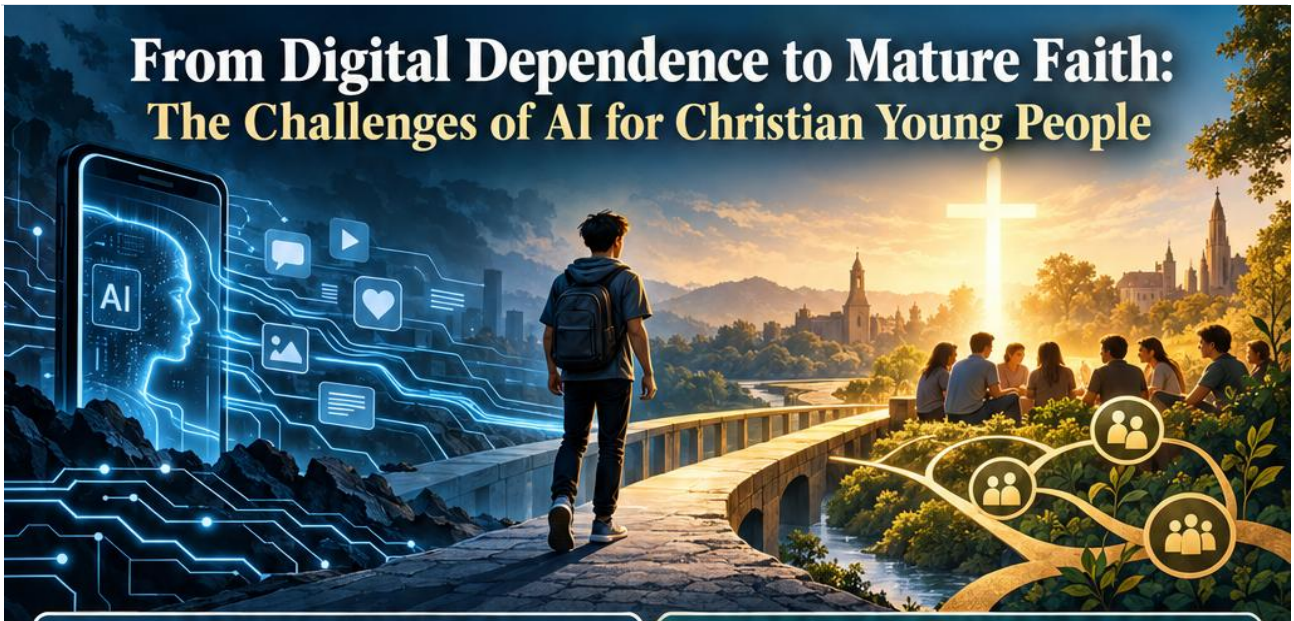
From Digital Dependence to Mature Faith:
The Challenges of AI for Christian Young People



THE CHALLENGE



- Always-on feeds
- fragmented attention
- misinformation
- AI overreliance
- simulated companionship

THE CHRISTIAN COMPASS

- ***Imago Dei*:** dignity beyond likes (Genesis 1:26–27)
- **Wisdom:** test what you hear (1 Thessalonians 5:21)
- **Freedom:** do not be mastered (1 Corinthians 6:12)
- **Community:** grow together as one body (Ephesians 4:15–16)

FROM DEPENDENCE TO MATURITY

1. Notice habits
2. Understand how AI works
3. Discern truth and impact
4. Choose boundaries
5. Seek human relationships
6. Use technology to serve

A PRACTICAL RHYTHM

Pause → Verify → Reflect → Connect → Serve

AI CAN ASSIST; IT CANNOT REPLACE

- Scripture in context
- trusted mentors
- reciprocal friendship
- pastoral care

Let technology support wisdom, agency, belonging, and love of neighbor.

Prof. Ir. Rudy C. Tarumingkeng, PhD
Professor of Management and AI Data Analyst | IBM-ASMI
RudyCT Academic Series
www.rudyct.com/cv.pdf

Biblical references: NRSVue

From Digital Dependence to Mature Faith: The Challenges of AI for Christian Young People

Prof. Ir. Rudy C. Tarumingkeng, PhD
Professor of Management and AI Data Analyst
www.rudyct.com/cv.pdf

IBM-ASMI | RudyCT Academic Series

Abstract

Christian young people are growing up in an environment shaped by smartphones, social platforms, algorithmic recommendations, generative artificial intelligence, and digitally mediated relationships. These tools can expand access to learning, creativity, friendship, and spiritual resources. They can also encourage compulsive patterns, fragmented attention, comparison, misinformation, overreliance on automated answers, and forms of simulated companionship that do not provide accountable human care. This article examines how churches, families, educators, and young people themselves can move from unreflective digital dependence toward mature Christian faith. Drawing on biblical teachings about wisdom, identity, truth, community, self-control, love, and discipleship, it presents digital maturity as the capacity to use technology intentionally while remaining free to question, refuse, verify, and choose embodied relationships. The article distinguishes healthy engagement from problematic use without treating every intensive use as a clinical disorder. It examines AI's educational and spiritual affordances, its limits, and the particular developmental needs of adolescents and emerging adults. It proposes

a practical formation model involving personal habits, intergenerational mentoring, church community, AI literacy, safeguarding, and restorative service. A hypothetical youth-ministry case demonstrates how a congregation can pair digital tools with Scripture, trusted adults, peer fellowship, and offline practices. The central argument is that AI should support young people as they grow in discernment and agency; it must not replace the human relationships, spiritual disciplines, and communal responsibilities through which Christian maturity develops.

Keywords

Christian youth; digital maturity; artificial intelligence; faith formation; digital dependence; discipleship; adolescent development; media literacy; church community; spiritual formation.

1. Introduction: Young People at the Crossroads of Faith and Technology

Young people now grow up with digital devices as ordinary parts of communication, learning, entertainment, and identity formation. A teenager may use a messaging platform to keep in contact with friends, watch a sermon clip, follow a Christian musician, ask an AI chatbot to explain a Bible verse, and use a generative system to complete a school assignment, all within the same afternoon. These activities are not separate from the young person's social and spiritual world. They shape attention, friendship, imagination, self-presentation, and the sources from which the young person learns what counts as true or meaningful.

The title's movement “from digital dependence to mature faith” requires careful interpretation. Dependence here does not automatically mean a clinical addiction or a diagnosis. It refers to a pattern in which a person feels unable to pause, choose, or act without a digital system, or where the system increasingly displaces sleep, study, family life, worship, face-to-face friendship, or personal responsibility. Some young people use screens intensively for school, creative work, disability access, or maintaining distant

relationships without being compulsively dependent. The central issue is not a single number of screen hours but the quality, purpose, context, and consequences of use.

