

INTEGRATION OF DIGITAL MEDIA IN RELIGIOUS ACTIVITIES: Potential and Challenges for Catholic Education

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Abstract: This article aims to evaluate the use of digital media in the context of Catholic education, especially in religious activities. The method used in this study is content analysis as well as interviews on various aspects of the parish using ATLAS.ti7 software. It encompasses church building history, architectural design, community engagement, blessing ceremonies, photos, videos, writings, digital media integration and so forth. The results reveal that digital media has been used in a variety of church activities, including sharing photos, videos and writings and integrating digital media into religious experiences. However, its use in the context of Catholic education is still narrow. These factors include local conditions, limited resources and pastoral priorities. Nonetheless, digital media has great potential to be used as an educational tool in the Catholic context with the right approach and investment in the right resources.

Keywords: Digital media; Catholic education; parish; ATLAS.ti7.

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Introduction

Mediatization of Catholic education is a phenomenon that shows the use of mass media and information technology within Catholic education. It includes various media such as television, radio, internet, social media and other digital communication tools used to spread the message of Catholic education and religious values. In the rapidly evolving age of digital media, Catholic educational institutions have responded to it by adopting various media platforms to realize educational goals. It includes the use of websites, of social media, of live broadcasts of religious events, of learning videos and of other digital communication tools. However, the use of digital media also has consequences that affect religious communication patterns.

The development of digital technology has changed the way how people access religious information and knowledge. There are concerns that digital media may also fuel religious conflict because religious news and information are often dramatic and can trigger different views. Therefore, it is important to understand the impact of the mediatization of Catholic education in digital media on religious communication patterns.¹

Catholic education is an interesting phenomenon in today's digital era. It seems that the main focus of this digital media is on the ceremonial and visual moments of the church. It encompasses various aspects, from the celebration of the Holy Mass and blessings to other sacramental moments that are inseparable parts of church life. Those visualizations take the shape of pictures, videos and other multimedia contents posted on digital media platforms.² However, an important aspect of Catholic education seems to be overlooked, that

¹ Birgit Bräuchler, "Religious Conflicts in Cyberage," *Citizenship Studies* 11, no. 4 (2007): 329–47.

² Luís Mauro Sá Martino, "The Mediatization of Catholicism: Some Challenges and Remarks," *Mediating Catholicism: Religion and Media in Global Catholic Imaginaries*, 2022, 203.

is, the deeper approach to education. Education in the Catholic context involves not only knowledge of church doctrine and architecture, but also a deeper understanding of the spiritual and moral values taught by Catholicism. It includes an understanding of compassionate living, forgiveness, mercy and other values central to Catholic teachings.³ Unfortunately, the use of digital media in Catholic education has not fully harnessed such potential. Although digital media offers a variety of tools and platforms to support spiritual teachings, there still seems to be a need for more utilization. Besides being due to a lack of necessary resources or training, it seems that we need more understanding of using digital media effectively in the educational context.

Digital media has great potential to support more profound and relevant spiritual education for students and Catholics. Having the ability to reach a much wider audience and provide access to a wide range of information resources and study materials, digital media can be an invaluable instrument in Catholic education. For example, it can give access to Bible readings, catechisms and other educational resources, and it can facilitate online discussion on religious topics. Catholic institutions in parishes need to consider how to utilize digital media in education more effectively. It may involve further training in parishes for educators on how to use digital media effectively, or it may also include investing in the technology and infrastructure needed to support the use of digital media. In this way, it can ensure that the focus is not only on the ceremonial and visual moments of the church, but also on a deeper educational approach that can support students' spiritual growth.

This study aims to evaluate the use of digital media in terms of knowledge, trust and faith. The focus encompasses efforts to help Catholic educational institutions in Diocese of Larantuka, East Flores and Lembata Districts to use digital media wisely to increase knowledge of moral values, to strengthen trust in the community and to explore the diversity of religious views and practices in the Catholic community.⁴

³ Charles E. Curran, *The Catholic Moral Tradition Today: A Synthesis* (Washington DC: Georgetown University Press, 1999).

⁴ Jessica Navarrete et al., "Significant Learning in Catholic Religious Education: The Case of Temuco (Chile)," *British Journal of Religious Education* 42, no. 1 (2020): 90–102.

