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Who Is Forming Their Desires? A Chokmah-Based Model of Digital Wisdom for Discipling Generation Alpha in the Age of Generative AI

Yudikarius Gea*, Hendra Nike Carter Bangun, Khoe Yao Tung
Sekolah Tinggi Teologi Injili Bethsaida, Indonesia
Email : yudikarius2@gmail.com*

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Abstract

Generative artificial intelligence (AI) has become integrated into the everyday learning experiences of Indonesian children and adolescents more rapidly than Christian education has developed a theological framework for understanding how these technologies shape learners. Existing approaches primarily treat AI as a tool to be used ethically, leaving its formative influence largely unexamined. This conceptual article examines who shapes the desires of Generation Alpha when generative AI functions as a digital liturgy and how Christian education can respond through spiritual formation and discipleship rather than merely enforcing rules. Employing a model-building conceptual research design, the study integrates a canonical theological interpretation of Proverbs, Job, and Ecclesiastes with a structured integrative review of scholarship on AI and learning, liturgical anthropology, and Indonesia's deep learning (pembelajaran mendalam) policy. The analysis identifies three potentially counter-formative desires reinforced by habitual AI use: the desire for effortless answers, the preference for seemingly authoritative discourse, and the pursuit of unearned self-presentation. In response, the article proposes the Chokmah-Based Digital Wisdom Model, in which the fear of the LORD (yir'at YHWH) reorients desires and establishes three formative dimensions: awareness coram Deo, discernment, and wisdom understood as the joyful art of living well. The model outlines a weigh–test–live discipleship cycle, developmentally differentiated indicators spanning primary school through Grade 10, and five empirically testable propositions.

INTRODUCTION

Generative artificial intelligence (AI) now writes essays, summarizes Scripture, drafts prayers, and answers questions about God within seconds (Lima et al., 2025). Since large language models became publicly available in late 2022, schools have experienced a pace of AI adoption that has outstripped both regulatory frameworks and pedagogical development (Kasneci et al., 2023; Miao & Holmes, 2023). In Indonesia, this transformation is already evident among adolescents. An online panel survey of 1,501 learners aged 15–21 reported that 86.21% used AI to complete assignments at least once a month (Tirto.id & Jakpat, 2024). Although the sample was nonprobabilistic, its age range encompasses upper secondary school students, including those at the older end of Generation Alpha. National data specifically documenting generative AI use among younger children remain unavailable, although internet penetration reportedly reached 79.73% among individuals born after 2013 (Asosiasi Penyelenggara Jasa Internet Indonesia [APJII], 2025). Generation

Alpha's encounter with generative AI is therefore not merely a future possibility but an emerging educational reality.

Most educational responses frame this development primarily as a question of appropriate use. Research on academic integrity highlights the unreliability of AI-generated content detection and the need to redesign assessment practices (Cotton et al., 2024; Eaton, 2023; Perkins, 2023). AI literacy frameworks identify what learners should understand about AI systems, how they should interact with them, and how they should critically evaluate their outputs (Casal-Otero et al., 2023; Miao et al., 2024; Ng et al., 2021). Although these contributions are essential, they generally share an instrumental assumption: AI is a tool, and the educational task is to use it responsibly and effectively. Christian education, however, has reason to raise a more fundamental question. If human beings are, as Smith (2009) argues, lovers before they are thinkers, then the practices that structure a child's daily life do more than inform the mind; they also orient the heart toward particular ends. Social media has already been conceptualized in these terms as a collection of digital liturgies that shape individuals' attention, aspirations, and desires (Campbell, 2017; James, 2023). Generative AI intensifies this formative dynamic because it does not merely display content; it generates conversational responses. It provides answers in fluent, seemingly authoritative prose, produces work on demand, and often requires little intellectual effort from learners. Experimental and correlational studies suggest that such frictionless assistance may reduce cognitive effort and, under certain conditions, undermine reasoning, motivation, and the transfer of learning (Bastani et al., 2025; Fan et al., 2025; Gerlich, 2025; Stadler et al., 2024). The central question for Christian education is therefore not only how learners use AI but also how habitual AI use shapes their identities, dispositions, and desires, and who ultimately directs this formative process.

This question becomes particularly significant in the context of Indonesian education policy. Indonesia's Ministry of Primary and Secondary Education has adopted pembelajaran mendalam (pedagogical deep learning), an educational approach that emphasizes mindful, meaningful, and joyful learning while identifying faith and devotion to God as the first dimension of the graduate profile (Kementerian Pendidikan Dasar dan Menengah [Kemendikdasmen], 2025; Rahmawati et al., 2025). In this context, deep learning refers to a pedagogical approach that distinguishes deep engagement with learning from surface-level approaches (Marton & Säljö, 1976), rather than the multilayered artificial neural networks associated with contemporary generative AI systems. The distinction reveals a substantive educational tension. Deep learning in the pedagogical sense requires sustained reflection, meaningful engagement, and active knowledge construction, whereas generative AI can provide convenient shortcuts that potentially circumvent these processes.