AI introduces a new layer. A young person may ask a chatbot for advice, reassurance, a devotional thought, or a private answer to a question that feels embarrassing to raise with a parent or pastor. The immediate response can feel convenient and nonjudgmental. Yet AI output may be inaccurate, overly agreeable, or insufficiently sensitive to a young person's circumstances. It may sound caring without being capable of the reciprocal responsibility, safeguarding, and sustained presence that human relationships require. Churches must therefore resist two easy responses: treating all technology as a threat, and treating every new application as progress.

Christian faith formation is not the transfer of religious facts alone. It is a lifelong process of learning to trust God, interpret Scripture, develop character, worship with others, discern truth, serve neighbors, and participate in a community. Jesus calls disciples to follow him and learn a way of life (Matthew 4:19; Matthew 28:19–20). Paul describes growth toward maturity as a communal process in which each part contributes to the body (Ephesians 4:11–16). The question for youth ministry is not simply how to attract young people to a church's digital channel. It is how to help them become wise, loving, resilient, and responsible disciples in a mediated world.

This article develops that question through biblical theology, research on digital youth life, and practical guidance for families and congregations. It examines identity, attention, friendship, learning, and faith practices; clarifies AI's benefits and limitations; and offers strategies for building digital maturity. The goal is a balanced account that takes young people's agency seriously, acknowledges real risks without moral panic, and treats technology as a formative environment that Christian communities can engage with wisdom and hope.

2. Understanding Digital Dependence Without Moral Panic

Public discussion often uses terms such as “screen addiction,” “phone addiction,” or “digital natives” as if they described every young person in a uniform way. Such language can obscure important distinctions. A young person may spend several hours online for school, creative production, family contact, gaming with friends, or disability-related communication. Another may spend less time but experience greater distress, sleep disruption, conflict, or loss of control. Duration alone does not explain whether technology is helping or harming a particular life.

For practical formation, it is useful to examine patterns rather than apply labels prematurely. Does the young person find it difficult to stop even when they want to? Does use repeatedly displace sleep, school responsibilities, physical movement, prayer, family commitments, or valued friendships? Is the young person exposed to harassment, compulsive comparison, harmful content, or pressure to respond constantly? Does the device help the person create, learn, connect, and participate, or does it mainly offer avoidance from emotions and responsibilities? These questions support conversation and referral when needed without turning parents or youth leaders into amateur diagnosticians.

Research on social media and adolescent well-being is complex. Umbrella reviews synthesize many reviews and show that associations between social media use and mental health are mixed, vary by platform and usage pattern, and are shaped by individual and social context (Sala et al., 2024). This does not mean risks are imaginary; it means simple causal claims such as “social media always harms young people” or “screens have no effect” go beyond the evidence. Churches should communicate responsibly and avoid frightening young people with unsupported generalizations.

A relational approach is more helpful than surveillance alone. If an adult responds to every concern by confiscating a phone, the young person may

conceal problems rather than seek help. Families can establish device expectations, but should also ask what the young person values online, what pressures they experience, and which situations make disengagement difficult. A youth leader can help a teenager recognize patterns, set a chosen boundary, and evaluate whether it improves well-being. When a young person shows persistent distress, significant sleep or functioning problems, or risk of harm, caregivers should seek qualified professional support rather than rely only on spiritual counsel or digital controls.

Christian communities can frame self-control as freedom for love rather than punishment. Galatians 5:22–23 includes self-control among the fruit of the Spirit. This is not a demand for perfect device behavior; it is a vision of growing capacity to choose what serves life and neighbor-love. Digital maturity develops through practice, support, reflection, and grace. Young people should be able to acknowledge failures, reset habits, and learn without being shamed as spiritually weak.

3. Adolescence, Identity, and the Formation of the Self

Adolescence and emerging adulthood involve profound questions of identity: Who am I? Where do I belong? What do others expect of me? What kind of life is worth pursuing? Young people experiment with style, language, interests, affiliations, and moral commitments as they move toward greater independence. Digital platforms make some of this exploration visible and measurable. A post can receive immediate feedback through likes, comments, views, and shares. This feedback can offer connection and affirmation, but can also make self-worth feel dependent on public reaction.

Christian theology offers a different foundation for identity. Genesis 1:26–27 locates human dignity in being created in the image of God, not in popularity or performance. The Psalms describe each person as known by God (Psalm 139:1–18), and the New Testament speaks of belonging to Christ and to a community (Romans 8:14–17; 1 Corinthians 12:12–27). These teachings do

not deny the importance of friendship, family, culture, or achievement. They place these experiences within a wider account of worth that cannot be measured by an algorithm.

Digital identity can be a site of testimony and creativity. Young Christians may share music, art, reflections, service projects, or questions about faith. They can find peers who share experiences not represented in their immediate school or neighborhood. For young people who feel isolated because of disability, migration, minority status, or a rare interest, online networks can provide meaningful connection. The church should not assume that online expression is shallow or inauthentic simply because it occurs through screens.

At the same time, constant self-presentation can become exhausting. A young person may feel pressure to present an attractive life, maintain a personal brand, or monitor how each post is received. Comparison can turn other people's carefully edited highlights into a measure of one's own ordinary day. Christian formation can help young people ask whether their digital practices express truth, love, and creativity or reinforce fear and performance. Ephesians 4:25 calls believers to speak truthfully; Ephesians 2:10 describes people as created for good works. Together these passages suggest that identity is received and lived, not merely curated.

Adults should not reduce young people's online lives to a problem to solve. They can ask open questions: What do you enjoy creating? Which online spaces help you feel known? When do you feel pressure to perform? What kinds of posts make you compare yourself with others? What does it mean to be honest without sharing everything? These conversations help youth connect Christian identity to daily decisions about images, comments, disclosure, and audience.

Mature faith does not mean a young person never questions identity or experiences insecurity. It means developing a stable center from which

questions can be explored, relationships can be repaired, and choices can be made without surrendering one's worth to digital approval. Families and congregations can provide that center through consistent love, truthful teaching, room for doubt, and opportunities to contribute meaningfully.

4. Attention, Habit, and the Spiritual Life

Attention is one of the main ways people participate in the world. What a person repeatedly notices can shape desire, emotion, memory, and action. Digital platforms often compete for attention through notifications, short videos, autoplay, recommendations, and social feedback. These features can be useful, but can also make it harder to remain with a task, a conversation, a Scripture passage, or an uncomfortable feeling. Young people may experience this as a constant pull to check, scroll, refresh, or respond.

Christian spiritual practices train attention differently. Prayer, Scripture reading, worship, silence, service, and Sabbath help people pause and receive rather than react immediately. Psalm 46:10 calls the faithful to be still and know God. Jesus withdraws to pray (Luke 5:16), and Mark 6:31 records his invitation to rest after demanding ministry. These passages do not condemn devices; they affirm that human beings need rhythms of solitude, rest, and communion that resist endless availability.

