variables ($r = 0.645$, $p < 0.001$). The regression coefficient was 0.676 ($t = 11.255$, $p < 0.001$), and the coefficient of determination was $R^2 = 0.416$. Accordingly, faith-value integration in digital literacy accounted for 41.6% of the variation in student behavior, whereas 58.4% was associated with factors outside the model. **Novelty:** This research empirically combines Christian faith values, digital literacy, and student behavior in a single quantitative model situated in a Christian senior high school. The findings suggest that digital literacy in Christian education can extend beyond technical ability by incorporating ethical and spiritual formation. Practically, the findings provide an evidence-based basis for Christian schools and teachers to integrate faith-based values such as responsibility, self-control, respect, and ethical decision making into digital literacy practices to support students' responsible behavior in digital environments.

INTRODUCTION

The continuing growth of digital technology has transformed educational contexts, including the manner in which students obtain information, learn, communicate, and build social relationships. Alongside these changes, digital spaces present students with risks such as misinformation, inappropriate social-media behavior, privacy problems, cyberbullying, plagiarism, and other undesirable practices. Participation in digital life therefore requires more than operational competence. It also calls for constructive attitudes, confidence in computer use, critical judgment, ethical sensitivity, and the ability to behave as responsible digital citizens (Prasetyo, 2021).

Digital literacy encompasses a wider set of abilities than simply operating technological devices. It involves the ability to access, evaluate, interpret, process, and appropriately use information in digital environments, including information skills, digital competence, and attitudes toward information (Bacalja, A., Beavis, C., & O'Brien, 2022; Dhita, A. N., & Nurdiansyah, 2022). Ethical awareness is integral to this competence because actions mediated by digital technology can have consequences for both users and others (Purnama, S., 2021). Closely related to this is digital citizenship, which refers to technology use that is safe, responsible, and socially appropriate and that is informed by moral and social norms (Prasetyo, W. H., Naidu, N. B. M., Tan, B. P., & Sumardjoko, 2022; Soler-Costa, R., Lafarga-Ostáriz, P., Mauri-Medrano, M., & Moreno-Guerrero, 2021). In Indonesian secondary education, digital citizenship is

consequently important for cultivating students' understanding of rights, obligations, ethics, and responsibility in using technology (Putri, E. M., & Setyowati, 2021). Previous findings also point to the need for stronger moral understanding in online environments, continuing concerns about cyberbullying, and the relationship between digital citizenship and digital behavior (Gönen, M., & Korkmaz, 2024; Yuniawati, E. I., Tiatri, S., & Beng, 2024). These conditions suggest that digital literacy should be directed beyond technical proficiency toward sound judgment and responsible conduct.

The role of values becomes particularly evident when digital behavior is examined. Possessing technological competence alone does not guarantee responsible conduct. Personal values and critical dispositions may contribute to the development of responsible digital citizenship (Assante, G. M., Popa, N. L., & Momanu, 2022). Educational practice should therefore cultivate technological skills at the same time as moral orientation, responsibility, and wise decision making in digital settings. Because students' digital behavior is shaped not only by technological competence but also by the values that guide their judgments and actions, the educational context in which these values are formed becomes important. In this regard, schools play a strategic role in connecting digital literacy with students' moral and character development.

This connection becomes particularly significant in Christian schools, where education is grounded in a holistic understanding of students as persons whose intellectual, social, moral, and spiritual development are closely interconnected. Christian education seeks not merely academic achievement but the development of students as whole persons across intellectual, social, moral, and spiritual dimensions. Consequently, Christian schools have the responsibility to equip students to respond to technological change while maintaining a clear grounding in Christian faith and values. Shin (2021), explained that the development of digital society has consequences for the relationship between faith formation and digital literacy and therefore requires Christian education to respond contextually to technological change.