Three interconnected bodies of literature inform this tension, although they have largely developed independently. The first concerns AI literacy in general education, which provides substantial guidance on cognitive and ethical competencies but offers limited engagement with an anthropology of desire or a theological explanation of why truth warrants reverence (Casal-Otero et al., 2023; Ng et al., 2021). The second encompasses theological reflections on AI and religious education, ranging from Catholic and Protestant theological anthropology (Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025; Dorobantu, 2021, 2022) to pedagogical proposals for Christian

educators (Condrey, 2024; Corpuz, 2025; Papakostas, 2025) and approaches to missional praxis (Niemandt & Niemandt, 2025). A recent scoping review indicates that this emerging field remains methodologically heterogeneous and insufficiently consolidated, particularly regarding the development and empirical validation of theologically grounded, religion-specific pedagogical models across diverse cultural contexts (Chrostowski, 2026). The third body comprises Indonesian scholarship on Christian education, which has begun examining AI and digital habitus (Boiliu, 2024; Gandaputra & Huwae, 2026) but has yet to establish a systematic connection between these developments, biblical epistemology, and the national pedagogical deep learning policy.

The research gap addressed in this article can therefore be articulated more precisely. Existing scholarship has not yet adequately integrated an understanding of generative AI as a practice that shapes human desires, a theological response grounded in biblical wisdom epistemology, and developmentally differentiated discipleship practices aligned with Indonesia's pedagogical deep learning policy. Old Testament wisdom (chokmah, more conventionally transliterated as ḥokmâ) provides a particularly relevant theological foundation because it integrates the religious, epistemological, and practical dimensions of knowledge (Fox, 2000; Waltke, 2004). Rather than locating the foundation of knowledge exclusively in technical competence, biblical wisdom situates it within a relationship of reverence, allegiance, and accountability to God (O'Kelly, 2022). Furthermore, the wisdom traditions represented in Job and Ecclesiastes offer resources for critically examining the relationship between persuasive speech, epistemic limitations, and the pursuit of truth, including the possibility that fluent and seemingly authoritative discourse may nevertheless be misleading.

This article proposes a conceptual model of digital wisdom for discipling Generation Alpha across schools, churches, and families. It addresses three research questions: First, what desires does habitual engagement with generative AI tend to cultivate, and how can chokmah identify and reorient these desires? Second, how can chokmah be integrated with the three principles of pedagogical deep learning without resorting to concordism? Third, what developmentally appropriate discipleship practices can be derived for different educational levels and for the respective participants within the formative ecosystem? The study makes a theoretical and conceptual contribution by developing an integrated framework that connects biblical wisdom, the formative dimensions of AI-mediated learning, and Christian discipleship within the Indonesian educational context. Although the proposed framework includes empirically testable propositions, the article does not claim to present original empirical field findings.

METHOD

This study employed a qualitative, model-based conceptual research design following Jaakkola's (2020) typology. The conceptual framework was developed to explain relationships among key constructs and formulate empirically testable propositions, emphasizing conceptual clarity, logical coherence, and theoretical applicability (Gilson & Goldberg, 2015; MacInnis, 2011). Biblical wisdom theology served as the normative theoretical foundation, while research on AI and learning, liturgical anthropology, and pedagogical deep learning provided complementary methodological perspectives. These

perspectives were integrated to operationalize the theological framework without altering its foundational principles. No primary field data were collected, and no participants were involved.

The research procedure comprised three distinct but interconnected strands, which were initially examined independently before being integrated to minimize circular reasoning in model development. The first strand involved a structured literature search guided by an integrative review approach (Torraco, 2016). The review focused on identifying relevant theoretical and empirical evidence, establishing the research gap, and informing the development of the proposed conceptual model rather than synthesizing empirical effect sizes. The search protocol is presented in Table 1. The final corpus comprised 65 sources, including 53 peer-reviewed journal articles, with the remaining sources consisting of biblical texts and commentaries, policy documents, and two foundational monographs on liturgical anthropology.

Table 1. Structured Literature Search Protocol

Element	Specification
Databases	Scopus; ATLA Religion Database; Garuda and SINTA (Indonesian Christian education); Google Scholar as a supplement, limited to the first 200 results per string
Search strings	Block 1 ("Christian education" OR "Christian religious education" OR "Pendidikan Agama Kristen" OR "faith formation" OR discipleship) AND Block 2 ("generative AI" OR ChatGPT OR "large language model" OR "AI literacy" OR "kecerdasan buatan"); gap-test string adds Block 3 (chokmah OR "biblical wisdom" OR "cultural liturgies" OR "pembelajaran mendalam")
Period and language	2019–2026; English and Indonesian
Inclusion	Relevant to at least one strand; explicit theoretical argument or empirical finding; peer-reviewed journal (Scopus-indexed or SINTA 1–2), academic monograph, or official document
Exclusion	Popular writing without academic argument; duplicates; technical AI studies without pedagogical or ethical implications
Date of access	All databases accessed on 24 October 2026

Note. Classic studies and commentaries outside the 2019–2026 window were added purposively as construct references.

