TRANSFORMATION OF DIGITAL-BASED CHRISTIAN RELIGIOUS EDUCATION LEARNING MEDIA: A Descriptive Study Of The Alpha Generation At SMP Negeri 2 Sentani

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Article Info	Abstract
	This research aims to describe the transformation of digital-based Christian Religious Education learning for Alpha Generation students. The background of this research is the gap between the rapid advancement of digital technology and the conventional approach to religious learning. The research used a qualitative method with a descriptive design. The research subjects consisted of students and teachers. Data were collected through observation, interviews, and documentation, then analysed using thematic analysis techniques. The results showed that the integration of digital media in Christian Religious Education learning contributed to increasing students' interest in learning, participation, and understanding. Digital media is perceived as more interactive, relevant, and in accordance with the characteristics of Generation Alpha. However, this study also found barriers in the form of limited school facilities and teachers' readiness in mastering technology. Overall, this study confirms that digital-based learning innovation is a significant strategy to improve the quality of Christian Religious Education in the digital era.
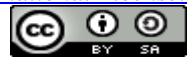
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1. INTRODUCTION

The rapid advancement of technology in the digital age has transformed the learning system, replacing conventional learning media with interactive and dynamic digital media, as the role of the teacher shifts from the primary source of information to a facilitator in an open and connected learning environment. But keynote speaker and American author George Couros proceeded from the idea that technology will not replace great teachers, but technology in the hands of great teachers will be transformational (Couros, 2015).

Technology encourages interactive learning and collaboration through educational software that appeals to Generation Alpha, a generation that has been accustomed to using technology from an early age. Since birth, this generation has been exposed to technology, and using technology from an early age, such as accessing the YouTube platform to watch, applications to play games, these things they can do from an early age. This makes the transformation of Christian Religious Education learning for the Alpha Generation interesting and important to research, judging from several main points.

The first reason for the need to transform Christian Religious Education learning for Generation Alpha is the incompatibility between conventional learning media and the characteristics of this generation. They are more interested in visual, interactive media, while the teaching model of Christian Religious Education in schools is often still one-way and passive.

Alena Höfrová, et al, through the study of A Systematic Literature Review of Education for Alpha Generation that the Alpha Generation, born from 2010-2024, has grown up in an environment that is strongly influenced by digital technology (Höfrová et al., 2024).

Generasi ini terbiasa dengan informasi yang instan, konten multimedia yang engaging, personalised and dynamic learning experiences. Teaching approaches that are not tailored to the needs and learning styles of this generation risk reducing the effectiveness of learning, including in conveying the spiritual and moral values that are at the core of religious education. Proverbs 22:6 states, "Train up a child in the way he should go; even when he is old he will not depart from it."

This verse emphasises the importance of education that is suited to the characteristics and developmental needs of the child, rather than a uniform approach for all generations. In the original text, the words "the way he should go" are translated from the Hebrew al pi darko. The word darko comes from the root derekh (דֶּרֶךְ), which means one's way, custom, way of life, or style. This indicates that education should be given according to the natural inclinations, learning patterns, and uniqueness of each child.

In the context of the Alpha Generation, which is the main subject of this research, "the way that is proper for him" can be interpreted as a way of learning that is in accordance with the digital age that they have experienced since birth. This generation is accustomed to technology, screen devices, and digital interactions, so the delivery of Christian Religious Education (PAK) needs to follow their way of learning to remain effective and form strong faith characters. Therefore, the transformation of digital-based PAK learning is not just an adaptation of methods, but a form of educational responsibility in line with biblical principles. Adapting learning to the way of the current generation is an effort to educate them to keep walking on the right path according to faith, without losing the essence of the truth of God's word.

Secondly, the lack of technology integration in PAK learning is one of the causes of students' low interest in this subject. Conventional and monotonous teaching media such as whiteboards, simple manual props, and student worksheets that are used repeatedly from year to year are no longer in line with the characteristics of Alpha Generation students who are accustomed to technology, visualisation, and digital interaction. In fact, digital-based approaches such as interactive videos, online learning platforms, and educational games are proven to be more effective in attracting students' attention and increasing their participation. Research conducted by Apriyanti et al. (2023) confirmed that the lack of use of technology in learning contributes to low student interest in learning, especially in the context of spiritual and normative subjects such as Christian Religious Education.