Within this Christian educational perspective, integrating faith values into digital literacy means bringing digital competence into conversation with principles rooted in Christian faith. Students are expected not only to find, evaluate, process, and communicate digital information, but also to reflect on the moral significance and consequences of their actions. Honesty, for example, may encourage students to reject plagiarism and information manipulation. Love and respect can influence the manner in which they communicate, responsibility can shape social-media practices, and self-control can help regulate technology use. Faith thus serves as a foundation for directing behavior rather than functioning merely as an additional instructional topic.

Earlier studies provide support for approaches centered on values. Aflahah (2022), found that strengthening religious character can be associated with efforts to improve students' digital literacy, indicating a connection between digital competence and character formation. Research on digital citizenship among senior high school students also underlines the role of values and responsibility in developing responsible digital citizens (Putri, E. M., & Setyowati, 2021). Purnama, S., (2022), further indicated that religious beliefs, parenting practices, digital literacy, and behavioral problems are interconnected within students' developmental environments. These findings suggest that student behavior is formed within a broader value context and should not be separated from students' experiences with technology.

Technological transformation also changes the ways younger generations experience faith. Trisani, K. S., Boiliu, E. R., & Triposa (2025), argued that Christian education can serve as a spiritual compass that helps adolescents use technology wisely while preserving their faith orientation. Pasuang, D., & Saogo (2023) likewise identified both opportunities and challenges for Christian education in the digital era: technology may facilitate learning and faith communication, but it may also generate distraction, spread inaccurate information, and alter patterns of social interaction. Such circumstances reinforce the importance of approaches that connect technological experiences with spirituality and character formation.

Religious digital literacy offers an additional perspective. Because information circulates rapidly through the internet, students increasingly need to engage critically with digital religious resources (Usman, U., Halifah, S., Abbas, A., & Syamsidar, 2023). They must be able to locate religious information while also judging its credibility, accuracy, and potential consequences. Ashari, M. K., Faizin, M., & Shiddiq (2023), reported that technological development has altered how younger people in Indonesia and Malaysia access, understand, and use religious resources. Religious education therefore needs to adjust to digital contexts while retaining its substantive values and faith-formation goals. In Christian education, this adjustment means that faith values should accompany students' digital experiences instead of being confined to conventional classroom learning.

Despite these developments, an empirical gap remains. Earlier studies have often addressed digital literacy in relation to digital citizenship, online behavior, religious character, or risks associated with internet use. Research in Christian education has also explored the relationship between faith formation and technology, although a substantial portion of this work remains conceptual (Darti, D., Rantung, D. A., Naibaho, L., & Boiliu, 2023; Shin, 2021). Empirical research directly testing Christian faith-value integration within digital literacy as a contributor to student behavior in Christian secondary schools is still limited. This study addresses that gap by bringing digital literacy, Christian faith values, and student behavior together within one quantitative model.

The study proceeds from the proposition that digital literacy informed by Christian faith values can encourage behavior that is ethical, responsible, and aligned with Christian principles. From this standpoint, faith is understood not merely as subject matter but as a framework of values that can guide how students think, evaluate information, communicate, decide, and act in digital environments. Digital literacy is therefore treated as part of holistic student development in Christian education rather than as a purely technological competence.

On this basis, the study aims to determine the contribution of faith-value integration in digital literacy to student behavior at SMA Kristen Eben Haezar Manado. The expected contribution is to strengthen Christian educational practice by demonstrating that digital literacy may be directed not only toward technological competence but also toward behavior, character, responsibility, and spirituality grounded in Christian faith values.