Digital tools can support spiritual habits. A Bible application may provide audio, reading plans, reminders, or parallel translations. A young person can listen to Scripture during a commute or share a prayer request with a trusted group. A well-designed reminder can help someone remember a commitment. But a tool's convenience should not turn a spiritual practice into a streak competition. A missed day does not indicate spiritual failure, and the number of notifications opened is not a measure of devotion.

A practical approach is to help young people design attention rather than merely condemn distraction. They can choose notification settings, use focus modes during study or prayer, place a phone outside the bedroom, create a

screen-free meal, or agree with friends on periods when replies are not expected. These habits should be negotiated with the young person's developmental needs and circumstances. A young person who uses a device for accessibility or safety may need different arrangements from someone whose notifications are mostly entertainment.

Churches can model attention in their own services and programs. A youth gathering need not use a screen in every moment to appear relevant. It can include unhurried reading, conversation, movement, music, quiet reflection, and practical service. Leaders should be present rather than simultaneously checking their phones. If the church teaches young people to limit distraction but adults constantly interrupt conversations to check messages, its practice contradicts its lesson.

The goal is not perfect concentration. Attention fluctuates, and life includes interruptions. The goal is the growing ability to notice where attention is going and choose where it should go next. In Christian language, this is a form of watchfulness and stewardship: recognizing that time and attention are gifts to be used in love. Digital maturity helps young people participate in technology without allowing technology to determine every rhythm of their lives.

5. Friendship, Belonging, and the Limits of Simulated Companionship

Friendship is central to adolescent life. Young people learn trust, loyalty, conflict resolution, empathy, humor, and forgiveness through relationships with peers and adults. Digital messaging and social platforms can sustain friendships across distance, help shy young people initiate contact, and provide shared spaces for games, interests, and mutual support. Online communication is not inherently less real than face-to-face communication; many relationships move between both settings.

Yet digital interaction can also create pressure. Messages may arrive at all hours, group chats can amplify exclusion, and public conflicts can follow a

young person across platforms. A person may see signs of social activity while feeling left out of it. Text-based communication can make tone ambiguous, while screenshots can preserve a moment beyond its original context. Youth ministry should teach the skills of responsible communication: pausing before responding, asking rather than assuming, not forwarding private messages, and seeking repair when harm occurs. James 1:19's call to be quick to listen and slow to speak is especially relevant in a fast-moving chat environment.

AI companionship introduces a distinctive issue. A chatbot may respond at any hour, mirror a user's language, and offer low-friction conversation. Some young people may find it easier to disclose worries to a system that appears nonjudgmental. That can be a useful starting point for reflection, but it is not equivalent to friendship. A chatbot cannot make reciprocal commitments, know the full context of a young person's life, provide accountable care, or take responsibility in the way a trusted adult can.

A study of Danish high-school students found associations between certain chatbot-use triggers, including loneliness and lower perceived social support, while the design was cross-sectional and cannot establish that chatbot use caused loneliness (Herbener & Damholdt, 2025). This evidence calls for curiosity and care rather than alarm. If a young person turns to a chatbot when lonely, adults should ask what need is being met and how trustworthy human relationships can become more available. Simply mocking the young person for using a chatbot may deepen shame and secrecy.

Christian community has a distinctive role because it brings people into relationships that are not selected solely by similarity or convenience. The church is called to bear one another's burdens (Galatians 6:2), welcome across difference (Romans 15:7), and love in deed and truth (1 John 3:18). These practices include showing up, listening, keeping confidence, and helping with practical needs. Digital tools can help a youth group coordinate

or maintain contact, but they cannot replace the embodied acts through which trust becomes durable.

Churches should make trusted adults approachable. Young people need more than a referral to "talk to someone"; they need known adults who listen without humiliation, maintain appropriate boundaries, and know when to involve caregivers or qualified professionals. When a young person has a difficult disclosure, leaders should follow safeguarding policies and explain confidentiality limits. Human connection is most credible when it is both compassionate and responsible.

6. AI as a Learning Partner—and the Risk of Overreliance

Generative AI can help young people learn by explaining concepts, adapting examples, generating practice questions, translating material, and giving immediate feedback. A student preparing a Bible study may ask for a plain-language explanation of a word, a list of questions about a passage, or a comparison of two interpretations. A youth leader may use AI to draft an outline for a discussion. A young person with limited English proficiency may use translation support to participate in a group. These benefits can lower barriers and encourage curiosity.

AI is most helpful when it supports active learning rather than replacing it. A learner can ask for hints, compare the generated response with the source text, identify a claim that requires evidence, and explain the conclusion in their own words. A teacher can ask students to critique an AI-produced interpretation: What does it notice? What does it miss? Is the Bible quotation exact? Which context matters? What sources support its claim? This approach builds AI literacy and theological judgment together.

Overreliance creates a different pattern. If a student asks AI to do every reading, compose every reflection, and resolve every question, the student may lose opportunities to practice memory, analysis, writing, and independent judgment. Zhai, Wibowo, and Li (2024) review concerns that

overreliance on AI dialogue systems may affect cognitive abilities such as critical thinking and analytical reasoning, while also noting that the evidence base and contexts require careful interpretation. Their review should not be turned into a blanket claim that AI necessarily diminishes learning. It does support designing tasks that require active engagement and transparent reasoning.

Christian formation depends on learning to read, question, and discern. Acts 17:11 praises the Bereans for examining the Scriptures; 2 Timothy 2:15 calls for careful handling of the word of truth. These passages support a learning posture that verifies and reasons rather than merely accepts a fluent response. AI may suggest an interpretation, but the young person should return to the biblical text, consider literary context, ask what evidence supports the suggestion, and discuss it with a teacher or community.

AI can also blur authorship. A young person may submit generated text as personal reflection, even when the assignment is meant to develop voice and understanding. Adults should establish clear expectations that distinguish brainstorming, editing, translation, tutoring, and ghostwriting. They should invite disclosure without using it as a reason to shame students. If AI has helped, the learner should still be able to explain the argument and take responsibility for the final work.

Teachers and youth leaders can preserve human agency by making AI use visible. Ask young people to record what prompt they used, identify one useful suggestion, name one limitation, and explain what they changed. Use assessments involving conversation, creative work, service, and reflection, not only polished written products. The goal is not to ban assistance; it is to form people who can use assistance without surrendering their capacity to learn and judge.

7. Biblical Wisdom for Discernment in Digital Life

Biblical wisdom is more than knowing rules. It involves learning to live well before God and neighbor, choosing what is good in concrete situations, and recognizing the limits of one's own understanding. Proverbs 1:7 associates wisdom with reverence for God; James 3:13 connects wisdom with conduct marked by gentleness. In digital life, wisdom includes knowing when to post, when to wait, which sources to trust, what should remain private, and when a screen should be set aside in favor of a person who needs attention.

