

Integrating Christian *Paideia* Principles with Digital Parenting Strategies Based on Ephesians 6:4

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ABSTRACT

This article examines the integration of Christian *paideia* principles in Ephesians 6:4 with digital parenting strategies in the technological era. Previous studies on *paideia* tend to focus on exegetical-theological aspects that emphasize faith education and spiritual discipline. In contrast, studies on digital parenting highlight technical strategies such as regulation, supervision, and digital dialogue. However, a research gap remains, as the two fields have not been systematically integrated. Using the method of exegesis analysis and empirical literature review, this study found a conceptual model of *paideia*-digital parenting that includes four main components: theological basis (*paideia* and *nouthesia*), digital readiness of parents, practical strategies (regulation, supervision, dialogue, intervention), and outcomes in the form of children with faith, character, and digital ethics. This research confirms that *paideia* remains relevant in the digital era, while providing implications for Christian families, churches, and educational institutions in shaping a generation that is mature in faith and adaptive to technology.

Keywords: Christian; *Paidea*; Digital Parenting; Ephesians 6:4; Technological Era

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INTRODUCTION

Changes in communication culture and digital habits have transformed the landscape of family upbringing: tablets, smartphones, and social platforms are reshaping the way children learn, socialize, and interact with authority. In the context of Christianity, Paul's demands on parents, especially in Ephesians 6:4, raise new questions: how can the principle of upbringing (*paidea*) be translated into parenting practices in the digital age? Interpreters emphasize that the Greek word *paideia* contains a broad sense of character building, not just corporal punishment or technical rules, so the call of parents remains humane and true even if the cultural terrain changes. (Kaelo, 2022).

In a literature search, two interrelated fields of study were found in the context of Ephesians 6:4, namely, *first*, theological-exegetical research on the meaning of *paideia* as spiritual and moral formation; and *second*, empirical studies on *digital parenting*, namely, strategies for parents to regulate and educate their children in the use of technology. Several studies in the first group, namely Allotey, emphasize that *paideia* in Ephesians 6:4 is

not merely a rule or punishment, but a comprehensive education that includes faith, character, and action, to lead children to Christian maturity, a life of obedience to God, and active participation in the faith community. (Allotey, 2019). Dobson argues that the purpose of discipline is not merely to punish, but to build character in children. He emphasizes that parents must be consistent role models and mentors of character, because children's goodness and obedience to their parents is directly proportional to their obedience to God. Ephesians 6:4 provides profound guidance for parents to advise their children with love, not with violence or anger. Advice given with anger can actually cause mischief and damage a child's growth. (Dobson, 2004). Chapman adds that children who feel loved and cared for are more likely to listen and accept discipline. (Chapman & Campbell, 2019). Adewale highlighted that this text of Ephesians 6:4 emphasizes the important role of fathers in shaping the spirituality and morality of children, amidst the Nigerian cultural context, which is often patriarchal and harsh in discipline methods. Christian parenting theology requires fathers to be the primary spiritual educators in the family, not just breadwinners. By applying the principles of *paideia* and *nouthesia* rooted in the love of Christ, fathers can create a healthy, loving family environment and mold children into disciples of Christ. (Adewale, 2023). Rufner also briefly mentions the function of *paideia* in the family, which plays a very important role in the formation of children's character. This is what Paul tries to emphasize to the Ephesians, so that the role of parents is optimal in educating children. (Ruffner, 2016). From this description, it can be concluded that Christian *paideia* emphasizes a well-rounded education that not only shapes outward behavior but also character and healthy relationships. *Paideia* is oriented towards faith formation and obedience to God, which offers an integral parenting framework: nurturing spirituality while equipping children with ethical skills and responsibility.