RESEARCH METHOD

A quantitative approach with an associative survey design was used in this research. The design was intended to investigate the relationship and contribution of faith-value

integration in digital literacy to student behavior. Faith-value integration in digital literacy was specified as the independent variable (X), while student behavior served as the dependent variable (Y). The research was conducted at SMA Kristen Eben Haezar Manado during the second semester of the 2025/2026 academic year. The population comprised 327 Grade 10 students. Based on the Slovin formula with a 5% margin of error, 180 students were selected as the sample. The sample was drawn from the Grade 10 student population using simple random sampling. The Grade 10 student list provided by the school was used as the sampling frame, and respondents were selected randomly to ensure that each eligible student had an equal opportunity to be included in the study. The final sample consisted of 180 Grade 10 students, with respondents ranging in age from 15 to 16 years. Data were collected online through Google Forms, and both instruments employed a four-point Likert scale.

The instrument for variable X consisted of 18 statements assessing the implementation of Christian faith values in digital activities. Its indicators covered honesty, responsibility, respect for others, self-control, wisdom, and ethical technology use. The instrument for variable Y contained 25 statements measuring student behavior through responsibility, discipline, ethics, respect for others, and compliance with applicable norms. Instrument quality was assessed using Product-Moment validity testing at the 5% significance level and Cronbach's Alpha reliability analysis. Items meeting the validity criteria were retained for the main data collection. Prior to regression analysis, residual normality, linearity, and homoscedasticity were tested. Descriptive analysis was used to obtain minimum, maximum, mean, and standard-deviation scores. The hypothesis was examined using simple linear regression with $Y = a + bX$. The t-test evaluated the regression coefficient, whereas R^2 was used to determine the proportion of student-behavior variance accounted for by the predictor. The significance level was $\alpha = 0.05$. Research ethics were taken into account throughout the study. Before completing the questionnaire, respondents were informed about the purpose and procedures of the research. Information obtained from respondents was treated confidentially, used for academic purposes, and presented in aggregate form without disclosing individual identities.

RESULTS AND DISCUSSION

Results

Instrument Validity and Reliability

The results of the validity assessment and reliability estimation of the research instruments are presented in Table 1.

Table 1. Summary of Instrument Validity Assesment and Reliability Estimation

Variable	Number of Items	Validity Result	Cronbach's Alpha	Interpretation
Integration of faith values into digital literacy (X)	18	18 items valid	0.912	Reliable
Student behavior (Y)	25	25 items valid	0,928	Reliable

Source: Research data analysis, 2026.

The validity assessment and reliability estimation results show that both instruments were suitable for use in the study. All 18 items measuring faith value integration in digital literacy were declared valid, with a Cronbach's Alpha coefficient of 0.912. The 25 items measuring student behavior were likewise valid, with a reliability coefficient of

0.928. The critical r-value applied in the validity analysis was 0.146. These findings indicate that the instruments demonstrated adequate validity and strong internal consistency for data collection.

Descriptive Statistics

Descriptive statistics results are presented in Table 2.

Table 2. Descriptive Analysis of the Variables Examined

Variable	N	Minimum	Maximum	Mean	SD
Integration of faith values into digital literacy (X)	180	51	72	63.84	4.87
Student behavior (Y)	180	54	72	65.12	5.31

Source: Research data analysis, 2026.

As presented in Table 2, the integration of faith values into digital literacy (X) was measured among 180 students, with scores ranging from 51 to 72, a mean of 63.84, and a standard deviation of 4.87. Student behavior (Y) had scores ranging from 54 to 72, with a mean of 65.12 and a standard deviation of 5.31. These findings indicate relatively favorable scores for both variables.

Tests of Regression Assumptions

Prior to conducting the regression analysis, tests of residual normality, linearity, and heteroscedasticity were performed.

Table 3. Results of Regression Assumption Tests

Test	Statistic	Sig.	Interpretation
Residual normality (K-S)	0.058	0.200	Normal
Linearity	126.847	<0.001	Linear
Deviation from Linearity	1.087	0.356	No significant deviation
Heteroscedasticity (Glejser)	0.874	0.383	No heteroscedasticity

Source: Research data analysis, 2026.