Literature Review

In terms of religious education, what matters most is the media changes that take place in the religious field as well as in specific individuals and groups and how they affect the wider public. It confirms that the media has played a central role in conveying information about religious teachings to the people. For instance, in Indonesia there are many students who acquire religious understanding through media reports in the form religious discussion and debates. The media is a key to shaping people's perception and understanding of religion. In addition, the perspective of religious education also highlights the importance of understanding of how media affects daily lives and individual experiences. Information conveyed through the media can shape perceptions, beliefs, and values that underlie students' views on religion. It underlines that the media can influence religious expression and society's understanding of and interaction with religion.⁵

Catholic educational institutions have observed that the shift from traditional media to digital media has brought about changes. Digital media provides new opportunities for Catholic educational institutions to engage in a variety of communicative practices through digital platforms. In the digital era, access to religious information has become easier and wider, and each individual has more freedom to seek information and question religious teachings. Additionally, digital media also influences the role of religious education in political and public debate, providing space for religions to speak of and contributing to broader social issues.⁶

It is important to note that digital media plays an important role in catalyzing this change by allowing individuals to explore and choose religious beliefs from a variety of different sources.⁷ Thus, the perspective of religious education opens the door to a deeper understanding of how media, particularly digital media, has changed the way of communication, perception and understanding of religion in an increasingly connected, diverse and global modern society. It

⁵ Achmad Muhibin Zuhri, *Beragama di Ruang Digital: Konfigurasi Ideologi dan Ekspresi Keberagamaan Masyarakat Virtual* (Lamongan: Nawa Litera Publishing, 2021).

⁶ Nick Couldry and Andreas Hepp, *Conceptualizing Mediatization: Contexts, Traditions, Arguments, Communication Theory*, vol. 23 (Oxford: Oxford University Press, 2013).

⁷ Stig Hjarvard, "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change," *Northern Lights: Film & Media Studies Yearbook* 6, no. 1 (2008): 9–26.

provides insight into the role of religious educational institutions to adapt communication to digital media and into how religious diversity is becoming more relevant in the context of globalization.

In the digital era, access to information and dissemination of religious messages has become easier and wider through new media. Religious education authorities can change because the media provides space for different religious interpretations and views, and it enables individuals to seek information and question religious teachings.⁸ Nowadays, easier and wider access to information and dissemination of religious messages take place through a variety of sophisticated new media platforms.⁹ These changes have the potential to transform the paradigm of authority in religious education. In the digital era, religious education authorities no longer rely solely on traditional religious institutions or specific religious figures since, at this point, new media provide greater space for a variety of diverse religious interpretations and views. Individuals have been able to explore multiple sources of religious information and more freely question the teachings of a certain religion. In this context, religious authorities are becoming more open to challenges and diversities in religious understanding.¹⁰

As traditional societies are increasingly connected through digital platforms, religious education can be an important factor in shaping people's views on political and moral issues. Media provide a broad channel for religious authorities to speak of many issues and contribute to larger public discussions.¹¹ Thus, it not only reveals changes in the dynamics of religious authority, but also highlights the important role of religious education in a context increasingly connected and informed by digital media. The implication is that religious authorities should be more responsive to the challenges put forth by digital media, and religious education should, therefore,

⁸ Andreas Hepp, Andreas Breiter and Uwe Hasebrink (eds.), *Communicative Figurations: Transforming Communications in Times of Deep Mediatization* (London: Springer Nature, 2018).

⁹ Kerstin Radde-Antweiler, Hannah Grüenthal and Sina Gogolok, "Blogging Sometimes Leads to Dementia, Doesn't It?" *The Roman Catholic Church in Times of Deep Mediatization*," in Hepp, Breiter and Hasebrink (eds.), *Communicative Figurations*, 267–86.

¹⁰ Ibid.