The biblical call to test claims is especially important. First Thessalonians 5:21 says to test everything and hold fast to what is good. First John 4:1 calls believers to discern rather than accept every spiritual claim. A young person encountering a viral sermon clip or AI-generated Bible explanation can ask: Is the quotation accurate? What is the context? Who is speaking? What tradition or perspective is represented? What evidence is provided? What effect might sharing this have on another person? These questions teach discernment without implying that young people must distrust every digital source.

Truthfulness is a form of love. Ephesians 4:25 urges believers to put away falsehood; Ephesians 4:15 binds truth-telling to love. A young person can practice these values by not spreading a claim simply because it confirms a preferred view, not editing images to humiliate another person, and correcting an error when they discover it. AI systems can generate misinformation at scale, but people decide whether to repeat or challenge it. Digital maturity includes willingness to say, “I do not know,” “I need to check,” or “I was wrong.”

Christian discernment also involves the body of Christ. A young person need not evaluate every complex question alone. They can consult parents, pastors, teachers, trusted peers, and reliable scholarship. These conversations should make room for disagreement and questioning. Ephesians 4:11–16 describes a

community growing toward maturity through the contribution of different members. The church's task is not to make young people dependent on a single authority figure; it is to help them develop judgment within a community where questions can be explored safely.

Some biblical passages speak of self-control, including 1 Corinthians 6:12 and Galatians 5:22–23. They should not be used to shame a young person struggling with compulsive use. Christian teaching about self-control is grounded in grace, practiced with support, and directed toward freedom for love. When a habit becomes difficult to change, the next faithful step may be asking for help, adjusting the environment, or seeking professional care. Spiritual maturity includes humility about one's needs.

8. The Role of Parents and Caregivers

Parents and caregivers are often the first people who shape a young person's relationship with technology. Their influence does not come only from rules; it comes from example, conversation, emotional availability, and the quality of family life. If adults are constantly distracted by their own devices, a rule limiting a teenager's phone may feel arbitrary. Families can build shared practices that apply to adults as well as young people, such as device-free meals or quiet hours at night.

Rules are still useful. Families may agree on age-appropriate settings, privacy protections, app permissions, bedtime boundaries, and expectations for responding to messages. The most effective rules are clear, explained, revisited as a young person matures, and connected to the family's values. A young teenager may need more direct supervision than an older adolescent. Parents should explain which boundaries protect safety and which are open to negotiation. Monitoring should be proportionate and transparent rather than secretly invasive except where immediate safety requires urgent action.

Conversation matters as much as control. Parents can ask what a young person enjoys online, which creators they trust, whether anyone has

pressured them, what happens when they feel left out, and how they decide when a source is reliable. They can talk about AI chatbots, including their ability to sound confident or caring without human understanding. A calm conversation before a crisis helps young people come forward when something difficult happens.

Family faith practices can provide a stable rhythm. Reading a short passage together, praying at meals, attending worship, serving a neighbor, and discussing moral choices connect faith to daily life. These practices need not be elaborate. Deuteronomy 6:4–9 presents faith teaching as woven into ordinary routines. Parents can relate biblical themes to digital decisions: truthfulness in posting, respect in disagreement, care for privacy, and rest from constant availability.

Caregivers should watch for meaningful changes rather than count every minute. Persistent sleep loss, withdrawal from valued relationships, sudden distress, exposure to coercion, or inability to complete ordinary responsibilities may warrant a deeper conversation and professional support. A young person's online behavior may be a signal of loneliness, anxiety, bullying, or other difficulties rather than the root cause. Responding with curiosity helps adults understand the need before imposing a solution.

Families differ in culture, resources, work schedules, and access to devices. A single universal technology rule may not fit every household. The guiding principles can remain consistent—safety, dignity, trust, learning, rest, and connection—while practical arrangements vary. The goal is to equip young people to make wise choices increasingly on their own, not to supervise them indefinitely.

9. Youth Ministry as a Place of Belonging and Practice

A youth ministry can help young people connect Christian teaching with the realities they encounter online. This requires more than occasional warnings about screen time. It involves building a community where young people are

known, trusted, challenged, and given meaningful responsibility. Youth should be invited to help design discussions, worship, service projects, and digital communications. Participation develops agency and communicates that young people are members of the church now, not merely future adults.

Programs can include practical digital discipleship. A group might examine how recommendation algorithms shape a feed, compare an AI-generated biblical summary with the passage itself, discuss privacy and consent, or consider how online images affect self-worth. These activities should connect technical questions with Christian virtues and relationships. For example, a session on forwarding messages can explore truth, confidentiality, and the command to love one's neighbor. A session about AI companionship can ask what makes a relationship reciprocal and where a person can find human support.

Youth ministry should include embodied practices. Shared meals, music, recreation, service, retreats, and face-to-face conversation create common memories and trust. Digital coordination can help organize these activities, and online groups can maintain contact between gatherings. But the online channel should lead toward deeper participation rather than become the whole ministry. Leaders can ensure that remote or disabled young people have meaningful ways to contribute, while preserving opportunities for in-person relationships when possible.

Adult mentors are important. A mentor does not need to know every platform or trend, but should be willing to listen, ask questions, learn from youth, and remain dependable. Mentoring should follow safeguarding standards, including appropriate boundaries, transparent communication, and oversight. Young people need adults who can admit uncertainty and seek expertise when a question exceeds their knowledge. This models humility and a healthy relationship with information.

A safe youth community allows doubt and disagreement. If a young person fears ridicule for questioning a teaching or admitting that an online claim confused them, they may turn only to anonymous systems or influencers. Leaders can make clear that questions are welcome and that faith can include struggle. Jesus' disciples themselves misunderstand and ask difficult questions. The church can help youth distinguish honest inquiry from cynicism without treating uncertainty as betrayal.

Youth ministry also needs to resist engagement metrics as measures of spiritual success. A large follower count or a viral clip may extend reach, but does not show whether young people are growing in love, courage, service, or wisdom. Leaders can assess whether young people feel they belong, whether they know trusted adults, whether they can interpret Scripture with growing confidence, and whether they participate in care for others. Such outcomes are less easily counted but more closely connected to formation.

Digital faith formation also requires attention to the whole ecology in which young people learn. Christian identity is shaped by worship, family stories, peer culture, school, popular media, local congregational practices, and the wider society. A digital ministry cannot be evaluated only by how many people view a livestream or open a devotional message. Leaders should ask whether digital participation connects a young person with Scripture, prayer, trusted relationships, service, and a sense of belonging. Recent literature on Christian digital faith formation among young adults emphasizes the need to consider both the opportunities of digital participation and the wider practices and relationships that shape faith (de Kock, 2025). The implication for youth ministry is practical: online content should be part of a coherent pattern of formation, not treated as a self-sufficient substitute for it.