The assumptions required for regression were assessed through tests of residual normality, linearity, and heteroscedasticity. The Kolmogorov-Smirnov test yielded 0.058 with $p = 0.200$, indicating normally distributed residuals. The linearity test resulted in $F = 126.847$ with $p < 0.001$, while the Deviation from Linearity value was 1.087 with $p = 0.356$, indicating no significant deviation from a linear relationship. The Glejser test produced a statistic of 0.874 with $p = 0.383$, providing no evidence of heteroscedasticity. The data therefore met the assumptions required for simple linear regression.

Relationship between the Integration of Faith Values into Digital Literacy and Student Behavior

As presented in Table 4, Pearson correlation analysis yielded $r = 0.645$ with $p < 0.001$. This finding indicates a positive and statistically significant relationship between faith value integration in digital literacy and student behavior. In practical terms, higher levels of faith value integration tended to be accompanied by more favorable student behavior scores.

Table 4. Pearson Correlation between the Study Variables

Variable	X	Y
Integration of faith values into digital literacy (X)	1.000	0.645
Student behavior (Y)	0.645**	1.000
Sig. (2-tailed)	-	<0.001
N	180	180

Contribution of the Integration of Faith Values into Digital Literacy to Student Behavior

As presented in Table 5, The simple linear regression analysis generated the equation $Y = 21.940 + 0.676X$. The positive regression coefficient of 0.676 indicates that an increase in the X score corresponds to an increase in the predicted student-behavior score. The t statistic was 11.255 with $p < 0.001$, demonstrating that the regression coefficient was statistically significant.

Table 5. Results of Simple Linear Regression Analysis

Model	B	Std. Error	Beta	t	Sig.
Constant	21.940	4.110	–	5.338	<0.001
Integration of faith values into digital literacy	0.676	0.060	0.645	11.255	<0.001

Source: Research data analysis, 2026.

As presented in Table 6, the coefficient of determination was $R = 0.645$, $R^2 = 0.416$, and adjusted $R^2 = 0.413$, with a standard error of the estimate of 4.09. Thus, faith-value integration in digital literacy accounted for 41.6% of the variance in student behavior, while the remaining 58.4% was associated with factors outside the model.

Table 6. Coefficient of Determination

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.645	0.416	0.413	4.09

Source: Research data analysis, 2026.

Discussion

Integration of Faith Values into Digital Literacy among Students

The mean score of 63.84 (SD = 4.87) reflects a relatively good level of faith-value integration within students' digital literacy. The result suggests that students' digital competence is accompanied by ethical, responsible, and moral considerations when technology is used. This interpretation corresponds with Harmawati, Y., Sapriya, Abdulkarim, A., & Bestari (2024), who explained that digital literacy includes ethical and safety dimensions in addition to media-use capabilities. Richardson, J. W., Martin, F., & Sauers, (2021), likewise regarded responsible conduct in digital environments as a significant element of digital citizenship. Technical competence therefore requires a value framework that assists students in determining how technology should be used appropriately.

The Christian education setting contributes a spiritual dimension to this process. Shin (2021) emphasized the connection between faith formation and digital literacy, while Darti, D., Rantung, D. A., Naibaho, L., & Boiliu, (2023), highlighted the importance of adapting Christian Religious Education to students who live within a digital generation. Naibaho, D., Widiastuti, M., Hasugian, J. M., & Nababan (2025), further emphasized that technology in Christian education should maintain theological identity while supporting Christian character formation. The present findings extend these perspectives by offering empirical evidence from secondary-school students in which faith-value integration is examined together with digital competence and behavior.

More specifically, the present finding is consistent with the digital citizenship perspective of Richardson et al. (2021), particularly in emphasizing responsible conduct as an essential component of students' engagement with digital environments. However, the present study goes beyond a general digital citizenship framework by

examining how digital literacy is integrated with explicitly Christian values, including honesty, responsibility, respect for others, self-control, wisdom, and ethical technology use. In this respect, the finding adds a spiritual and theological dimension that is less emphasized in conventional digital citizenship discussions.