¹¹ Mia Lövheim and Stig Hjarvard, "The Mediatized Conditions of Contemporary Religion: Critical Status and Future Directions," *Journal of Religion, Media and Digital Culture* 8, no. 2 (2019): 206–25.

consider their impact carefully on shaping religious understanding and participation in wider societal debates.¹² Due to digital media, there is no difference among religious communities since they all use digital media together.¹³ Through digital media, Catholic organizations can have broader and faster access to communicate with the Catholics. Digital media enables religious organizations to reach more people in less time through platforms such as websites, social media and YouTube channels.¹⁴

Although digital media provides new opportunities for Catholic religious organizations, there are also challenges and changes that must be faced. Religious organizations need to face competition for attention and interest in a digital media environment full of various information and content. In addition, the way religious messages are communicated and delivered in digital media may differ from the way they are communicated and delivered in traditional media, with the result that religious organizations need to adapt communication strategies to different digital media contexts. Along with the development of religious interpretations, contemporary religious studies have also shown an increase in religious diversity.¹⁵ Religious diversity in the modern context encompasses diverse religious beliefs, practices, and organizations. Modern society tends to become increasingly pluralistic and multicultural, so that diverse beliefs and religions can coexist side by side.¹⁶

Religious groups use digital media to spread religious teachings, communicate with their followers and promote religious identity. The use of digital media also produces opportunities for religious people from various backgrounds to connect to, interact with and understand each other. It is important to continue to understand and examine the development of religious diversity in the context of mediatization so as to face the challenges and opportunities that arise

¹² Berit Renser and Katrin Tüdenberg, "Witches on Facebook: Mediatization of Neo-Paganism," *Social Media Society* 6, no. 3 (2020): 1–11.

¹³ Heidi Campbell, *When Religion Meets New Media* (London: Routledge, 2010).

¹⁴ David EJ Herbert, "Theorizing Religion and Media in Contemporary Societies: An Account of Religious 'Publicization,'" *European Journal of Cultural Studies* 14, no. 6 (2011): 626–48.

¹⁵ James A. Beckford, *Social Theory and Religion* (Cambridge: Cambridge University Press, 2003).

¹⁶ Lars Ahlin et al., *Religion i Danmark 2013: En Kortlægning Af Religion Og Spiritualitet* (Aarhus: Aarhus Universitet, 2013).

in this increasingly connected and diverse society. Religious diversity can give valuable insights into understanding social dynamics and the role of religion in an ever-evolving modern society.¹⁷

Globalization has led to significant changes in various aspects of life, especially religious life. The phenomenon of globalization has resulted in more diverse patterns of religious beliefs and practices coexisting within a single region or community, replacing the previously more stable religious patterns. One of the factors that causes religious diversity owing to globalization is the high degree of individual freedom, especially in the Western world. Western countries are generally free to choose and practice religion according to their beliefs. As a result, different religions and beliefs can grow and develop freely, resulting in a rich and complex religious diversity. The process of globalization also brings about intercultural encounters and interaction between different religious groups. Information and communication technologies gives rise to a rapid and widespread exchange of information and ideas of religion. This contributes to the growth of awareness of religious diversity in modern society.¹⁸

Since globalization, human mobility is also an important factor in generating religious diversity. The migration and movement of people from different parts of the world have brought religious diversity to new places. As a consequence, communities in different countries and cities are becoming increasingly religiously diverse, creating a multicultural environment in which diversely religious people can come together and interact with each other. Sociologists of religion also observe how globalization brings external influences on local religious practices. Cultural influences and values from other countries can influence the way religion is practiced in that area, resulting in differences in religious expression. Overall, religious diversity in the globalization era is a complex phenomenon and is interrelated with a variety of factors, including individual freedom, human mobility and intercultural interaction. Therefore, the study of religious diversity contributes to a deeper understanding of religious

¹⁷ Robert Jackson, *Sovereignty: The Evolution of An Idea* (Cambridge: Polity, 2007).

¹⁸ Richard Paul Vaggione, *Eunomius of Cyzicus and the Nicene Revolution* (Oxford: Oxford University Press, 2001).

changes and developments in an increasingly connected and diverse contemporary world.¹⁹

A major change has occurred in the pattern of religious transformation from what was once authoritarian and formal to more fluid and individual in religious expression. Some of the terms used to describe this change are “living religion,” “everyday religion,” or “patchwork religion.”²⁰ These terms indicate that religion today is more likely to be lived and expressed in the daily lives of individuals rather than governed by rigid authoritarian structures. For example, the term “living religion” delineates how religion is now part of a person’s daily life, experience, and identity, rather than a formal practice in places of worship. Further, the term “everyday religion” emphasizes that religion is becoming more integrated in daily life and routine activities, including at work, at home or in social interactions. Meanwhile, “patchwork religion” shows how individuals today are more likely to choose and bring together religious elements from a variety of different sources to form their own religious beliefs and practices rather than following one official or authoritarian religion.