The second group, Modecki et al., through a systematic review, showed that digital parenting does not have a single form. Its practice is influenced by parental capital, digital knowledge, and digital readiness, all of which affect how parents regulate, supervise, and discuss the use of digital media. They emphasize that concerns about digital parenting are increasing in line with the rapid development of technology (Modecki et al., 2022). Zhao et al. also added that digital parenting readiness mediates how parental resources shape mediation strategies. Intervention research has also shown that digital mentorship programs, when combined with family relational training, can improve parenting practices and reduce child behavior problems (Zhao et al., 2023). Meanwhile, Altafim, Elisa Rachel Pisani, et al. explained that the results of their research showed the effectiveness of the Digital Parenting Program (DPP) as a technology-based intervention to improve the quality of parenting and reduce children's behavioral problems. The background to this research was the increasing challenges of parenting in the digital age, particularly the limited access of parents to face-to-face training and the high rate of children's behavioral problems related to ineffective parenting patterns. Their research results show that parents who participated in the DPP experienced a significant improvement in parenting skills, including the application of positive discipline, consistency in rules, and loving communication. Children from this group also showed a decrease in external behavioral problems (such as aggression) and internal problems (such as anxiety). The digital program proved to be flexible, accessible, and effective in reaching families from diverse social backgrounds. They emphasized that the DPP can be a strategic alternative to support parents in the digital age, especially when access to face-to-face training is limited. By combining digital technology and positive parenting principles, this program has a dual impact: strengthening parental capacity while shaping healthier child behavior (Altafim et al., 2024). Based on the above research findings, it can be concluded that digital parenting is a complex reality that requires diverse strategies, depending on parents' capital, literacy, and readiness. Rapid technological developments increase the urgency for effective parenting patterns. Parents' digital readiness has proven to be a

key factor influencing the quality of their mediation of their children's media use. Various interventions, particularly the Digital Parenting Program (DPP), have demonstrated real effectiveness in strengthening parenting skills, improving positive discipline, consistency of rules, and loving communication. In addition, this program has also succeeded in reducing external and internal behavioral problems in children. With its flexible, accessible, and contextually relevant nature, the DPP offers a strategic solution for families in the digital age. The combination of technology and positive parenting principles has a double impact: it increases parents' capacity while shaping healthier and more adaptive behavior in children.

Although there are many exegetical-theological studies on *paideia* in Ephesians 6:4 and empirical research on digital parenting, these two fields generally stand apart. Theological studies emphasize spiritual discipline, faith formation, and the role of parents in light of Scripture, while empirical research highlights practical strategies for dealing with technological challenges without providing a strong theological foundation. To date, there are still few studies that specifically integrate the concept of Christian *paideia* with digital parenting practices to address the challenges of raising children in the digital age. This gap points to the need for research that bridges biblical texts and empirical data, so as to produce a Christian parenting model that is relevant, contextual, and Bible-based. The implications of this research emphasize that integrating Christian *paideia* principles with digital parenting strategies such as positive discipline, consistency of rules, loving communication, and the use of digital parenting programs can strengthen parents' capacity to help children grow spiritually, morally, and socially, while also being able to adapt healthily to the challenges of the digital age.

RESEARCH METHOD

This study uses a descriptive-analytical qualitative approach that combines an exegetical study of Ephesians 6:4 with an analysis of contemporary empirical literature on *digital parenting*. Creswell states that qualitative research aims to explore and understand the meaning given by individuals or groups to a social or human issue (Creswell, 2018, p.4), so that it is appropriate to use it to understand the meaning of *paideia* in the biblical text while relating it to family issues in the digital age. Several steps were taken, as follows: *first*, Translation Analysis to understand the comparison of translations in the context of Ephesians 6:4; *Second*, Lexical and grammatical analysis was conducted by examining the Greek term *paideia* through lexical sources and Bible commentaries, as Fee and Stuart emphasized that exegesis is a careful and systematic study of the Scriptures to find the original and intended meaning (Fee, G. D., & Stuart, D, 2003).