The finding also differs from studies such as Harmawati et al. (2024), which primarily conceptualize digital literacy through ethical, safety, and media-use dimensions. While these dimensions emphasize how students should use digital technology responsibly, the present study places greater emphasis on the value foundation underlying such behavior. Similarly, Shin (2021), Darti et al. (2023), and Naibaho et al. (2025) provide important conceptual arguments concerning the relationship between faith formation, Christian education, and digital technology, but the present study contributes empirical quantitative evidence by measuring faith-value integration among students and relating it to their behavior in a specific Christian school context.

Thus, the contribution of the present study is not simply to reaffirm that ethical behavior is important in digital literacy, but to demonstrate empirically that faith-value integration can be meaningfully examined as part of students' digital literacy within Christian education. The relatively good mean score ($M = 63.84$) indicates that students' digital literacy is accompanied by a substantial level of value integration, while the subsequent correlation and regression findings provide further evidence of its significant association with student behavior. These findings suggest that digital citizenship in Christian schools may be understood more holistically when technological competence is considered together with ethical, character, and faith-based dimensions.

Student Behavior in the Context of Christian Education

Student behavior recorded a mean score of 65.12 ($SD = 5.31$), indicating a relatively favorable tendency among respondents. This finding reinforces the need to view behavior across physical as well as digital environments because students increasingly use technology to interact, learn, and communicate. Masrom, M. B., Busalim, A. H., Abuhassna, H., & Mahmood (2021), demonstrated that online behavior is related to individual, psychological, social, and technology-related factors. Soler-Costa, R., Lafarga-Ostáriz, P., Mauri-Medrano, M., & Moreno-Guerrero (2021), similarly emphasized the role of ethics and education in forming appropriate internet conduct. Fajri, F., Mardianto, M., & Nasution (2023), identified misinformation, harmful content, and cyberbullying as challenges that call for stronger digital responsibility and character formation.

From a Christian education perspective, behavior can also be understood as an expression of faith in daily practice. Trisani, K. S., Boiliu, E. R., & Triposa (2025), found that digital environments affect adolescents' faith practices and understanding, while Pasuang, D., & Saogo (2023), emphasized the need to guide faith formation amid technological change. These perspectives reinforce the importance of helping students express Christian values through concrete conduct, including conduct in digital spaces.

Relationship between Faith-Value Integration and Student Behavior

The Pearson correlation coefficient of 0.645 with $p < 0.001$ demonstrates a positive and significant relationship between faith-value integration in digital literacy and student behavior. Students who showed stronger integration of faith values tended to display

more favorable behavioral patterns. This result is consistent with Lu, C., & Gu (2024), whose systematic review and meta-analysis connected digital citizenship with adolescents' online behavior and indicated that digital-citizenship education can contribute to reducing negative online conduct. Richardson, J. W., Martin, F., & Sauers (2021), also described responsible digital behavior as a central element of digital citizenship, while Assante, G. M., Popa, N. L., & Momanu (2022), showed that personal values and critical dispositions can contribute to responsible digital citizenship.

Research concerning religious digital literacy provides further support for interpreting this result. Usman, U., Halifah, S., Abbas, A., & Syamsidar (2023), reported that religious digital literacy can shape students' perspectives when they respond to information disruption, while Rusadi, B. E., & Aripin (2023), emphasized the importance of critical evaluation when students encounter religious information online. Ashari, M. K., Faizin, M., & Shiddiq (2023), likewise documented the increasing importance of religious digital literacy as religious learning responds to technological development. In contrast to much previous research, this study incorporates Christian faith values within the digital-literacy construct and examines their relationship with student behavior in a Christian secondary-school context.