Third, the transformation of learning in the digital era not only changes the way students learn but also demands changes in the role of teachers in the learning process. In this context, it is no longer enough for teachers to function only as material deliverers, but they must adapt to become facilitators who can guide students in a digitally connected and collaborative learning environment so that Christian values in PAK can be conveyed in a relevant manner according to the characteristics of this generation.

In the context of PAK Lebar, (2006) emphasises the importance of collaboration between the human teacher and the Divine Teacher, God Himself, in the learning process. In his book Education That Is Christian: Teaching and Learning Processes and Biblical Curriculum, he explains that Christian teachers are not just ordinary teachers, but are God's co-workers who are called to be channels of His love, truth, and wisdom.

In the context of digital transformation, the utilisation of learning media must still be aligned with the spiritual mission, so that technology does not replace the spiritual role of teachers, but instead supports teachers in presenting a learning atmosphere that shapes students' character and faith towards the likeness of Christ. The transformation of learning media in PAK needs to be directed to answer the needs of the times without losing the meaning of faith, which is the core of spiritual education. In this context, the Shared Christian Praxis approach developed by Thomas

H. Groome is the main basis that emphasises the importance of active involvement of learners through the process of reflection on their life experiences associated with Christian values.

In the context of PAK learning, digital media allows students to explore, engage, and connect the teachings of faith with their familiar world, making the learning process more lively and relevant. Teachers' unpreparedness in utilising technology is one of the main causes, as explained by Chapman et al., (2010), that many teachers feel more comfortable using conventional methods and media and are not ready to integrate technology due to limited digital literacy. Meanwhile, Alpha Generation students are very open to the use of technology, although they are not always critical in using it.

Sitinjak, (2023) emphasises that PAK materials that are still textual and lack digital content that touches on Christian values can create emotional and spiritual distance between Alpha Generation students and the material. Christian values in PAK materials are "spiritual vaccines", but if delivered without an appropriate medium (relevant digital content), then, like a vaccine without a vector, it will not reach the target of the student's immune system. Generation Alpha needs "communication vectors" that they are familiar with, such as videos, animations, and digital platforms, for the values to truly shape their spirituality.

Fourthly, the limited curriculum and contextualised digital teaching media in PAK become obstacles in the learning transformation process. The curriculum used in many schools is still generalised and has not fully adapted to the needs of the Alpha Generation, who are used to visual and interactive content. In addition, the availability of relevant and contextualised digital media for PAK learning is still very limited, making it difficult for teachers to create interesting learning experiences. In line with this, research by Martin Putra Hura et al., (2024) confirms that to achieve the effectiveness of PAK learning in the digital era, a learning transformation is needed that not only improves understanding but also equips students to face moral challenges in the use of technology according to Christian values.

Fifth, local research on the transformation of digital-based Christian Religious Education learning for the Alpha Generation in public schools is still very limited. Although SMP Negeri 2 Sentani, has sufficient technological infrastructure such as the availability of projectors, internet networks, and other technological devices, the utilisation of digital media in PAK learning has not been carried out optimally.

PAK teachers generally still use conventional learning media such as textbooks and oral lectures, citing limited training in the use of digital media, lack of contextualised digital teaching materials for PAK subjects. Another challenge is that some teachers do not have the readiness and skills in designing digital learning media that are interesting and spiritually meaningful. Meanwhile, Generation Alpha students show high interest in visual displays, speed of access, and active engagement, which they rarely find in PAK learning that tends to remain static. The mismatch between students' learning styles and the media used risks decreasing students' interest, attention, and even understanding of the Christian faith values taught.

Nevertheless, there are efforts from some teachers to start adapting, such as the use of interactive PowerPoint presentations, the utilisation of digital quiz platforms, and the preparation of evaluations through Google Forms. However, without a descriptive study of how Alpha Generation students respond to this digital media in the context of PAK, the strategies implemented are often undirected and unmeasured. Therefore, this research is important to fill this void and provide a more complete picture of the effectiveness of PAK learning media transformation in the context of Alpha Generation students in public schools..