The second strand employed a canonical theological-hermeneutical approach supported by philological analysis. Biblical passages were examined using the second edition of the Terjemahan Baru published by the Indonesian Bible Society (Lembaga Alkitab Indonesia, 2023) and cross-checked against the Hebrew text. The primary corpus included Proverbs 1:1–7; 2:1–11; 3:13–18; 8:22–31; 9:10; 11:1; 12:22; 14:15; 18:17; Job 28 and 42:7; and Ecclesiastes 2:24–25; 3:11–13; 8:16–17; and 12:12–13. Interpretive differences, particularly concerning re'shit and 'amon, were systematically documented (Fox, 1996, 2000; O'Kelly, 2022; Waltke, 2004). The synthesis maintained the relational and worship-oriented dimensions of yir'at YHWH without reducing them to purely epistemological categories.

The third strand involved inductive coding of literature on AI and pedagogical deep learning without imposing predefined theological categories. Each source was assessed according to its methodological characteristics and evidentiary strength. For instance,

Gerlich (2025) was classified as correlational evidence, whereas Skitka et al. (1999) was treated as an analogical conceptual reference derived from adult professional contexts.

The three strands were integrated through a four-stage synthesis process based on Torraco (2016). First, the conceptual structure was established independently of the pedagogical framework, positioning yir'at YHWH as an overarching formative orientation rather than associating it with a single learning principle. Second, a comprehensive mapping matrix was developed to examine relationships between the dimensions of chokmah and the three principles of pedagogical deep learning. Third, the proposed relationships were evaluated according to exegetical consistency, formative relevance, explanatory capacity, and preservation of the theoretical distinction between the normative theological foundation and supporting methodological perspectives. Competing relationships were systematically compared, and those satisfying at least two evaluation criteria were retained. Finally, the synthesis was examined for potential concordism by establishing theological dimensions independently of pedagogical principles, requiring textual justification for each proposed correspondence, and documenting theological elements without direct pedagogical equivalents. Independent expert validation was not conducted during this study; the proposed validation procedures are outlined in the Propositions and Validation Agenda subsection.

The researchers' positionality was also acknowledged. The first author was a doctoral student in Christian religious education and a teacher at a public upper secondary school in North Nias Regency, North Sumatra, a region characterized by a substantial Protestant population and uneven internet access. This professional and geographical context informed the inclusion of developmental indicators extending through Grade 10 and consideration of digital access disparities beyond Java. To minimize contextual bias, local experiences were used solely as illustrative examples and to inform potential validation settings rather than as empirical research data.

RESULTS AND DISCUSSION

Mapping the Gap

Table 2 maps the studies closest to the present inquiry. The novelty criterion was operationalised explicitly: the gap claim stands if no study simultaneously draws on the biblical wisdom tradition, treats AI as a formation of desire, offers a graded discipleship design, and engages Indonesia's deep learning policy.

Table 2. Mapping of Prior Studies against the Gap Criteria

Study	Focus	Wisdom tradition	Formation of desire	Graded design	Deep learning / Indonesia
Condrey (2024)	The Christian educator as prophet, priest, and king in a ChatGPT era	No	Partial (moral formation)	No	No
Papakostas (2025)	Ethical, pedagogical, and theological perspectives on AI in religious education	No	No	No	No

Study	Focus	Wisdom tradition	Formation of desire	Graded design	Deep learning / Indonesia
Chrostowski & Najda (2025a, 2025b)	ChatGPT and AI-generated imagery in Bible teaching	No	No	Partial	No
Corpuz (2025)	Theological virtue ethics for AI in Catholic education	No	Partial (virtue)	No	No
Niemandt & Niemandt (2025)	Missio Dei and AI in digital missional praxis	No	Partial (discipleship)	No	No
Boiliu (2024)	Spiritual ethics of AI for Christian education	No	No	No	Partial (Indonesia)
Gandaputra & Huwae (2026)	Digital habitus and discipleship among Indonesian Christian youth	No	Yes	No	Partial (Indonesia)
This study	Chokmah-based digital wisdom model for discipleship	Yes	Yes	Yes	Yes

Note. Assessments were made from titles, abstracts, and stated aims and confirmed through full-text reading.

The pattern is consistent. International studies supply theological and ethical reflection on AI in religious education but do not derive it from wisdom theology or address Indonesian policy. Indonesian studies are well placed contextually but remain largely normative and do not offer graded designs. Only one study engages formation through habitus, and it does not concern generative AI specifically. The gap stated in the Introduction is therefore supported, with the caveat that the claim depends on the databases and strings used and agrees with the conclusion of Chrostowski's (2026) scoping review.