Contribution of Faith-Value Integration to Student Behavior

The regression equation, $Y = 21.940 + 0.676X$, indicates a positive predictive relationship between the variables. The coefficient was statistically significant ($t = 11.255$, $p < 0.001$), indicating that differences in faith-value integration were associated with differences in student behavior. This result is consistent with Lu, C., & Gu (2024), who discussed the contribution of digital citizenship education to reducing negative online behavior. Putri, E. M., & Setyowati (2021), likewise demonstrated that digital-citizenship values can be incorporated into school rules and programs addressing digital access, rights, and responsibilities. Lestari, I. S., Putri, D. S., Nurhayati, Nurmalisa, Y., & Fernanda (2026), reported a positive and significant relationship between digital citizenship and students' digital ethics, with a contribution of 42.0%.

Within Christian education, Shin (2021) and Darti, D., Rantung, D. A., Naibaho, L., & Boiliu (2023), emphasize the importance of relating faith formation to students' contemporary digital experiences. The present finding consequently suggests that faith-value integration may function as an educational mechanism linking students' understanding of Christian faith with behavioral practice in digital environments. Nevertheless, because the research employed a non-experimental survey design, the result should be understood as a significant predictive relationship or contribution rather than definitive proof of causality.

Magnitude of the Contribution

An R^2 value of 0.416 indicates that faith-value integration in digital literacy explains 41.6% of the variance in student behavior, while 58.4% remains associated with influences not included in the model. This magnitude is close to the 42.0% contribution reported by Lestari, I. S., Putri, D. S., Nurhayati, Nurmalisa, Y., & Fernanda (2026), for digital citizenship and digital ethics. Nevertheless, student behavior is multidimensional. Lu, C., & Gu (2024), identified internet skills, internet self-efficacy, technology experience, and internet attitudes as relevant factors in digital citizenship, and Masrom, M. B., Busalim, A. H., Abuhassna, H., & Mahmood (2021), likewise described online behavior as being shaped by multiple influences.

Soria-Pérez, Y. F., Sebastiani-Elías, Y. F., Lujano-Ortega, Y., & Díaz-Mujica (2024), conceptualized digital citizenship as encompassing cognitive, social, technological, ethical, and personal dimensions. Ristanti, I., Insani, S. M., & Muslihin (2024), also noted that digital literacy can support character development but benefits from comprehensive environmental support. Therefore, the unexplained 58.4% should not be regarded as a weakness of the faith-value integration variable; instead, it indicates that student behavior is shaped by a broader system. Future research may consequently examine school culture, teacher modeling, family environment, peer influence, self-regulation, social-media practices, and religious environments.

Implications for Christian Education in the Digital Era

The findings carry implications for Christian Religious Education. Shin, (2021) emphasized the importance of linking faith formation with digital literacy, while Darti, D., Rantung, D. A., Naibaho, L., & Boiliu (2023), called for transformation in Christian Religious Education in response to the characteristics of the digital generation. Pasuang, D., & Saogo (2023), similarly described the influence of technological development on faith formation among Generation Z. Naibaho, D., Widiastuti, M., Hasugian, J. M., & Nababan (2025), stressed that educational technology should preserve theological identity and Christian character formation. Darmawan (2025), proposed Christian Digital Literacy as an approach that combines digital competence, practical theology, digital spiritual disciplines, and compassionate digital citizenship. Maharani, N. K. P., Boiliu, E. R., & Triposa (2025), also examined the challenge of balancing technological engagement with spiritual values among Christian adolescents.

Accordingly, faith-based digital literacy should extend beyond general moral reminders concerning internet use. It can be embedded in learning activities, reflective exercises, analysis of digital cases, behavioral habituation, teacher modeling, and assessment of students' digital practices. Through such integration, students may develop technological competence alongside ethical, moral, and spiritual maturity.