Sixth, PAK at the junior high school level is part of the formal education dimension that is organised in a structured and systematic manner through official institutions. According to Pazmino, (2008), formal education is a planned process in a specially designed environment to achieve the goals of character, moral, and spiritual formation of learners. In this context, PAK is not only focused on the delivery of theological or cognitive knowledge, but is also directed at shaping students' faith values, morality, and spirituality thoroughly and deeply.

Seventh, the transformation of digital-based PAK learning at SMP Negeri 2 Sentani reflects adaptive efforts that are relevant to the characteristics of Generation Alpha, a generation that grew up with digital technology. The researcher's initial study shows that teachers have utilised media such as Wordwall game for interactive quizzes, Canva for making learning materials, YouTube as a source of learning videos related to the topic of discussion, and PowerPoint to deliver materials visually.

Based on these seven indicators, it is clear that the transformation of PAK learning through digital media is an urgent need that cannot be ignored. The digital learning approach is proven to be able to increase students' learning motivation, especially the Alpha Generation, who are familiar with visual and interactive content (Boiliu & Telaumbanua, 2022). More than just a tool, educational technology is an integrated system involving people, procedures, and tools, which together can analyse learning problems and offer more effective solutions (Danial, Remegises et al., 2022).

Starting from this thought, it is important to conduct this research to examine more deeply how the transformation of digital-based Christian Religious Education learning is implemented, especially in the context of Alpha Generation students at SMP Negeri 2 Sentani. This research not only provides a descriptive picture of the effectiveness and attractiveness of digital learning, but is also expected to be a contextual and transformative scientific contribution in the development of Christian Religious Education practices that are adaptive to the dynamics of the times.

2. METHOD

This research uses a qualitative method with a descriptive approach, which aims to gain an in-depth understanding of the transformation of digital-based Christian Religious Education learning for Alpha Generation students at SMP Negeri 2 Sentani. This approach was chosen because the research was not intended to test hypotheses, but rather to reveal the meaning, perceptions, and experiences of subjects in their natural context. As stated by Creswell, (2013) the qualitative approach rests on the view that social reality is complex, dynamic, and constructed by the subjects involved in it. Therefore, this approach allows researchers to explore in depth how learners understand and undergo a significantly changed learning process through the integration of digital media.

The descriptive method was chosen because it is in accordance with the characteristics of the problem under study, namely, to describe the phenomenon in detail and systematically, without manipulating existing circumstances. This research seeks to narrate the reality that occurs in the field as it is, thus producing narrative and contextual data. Through this approach, the researcher is expected to capture the wholeness of participants' experiences, including the cognitive, emotional, and social dynamics that accompany the adaptation process to digital PAK learning.

This research was conducted at SMP Negeri 2 Sentani, one of the flagship schools, and Movers School, which is located at Jl. Kemiri, Hinekombe Village, Sentani District, Jayapura Regency, Papua Province. The subjects in this study consisted of 26 Alpha Generation students at SMP Negeri 2 Sentani and 4 PAK teachers. The subject selection technique used a purposive sampling method, namely selecting informants who were considered most able to provide relevant and in-depth data on the research topic. Subjects were selected based on the criteria, having participated in digital-based PAK learning, being actively involved in the process, and being willing to be interviewed (Sugiyono, 2019). Data collection in this study was conducted using three main techniques: Semi-structured interviews, to obtain in-depth information from students and teachers regarding their experiences and views on digital PAK learning. Participatory observation to directly observe how digital PAK learning takes place in the classroom. Documentation, in the form of photos of activities, learning notes, digital teaching materials, and student assignments.

3. RESULTS AND DISCUSSION

Transformation of Christian Religious Education Learning Media

The transformation of digital-based Christian Religious Education learning media shows significant changes in pedagogical practices. From using whiteboards and printed books, teachers now utilise PowerPoint, YouTube, Canva, Wordwall, and Google Forms. This media is not just a technical addition, but a pedagogical strategy that adapts to the learning style of Generation Alpha.