Third, an Analysis of the meaning of *paideia* in Ephesians 6:4 to analyze the relevance of the *paideia* principle as an integral faith and character education. *Fourth*, digital parenting practices and *fifth*, Analysis of empirical literature on digital parenting, which shows the diversity of practices based on parents' digital capital and readiness (Modecki et al., 2022). Categorize digital parenting research findings into categories: regulation, supervision, dialogue, and technology-based interventions (Zhao et al., 2023, p.1). Identify the relevance of these principles to Christian parenting practices (Altafim et al., 2024, p.12). *Sixth*, how to implement the Theological-Empirical Integration scheme. Compare the theological values of *paideia* with the empirical strategies of digital parenting. Develop a conceptual model of *paideia*-digital parenting as a framework for raising children in Christian families. *Seventh*: Formulation of Results and Implications. Presenting research results in the form of an integrative model. Formulating practical implications for Christian families, churches, and educational institutions in facing the challenges of the digital age.

RESULTS AND DISCUSSION

Comparative Analysis of Translations of Ephesians 6:4

A comparison of various translations of Ephesians 6:4 reveals differences in emphasis on the meaning of the terms *paideia* and *nouthesia*, which affect how this verse is understood in the context of Christian parenting. The LAI-TB translation uses the words “*teaching and advice*” as equivalents for these two Greek terms. However, the use of the word *teaching* in Indonesian is often understood as limited to the transfer of knowledge, thus potentially reducing the integral meaning of *paideia*. In fact, as Bayes asserts, *paideia* is a comprehensive education that encompasses the faith, character, and actions of children. (Bayes, 2013, pp.44-47).

Meanwhile, the KJV uses the words “nurture and admonition.” The choice of the word *nurture* emphasizes the aspect of care (both physical and emotional), but it can weaken the dimension of moral formation contained in *paideia*. Hoehner argues that although *nurture* emphasizes love, it does not fully capture the nuance of discipline that Paul intended (Hoehner, H. W, 2002). In contrast, the NIV chooses “training and instruction”. The translation training is appropriate as it emphasizes the process of forming habits of life and discipline, in keeping with the praxis of *paideia*. O'Brien argues that the NIV's use of the word training captures an aspect of Christian life training that is consistent with Paul's teaching (O'Brien, 2002, p.450).

The ESV and NRSV use a combination of “discipline and instruction.” This choice is considered the most balanced as it highlights both major aspects of Christian education: discipline as character building and instruction as moral and spiritual guidance. Lincoln asserts that the construction “*en paideia kai nouthesia Kyriou*” emphasizes Christ-sourced education, where discipline and exhortation complement each other. (Lincoln, 1990, p.406). Barth also adds that the use of the word discipline preserves the pedagogical overtones of *paideia*, while instruction captures the verbal nature of *nouthesia* (Barth, 1974, p.743).

Thus, while each translation brings its own color, the combination of discipline and instruction (ESV/NRSV) is considered the closest to Paul's intent. This translation is in line with the OT tradition, where *paideia* (Hebrew: *musar*) emphasizes loving divine correction (Proverbs 3:11). Louw and Nida elaborate that *paideia* involves habituation of behavior, whereas *nouthesia* is “to place something in the mind,” i.e., moral correction and encouragement. (Louw & Nida, 1989, p.423). That is, Paul affirms that Christian parenting not only spares children from anger but also cultivates them in Christian habits of life and spiritual counsel rooted in the love of Christ. So, from the comparison of translations, it can be concluded that ESV/NRSV provides the best balance, as it combines aspects of praxis discipline and verbal instruction that shape the child's faith, character, and actions in Christ.

Lexical and Grammatical Analysis of Ephesians 6:4

Lexical and grammatical analysis is an important step in interpreting New Testament texts because Greek word meanings and sentence structures often carry theological nuances that are not immediately apparent in translation. Fee and Stuart emphasize that an understanding of word meanings and grammatical constructions in the original language determines the accuracy of the interpretation. (Fee, G. D., & Stuart, D, 2003). This is particularly relevant in Ephesians 6:4, where terms such as *paideia*, *nouthesia*, and the prohibition form *mē parorgizete* have theological weight that shapes the ethics of Christian parenting. Without lexical and grammatical study, interpreters risk reducing the meaning of this verse to a general moral dimension, even though Paul is talking about faith formation within the framework of Christ. In addition, the lexical and grammatical approach allows the interpreter to understand the relationship between words and the rhetorical structure used by Paul. Wallace

explains that the prohibition with *mē* plus the present imperative in Greek texts usually refers to an ongoing practice that needs to be stopped, so this grammatical form signals that Paul is rebuking abusive parenting practices among the congregation. (Wallace, 2006, p.719). Likewise, Lincoln emphasizes that the construction “*en paideia kai nouthesia Kyriou*” indicates an education that is Christ-centered and Christ-oriented, not merely cultural norms. (Lincoln, 1990, p.406). As such, the lexical and grammatical studies pave the way for a deeper understanding of how this text should be applied in the context of Christian parenting today.