Research Gap and Novelty of the Study

Earlier research has addressed digital literacy, digital citizenship, digital ethics, religious digital literacy, and character education (Fajri, F., Mardianto, M., & Nasution, 2023; Lu, C., & Gu, 2024; Richardson, J. W., Martin, F., & Sauers, 2021; Ristanti, I., Insani, S. M., & Muslihin, 2024). Research on religious digital literacy has investigated students' engagement with religious information in digital environments (Ashari, M. K., Faizin, M., & Shiddiq, 2023; Rusadi, B. E., & Aripin, 2023; Usman, U., Halifah, S., Abbas, A., & Syamsidar, 2023). Within Christian education, researchers have examined relationships among faith formation, technology, and Christian character (Darti, D., Rantung, D. A., Naibaho, L., & Boiliu, 2023; Naibaho, D., Widiastuti, M., Hasugian, J. M., & Nababan, 2025; Shin, 2021). Even so, empirical studies specifically testing Christian faith-value integration in digital literacy as a predictor of student behavior in Christian secondary schools remain limited.

This study addresses that gap by quantitatively integrating digital literacy, Christian faith values, and student behavior into a single empirical model. Its novelty is reflected in treating faith-value integration as an element of digital literacy and testing its contribution to student behavior. The findings consequently support an understanding of digital literacy in Christian education as more than technological

competence: it can also function as a value-oriented process of character and behavioral formation.

Synthesis of Findings and Discussion

Overall, the findings indicate that faith-value integration in digital literacy is positively and significantly associated with student behavior ($r = 0.645$), with $R^2 = 0.416$. This result is in line with previous research addressing digital citizenship, personal values, digital ethics, and religious digital literacy (Assante, G. M., Popa, N. L., & Momanu, 2022; Lu, C., & Gu, 2024; Richardson, J. W., Martin, F., & Sauers, 2021). From the perspective of Christian education, the finding reinforces the argument that faith formation should accompany students into their digital experiences. Christian education in the digital era therefore needs to move beyond transmitting religious knowledge and help students apply Christian values while accessing information, communicating, making decisions, and interacting through digital media.

The contribution of 41.6% also demonstrates that faith-value integration is important but does not provide the sole explanation for student behavior. The remaining 58.4% points to broader ecological influences, including family, peers, school culture, teachers, and students' personal characteristics. Faith-based digital literacy can consequently be viewed as a promising educational approach for bringing together technological competence with ethical, behavioral, moral, and spiritual formation. Through this approach, Christian schools can prepare students to become digitally competent while also being responsible, critical, ethical, self-controlled, and respectful members of digital society.

CONCLUSION

Fundamental Finding: The study established a positive and statistically significant relationship between the integration of Christian faith values into digital literacy and student behavior at SMA Kristen Eben Haezar Manado ($r = 0.645$, $p < 0.001$). Simple linear regression also indicated a statistically significant association, with faith-value integration explaining 41.6% of the variance in student behavior ($R^2 = 0.416$). The findings indicate that stronger integration of Christian faith values into digital literacy is associated with more favorable student behavior in ethical and responsible technology use, self-control, and respect for others. These findings suggest that faith-value integration represents not only a spiritual foundation within Christian education but also an important educational dimension associated with students' behavioral development in digital environments. **Implication:** Digital literacy in Christian education should extend beyond technological competence. Ethical responsibility, self-control, respect for others, and faith-based decision making should be incorporated into digital learning and practice. Teachers and Christian schools can integrate these values into digital learning activities, particularly through responsible technology use, ethical communication, critical evaluation of digital information, and respectful interaction in digital environments. **Limitation:** The research was conducted in one Christian school and included only one predictor. The cross-sectional survey design and reliance on self-reported data also limit the extent to which the findings can be generalized to other Christian school contexts. The 58.4% unexplained variance indicates the relevance of other factors that were not examined. **Future Research:** Further studies could involve several Christian schools, larger samples, and longitudinal or mixed-method designs to

develop a broader understanding of faith-integrated digital literacy development. Future research may also examine other factors that could be associated with student behavior in digital environments, such as parental guidance, school culture, peer influence, digital competence, and students' personal characteristics.

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