That pattern may look different across communities. In some congregations, young people have reliable broadband, personal devices, and adults who can help them evaluate new applications. In other settings, devices are shared, connectivity is costly, or the most reliable access comes through a school or

church. Some youth are fluent in multiple digital cultures; others have limited opportunities to experiment safely. Disability, language, geography, family responsibilities, and economic constraints shape who can participate and how. A church that assumes universal access may unintentionally exclude precisely the young people it hopes to serve. Digital ministry should offer low-bandwidth options, accessible formats, clear language, and ways to participate without disclosing unnecessary personal information.

Cultural context matters for theological reflection. Young Christians encounter AI and social media within local understandings of family obligation, authority, education, friendship, religious belonging, and public speech. A practice that supports an adolescent's independence in one setting may be interpreted differently in another. Youth leaders should neither assume that global technology produces one universal youth culture nor regard every local custom as beyond discussion. They can invite young people to interpret biblical principles—dignity, truth, mutual care, justice, and wisdom—in conversation with their own lived contexts. Acts 17:26–28 situates human life among peoples and places; the church's digital engagement likewise needs attentiveness to place, language, and relationship.

Intergenerational learning should move in both directions. Adults can share experience about consequences, patience, privacy, and the long-term importance of trust. Young people can explain platform norms, emerging slang, creator culture, and how design choices feel from the user's side. Neither generation has complete knowledge. When leaders treat youth as partners, they can build policies and programs that are more realistic and more respectful. A youth advisory group, for example, can review a church's digital communication guidelines, identify confusing or inaccessible language, and recommend ways to respond to online conflict. Adults remain responsible for safeguarding and final decisions, but youth participation improves the quality of discernment.

Education about generative AI should include both capability and limitation. UNESCO's guidance for education and research recommends a human-centered approach that attends to agency, inclusion, privacy, and age-appropriate use (UNESCO, 2023). Churches can adapt these concerns without pretending to be schools or technology regulators. Before introducing an AI tool into a youth program, leaders can state the purpose, identify what information will be entered, explain how outputs will be checked, and offer an equivalent activity for youth who do not wish to use the tool. They can also explain that AI-generated answers are not pastoral judgments, that private disclosures should not be entered into unapproved systems, and that a young person may decline participation without spiritual penalty.

A thoughtful digital ministry therefore makes room for silence, choice, and nonparticipation. Not every teenager wants to publish faith content, appear on camera, or use a chatbot. Some may prefer paper Bibles, in-person conversation, or a quiet role in a service project. Others may rely on digital access for communication or accessibility. Christian community should honor these differences while offering shared practices that bring people together. The church can teach that participation is not measured by online visibility and that a person's contribution matters even when it is not publicly displayed.

Finally, leaders should assess outcomes with humility. Attendance, message opens, and engagement can describe reach but cannot by themselves show spiritual growth. Periodic conversations can ask whether youth feel safer discussing difficult questions, whether they can identify reliable sources, whether they know whom to contact when an online interaction troubles them, and whether they feel able to use technology in service of others. Short reflections, listening sessions, and anonymous feedback can reveal unintended effects. Results should guide adjustment, not become a ranking of young people or a new performance demand. In this way, evaluation itself becomes a practice of stewardship: the community attends to its impact,

listens to those affected, and changes course when love and wisdom require it.

10. Peer Influence, Social Comparison, and Digital Witness

Peers shape the choices young people make, both online and offline. A teenager may join a platform because friends are there, maintain a group chat to avoid missing social plans, or share content that signals belonging. Peer influence can encourage creativity, service, solidarity, and courage. It can also intensify pressure to conform, participate in harmful trends, or treat public attention as proof of worth.

Christian teaching about the community of faith can help young people develop healthier peer relationships. Romans 12:4–10 describes many members with distinct gifts and calls believers to honor one another. This offers an alternative to a competitive model of visibility. A youth group can celebrate hidden acts of kindness, collaboration, and service rather than only public achievement. Young people can create digital projects together in which credit is shared and contributions are acknowledged fairly.

Social comparison can affect body image, lifestyle expectations, academic confidence, and spiritual identity. Young people may compare their ordinary life with edited photographs, curated success stories, or polished religious testimonies. Leaders can teach media literacy by helping youth notice framing, filters, sponsorship, omission, and audience. The purpose is not to dismiss every image as false, but to understand that online presentations are selective. A Christian account of dignity can remind young people that they are not products to be optimized for approval.

Digital witness can be meaningful when it reflects integrity. A young Christian may share a testimony, explain a service project, invite a friend to a gathering, or speak against cruelty. Yet public religious expression can become performative if it seeks admiration more than faithfulness. Matthew 6:1–6 warns against performing righteousness solely to be seen. This passage can

prompt reflection on motive, while avoiding simplistic judgments about anyone who posts about faith. The same post may encourage a friend and also seek validation; human motives are mixed and require honest reflection.

Conflict online is another area of formation. A disagreement can escalate because participants respond quickly, misread tone, and address an audience beyond the original conversation. Young people can learn to pause, ask clarifying questions, avoid humiliation, and take serious conflict into a more personal and accountable setting. If harm occurs, they should learn to apologize, remove harmful content where appropriate, and participate in repair. Forgiveness does not eliminate the need for boundaries or safeguarding.

Churches can equip young people to be digital neighbors. This includes defending someone being bullied, refusing to share private images, checking a source before reposting, and reaching out to a peer who seems isolated. The online neighbor is still a neighbor. Digital maturity is not withdrawal from public life; it is participation shaped by truth, compassion, justice, and respect for the dignity of others.

11. AI, Creativity, and Vocational Imagination

Young people use AI not only to retrieve answers but to create. Generative tools can help produce music, illustrations, video scripts, study aids, game concepts, and design prototypes. They may lower the barrier to experimentation for a young person who has ideas but limited technical skills. They can also prompt questions about originality, authorship, training data, labor, and the value of human craft.

Christian theology can frame creativity as part of human vocation. Genesis 1 portrays God as creator and humanity as made in God's image; later biblical texts describe artisans, musicians, builders, and storytellers whose work serves communal life. This does not mean that every human creation is sacred in a simplistic way, or that AI-generated work is inherently wrong. It

means creative tools should be evaluated in terms of purpose, honesty, justice, and the relationships involved in making and sharing work.

Young people should learn to disclose AI assistance where the context requires it. If they submit a school assignment, art competition entry, or church resource, they should follow the relevant rules and be honest about which parts they created or revised. They should understand that AI systems may reproduce copyrighted or culturally specific material without transparent attribution. They can ask whose work contributed to a model and whether a generated output imitates a living artist's distinctive style in ways that are fair.

AI can either strengthen or weaken creativity depending on how it is used. If it generates the final product before the young person has developed an idea, it may substitute for practice. If it helps brainstorm alternatives, explain a technique, or overcome a technical barrier while the young person makes meaningful decisions, it can serve as a scaffold. The difference lies partly in the learner's agency: is the young person making, selecting, revising, and explaining, or simply accepting what appears?