Although much attention is paid to religious transformation in the context of individuals, it is important to understand changes at the level of religious organizations. Religious institutions are also undergoing changes in the way they communicate to and interact with the people especially in digital media era. Religious institutions as active agents play a role in expressing their identity in new contexts and through new media.²¹ They attempt to link two seemingly contradictory perspectives on contemporary religion, namely diversification and mainstreaming as a process. Religious diversification highlights the growth of religious diversity in contemporary society. In the context of globalization, religious diversity is growing as individuals can easily access information about different religions and beliefs through digital media.

The media itself facilitates the dissemination of various religious views and allows individuals to explore and choose their own religious

¹⁹ S. Ariarajah, “Viewpoints: Hindu-Christian Dialogue During the Past Decade,” *Journal of Hindu-Christian Studies* 10, no. 1 (1997): 12.

²⁰ Meredith B. McGuire, *Lived Religion: Faith and Practice in Everyday Life* (Oxford: Oxford University Press, 2008), 304.

²¹ Wilhelm Gräb, “Practical Theology as a Theory of Lived Religion Conceptualizing Church Leadership,” *International Journal of Practical Theology* 18, no. 1 (2014): 102–12.

beliefs from a variety of different sources. This process then affects the level of religious identity at the individual level, creating a unique diversity of religious beliefs and practices. On the other hand, religious mainstreaming highlights how the media mainstreams or elevates certain religious views and places them within the wider community.²² Undeniably, the media has its own power to influence public views and change opinions of certain religions. By using media, certain religious groups can reach a much wider audience and influence their perception of religion. This can result in the mainstreaming of a particular religion and increase its visibility in society.²³

Conceptual Framework

Lundbay examines the influence of the media on the participation of students and people in general in terms of political issues and public discourse. New media gives a strong signal for religion to speak up and contribute to broader social issues, such as political, social and moral issues. Christensen, in her research, looks at how professionals or educators participate in media and how educators use new media to convey religious messages and values to learners or students and wider audiences.²⁴

Hepp and Hasebrink highlight the role of certain actors in adopting new media and communicating through digital platforms.²⁵ Radde-Antweiler et al., in their research observe how digital media affects those who have the opportunity to speak as representatives of institutions and how religious messages are conveyed through new media. Bolongaro's research discusses how religious people and church groups use digital media such as websites, YouTube and Facebook to spread religious messages and interact with their

²² Adam Dinham and Vivien Lowndes, "Faith and the Public Realm," in Adam Dinham, Robert Furbey and Vivien Lowndes (eds.), *Faith in the Public Realm: Controversies, Policies and Practices* (Bristol: The Policy Press, 2009), 1–20.

²³ Stewart M. Hoover, *Religion in the Media Age* (London: Routledge, 2006).

²⁴ Knut Lundby et al., "Religion and the Media: Continuity, Complexity, and Mediatization," in Inger Furseth (ed.), *Religious Complexity in the Public Sphere: Comparing Nordic Countries* (London: Palgrave Macmillan, 2018), 193–249.

²⁵ Hepp and Hasebrink, "Researching Transforming Communications in Times of Deep Mediatization: A Figurational Approach," in Hepp, Breiter and Hasebrink (eds.), *Communicative Figurations*, 15–48.

congregations.²⁶ Lövheim and Campbell investigate the use of new media in relation to religion in the public and priests' views on media. The study criticizes how priests manage websites, YouTube channels and Facebook accounts as a means of communication. The results show a relationship between the theological position of priests and their views on the media. That is to say, their views on digital media and its use are influenced by their religious and theological points of view.²⁷

A small-scale study of Nielsen analyzes the identity of certain confessions from religious websites. The study scrutinizes how religious websites specifically convey their religious message and identity through the display, content and language used. Overall, the study provides insight into how religion adapts to digital media and how digital media affects the way religious communication takes place in the public. The study shows how important digital media is in spreading religious messages and interacting with congregation and how theological views and religious identities can be reflected in the use of digital media by priests and church groups.²⁸

Kapoor et al., have found that replacing one media with another can have a major impact on the way how an organization relates to a specific group or community. When a religious organization switches from traditional media to digital media, it can significantly change how the organization communicates with its followers. The hypothesis underlying this study is that the process of mediatization is so powerful that it can blur structural and historical differences between Catholic religious communities, create more general religious expression and follow the new mainstream molded by the rules of digital media context.²⁹

²⁶ Kaitlyn Alessandra Maria Bolongaro, "Review: Digital Religion, Social Media and Culture: Perspectives, Practices and Futures," *MedieKultur: Journal of Media and Communication Research* 29, no. 55 (2013): 1-4.