Some important phrases and words to pay attention to and examine for food are as follows:

***Hoi pateres (οἱ πατέρες)* – “fathers”**

The word *hoi pateres* comes from *patēr* (πατήρ = father), the nominative plural with the definite article. In the context of the household code, Paul emphasizes the responsibility of parents, especially the father as the head of the family in a patriarchal culture. However, the emphasis is not on absolute authority, but spiritual responsibility. Hoehner emphasizes that the use of *pateres* here refers more specifically to fathers, although in a broad sense it can also include parents. (Hoehner, H. W, 2002). Dengan demikian, Paulus menekankan peran ayah sebagai pendidik rohani utama, tetapi tanpa mengabaikan keterlibatan ibu.

***Mē parorgizete (μὴ παροργίζετε)* – “do not arouse anger”**

This phrase is a prohibition with the negative particle *mē* and the verb *parorgizete* (παροργίζω = to anger), present imperative active, second person plural. The present imperative with *mē* signifies the prohibition of an ongoing action or habitual tendency. Wallace explains that the present imperative prohibition often emphasizes the cessation of an ongoing practice. (Wallace, 2006, p.720). That is, Paul may be rebuking harsh parenting practices in the Roman world that tended to frustrate children. Barth interprets this prohibition as referring to a harsh, angry, or unfair upbringing. (Barth, 1974, p.742).

***Alla ektrephete (ἀλλὰ ἐκτρέφετε)* – “but bring up”**

The word *alla* (ἀλλὰ) is an adversative conjunction, showing a sharp contrast to the previous prohibition. The verb *ektrephete* comes from *ektrophō* (ἐκτρέφω = nourish, feed, raise), present imperative active, second person plural. This word also appears in Ephesians 5:29 to describe how Christ nourishes the church. According to O'Brien, its use emphasizes loving care, not just the provision of physical needs. (O'Brien, 2002, p.449). As such, fathers are called to raise children within the framework of Christ's loving providence.

***En paideia kai nouthesia (ἐν παιδείᾳ καὶ νοουθεσίᾳ)* – “in upbringing and counsel”**

The preposition *en* denotes an instrument or means. *Paideia* lexically means education, discipline, or training. (Bauer et al., 2000, p.749). Dalam konteks PL dan PB, makna ini meluas pada formasi moral dan iman. Meanwhile, *nouthesia* comes from *nous* (mind) plus *tithēmi* (to put), so it means “to put something in one's mind” or “warning.” According to Louw and Nida, *nouthesia* emphasizes the verbal aspect of coaching, i.e. warnings, admonitions, or moral encouragement. (Louw & Nida, 1989, p.423). As such, the combination includes both the praxis aspect (discipline and life habits) as well as the cognitive-affective aspect (advice, moral correction).

***Kyriou* (Κυρίου) – “from God”**

The singular genitive *Kyriou* (from *Kyrios* means God) functions as both genitivus subjectivus and genitivus originis. This means that the disciplines and exhortations in question are not just general moral values, but originate from Christ and lead to Him. Lincoln asserts that the addition of *Kyriou* directs the entire concept of education into a Christocentric frame. (Lincoln, 1990, p.406). Thus, parents do not educate based on cultural norms alone, but on the authority and love of Christ. This sentence consists of two main clauses: first, a prohibition (*mē parorgizete ta tekna hymōn* - about not provoking your children); and second, a positive command (*alla ektrephete auta en paideia kai nouthesia Kyriou* - but bring them up in the training and admonition of the Lord). This structure shows a pattern of antithetical parallelism: a prohibition followed by a positive alternative. Its rhetorical function is to divert attention from the negative practice (provocation) to the positive practice (loving education). According to Arnold, this structure shows Paul's consistent ethical style: every prohibition is always balanced by a constructive command. (Arnold, 2010, p.418). Ephesians 6:4 emphasizes that fathers are called not to educate in an authoritarian pattern that generates anger, but to raise children with loving care through *paideia* (faith and character formation) and *nouthesia* (moral-spiritual counsel) rooted in Christ. In other words, this verse builds a theological foundation for integral Christian parenting: discipline in love, correction in dialogue, and education within a Christocentric framework.