What Generative AI Forms: Three Counter-Formative Desires

The first conceptual finding is that habitual use of generative AI tends to cultivate three desires that run counter to the formation sought by Christian education. Each can be named with the help of the wisdom tradition, and each is supported by empirical indications from the literature reviewed above.

The first is the desire for frictionless knowing. When answers arrive instantly and in finished form, learners are trained to expect understanding without effort. The evidence of reduced effort, weaker reasoning, and lower motivation (Fan et al., 2025; Stadler et al., 2024) and the finding that answer-giving assistance harms later performance (Bastani et al., 2025) describe the cognitive surface of this desire. Wisdom names its depth. Proverbs opens by promising *musar*, instruction that involves discipline and correction (Prov. 1:2–3), and declares that whoever loves discipline loves knowledge (Prov. 12:1). *Musar* provides a theological grounding for what educational psychology calls desirable difficulty (Bjork & Bjork, 2020), with one difference: its goal is not only retention but the formation of character. To hand a task wholly to a machine is therefore not merely a breach of rules but a refusal of the discipline that forms the self.

The second is the desire for authoritative-sounding speech. Fluent, confident, and well-structured answers invite trust that they have not earned (Kidd & Birhane, 2023; Skitka et al., 1999). Proverbs anticipated this vulnerability: the simple believe every word (Prov.

14:15), and the one who states a case first seems right until another comes and examines it (Prov. 18:17). The latter verse supplies a corrective procedure: a machine's output is the first voice that must be examined, not the final verdict. The narrative of Job's friends adds that speech can be fluent, systematic, and orthodox in tone and still fail to speak rightly of God (Job 42:7). In a Christian education classroom, the danger takes the form of AI-generated devotions or doctrinal summaries that sound pious while mixing traditions, citing non-existent verses, or flattening the struggles of faith (Chrostowski & Najda, 2025a; Papakostas, 2025).

The third is the desire for unearned self-presentation. Generative AI makes it easy to appear competent without being so. Proverbs condemns false scales and lying lips as an abomination to the LORD (Prov. 11:1; 12:22), placing dishonest representation within the relationship with God rather than merely within institutional rules. Presenting AI output as one's own work can be understood as an epistemic false scale. The *chokmah* framework can accept transparent collaboration between human and machine, in line with the idea of postplagiarism (Eaton, 2023), but it rejects the abandonment of moral responsibility for what one claims. The boundary of honesty is set less by where a text came from than by truthful acknowledgement and accountability for its content before God and others.

Underlying all three desires is a quiet relocation of trust. If the fear of the LORD is exclusive allegiance (O'Kelly, 2022), then the most serious danger of generative AI is not that machines become human but that humans begin to treat a machine's voice as the place where truth, competence, and worth are found. Wisdom does not reject new knowledge; it rejects the absolutising of any source of knowledge other than God (Job 28:28). This finding also clarifies the dialogue with *Antiqua et Nova*, which holds that AI should complement rather than replace human intelligence (Dicastery for the Doctrine of the Faith & Dicastery for Culture and Education, 2025). The present framework affirms that conclusion but reaches it through the epistemology of Old Testament wisdom, which is accessible across Protestant denominations without depending on a magisterial framework.

Integrating Chokmah with Deep Learning without Concordism

The hermeneutical strand rejected a reading of three parallel dimensions. Because *yir'at YHWH* is the *re'shit* of knowledge and wisdom, it conditions the other dimensions and cannot be treated as one box among three. The mapping matrix therefore has two levels: a root that animates all three principles, and branches with primary but not exclusive affinities. Table 3 summarises the warrants, the alternatives considered, and the reasons for rejecting them.

Table 3. Justification Matrix for Mapping Chokmah onto Deep Learning Principles

Chokmah construct	Exegetical basis	Warrant for correspondence	Alternative rejected and reason
Yir'at YHWH (root)	Prov. 1:7; 2:1–6; 9:10; Job 28:28; Deut. 10:12–13	Animates all three principles; primary point of contact with mindful learning, since both concern the position of the knowing subject rather than the content known (Prov. 3:5–7; Langer, 2000)	Exclusive pairing with meaningful (reduces the fear of the LORD to lesson content) or with joyful (reduces covenant relationship to classroom mood)

Chokmah construct	Exegetical basis	Warrant for correspondence	Alternative rejected and reason
Discernment (*binah*, *tevunah*)	Prov. 1:2–6; 14:15; 18:17; 1 Kgs. 3:9	Primary affinity with meaningful learning: testing content against a norm and connecting it to sound structures of knowledge (Marton & Säljö, 1976); secondary affinity with mindful learning through vigilance (Prov. 14:15)	Exclusive pairing with mindful learning: Langer's mindfulness is attentional, whereas *binah* works through comparative judgement of content; the overlap is reported, not hidden
Wisdom as skill for living	Exod. 31:3–6; Prov. 3:13–18; Eccl. 2:24–25; 3:12–13; 5:17–19; Prov. 8:30–31 as secondary support	Primary affinity with joyful learning: joy arising from full engagement in work that is mastered and offered (Fredricks et al., 2004; Ryan & Deci, 2000)	Joyful learning as the ease or entertainment AI offers: contradicts Ecclesiastes' joining of joy and toil and the evidence that unguarded ease reduces achievement (Bastani et al., 2025)
Structural alternative	–	–	Fully symmetrical three-by-three matrix: loses explanatory power and yields indistinguishable indicators

Note. Theological surplus: the cultic dimension of yir'at YHWH (worship, prayer, confession of sin) has no counterpart in the deep learning framework and is deliberately not trimmed.