²⁷ Mia Lövheim and Heidi A. Campbell, *Considering Critical Methods and Theoretical Lenses in Digital Religion Studies: New Media & Society*, vol. 19 (London: SAGE Publications, 2017).

²⁸ Marie Vejrup Nielsen, "Appealing to the State Church Identity in Processes of Change," *Journal of Church and State* 58, no. 2 (2016): 213-33.

²⁹ Kawaljeet Kaur Kapoor et al., "Advances in Social Media Research: Past, Present and Future," *Information Systems Frontiers* 20 (2018): 531-58.

Research Method

This study examines the use of digital media in Catholic educational institutions in East Flores and Lembata, East Nusa Tenggara. The researchers adopt a computational approach focused on analyzing digital texts related to Catholic religious institutions.³⁰ The target of the study is media management managed by Catholic educational institutions in the East Flores and Lembata. The sample is selected from thirteen educational institutions or thirteen parishes representing various Catholic religious groups with the criteria of having a website and Facebook page. Data collection technique is carried out by accessing the websites and Facebook pages of these institutions.³¹ Data encompasses posts, articles or pages related to Catholicism. Data collection is carried out by taking into account the principles of research ethics and privacy of the diverse groups and individuals studied. Utilizing ATLAS.ti7, qualitative text analysis is used to examine the communication styles seen on the websites and Facebook groups of Catholic institutions. These are the research-used data on media organizations and populations of educational institutions in parishes.

Table 1.
Data on educational institutions

No	Name of Parish in the Diocese of Larantuka	Number of Congregations	Digital Media
1	Komsos Keuskupan Larantuka	253.367	Accessible
2	Paroki Cathedral Renha Rosari Larantuka	6.180	Accessible
3	Paroki St. Cornelius Pohon Bao	1.767	Accessible
4	Paroki Sta. Maria Pembantu Abadi Weri	2.280	Accessible
5	Paroki St. Ignatius Waibalun	6.156	Accessible
6	Paroki Lebao San Juan Lebao	8.633	Accessible
7	Paroki Hokeng Sta. Maria Ratu Semesta Alam	9.296	Accessible
8	Paroki Sta. Maria Immaculata	6.819	Accessible

³⁰ Elisabeth Günther and Thorsten Quandt, “Word Counts and Topic Models: Automated Text Analysis Methods for Digital Journalism Research,” in Michael Karlsson and Helle Sjøvaag, *Rethinking Research Methods in an Age of Digital Journalism* (London: Routledge, 2018), 75–88.

³¹ Mary Ann Cantrell and Paul Lupinacci, “Methodological Issues in Online Data Collection,” *Journal of Advanced Nursing* 60, no. 5 (2007): 544–49.

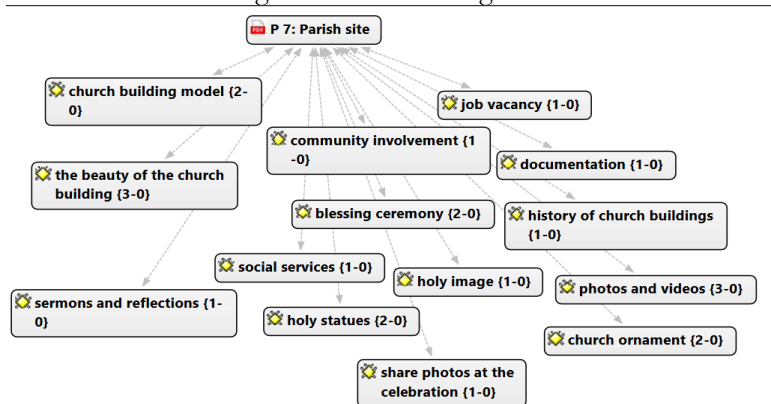
9	Parochial Lamahora St. Franciscus Asisi	3.525	Accessible
10	Paroki Sta. Maria Goreti	6.221	Accessible
11	Paroki Waiwerang Kristus Raja	4.451	Accessible
12	Paroki Sta. Maria Banneux	12.205	Accessible
13	Paroki Sta. Maria Bunda Penolong Abadi	12.164	Accessible