The meaning of *Paideia* in Ephesians 6:4

The letter to the Ephesians pays great attention to ethical relationships within the Christian community, especially within the family. The section of Ephesians 5:22-6:9 is known as the household code, the rules for relationships within the household: husband-wife, parent-child, and master-servant. (Montanaro, 2025). This pattern is in line with the Greco-Roman social tradition, but Paul reinterprets it by placing Christ at the center. According to Lincoln, Paul deliberately directs the household code not to be understood as legitimizing domination, but rather as a means of expressing Christ's love in the family. (Lincoln, 1990, p.404). The context of Ephesians 6:4 is not simply conforming to cultural norms, but an ethical transformation that leads Christian families to live in love, humility, and spiritual responsibility.

In addition, the form of the prohibition *mē parorgizete* (do not provoke) shows the preventive dimension of Christian parenting. Paul forbids authoritarian practices that tend to generate anger or resentment in children. Barth asserts that this warning was aimed at the Roman tradition of harsh discipline that often provoked emotional resistance. (Barth, 1974, p.742). In contrast, *Kyriou's ektrephete en paideia kai nouthesia* command emphasizes a constructive approach, namely raising children through nurturing, education, and advice that comes from God. O'Brien, adds that the use of the word *ektrephete* also emphasizes the nuance of loving care, similar to the way Christ cared for the church. (O'Brien, 2002, p.449).

Lexically, the Greek term *paideia* (παιδεία) comes from the word *pais* (παῖς = child), which in the classical tradition refers to a thorough education. Plato described *paideia* as the education of the soul that leads man to the truth. (Plato, 1991, p.187). Aristotle defines it in terms of moral habituation (*ethos*), where virtue is generated through consistent practice. (Aristotle, 1985, p.32). Thus, *paideia* is not just a transfer of knowledge, but a process of moral, intellectual and social formation. Hoehner concludes that in the Greco-Roman world, *paideia* was the foundation of the formation of the ideal human being in society. (Hoehner, 2002a, p.793).

Pattinaja and Sualang write that in Jewish tradition, the Septuagint uses *paideia* to translate the Hebrew word *musar* (מוּסָר), which means divine upbringing or discipline (Proverbs 3:11). This concept emphasizes that

discipline is a sign of God's love, not just punishment. (Pattinaja & Sualang, 2023, pp.70-71). Louw and Nida explain that *paideia* is connected with *nouthesia* (νοῦθεσία = advice/correction), so that Christian education includes a praxis dimension (formation of habits of life) as well as a cognitive-affective dimension (moral advice and correction of conscience). (Louw & Nida, 1989, p.423). Allotey emphasized that the function of *paideia* is not mere regulation or punishment, but the comprehensive education of the child in faith, character, and action, to bring the child to Christian maturity. (Allotey, 2019, p.88).

From this exegesis it can be concluded that *paideia* is oriented towards the integral formation of the child: faith, morals, actions, and social relations. Paul emphasized that discipline should not breed frustration or anger, but should lead the child to obedience to Christ. Dobson states that the purpose of discipline is not to punish, but to build character. (Tripp, P. D, 2016). Harris and Chapman add that children who feel loved and cared for are more receptive to discipline. (Harris & Chapman, 2002). As such, the *paideia* principle presents the theological basis that Christian education should combine consistent discipline with real love, so that children grow in faith and balanced character.