Vocational formation also matters. AI may change future work, professions, and economic opportunities. Young people need realistic preparation for a labor market shaped by automation, but should not be taught that their worth depends on being more productive than machines. Christian identity is broader than occupation. Work is one form of contribution, but human dignity also rests in relationships, care, worship, creativity, and citizenship. The church can help youth imagine vocations that serve the common good, including emerging fields in technology, education, healthcare, ministry, and community development.

A youth group can organize a creative project using AI responsibly: create a short video about a local service need, verify all claims, disclose generated materials, obtain consent from people depicted, and partner with a community organization. This allows young people to practice technical skill

and moral judgment together. The project becomes a lesson in both creativity and neighbor-love.

12. Misinformation, Conspiracy Claims, and Spiritual Discernment

Young people encounter a continuous stream of claims about politics, health, religion, science, and culture. Some are accurate; others are misleading, decontextualized, satirical, or intentionally false. Generative AI can produce text, images, or audio that appear credible, making verification more important. Religious misinformation can be especially compelling when it claims to reveal hidden truth, identify enemies, or offer simple explanations for complex suffering.

Christian faith does not require credulity. Scripture repeatedly calls people to seek wisdom, test claims, and speak truth. Acts 17:11 commends careful examination; Proverbs 18:17 notes the value of hearing more than one side; 1 Thessalonians 5:21 calls believers to test everything. These passages support critical inquiry, not suspicion of every institution or expert. A young person can ask who created a claim, what evidence supports it, whether the quotation is in context, and whether independent sources confirm it.

Media literacy should include emotional awareness. Misinformation often spreads because it triggers fear, anger, or a sense of exclusive insight. A useful habit is to pause before forwarding, especially when a message urges immediate action or condemns a group. Ask whether the content invites compassion and truth or recruits the viewer into contempt. This ethical reflection complements factual verification.

AI can be used to check a claim, but it should not be the sole authority used to validate itself. A model may repeat the same error that appeared in its training data. Young people should consult reliable primary sources, recognized scholarship, and trusted adults. In biblical study, they should open the passage in a reliable translation and read its surrounding context. If a

generated answer provides references, each should be checked independently.

Church leaders must model careful correction. When a pastor or youth leader shares inaccurate information, they should acknowledge and correct it publicly. If leaders mock young people for believing a false claim while sharing unverified rumors themselves, they undermine trust. Truthfulness includes willingness to revise one's position. Digital communities can normalize corrections as signs of integrity rather than humiliation.

Some conspiracy narratives attach spiritual meaning to complex events and may isolate young people from family, school, or community. Adults should respond with patient questions, factual resources, and continued relationship rather than instant ridicule. If beliefs become connected to threats or severe distress, caregivers may need help from qualified professionals. Pastoral support and professional care can work together; one does not exclude the other.

13. Privacy, Safety, and the Care of Vulnerable Young People

Young people's digital lives include sensitive information: messages, locations, images, search histories, health questions, religious doubts, and family concerns. Platforms may collect more data than users understand. AI tools may store prompts or use them to improve services depending on their policies. A young person may disclose intimate information to a chatbot believing the exchange is private, when the service's data practices are different from a confidential pastoral relationship.

Churches and schools should teach privacy as a matter of dignity and neighbor-love. Do not share another person's photo, prayer request, location, or story without permission. Avoid uploading identifiable pastoral details into unapproved systems. Use minimal information when asking AI for general help. Parents and leaders should explain privacy settings and the limits of

confidentiality in age-appropriate language. Young people should know that some safety concerns must be shared with responsible adults.

Safeguarding policies must cover digital communication. Youth leaders should use approved channels, avoid secret one-to-one messaging where policy prohibits it, and maintain appropriate records. Online groups need clear moderation and reporting processes. Images and recordings from church events should be shared with consent and should not expose a young person to unwanted attention. AI-generated images involving minors require particular care because they can be manipulated or misused.

AI systems can misinterpret distress, provide unsafe advice, or fail to recognize when a young person needs immediate help. A chatbot should not be presented as a therapist, pastor, or crisis service. If a young person is in danger, human support and locally appropriate professional or emergency resources are necessary. Youth ministries should have a clear escalation protocol and train leaders in its use. Digital tools may help a person locate help, but should not replace the human response.

Privacy also includes the right to grow without permanent surveillance. Parents may need to monitor younger adolescents for safety, but monitoring should be proportionate, explained, and adjusted as trust and maturity develop. Secretly tracking every action can damage the relationship and teach concealment. The goal is to equip young people to make wise decisions and seek help, not to make them feel perpetually watched.

Young people should participate in shaping safety rules. Ask them what feels safe, what kinds of moderation they trust, and how adults can respond when a problem is reported. This does not transfer safeguarding responsibility to youth; adults remain accountable. It recognizes young people as knowledgeable participants whose experience can improve policy. Care is most effective when protection and respect are held together.

14. A Hypothetical Case: A Youth Group Builds Digital Maturity

Imagine a church youth group of thirty teenagers and young adults. Leaders notice that members are frequently tired, distracted during discussions, and concerned about online comparison. Several youth mention using AI chatbots for homework and one says they sometimes ask a bot for personal advice. Rather than launch a phone ban, the youth pastor invites the group to explore what digital life is doing for them and what they would like to change.

The group begins with listening sessions. Young people describe online spaces where they feel creative and connected, as well as pressures around constant replies, appearance, and school performance. Some members rely on phones for transport coordination or accessibility. One youth says they use a chatbot because it responds without judgment when they feel lonely. Leaders affirm the honesty of the conversation and avoid shaming the person. They clarify that a chatbot is not a human confidant and ask what trusted relationships might offer support.

Together, the group chooses three formation goals: strengthen discernment about AI-generated information, create healthier attention rhythms, and build more dependable peer support. They establish voluntary practices: notification-free discussion time, a shared "check before sharing" habit, and a weekly pair conversation with a trusted peer or mentor. The group uses an AI tool to generate possible discussion questions about Proverbs and online wisdom, then checks each question against the text and revises the material. Members compare a generated answer about a biblical passage with the passage itself and identify one claim that needs verification.

The group also plans a service project. They use digital media to create a short, accessible video inviting church members to participate in a local food distribution. The young people obtain consent from everyone shown, verify dates and details, disclose AI-generated visuals, and ask community partners

to review the message. The project uses technology to serve real neighbors rather than chase engagement.

After eight weeks, the leaders invite feedback. Members report that the no-notification discussion period helps them focus, though they modify it to allow emergency contact. The peer conversations reveal that several young people want a regular place to discuss stress and faith. One member says they still use a chatbot sometimes but now recognizes when they need to talk to a person. The group does not treat this as a measure of success or failure; it continues to build supportive relationships and encourages professional help when needed.