Source: Diocese of Larantuka, 2022

Result and Discussion

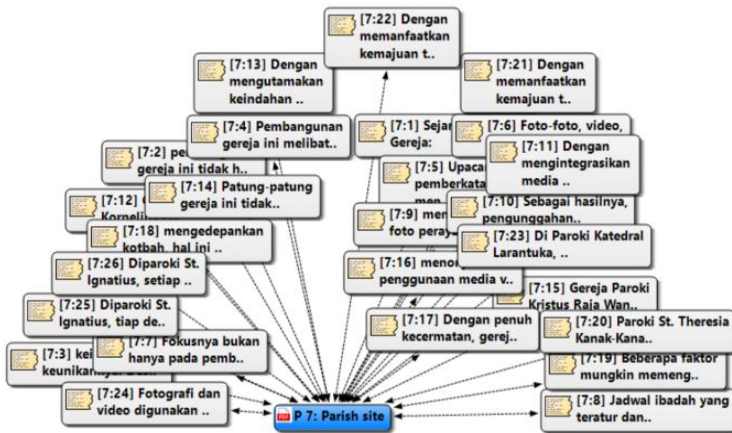
In this section, the article discusses the results by referring to categories that have been extracted from images, posts as well as articles on social media and also responses given by interviewees. In figure 1, there are a total of fourteen categories used for identification and analysis. They serve as an analytical instrument that helps detail and understand the data contained in figure 1.

Figure 1
List of Coding (14)
Coding-Filter for All Categories



There are twenty six citations or keywords contained in the list. The filter has been set to display all available keywords. This information can provide deep insight into the variety of quotations or phrases that can be accessed, as shown in figure 2 below.

Figure 2
List of current quotations (26)
Filter of All Quotations



Of the twenty six quotations or phrases, the researchers reduced them and got their essence. Each of them can be described as follows:

Coding (7:1): The construction of a church is not merely a physical construction process, but it is a manifestation of a rich and meaningful history, symbolizing the parish community's long journey. Every stone laid and every detail added tell a story about the people involved in this process. They were not only construction workers, but also chroniclers, who, with their hands and sweat, contributed to the building of community identity. Every detail in the church's construction, from site and material selection to design determination, has the story about how the parish community grew and developed, how they overcame challenges and obstacles and how they stayed true to their beliefs. This is a story about how a community, with its strength and determination, is able to create something extraordinary from the ordinary.

Coding (7:3): The architectural design reflects more than visual aesthetics merely. It is a physical representation of the religious and cultural values of the community. Every detail, from the shape of the building to the ornaments used, was designed for creating a deep and sacred space. This space is not only a place for worship but also a place where the congregation can feel the divine presence. Church design is not only about creating a beautiful space, but also about creating a space that can facilitate communication between the

congregation and God. Every detail in the church's design, from the building's shape and the choice of materials to the placement of ornaments, has an objective. This objective is not only to create visual aesthetics, but also to create an atmosphere that makes one feel the divine presence.

Coding (7:4): The devoted cooperation between various parties in the construction of the church shows how important the project is for the community. Due to the fact that the church building is a process that involves many parties, it is not about building physical structures solely, but also about building relationships and strengthening bonds between community members. Every individual involved—be it the architect who designed the building, the construction workers who built it or the community members who supported the project—contributed in their own way to achieving a shared vision. This devoted cooperation reflects how important the project is to society.

Coding (7:5): The blessing ceremony of a church is not a formal act. It is a profound expression of the spiritual commitment and togetherness of the parish community. Since a church is blessed, it is not only about the building itself, but also about the people who will use it as a place of worship and reflection. It is a time when community members gather to celebrate their accomplishment and to bless a new building that would be a place of worship and reflection for them.

Coding (7:6): To share photos, videos and writings with regard to the church-building process creates a powerful and memorable narrative. It is not solely about documenting every step of the development process, but also about capturing precious moments and celebrating shared accomplishment. Each photo, video or writing exhibits its own story, conveying a deeper understanding of the history, design and spiritual significance of the church-building project. To share photos and videos of the church-building process makes it possible to see how a physical structure changes from concept to reality. It shows how every detail is added, how each stone is laid, and how each architectural element is installed. It also provides an opportunity to see how the parish community works together to achieve a shared objective. The captions of these photos and videos tells the context and meaning. They explain what happened in the photos and videos, why it was important and how it contributed to

the project as a whole. Also, they explain the people involved in the process, how they contributed and how they perceived such a process.