Digital Parenting Practices

Recent research has shown that digital parenting is a highly complex phenomenon that cannot be homogenized. Modecki, et al. assert that digital parenting behaviors are multi-faceted and complex, including, for example, monitoring adolescents' use of technology, providing rules, enforcing the law. (Modecki et al., 2022). Thus, digital parenting practices cannot be viewed as a single model, but rather a variety of strategies influenced by family socio-economic capital, digital literacy levels, and parents' readiness to deal with technological developments. Along with the rapid advancement of technology, parents' concerns about the negative impacts of digital media such as device addiction, exposure to harmful content, and social isolation are also increasing. (Livingstone & Blum-Ross, 2020, p.22).

Dimensions of Regulation, Supervision, Dialogue, and Intervention

Based on the literature, digital parenting practices can be grouped into four main dimensions, namely First, regulation (rules and restrictions), which includes setting screen duration rules, application restrictions, and implementing content filters. According to Nikken and Schols, regulation strategies are a form of structural control that helps children learn the limits of healthy technology use. (Nikken & Schols, 2015). Second, monitoring, which is the monitoring of children's digital activities through parental control applications or direct observation. Livingstone, et al. emphasize that monitoring is effective when combined with emotional engagement, not just technical control. (Livingstone & Blum-Ross, 2020, 95). Third, dialog (mediation and co-use), which is open communication between parents and children about digital content, including the practice of watching or playing together as an educational tool. Clark menyebut bentuk ini sebagai *active mediation*, yang memungkinkan anak mengembangkan literasi digital melalui interaksi reflektif dengan orang tua. (Clark, 2011, p.323). Fourth, technology-based interventions, such as the use of educational apps and the Digital Parenting Program (DPP). Zhao, Bazarova, and Valle emphasize that parental digital readiness mediates the effectiveness of all four dimensions: the higher the readiness, the more capable parents are of healthy regulation and dialogue, rather than relying on technical control. (Zhao et al., 2023, p.5).

Effectiveness of Digital Parenting Program

Recent research has also highlighted the effectiveness of the Digital Parenting Program (DPP) as a technology-based intervention. Altafim, et al. reported that parents who participated in the DPP experienced significant improvements in the application of positive discipline, rule consistency, and loving communication. Children from the experimental group also showed a decrease in external (e.g. aggressiveness) and internal (e.g. anxiety) behavioral problems. (Altafim et al., 2024, p.12). These results prove that digital programs can be a flexible, accessible and relevant tool for families from different social backgrounds. As such, the Digital Parenting Program presents a strategic solution when access to face-to-face training is limited. The program combines positive parenting principles with digital technology, resulting in a double impact: strengthening parental capacity while reducing the risk of child behavioral problems. As Livingstone and Blum-Ross state, the promise of digital parenting lies not only in restriction, but also in fostering resilience, dialogue and shared practices that prepare children to become digital citizens. (Livingstone & Blum-Ross, 2020, p.44). In other words, digital parenting is not just about protecting children from harm, but also equipping them to live healthy and responsible lives in the digital world.

Theological–Empirical Integration: Paideia–Digital Parenting Model

The concept of paideia in Ephesians 6:4 is oriented towards a thorough education that shapes the faith, character, and actions of children. This education is not merely cognitive teaching, but a life formation that involves discipline, example, and spiritual exhortation. O'Brien asserts that paideia includes the praxis dimension of forming Christian habits of life, while *nouthesia* emphasizes the verbal aspect through exhortations and warnings. (O'Brien, 2002, p.450). Meanwhile, empirical research on digital parenting shows that parents are faced with practical challenges in regulating their children's use of technology, whether through regulation, monitoring, or dialogic mediation. (Modecki et al., 2022). Their common ground lies in an integral orientation: nurturing that emphasizes not only external compliance, but also maturity of faith, ethical responsibility, and healthy social relations.