A coherence test against Job and Ecclesiastes corrected the initial mapping in two respects. First, the joyful principle must not be interpreted as the ease AI offers, since ease can remove desirable difficulty (Bjork & Bjork, 2020) and Ecclesiastes ties joy to toil. Second, the mindful principle must include vigilance toward fluency that masquerades as truth, as Job's friends illustrate. With these two corrections the mapping in Table 3 holds on all four criteria.

The Chokmah-Based Digital Wisdom Model as Discipleship

The model consists of one relational root, three formative dimensions, one discipleship cycle, and one ecosystem ring (Figure 1). Placing *yir'at YHWH* at the centre rather than as one dimension among others preserves the asymmetry: a person who worships God can weigh the machine, but the machine cannot occupy the place that belongs to God alone. A dashed line separates generative AI from the centre to indicate that it lies outside the source of normative authority. The three operational dimensions are not three parallel dimensions of *chokmah*. D1 is the direct pedagogical expression of the root within the mindful principle, the primary point of contact established in Table 3, while D2 and D3 are its two branches. The asymmetry of the construct is thus preserved when the model is translated into indicators.

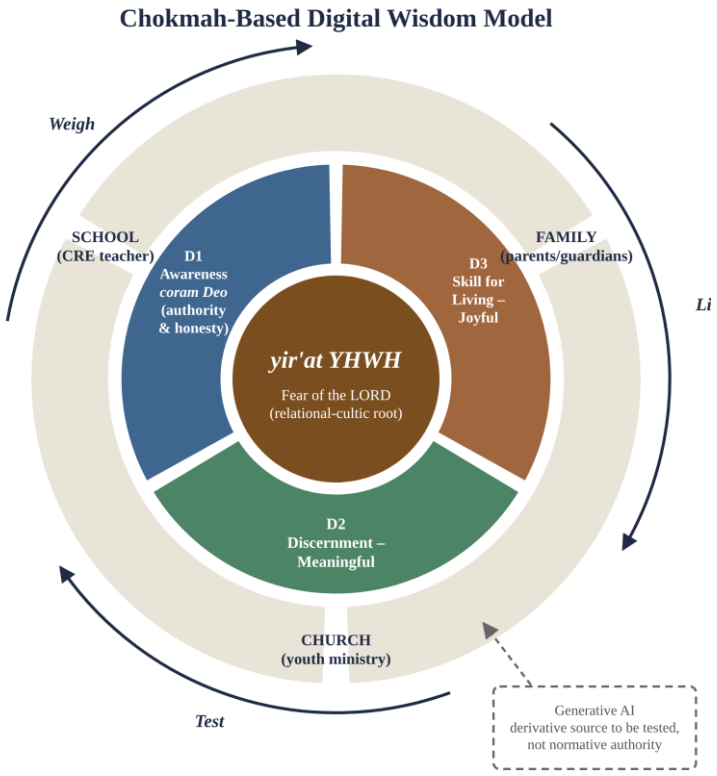

Figure 1. The Chokmah-Based Digital Wisdom Model. The root yir'at YHWH animates three formative dimensions; the weigh–test–live cycle unfolds within the school–church–family ecosystem; generative AI is placed outside the centre as a derivative source to be tested.

D1, awareness *coram Deo*, orients authority and honesty. Awareness here goes beyond active attention to context in Langer's (2000) sense; it is the awareness that learning takes place before God. Its practical consequences include acknowledging the limits of both machine and self, being open about which parts of a work were assisted by AI, and placing Scripture and the community of faith above machine output as normative authority. The call to guard the heart (*lev*) with all vigilance (Prov. 4:23) adds a subject-oriented focus missing from object-oriented AI literacy frameworks: it attends to the motives behind AI use, such as laziness, anxiety about grades, or the wish to appear capable. D1 thus directly addresses the third counter-formative desire.

D2, discernment, is the epistemic capacity that answers the second desire. It responds to the tendency of language models to produce fluent but false output and to the tendency of users to accept it unchecked. Verification is framed as a desirable difficulty and as an act of faithfulness to truth, not as an additional burden.