Research findings at SMP Negeri 2 Sentani show that students are more active, enthusiastic, and focused when PAK learning uses digital media. They appreciated the interactive quizzes, spiritual videos, and group presentations that made the material more vivid. In contrast, classes without projectors felt monotonous, proving the importance of digital tools as a determining factor in the quality of the learning experience. This corroborates Trilling & Fadel, (2009) idea that learning transformation touches the substantial aspects of how teachers teach and how students learn in the context of the digital age.
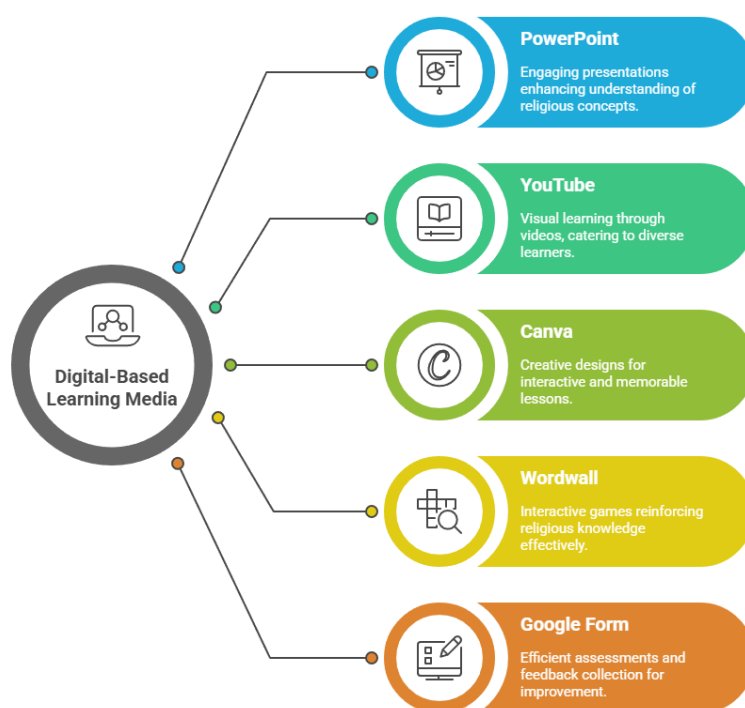

Figure 1. Unveiling Digital Tools in Christian Education

The figure illustrates the concept of digital-based learning media transformation in Christian Religious Education. The essence of this diagram is that digital media is not just a technical tool, but a new platform for faith learning experiences that are more interactive, creative, and relevant to the world of the Alpha Generation. At the centre of the image is the key concept of "Digital-Based Learning Media", which is at the heart of the paradigm shift in Christian education. From that centre flow five main branches - each representing a digital tool used in PAK learning:

1. PowerPoint: Presents religious concepts through an engaging presentation that facilitates understanding and stimulates student engagement.
2. YouTube: A visual learning tool where students can learn through reflective videos, testimonies, or faith stories that touch on various learning styles.
3. Canva: Used to create creative designs and visual teaching materials that strengthen memory and meaningful learning experiences.

4. Wordwall: Introduces the element of educational games that deepen the understanding of faith in a fun and interactive way.
5. Google Forms: Provides an efficient evaluation and reflection system, allowing teachers to get quick feedback to improve learning.

Conceptually, this picture confirms that the integration of digital technology in PAK is a form of inculturation of the Gospel in the digital world-an effort to present the values of the Christian faith through a language and medium that is familiar to the younger generation. Digital media, in this case, not only functions pedagogically, but also becomes a theological space where faith can be lived, practised, and witnessed contextually.

PAK teachers at SMP Negeri 2 Sentani show a keenness to adapt materials to the learning style of Generation Alpha. Materials from printed books are processed into concise slides with attractive visuals, simple language, and digital quizzes. This strategy is in line with Piaget's theory of the formal operational stage, that junior high school students can think abstractly, but need visual stimulus to deepen reflection. Digitalisation is not just entertainment, but a way to strengthen critical and reflective thinking.

An important interpretation of this finding is that digital media plays a dual role as a means of clarifying the content of teachings, as well as a bridge for internalisation of faith. Spiritual videos, animated Bible stories, or interactive quizzes not only increase knowledge but also mobilise students' spirituality. This perspective is in line with Thomas Groome's view that faith education should be a shared praxis, encouraging learners to relate life experiences to the teachings of faith in a reflective and participatory dialogue.

While digital media strengthens faith understanding, research confirms that students' spiritual transformation cannot rely solely on technology. Teachers emphasise the need for real examples from parents, churches and neighbourhoods. Here we see the limitations of Siemens, (2004) connectivism framework, in that learning occurs through the ability to make relevant connections within digital networks. This also shows that without adequate mentoring, students are at risk of accessing the wrong connections or information that is not in line with the values of the Christian faith.