Coding (7:11): The integration of digital media in church building is not solely about modernization, but it is a means of enriching the religious experience also. With digital media, sacred photos can be disseminated more widely, reach more people and create a virtual imagination that supports spiritual growth. Digital media makes it possible to create virtually sacred spaces or places in which people can feel the divine presence, even though they are not in a physical church. It allows us to bring the church experience into people at home, at workplace or wherever.

Coding (7:12): The church St. Cornelius Pohon Bao has its own unique characteristics and aspects that distinguish it from other churches. Although it does not provide specific information, it can be assumed that this elements better describe the characteristics or unique aspects of St. Cornelius Pohon Bao. There may be certain elements in architecture, interior design or even in the way the parish community interacts and uses the church space that makes it unique.

Coding (7:13): It shows that the church prioritizes beauty and majesty in its construction. The goal is to provide space for devotees to feel the divine presence through physical and spiritual experiences. Every detail, from architecture to ornamentation, is carefully selected to create an inspiring and uplifting atmosphere. It reflects how the church is not only a place of worship, but also a place designed to facilitate the encounter between the human being and God.

Coding (7:14): It shows that church statues are not mere decorations. They are a means of deepening people's experience of worship and spiritual reflection. They depict important scenes from the Scriptures and the lives of saints, conveying a point of reflection for the congregation. These statues, in their own way, tell stories from the Scriptures and the lives of saints, and in the process they help the congregation to reflect and deepen their understanding of religious teachings.

Coding (7:15): Gereja Paroki Kristus Raja Wangatoa draws attention to the construction of a monumental church building. This church building is not a mere physical structure, but a place of worship, a symbol of majesty and spiritual presence also. Every detail

of architecture, every stone laid and every element of design, all contribute to creating a sacred space that inspires and uplifts spirits.

Coding (7:16): It points out that using visual media, especially video or mass footage, is part of the church's efforts to provide a widely accessible worship experience. It allows those who cannot be physically present to feel the community's presence still and participate in worship. Due to digital technology, the church can reach a wider audience and give them the opportunity to feel the divine presence from afar.

Coding (7:17): The church chooses images or statues depicting the moment of crucifixion and the story of Jesus Christ's passion as a means of meditation, introspection and evocative contemplation of Christ's sacrifice.

Coding (7:18): It suggests that the church promotes sermon as a means of giving direct instruction and guidance from priests or spiritual leaders during worship. Sermon is an important part of worship in which words of wisdom and instructions are shared with the congregation. It is a time when priests or spiritual leaders share their understanding and interpretation of the Scriptures and provide instruction as well as guidance to the congregation.

Coding (7:20): The church often plays more than solely a place of worship. It can also serve as a community center, a place where the practical and material needs of the people can be met such as jobs and others. The way is the dissemination of information about vacancies in digital media. By disseminating such information, the church can help meet the economic and employment needs of its people. This can be invaluable, especially in communities where jobs may be hard to find or where there exists a high unemployment rate. The church provides not only spiritual support to its people, but also practical and material support.

Coding (7:21): The use of technological advances in church life is not only a tool, but becomes an effort to create meaningful moments in the lives of congregation also. Technology makes us enable to preserve and document spiritual heritage in the matter of religious activities, making future generations to feel and understand this heritage. Technology, such as social media platforms and digital applications, allows the congregation to interact and share their experiences, e.g. baptism and marriage in ways never happened before. In addition, technology also allows the congregation to access

worship materials and learn about religious teachings from their own homes. In other words, technology is a tool that has become an integral part of the way people interact with one another and share their experiences. On account of technology, the congregation can feel the presence of the community, even when they cannot be physically present. It creates a strong sense of community and togetherness which is an important part of the religious experience.

Coding (7:22): The church highlights the special advantages of church activities and ornaments in creating an atmosphere that deepens the spiritual experience. Every detail, from frescoes to sculptures, is carefully selected to create a space that inspires and facilitates reflection and worship.