D3, wisdom as a joyful skill for living, answers the first desire. It draws on the image of Bezalel, who worked for a worshipping community (Exod. 31:3–6). Joy in learning is understood as full engagement in challenging work, sustained by the satisfaction of needs for autonomy, competence, and relatedness (Ryan & Deci, 2000). It differs from the hollow satisfaction of finishing quickly without cognitive involvement. A lower secondary student who discovers an error in AI output by searching the biblical text, and realises that her own effort produced an understanding the machine did not give, experiences this kind of joy.

The discipleship cycle adapts the three learning experiences of deep learning into a movement of weighing, testing, and living (Figure 2). It does not merely sequence activities; each movement is designed to counter one of the three desires.

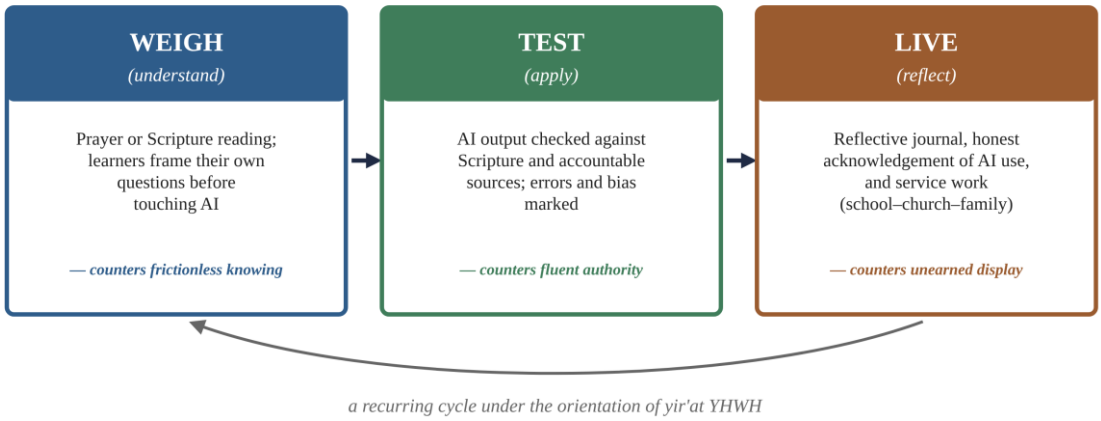

Figure 2. The Weigh–Test–Live Discipleship Cycle as an Adaptation of the Understand–Apply–Reflect Learning Experiences.

The weighing stage opens with prayer or the reading of Scripture, and learners formulate their own questions before touching AI, so that questions arise from personal engagement rather than from the convenience of the tool. The testing stage trains discernment: machine output is compared with Scripture and other accountable sources, and errors and biases are marked. The living stage moves reflection toward honest acknowledgement of AI use, concrete action, and work that serves others.

Indicators are graded by developmental level in light of the age threshold of 13 for independent conversation with generative AI (Miao & Holmes, 2023). At primary level, AI is present only through teacher-mediated demonstration, in line with research highlighting both the opportunities and the limited teacher readiness for AI literacy with young children (Su et al., 2023). At lower secondary level, students under 13, usually at the start of Grade 7, continue with demonstration before moving to guided use through school- or parent-managed accounts. At Grade 10, all students are past the threshold and independent use becomes possible; the emphasis shifts from protection to accountability, that is, independent use that can be answered for through a visible trail of process. Indicators are written as observable behaviours to be assessed with a four-level rubric (beginning, developing, proficient, and advanced). One limit must be stated firmly: the rubric assesses visible practices, not the quality of a learner's faith or personal relationship with God, which cannot and should not be measured.

Table 4. Indicators of Digital Wisdom by Developmental Level (Conceptual, Not Yet Validated)

Dimension	Primary, Phases B–C (Grades 3–6; AI through teacher demonstration only)	Lower secondary, Phase D (Grades 7–9; demonstration, then guided use)	Upper secondary, Phase E (Grade 10; accountable independent use)
D1 Awareness *coram Deo*	(a) States in own words one reason a machine's answer may be wrong; (b) says which parts of a task were helped by others or by tools; (c) distinguishes the words of Scripture from the words of a machine in the teacher's example	(a) Attaches an AI-use statement to every task: tool, prompt, and parts of output used; (b) explains two limitations of language models; (c) gives a theological reason when rejecting output that contradicts the witness of Scripture	(a) Writes an AI-use statement including tool, prompt, parts used, and the reason for use; (b) examines personal motives for AI use in a reflective journal (Prov. 4:23); (c) explains why responsibility for a claim cannot be delegated to a machine
D2 Discernment	(a) Finds one difference between a machine's retelling and the biblical text; (b) asks a teacher or parent when information seems doubtful	(a) Verifies two claims in AI output against Scripture and one reliable source; (b) marks one factual error or bias; (c) relates the result of verification to a real-life situation	(a) Verifies AI claims against Scripture in its literary context and against two commentaries from different traditions; (b) identifies denominational or cultural bias in AI output; (c) poses follow-up questions that test the fluency of the machine's answer (Prov. 18:17)
D3 Skill for living	(a) Produces a simple work (a drawing, a written prayer) for family or friends; (b) shares an enjoyable or difficult learning experience in a reflection circle	(a) Produces a service work (e.g., a devotion for a youth fellowship) with staged drafts showing personal contribution; (b) keeps a reflective journal on engagement in learning; (c) agrees screen-time commitments with parents	(a) Designs a service work (e.g., a Bible study guide for youth or digital content for the congregation) with a draft trail and an AI-use statement; (b) accompanies peers or younger students in checking AI output; (c) agrees a personal AI-use covenant with parents or guardians