The novelty of this research lies in the integration of digital media not only as a complement, but as the core of contextualised PAK pedagogical strategies. Teachers no longer simply transfer information, but design interactive, collaborative, and reflective digital faith experiences. This is in line with Jeujanan & Ansaka, (2024) research that video media can be a "future savings" for Generation Alpha's spirituality. The findings from SMP Negeri 2 Sentani extend this idea by emphasising that digital integration is also relevant in the context of formal school learning.

Figure 2. Quiz Using World Wall Media
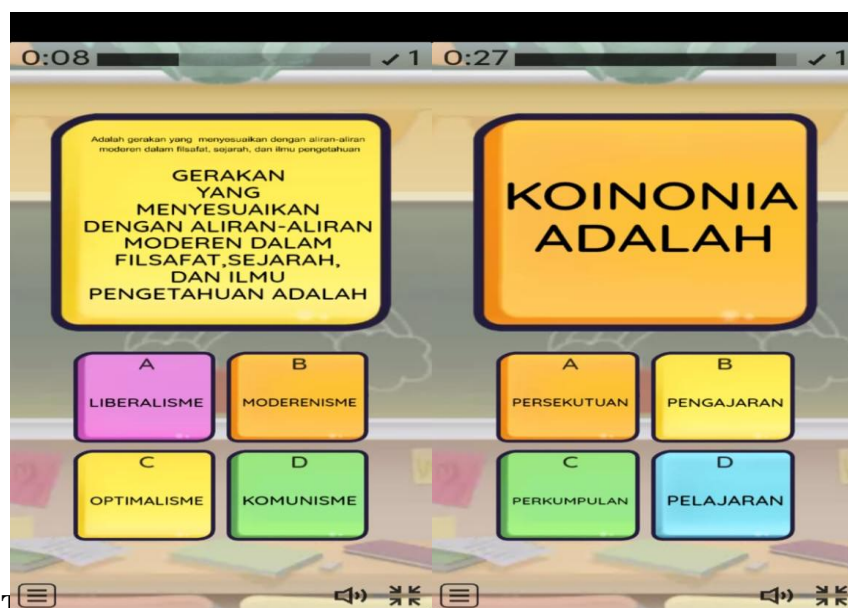
The implications for the development of the concept of PAK are considerable. Digital transformation opens up opportunities for teachers to practice Groome model of education that is oriented towards reflection, participation, and internalisation of faith. When students are invited to make Bible presentations through Canva or answer spiritual quizzes on Wordwall, they are actually experiencing faith as a "praxis" of encounter between knowledge, experience, and real action. Digital media enriches Groome's model of shared praxis in the modern classroom.

This finding also underlines the urgency of digital literacy for PAK teachers. Teachers who are able to process digital media creatively will successfully bridge the world of faith with the digital world of students. Conversely, teachers who are tech-savvy risk losing relevance to the Alpha Generation. This confirms Trinitas Nuryani Dakhi, (2024) that PAK teachers need pedagogical, spiritual, and digital literacy competencies to reach the new generation.

On the student side, the digital learning experience creates a more dynamic atmosphere. They feel more confident asking questions, singing, and even praying when the material is supported by visual media. However, there is a paradox that the enthusiasm in the classroom does not always continue at home. Some students admitted that they were still too lazy to read the Bible without personal encouragement. This shows the limitations of digital media that can only ignite, but not guarantee the continuity of faith without intrinsic motivation.

This research makes us realise that digital transformation in PAK is not an end in itself, but a strategic tool. Digital media must be placed within a broader theological framework of Christian education, where faith is not only learnt but also lived. As Groome asserts, the ultimate goal of faith education is to lead learners to "live in the light of the Gospel" through dialogue between the text of faith and the context of life (Sianipar, 2019)