On the whole, church ornaments and activities are not merely decorations or rituals. They are a means to help the congregation feel the divine presence and deepen their spiritual experience. For example, frescoes might depict important scenes from the Scriptures, giving a point of reflection for the congregation. Similarly, statues may depict sacred figures, reminding congregants of the values and teachings they represent. Technological advancements and the special advantages of church activities as well as ornaments all contribute to creating a deep and meaningful spiritual experience for the congregation. They help create a sacred space where the congregants can experience the divine presence, deepen their understanding of religious teachings, and feel a sense of community.

In today's digital era, digital media has been an integral part of everyday life. It has changed the way we communicate, study, work and even worship. However, in the context of Catholic education, it seems that digital media has not been fully utilized as a platform for religious education. Basically, digital media has tremendous potential to be an effective educational tool.³² Moreover, digital media has the power to reach a much wider audience, provide access to unlimited learning resources, and facilitate connection and cooperation, making it a vital role in Catholic education.³³

Nonetheless, based on the findings, it seems that the use of digital media in this specific context is not maximum. One of the

³² Allan Collins and Richard Halverson, *Rethinking Education in the Age of Technology: The Digital Revolution and Schooling in America* (New York: Teachers College Press, 2018).

³³ Cathy N. Davidson and David Theo Goldberg, *The Future of Learning Institutions in a Digital Age* (Massachusetts: The MIT Press, 2009).

causes is the lack of emphasis on religious education (7:19) in digital media. It can be due to a variety of factors, such as local conditions, limited resources and pastoral priorities. For instance, in a community with low resources or restricted access to technology, the emphasis may be on meeting basic needs rather than developing digital platforms for education. Even if digital media is used in various aspects of church activities, such as the sharing of photos, videos, writings (7:6) and the integration of digital media into religious experiences (7:11), there does not seem to be a specific focus on education. It suggests that while churches have adopted digital technology, they may not yet fully tap its potential as an educational tool. It does not imply that digital media cannot or should not be used in this context. Rather, it shows an opportunity to make better use of digital media in Catholic education. For example, digital media can be used to provide access to learning materials, facilitate discussion as well as collaboration and even provide a platform for virtual worship and reflection.

In addition, digital media can also be used to help meet people's economic and employment needs (7:20). By providing information about vacancies and other opportunities, churches can help members of their community with practical aspects of daily life. In the context of Catholic education, digital media can be used to provide access to a variety of learning resources, such as sacred scriptures and theological commentaries.³⁴ It can also facilitate discussion and dialogue between students and teachers or among members of the parish community. Thus, digital media can be a platform that enables for more interactive and participatory learning. Besides, digital media can also be used to disseminate information on church activities and events, for example, mass schedules, community meetings and special events. It can help ensure that all members of the community remain informed and feel involved, even if they are unable to be physically present. However, the use of digital media in Catholic education also poses challenges,³⁵ e.g. how to ensure that information disseminated through digital media is accurate and in line with Church teachings, how to protect the privacy and security of user data and how to

³⁴ Heidi A. Campbell et al., "There's A Religious App for That! A Framework for Studying Religious Mobile Applications," *Mobile Media & Communication* 2, no. 2 (2014): 154–72.

³⁵ Mirosłwa Chmielewski, "Media Education and the New Evangelization," *Verbum Vitae* 37, no. 2 (2020): 649–71.

ensure that digital media is used in an ethical and responsible way. To address these challenges, it is important for churches and parish communities to develop a clear guideline and policy on the use of digital media. It may include a standard for what types of content can be posted, data privacy as well as security policy and methods for dealing with improper or deceptive content.

Although digital media has not been fully utilized as an educational tool in a Catholic context, its potential is undeniable. With the right approach and investment in the right resources, digital media can become an integral part of Catholic education, enriching the learning experience and helping prepare people for life in a digital world. It is a challenge, but also an opportunity, and with the cooperation and commitment of all parties involved, it is a goal that can be achieved.

Conclusion

Digital media can be used to provide access to a variety of learning resources, facilitate discussion as well as dialogue and even provide a platform for virtual worship and reflection. Nevertheless, the use of digital media in Catholic education also poses challenges, such as ensuring information accuracy, protecting the privacy as well as security of user data and ensuring ethical and responsible use of technology. To address these challenges, it is important for churches and parish communities to develop a clear guideline and policy on the use of digital media. With the cooperation and commitment of all parties involved, digital media can be a useful instrument for enriching the learning experience and preparing people to live in a digital environment. It is both a challenge and an opportunity, and with the cooperation and commitment of all parties involved, it is a goal that can be attained.

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