This case is hypothetical, not an empirical intervention study. Its value is to illustrate principles: start with listening; include young people's perspectives; make AI use visible; connect online practices to Scripture and service; set boundaries without humiliation; and evaluate relational and spiritual outcomes. Another congregation may use different activities, but the underlying aim remains the same: technology should help youth grow in agency, truthfulness, belonging, and love.

15. A Framework for Moving from Dependence to Maturity

A practical framework for digital maturity can be organized around six connected movements. The first is awareness. Young people learn to notice their habits, emotions, triggers, and purposes. They can ask what they feel before and after using a platform, which notifications draw them in, and whether a particular use serves a meaningful goal. Awareness is descriptive rather than condemning. It creates the information needed for choice.

The second movement is understanding. Youth learn how platforms and AI systems work at a basic level: recommendation, engagement design, data collection, generative output, and common error patterns. They examine how design can influence behavior and how commercial incentives may shape a

service. Understanding reduces mystification. It also prevents adults from treating AI as either an all-knowing authority or an unknowable threat.

The third is discernment. Young people practice asking questions about truth, perspective, evidence, privacy, power, and impact. They compare claims with primary sources, recognize when a system may be uncertain, and consider how their actions affect other people. Biblical teachings about wisdom and love guide this work. Discernment is not a one-time skill but a habit refined through repeated situations.

The fourth movement is choice. Youth learn to set boundaries and use tools intentionally. They may adjust notifications, choose when to use AI, decide what information not to share, or leave a platform that harms them. Choice includes the freedom to use digital resources for good. A mature relationship with technology is neither automatic refusal nor passive acceptance.

The fifth is relationship. Young people connect digital experiences with trusted adults, peers, family, and the wider church. They learn to seek help, give support, and participate in communities that do not depend on constant performance. Digital tools can help maintain connection, but reciprocal human relationships remain central.

The sixth movement is contribution. Youth use their abilities to serve others and the common good. They create, teach, organize, encourage, advocate, and care. They evaluate a digital act not only by whether it attracts attention but by whether it contributes to truth, justice, compassion, and community. This framework should be revisited over time, because maturity grows through practice and changing developmental needs.

The framework can be used in a recurring conversation rather than as a scorecard. A mentor might ask a young person to choose one digital practice that feels helpful and one that feels difficult. Together they can identify the need behind the practice, consider its effects, and set a small experiment for the coming week. The experiment might be moving one notification, asking a

trusted person before sharing a distressing post, or using an AI system only after making an initial attempt at the task. At the next meeting, the mentor asks what happened and what the young person learned. The emphasis is on reflection and agency, not adult approval.

These conversations should include spiritual questions as well as practical ones. What does this habit teach me to love? Does it help me attend to God and neighbor? When do I feel most free to choose? What kind of person am I becoming through repeated actions? Scripture can guide reflection without being used as a weapon. For example, 1 Corinthians 6:12 links freedom with the refusal to be mastered, while Galatians 5:22–23 describes self-control as part of a Spirit-shaped life. The texts invite discernment about freedom and character, not a simplistic test that labels a young person faithful or unfaithful based on device use.

16. Church Leadership, Policy, and Intergenerational Partnership

Church leaders need policies that are specific enough to guide practice and flexible enough to adapt. A youth ministry policy should state which AI uses are permitted, which require review, and which are inappropriate. It should address confidentiality, minors, image permissions, translation review, citation verification, and pathways to human care. Policies should be explained to young people, parents, volunteers, and staff rather than hidden in an administrative document.

Intergenerational partnership is essential. Adults can contribute theological knowledge, safeguarding experience, and institutional responsibility. Young people can contribute lived knowledge of platforms, peer norms, and emerging pressures. Neither generation should be treated as having complete expertise. A youth advisory group can review digital ministry plans, test materials, and identify unintended consequences. Leaders remain responsible for decisions, but should take youth feedback seriously.

Training should include practical exercises. Volunteers can practice responding to a young person who shares a worrying AI-generated claim, a private chatbot conversation, or an online harassment incident. They can learn how to listen, preserve relevant information appropriately, avoid promising absolute confidentiality, and follow safeguarding procedures. They should know when to refer to a professional counselor, school safeguarding lead, or other qualified support.

Churches should also review the vendors and platforms they use. Consider data retention, security, accessibility, age protections, advertising, model updates, and whether user inputs may be used for training. Choose tools that fit the community's needs rather than those with the most features. Smaller congregations can work with denominational bodies or trusted networks to share evaluation and procurement guidance.

Policy should not be only restrictive. It can articulate the positive purpose of digital life: learning, creativity, communication, hospitality, service, and witness. If young people hear only prohibitions, they may conclude that the church has nothing constructive to say about their digital world. A positive policy identifies how tools can serve Christian mission while setting boundaries against deception, exploitation, and harm.

Evaluation should be periodic. Platforms change, AI capabilities change, and young people's needs change. A policy that was adequate a year ago may need revision. Leaders can invite feedback, document incidents, and share what they learned. Accountability requires willingness to correct a practice that is not working. This models repentance and wisdom at an organizational level.

17. Christian Hope, Freedom, and Human Vocation

A Christian response to AI should be rooted in hope rather than fear. Christian hope does not promise that technology will solve human problems, nor does it deny that technology can cause harm. It trusts that human beings

remain called to love God and neighbor, seek justice, and serve creation amid changing circumstances. Young people should be taught that they are not powerless before algorithms. They can learn, create, question, organize, and influence how technologies are used in their communities.

Freedom in Christian thought is not simply the ability to follow every impulse. It is the capacity to choose what is good and to participate in love. Digital platforms may offer many options while narrowing attention or encouraging compulsive responses. Spiritual formation helps young people ask which choices lead to life, truth, and service. Romans 12:2 calls believers to discern and be transformed rather than merely conforming to surrounding patterns. In digital life, this can mean resisting online cruelty, refusing harmful comparisons, and using tools for purposes that align with faith.

Human vocation includes work, creativity, friendship, care, worship, and participation in society. AI may change education and employment, but should not define the worth of a young person by productivity or technical fluency. A Christian community can affirm those who are gifted in technology and those whose gifts lie elsewhere. It can encourage young people to ask how their skills might serve vulnerable people, strengthen community, and contribute to the common good.

Hope also includes forgiveness and new beginnings. Young people will make mistakes online: share something untrue, respond harshly, overshare, or become caught in habits they later regret. The church should take harm seriously and support accountability, but should not define a young person's identity by one failure. Christian practices of confession, forgiveness, and repair provide a path toward restored relationships and wiser future choices.