The Shared Christian Praxis (SCP) approach developed by Thomas H. Groome emphasises dialogical, reflective, and transformative faith education. The research results at SMP Negeri 2 Sentani show that digital media such as spiritual videos, interactive quizzes, and visual presentations encourage Generation Alpha students to be more active, critical, and creative in understanding the material. This is in line with the first and second movements in SCP, namely introducing topics and exploring critically and creatively.
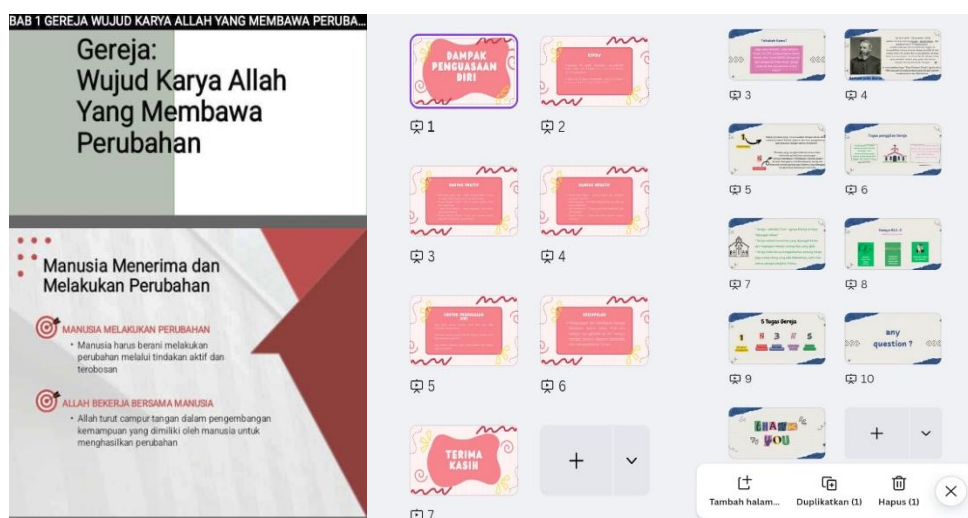

Figure 3. Learning Materials on Powerpoint and Canva

Digital media fuels contextualised faith conversations, bringing learning experiences close to students' digital realities. Furthermore, this transformation facilitates the third movement of the SCP, where everyday life experiences full of digital interactions can be compared to biblical faith stories visualised through animation or video, making the faith tradition easier to understand.

The fourth stage of SCP, comparing present-day praxis with the vision of Christian faith, is also realised through digital media. For example, the use of Canva or Bible quizzes not only sharpens cognition but also invites students to reflect on the value of the Word in their real lives. Research findings confirm that students are encouraged to ask questions, discuss, and even relate lessons to personal experiences when the materials are interactive. In the last stage of the SCP, digital media serves as an invitation to transformation as students are more motivated to pray, read the Bible, and apply love in life. However, this motivation does not automatically last outside of school, emphasising Groome's idea that faith transformation must be nurtured by the family, church, and school communities. Thus, digital media in PAK functions not just as a tool, but rather as a platform for living and theological faith praxis.

The connection between these findings and the theory of connectivism shows that Generation Alpha builds knowledge through digital networks, but still needs teacher direction to connect it with Christian values. Digital innovation without a faith framework risks becoming merely visual consumption. Therefore, PAK teachers play a role in ensuring that digital technology is used as a pathway to spiritual transformation, not just entertainment.

The biblical foundation relevant to this finding is found in Proverbs 22:6: "Train up a child in the way he should go, and in his old age he will not depart from it." The phrase al-pi darko (עַל-פִּי דַרְכּוֹ) literally means "in his own way" or "according to his way." Waltke, (2005) explains that the term refers to a child's inclinations or habits that shape his or her path in life. Thus, faith education is not just a general moral teaching, but should take into account the child's uniqueness, inclination, and way of thinking, while still being directed towards the right path, which is the fear of God.

In the context of Generation Alpha, darko can be understood as the digital way of thinking and habits inherent in a visual, interactive, and technology-laden recording life. The research results at SMP Negeri 2 Sentani confirm this: students are more enthusiastic, understand God's word more easily, and are more excited when PAK learning uses digital media such as spiritual videos, interactive quizzes, and visual presentations. Teachers who creatively utilise digital media are actually educating children according to their darko, which is the digital way of thinking that is the living space of this generation, but still directing it to the value of Christian faith.

As such, digital transformation in PAK is a tangible form of the call to educate the younger generation in a relevant and contextualised way. When students are more motivated to pray, read the Bible, and practice love through digital means, it confirms the truth of Proverbs 22:6 that faith education that fits the way of the child will plant a foundation that lasts into adulthood.