A hypothetical Grade 8 scenario on forgiveness (Matt. 18:21–35) illustrates the cycle. In the weighing stage, the lesson begins with reading the passage and a short prayer, and students write a personal question about the limits of forgiveness before any device is opened. In the testing stage, groups put their question to a generative AI tool through a school account, check the numbers and details of the parable, mark claims that sound convincing but lack textual basis, and compare the machine's advice with the parable's emphasis on the king's mercy. In the living stage, each student journals about one relationship that needs forgiveness, and each group prepares a short devotion for the youth fellowship with an AI-use statement. In Grade 5, using the story of Joseph (Gen. 37), the teacher displays a

machine-generated retelling; the children look for differences from the biblical text and take home one question to discuss with their parents. In Grade 10, students compare two AI answers on the same passage, trace the source of their interpretive differences in the text and in commentaries, and prepare a Bible study guide for their fellowship. These scenarios are design illustrations, not reports of implementation.

An Ecosystem of Discipleship: School, Church, and Family

Digital wisdom cannot be formed by one institution alone, because *chokmah* is a skill for living learned within a web of relationships. Deuteronomy 6:4–9 places the teaching of God's commands in the ordinary rhythms of the household, and the deep learning policy names learning partnerships with families and communities as part of its implementation (Kemendikdasmen, 2025). Research in Indonesian Christian families confirms that parenting style and adolescent character are associated with adolescent spirituality (Susanti & Tarigan, 2021). The Indonesian context makes partnership urgent: children's device use largely happens outside school hours, while internet access is uneven, from 84.69% in Java and 77.12% in Sumatra to 69.26% in Maluku–Papua (APJII, 2025).

The division of roles is not a rigid partition. All three dimensions are present in every node, but each node has a distinct structural strength (Table 5). An alternative mapping that assigns the fear of the LORD entirely to the church and technical literacy entirely to the school was considered and rejected, because it would reduce Christian religious education in schools to technology ethics detached from the relationship with God, contrary to Proverbs 1:7, which makes the fear of the LORD the beginning rather than a supplement.

Table 5. Roles of Ecosystem Nodes in Forming Digital Wisdom

Node	Structural strength	Key practices	Level notes
School (Christian religious education teacher)	Tasks, assessment, and feedback; strongest for D2 and academic honesty	Class agreement on AI disclosure; process assessment (staged drafts, journals, oral presentation); authentic tasks that cannot be completed by copying machine output	Primary: AI as teacher demonstration. Lower secondary: guided use with use statements. Upper secondary: independent use with a process trail
Church (Sunday school, catechesis, youth fellowship)	Worship, prayer, confession, fellowship; strongest for sustaining the root *yir'at YHWH*	Communal discernment of AI-generated devotions or interpretations; reading Job and Ecclesiastes as a critique of totalising knowledge claims	Builds on existing categorical ministries; older youth can mentor younger members in checking AI output
Family (parents and guardians)	Daily routines and conversation (Deut. 6:4–9); strongest for D3	Modelling AI use; joint use with children; screen-time agreements; conversations of faith about questions brought home	Primary: joint, not independent, use. Upper secondary: negotiated personal AI-use covenant. Guidance sensitive to access gaps in rural, island, and frontier regions

In schools, assessment needs to shift from final products to process because automated detection is unreliable (Cotton et al., 2024; Perkins, 2023). The framework gives this shift a theological basis: honesty is formed as a virtue before God rather than enforced through control. In churches, the distinctive role is to sustain the relational and cultic

dimension of *yir'at YHWH* through worship, prayer, and the joy of fellowship, offering a counter-liturgy to habits of instant information consumption (Smith, 2009) and weaving discipleship into the digital habitus of young people (Gandaputra & Huwae, 2026). In families, the way parents themselves question AI, check its answers, and admit its limits becomes a lived curriculum.

Assigning the bridging role to Christian religious education teachers risks adding to an already heavy workload. The framework therefore calls for institutional partnership rather than personal initiative: agreements between schools and church councils, regular forums bringing together teachers, youth ministers, and parents, and written divisions of responsibility. Partnership must also follow the division of governmental authority, since primary and lower secondary education is managed by regencies and cities, whereas upper secondary education is managed by provinces (Republik Indonesia, 2014). In North Nias Regency, for example, agreements for primary and lower secondary schools would involve the regency education office, while those for upper secondary schools would involve the North Sumatra Provincial Education Office through its regional branch, alongside local church councils.