AI's presence does not remove the need for spiritual discernment; it makes that need more visible. A young person can ask a machine for information, but still must decide what kind of person to become, whom to trust, and how to treat others. These are questions of vocation and character. The church's

task is to accompany youth as they learn to answer them before God and within a community of care.

18. Research and Practice Priorities

Further research should examine digital faith formation among young people across different cultural, denominational, linguistic, and socioeconomic contexts. Much evidence on youth technology use comes from particular countries and platforms. Findings should not be generalized automatically to Indonesian Christian youth or to every congregation. Local studies can investigate how young people use AI in school, friendship, Bible study, and pastoral help-seeking, while protecting privacy and avoiding stigmatizing labels.

Longitudinal research can help clarify how patterns of use change over time and how family relationships, peer networks, sleep, school pressures, faith practices, and community belonging interact. Researchers should distinguish between frequency of use, problematic use, and the quality of digital experience. Young people's own interpretations should be included, not only adult assessments. Participatory research can invite youth to shape questions, interpret findings, and co-design interventions.

Churches can document practice honestly. If a youth group launches an AI-assisted Bible study, leaders can record what was used, how content was checked, who participated, what accessibility barriers arose, and what young people learned. Negative findings are valuable. A project that did not improve belonging may teach a church how to redesign its approach. Sharing practical knowledge across congregations can reduce duplicated mistakes.

Theological research should consider how AI affects concepts of agency, wisdom, community, spiritual authority, and human dignity. It should ask whether digital habits shape desire and attention in ways that support or hinder discipleship. It should also consider how Christian traditions differ in their accounts of spiritual formation and pastoral authority. The aim is not a

single technical solution but thoughtful engagement across theology, education, psychology, communication, and youth work.

Professional collaboration matters. Youth leaders may encounter concerns that require expertise beyond their role. Partnerships with educators, mental health professionals, safeguarding specialists, and digital safety organizations can strengthen pastoral response. Such collaboration should respect the distinct contribution of Christian formation while recognizing that some needs require specialized care.

19. Conclusion: Toward Mature Faith in a Mediated World

Young Christians are not merely users of digital tools; they are people whose identities, relationships, habits, and hopes are being formed within digital environments. AI offers real possibilities for learning, creativity, accessibility, and communication. It also creates risks of overreliance, misinformation, privacy loss, fragmented attention, simulated intimacy, and diminished human agency. A wise response must hold both realities together.

The Christian path from dependence to maturity is not a campaign to eliminate technology. It is a process of helping young people become able to use technology intentionally, verify information, protect themselves and others, seek human support, and choose practices that serve faith and neighbor-love. This formation begins with dignity, continues through relationships and habits, and matures through participation in a community of discipleship.

Scripture offers enduring resources for this work. The image of God grounds worth beyond popularity and performance. The body of Christ teaches interdependence. Proverbs and the letters call for wisdom, self-control, truthfulness, and discernment. Jesus' teaching on love makes every online interaction a possible act of care or harm. These teachings do not settle every technical question, but they give young people and adults a moral and spiritual compass.

Families, churches, and educators should listen before prescribing, teach rather than shame, protect without excessive surveillance, and encourage agency without leaving youth alone. AI can explain, draft, translate, or organize; it cannot replace the Spirit's work, accountable pastoral care, reciprocal friendship, or the young person's own response to God. A digital tool serves Christian formation when it helps young people grow in wisdom, freedom, belonging, courage, and service.

The measure of success is not the absence of phones or the presence of the newest application. It is a community in which young people can ask difficult questions, form trustworthy relationships, practice discernment, recover from mistakes, and use their gifts for the good of others. In such a community, technology can be engaged with gratitude and caution, and digital life can become one setting in which faith grows toward maturity.

This vision calls adults to accompany rather than control every choice. Parents, pastors, teachers, and mentors can share boundaries and wisdom while making room for the young person's growing responsibility. They can ask for help when technical questions exceed their knowledge, and they can acknowledge when their own habits contradict their teaching. Such humility strengthens trust. It also reminds the church that digital maturity is a shared vocation across generations, rooted in the grace that enables people to learn, repent, and begin again.

Glossary

AI literacy: The ability to understand basic AI capabilities and limits, evaluate outputs, protect personal information, and use AI responsibly.

Algorithmic recommendation: Automated selection and ranking of content based on predicted user interests or behavior.

Artificial intelligence (AI): Computational systems that perform tasks such as prediction, classification, language processing, pattern recognition, and content generation.

Digital dependence: A descriptive pattern in which a person experiences reduced choice or difficulty pausing digital use, especially when it displaces valued responsibilities or relationships; it is not automatically a clinical diagnosis.

Digital maturity: The developing capacity to use digital tools intentionally, critically, ethically, and in ways consistent with human flourishing and Christian discipleship.

Digital discipleship: The formation of Christian habits, judgment, identity, and service in relation to digital media and technologies.

Generative AI: AI systems that produce text, images, audio, or other content from prompts and learned patterns.

Hallucination: A plausible-sounding AI output that is inaccurate, unsupported, or fabricated.

Human oversight: Meaningful review and control by people who can understand, correct, reject, or stop a system's output and remain accountable for its use.

Media literacy: The ability to access, interpret, evaluate, create, and responsibly share media across platforms.

Problematic use: A pattern of digital engagement associated with difficulty controlling use or meaningful interference with sleep, relationships, learning, health, or other valued activities.

Spiritual formation: The lifelong shaping of a person's life toward Christian faithfulness through Scripture, worship, prayer, community, service, and the work of the Holy Spirit.

Emerging adulthood: A developmental period commonly associated with the transition from adolescence toward adult roles, identity commitments, and increased independence; its timing and social meaning vary by context.

References

de Kock, A. (2025). Christian digital faith formation among young adults: A literature review. *Religious Education, 120*(5), 438–455. https://doi.org/10.1080/00344087.2025.2546240

Herbener, A. B., & Damholdt, M. F. (2025). Are lonely youngsters turning to chatbots for companionship? The relationship between chatbot usage and social connectedness in Danish high-school students. *International Journal of Human-Computer Studies, 196*, Article 103409. https://doi.org/10.1016/j.ijhcs.2024.103409

National Council of Churches. (2021). *New Revised Standard Version Updated Edition Bible*. Friendship Press.

Sala, A., Porcaro, L., & Gómez, E. (2024). Social media use and adolescents' mental health and well-being: An umbrella review. *Computers in Human Behavior Reports, 14*, Article 100404. https://doi.org/10.1016/j.chbr.2024.100404

UNESCO. (2023). *Guidance for generative AI in education and research*. https://unesdoc.unesco.org/ark:/48223/pf0000386693

Zhai, C., Wibowo, S., & Li, L. D. (2024). The effects of over-reliance on AI dialogue systems on students' cognitive abilities: A systematic review. *Smart Learning Environments, 11*, Article 28. https://doi.org/10.1186/s40561-024-00316-7