Digitalisation in PAK is not a compromise with the times, but a manifestation of faithfulness to educate children in the right way according to God word, while still acknowledging their way of thinking and habits in the digital age. Another implication is the need for collaboration between teachers, parents, and churches in guarding the use of digital media. Technology can be a tool for faith formation if it is guarded by life examples and supervision. This is in line with Groome principle that faith education is a community process, where family, school, and church together guide children to live the gospel.

Furthermore, the novelty of this research is that the transformation of digital learning media in PAK is not just an adaptation of technology, but a real form of inculturation of the Gospel in the digital world of the Alpha Generation. This finding expands the scientific understanding of PAK by placing digital media as a means of living, dialogical, and relevant faith praxis. Within Groome's framework, this research makes a conceptual contribution: digitalisation is not a substitute for faith, but a new space for faith to be experienced, lived and lived.

The Impact of Digital Media: Faith and Spiritual Character of the Alpha Generation

This research found that digital media, when used in the context of Christian Religious Education, has a significant impact on the faith understanding of Generation Alpha students. This generation was born into a world that has been digitised since the beginning, so traditional approaches are not enough to reach them. Digital media acts as a bridge between the Word of God and students' daily reality, which is full of visuals, interactivity, and speed of information (Hale, 2022). In this case, digitalisation is not just a tool, but a living space where faith and character can be nurtured.

The positive impact of digital media is seen in the increased attraction and engagement of students in faith learning. Observations show that students are more active when the Bible material is delivered through animated videos, interactive quizzes, or visual applications such as Canva. This is in line with Trilling & Fadel, (2009) view that learning transformation in the digital era should encourage critical, creative and collaborative thinking skills. Thus, digital media not only facilitates access to materials but also enriches the process of internalising faith through meaningful learning experiences.

However, the findings also underline the challenges. Students tend to associate faith understanding with visual aspects or entertainment, so there is a risk of reducing the depth of spiritual reflection. This reinforces Smith & Smith, (2011) argument that digital media in PAK is not neutral, but rather carries values that must be framed with theology to shape students' morals and spirituality. The role of the PAK teacher is crucial to ensure that technology does not merely convey information, but truly instills a solid faith.
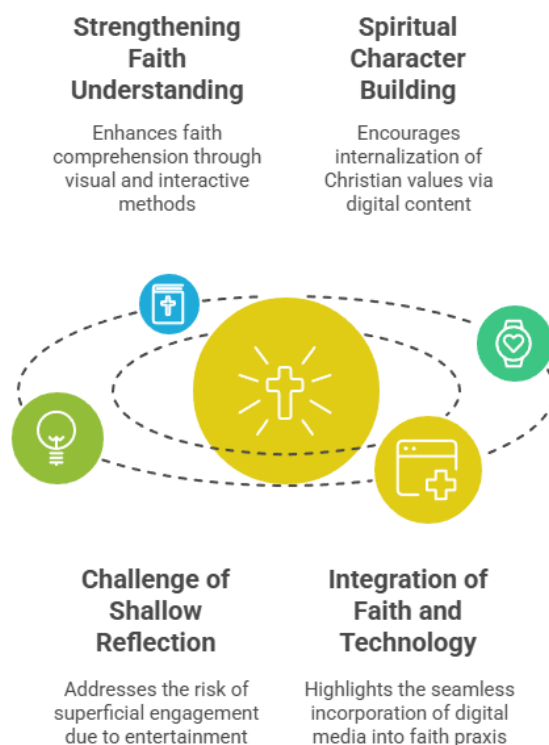

Strengthening Faith Understanding
Enhances faith comprehension through visual and interactive methods

Spiritual Character Building
Encourages internalization of Christian values via digital content

Challenge of Shallow Reflection
Addresses the risk of superficial engagement due to entertainment

Integration of Faith and Technology
Highlights the seamless incorporation of digital media into faith praxis

Figure 4. The Impact of Digital Media on Faith

The interpretation of these results confirms that digital media impact two main dimensions: cognitive and affective. In the cognitive domain, students understand the visualised Bible story faster. In the affective domain, they are encouraged to express their faith through discussion, prayer, or personal reflection. This is in line with Van Brummelen, (2002) idea that Christian education is a process of integrating faith with all aspects of the curriculum. Digital media expands the space for such integration by providing a participatory platform that is close to students' lives.