Propositions and Validation Agenda

Consistent with model-type conceptual papers (Jaakkola, 2020), the model is summarised in five testable propositions (Table 6). Each is stated as a directional relationship between constructs so that it can be falsified by further research.

Table 6. Model Propositions and Proposed Research Designs

No.	Proposition	Proposed design
P1	Learning that begins with a relational-cultic practice and requires an AI-use statement yields higher disclosure of AI use than learning that applies prohibition alone	Quasi-experiment in lower and upper secondary Christian religious education classes; D1 indicators and analysis of AI-use statements
P2	Structured verification in the testing stage reduces unchecked acceptance of AI output compared with AI use without a verification stage	Discernment task using AI output with embedded errors
P3	Service tasks spanning school, church, and family are associated with higher emotional and cognitive engagement than tasks assessed only in class	Three-dimensional engagement scale (Fredricks et al., 2004) and reflective journals
P4	Joint parent–child use at primary level is associated with a lower tendency to accept AI output without checking	Correlational study with parent reports and teacher observation
P5	Coherent messages across school, church, and family strengthen the consistency of learners' ethical behaviour in AI use across contexts	Multi-site case study in Christian and state schools, including state upper secondary schools in island regions such as North Nias

Validation is planned in stages. The first is a two- to three-round Delphi study to assess the content validity of the dimensions, mapping, and indicators (Hasson et al., 2000). The panel will include Old Testament scholars, Christian education specialists, educational technology experts, Christian religious education teachers at primary, lower secondary, and upper secondary levels, and youth ministers representing a range of denominations and regions. The first round will rate the clarity and relevance of each proposition and indicator on a five-point Likert scale with open comments; later rounds will present aggregated feedback. The consensus threshold is set in advance at no less than 75% of experts giving a

score of 4 or 5 (Diamond et al., 2014), and content validity will be computed with the content validity index (Polit & Beck, 2006). The second stage is a readability and feasibility test of the rubric by teachers. The third is design-based research in Christian religious education classrooms to test the five propositions. Until these stages are completed, the indicators in Table 4 remain conceptual propositions and should not be used as a standardised assessment instrument.

CONCLUSION

This study addressed three research questions. First, habitual engagement with generative artificial intelligence (AI) was identified as potentially cultivating three counter-formative desires: the desire for effortless knowledge acquisition, the preference for seemingly authoritative discourse, and the pursuit of unearned self-presentation. These tendencies reflected an underlying shift in the locus of trust. Biblical wisdom (chokmah) provided a theological framework for identifying and reorienting these desires through an asymmetrical structure in which the fear of the LORD (yir'at YHWH), understood as covenantal allegiance expressed through worship, served as the foundation. Discernment and skillful living constituted its practical dimensions, while the wisdom traditions of Job and Ecclesiastes provided critical perspectives on epistemic limitations and human understanding. Second, integrating chokmah with the principles of pedagogical deep learning produced an exegetically grounded conceptual alignment. The fear of the LORD informed all three principles, with its strongest conceptual connection to mindful learning, while discernment and skillful living corresponded primarily to meaningful and joyful learning, respectively. Third, the proposed Chokmah-Based Digital Wisdom Model reconceptualized Christian education as an integrated process of discipleship involving schools, churches, and families. The model incorporated a weigh–test–live discipleship cycle, developmentally differentiated indicators spanning primary school through Grade 10, and complementary institutional responsibilities that accounted for Indonesia's educational governance structure and disparities in digital access. Institutional collaboration was emphasized to prevent excessive reliance on individual teachers. Nevertheless, the model remained conceptual and had not undergone empirical validation, while its claims of novelty were limited by the databases and search strategies employed. Future research should examine the five proposed propositions through Delphi studies and design-based research, develop assessment instruments that preserve the theological distinctiveness of the proposed indicators, and investigate children's actual patterns of generative AI use in Indonesia. For educators, churches, and synods, the model offers a preliminary framework for classroom agreements, youth catechesis programs, and parental guidance, particularly in rural, island, and frontier communities where digital access remains uneven.

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CONFLICT OF INTEREST

The author declares that this research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

AUTHOR CONTRIBUTION

The author is responsible for all stages of the research, including conceptualization, methodology development, literature search and selection, data analysis, interpretation of results, manuscript drafting, and final revision of the article. The author has read and approved the final version of the manuscript for publication.

GENERATIVE ARTIFICIAL INTELLIGENCE USAGE STATEMENT

The author declares that generative artificial intelligence (AI) was not used to generate research data, perform scientific analysis, or replace the author's intellectual contribution to the preparation of this manuscript. If used during the manuscript preparation process, AI was employed only in a limited capacity to assist with refining the language and writing structure. The author remains fully responsible for the accuracy, integrity, and final content of the manuscript.

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