Integrative Principle

The integrative model of paideia-digital parenting can be formulated into three main principles. First, loving discipline, where digital regulation and supervision should be done without violence. Paul in Ephesians 6:4 prohibits *mē parorgizete* (do not provoke your children), a prohibition that prevents harsh upbringing and emphasizes discipline in love. (Lincoln, 1990, p.406). Second, dialogue as faith formation, which is making digital mediation a means of conversation and reflection on Christian values. Clark calls this active mediation, which is a strategy where parents not only supervise, but also have a reflective dialog with their children about media use. Third, educational intervention as a means of paideia, which is realized through the use of programs such as the Digital Parenting Program (DPP). (Clark, 2011, p.323). Altafim, et al. found that DPP effectively increased positive discipline, rule consistency, and loving communication, while reducing aggressive behavior and anxiety in children. (Altafim et al., 2024, p.12).

Conceptual Model Scheme

The paideia-digital parenting conceptual model can be described in four main components: (1) theological basis, namely Ephesians 6:4 which emphasizes the combination of paideia and *nouthesia* as a

framework for faith and character education; (2) readiness factors, including digital literacy and parental capital as shown by Zhao, et al. who asserted that digital readiness affects the quality of parenting strategies. (Zhao et al., 2023, p.5); (3) strategi praktis, meliputi regulasi, monitoring, dialog, dan intervensi digital (Modecki et al., 2022) (Altafim et al., 2024); and (4) The results achieved, namely the formation of children with faith, character and digital ethics. This scheme confirms that paideia has not lost relevance in the digital age, but rather finds new expression through responsible digital parenting practices.

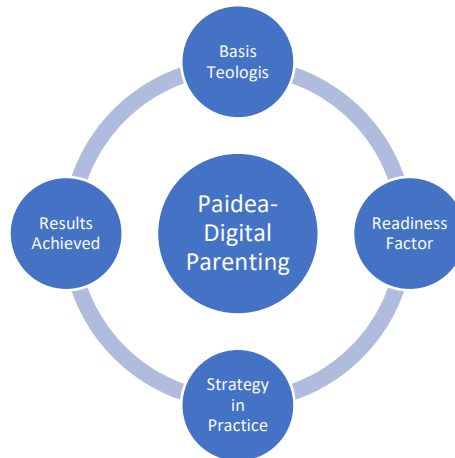


Diagram 1. Paideia-Digital Parenting Scheme

Results and Implications of Paideia-Digital Parenting Integration

From this integration, a Christian parenting model is produced that combines faith formation with practical strategies for dealing with the digital world. This model shows that technical regulations alone are not enough; what is needed is nouthetic dialog in love and educational interventions that lead children to maturity in faith. As Chapman points out, children who feel loved and cared for are more receptive to discipline. (Chapman & Campbell, 2019, p.67). This reinforces the principle that love must be the basis of every digital parenting regulation and strategy.

The implications are, first, for Christian families, parents are called to be examples of faith as well as proficient in digital literacy, so that they can assist children to face the challenges of cyberspace wisely. Secondly, for churches, it is important to develop parent training modules that integrate paideia theology with practical digital parenting strategies. Third, for Christian educational institutions, the family formation curriculum should include the integration of spiritual disciplines and digital parenting skills. As Livingstone and Blum-Ross state, the promise of digital parenting lies not only in restriction, but also in fostering resilience, dialogue and practice together. (Livingstone & Blum-Ross, 2020, p.44). Thus, the integration of paideia and digital parenting provides a relevant and holistic framework to form a generation of faith, character and digital responsibility.

CONCLUSION

Christian Religious Education plays a strategic role in shaping the character of students who are not only steadfast in their faith, but also open to diversity and differences in faith. Through a reflective theological approach and contextual pedagogy, this education can be an effective means of instilling values of tolerance, empathy, and respect for religious plurality in a multicultural society. This journal highlights that the integration of theological understanding and educational practice must be directed towards the formation of an inclusive faith consciousness

without sacrificing authentic Christian identity. Thus, Christian Religious Education is not merely a transfer of doctrine, but also a transformation of attitudes and perspectives towards fellow human beings. Academically, this journal makes an important contribution to enriching the discourse on interfaith education and inspiring the development of pedagogical models relevant to the local social and cultural context. On the other hand, further research is needed to empirically test the effectiveness of this approach, while exploring the potential for pedagogical innovation that can respond to the challenges of globalization and religious plurality in the contemporary era.

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