The novelty of this study is its focus on the formal school context, not just the church or Sunday School. Most previous studies highlighted digital media in the context of ecclesial ministry, while this study tested its effectiveness in a formal classroom with public junior high school students (Jeujanan & Ansaka, 2024). This research enriches the PAK discourse by showing that digital media is not only relevant for spiritual entertainment but also strategic for academic learning of faith.

The impact of digital media on spiritual character building is also significant. Students expressed more motivation to pray, read the Bible, and apply love in their daily lives after being exposed to spiritual digital content. This supports Lebar, (2006b) idea that Christian education centres on the formation of Christ-focused life and character. Digital media serves as a medium that connects biblical values with students' real-life actions.

However, the study also found that this impact does not automatically last beyond the school environment. The biggest challenge lies in the continuity of faith formation at home and in the community. This finding echoes Fox, (1999) Shared Christian Praxis theory, which emphasises the importance of community, dialogical, and transformative faith formation. Digital media can be the spark for faith transformation, but it is the community that keeps the transformation rooted and sustained.

From the perspective of connectivism (Siemens & Downes), the Alpha generation builds understanding through digital networks, not just through teachers or books. This can be seen in the way students relate subject matter to other digital content they consume outside of school. Thus, their faith formation is no longer linear, but a network that needs guidance to stay on track with biblical truth. PAK teachers must function as facilitators who help students sort out digital information according to faith values.

Another novelty of this study is the emphasis on personalisation of faith learning. The findings show that students respond better when digital materials are customised to their needs and learning styles. This confirms the interpretation of Proverbs 22:6 that to educate a child is to adapt the way of the learner to his own path (al-pi darko). For Generation Alpha, that "way" is the digital world; therefore, the PAK approach must be relevant to the medium without losing its spiritual depth.

The implications of this research for the development of the concept of PAK are vast. Firstly, it confirms that digital media is not just a technical innovation, but part of a theological strategy to communicate the gospel contextually (Pazmino, 2008). Secondly, it opens up space for the development of a technology-integrative PAK curriculum, so that faith can be learnt and experienced through digital platforms. Thirdly, this research shows that digital media can strengthen spirituality if used within the pedagogical framework of faith.

Furthermore, this research shows that digital media can be a new spiritual space. In line with Thomas, who calls humans now also virtual beings, students experience faith not only in church or school, but also in digital spaces. Therefore, PAK teachers must see digital media as a new field of service, not a threat. This also emphasises the urgency of digital competence for teachers to effectively manage this space.

In terms of character building, digital media serves as a means to instill the values of love, justice, and forgiveness through powerful visual experiences. For example, the animation of Joseph's forgiveness of his brothers is more easily imprinted in students' memories than a mere text narrative. This supports Hess, (2005) idea that digital technology helps educators pay attention to the context of meaning of students and their faith communities. A deeper interpretation shows that the impact of digital media is not always linear and uniform. Some students show a deeper understanding of faith, while others just enjoy the visual aspect without reflection. This emphasises the need for consistent spiritual mentoring for digital learning to truly result in faith transformation. PAK teachers must be the bridge that directs digital experiences towards spiritual depth.

This research shows that the impact of digital media on the understanding of faith and the formation of the spiritual character of Generation Alpha is significant, both positively and with its attendant challenges. The novelty of this research lies in the formal context of public schools, the focus on faith effectiveness, and the integration of pedagogical theory with Christian theology. The scientific implication is the need for a new PAK paradigm that views digital technology as an integral part of the praxis of faith, in line with the call to educate generations according to their path in the light of God's Word.

4. CONCLUSION

The transformation of digital-based Christian Religious Education learning media at SMP Negeri 2 Sentani reflects an educational paradigm shift that is adaptive to the dynamics of the Alpha Generation. Digital media, ranging from videos, animations, interactive quizzes, to online platforms, are not just technical aids, but present as a bridge that brings together Christian faith with students' digital reality. This transformation makes learning more contextual, interactive, and meaningful, so that it not only strengthens faith understanding but also fosters spiritual character. However, its effectiveness is still influenced by supporting factors such as teacher readiness, availability of facilities, and students' personal motivation and sincerity in internalising the values of faith.

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