

# Wise living character education amid e-commerce: Perspectives from 1 Corinthians 10:23

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**Abstract:** This article presents new, more specific research findings on wise life character education amid the challenges of e-commerce development. The author analyzes the perspective of 1 Corinthians 10:23 using principles of biblical interpretation. In the context of technological development, 1 Corinthians 10:23 underscores that many things are permitted, but not all are beneficial. This creates space for reflection on how to view and use technology, particularly e-commerce. The results show that 1 Corinthians 10:23 provides a solid rationale for teaching wise choices in the use of technology. The verse also teaches us to avoid over-dependence. Then, the character of a wise life arises from fruitful selection and self-control. With this approach, character education can guide the younger generation to navigate the technological era responsibly, cultivate moral values, and develop strong character. Effective parental communication is essential to character education, particularly in guiding children's use of technology and in integrating moral and ethical values into their interactions with it.

## Introduction

Technological developments have brought significant changes to human life, affecting various aspects, including social, cultural, and educational domains.<sup>1</sup> The impact of technology on human's behavior and thinking patterns have been widely recognized.<sup>2</sup> In the context of character education, the influence of technology on the development of character values, particularly amid the challenges posed by modern technology, is increasingly a topic of interest.<sup>3</sup> The need

<sup>1</sup> Meuthia Putri et al., "Pengaruh Teknologi terhadap Perkembangan Islam di Era Remaja Milenial," *Jurnal Informatika dan Teknologi Pendidikan* 2, no. 2 (December 3, 2022): 49–55, <https://doi.org/10.25008/jitp.v2i2.37>.

<sup>2</sup> Muhamad Ngafifi, "Kemajuan Teknologi dan Pola Hidup Manusia dalam Perspektif Sosial Budaya," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 2, no. 1 (June 1, 2014), <https://doi.org/10.21831/jppfa.v2i1.2616>.

<sup>3</sup> Eko Purnomo and Agus Budi Wahyudi, "Nilai Pendidikan Karakter dalam Ungkapan Hikmah di SD se-Karesidenan Surakarta dan Pemanfaatannya di Masa Pandemi," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 12, no. 2 (November 30, 2020), <https://doi.org/10.37680/qalamuna.v12i2.561>.

to integrate character education with technological advancements is becoming increasingly important in contemporary society.<sup>4</sup>

E-commerce has revolutionized the retail industry, offering consumers greater convenience and accessibility. However, these developments pose challenges, including wasteful shopping behavior, packaging waste, and impacts on transportation and consumer behavior. Arora et al. highlight concerns regarding e-commerce packaging waste, particularly amid the surge in online shopping during the COVID-19 pandemic.<sup>5</sup> Similarly, Escursell et al. emphasize the uncertain environmental impacts of e-commerce, particularly with respect to packaging sustainability.<sup>6</sup> In addition, the effect of e-commerce on consumer behavior is an important consideration. Yuniar and Fibrianto discuss changes in communication behavior in online shopping, emphasizing the shift from traditional face-to-face transactions to virtual interactions.<sup>7</sup> E-commerce presents challenges for wasteful shopping behavior; this is evident in the findings of Arora et al., including increases in packaging waste and shifts in consumer behavior.<sup>8</sup> Addressing these challenges requires a comprehensive approach that considers environments-mental sustainability, consumer trust, and behavior change in the era of online shopping.

In responding to technological challenges, including the development of e-commerce, the perspective of 1 Corinthians 10:23 provides a philosophical and ethical foundation for understanding the wise and ethical use of technology in character development.<sup>9</sup> A moral perspective grounded in a hermeneutic study of the biblical text offers valuable insights for navigating the complexities of modern technological advances.<sup>10</sup> Furthermore, studying biblical texts can provide a historical-redemptive approach to understanding the ethical implications of technological progress.<sup>11</sup> A study of Biblical texts provided insight into the conduct of education amid technological developments.

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<sup>4</sup> Trie Utari Dewi and Sri Lestari Handayani, "Penanaman Nilai Karakter melalui Permainan Outdoor bagi Anak Usia Dini di Wilayah RW 01 Kelurahan Pekayon, Kecamatan Pasar Rebo, Jakarta Timur," *Publikasi Pendidikan* 9, no. 1 (February 28, 2019): 1-6, <https://doi.org/10.26858/publikan.v9i1.6418>.

<sup>5</sup> Tanya Arora et al., "Product Packaging by E-Commerce Platforms: Impact of COVID-19 and Proposal for Circular Model to Reduce the Demand of Virgin Packaging," *Circular Economy and Sustainability* 3, no. 3 (2023): 1255–1273, <https://doi.org/10.1007/s43615-022-00231-4>.

<sup>6</sup> Silvia Escursell, Pere Llorach-Massana, and M. Blanca Roncero, "Sustainability in E-Commerce Packaging: A Review," *Journal of Cleaner Production* 280 (2021): 124314, <https://doi.org/10.1016/j.jclepro.2020.124314>.

<sup>7</sup> Ananda Dwitha Yuniar and Alan Sigit Fibrianto, "Consumer's Privacy Perception in Online Shopping Behavior Using E-Commerce Platform," in *Proceedings of the 1st ICA Regional Conference, ICA 2019, Bali, Indonesia, October 16–17, 2019* (European Alliance for Innovation, 2021), <https://doi.org/10.4108/eai.16-10-2019.2304352>.

<sup>8</sup> Arora et al., "Product Packaging by E-Commerce Platforms."

<sup>9</sup> Mercy Hia, "Pengenalan Injil dalam Hikmat Allah dan Hikmat Dunia Berdasarkan Teks 1 Korintus 1:18," *Danum Pambelum: Jurnal Teologi dan Musik Gereja* 1, no. 2 (November 30, 2021): 158–166, <https://doi.org/10.54170/dp.v1i2.54>.

<sup>10</sup> Aldi Abdillah and Judistian Pratama, "Menjadi Saleh di Mayantara," *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 6, no. 1 (July 13, 2022): 108–130, <https://doi.org/10.14421/panangkaran.v6i1.2792>.

<sup>11</sup> Jhon Leonardo Presley Purba, Hizkia Febrian Prastowo, and Robinson Rimun, "Kajian Hermeneutis Ungkapan 'Sungguh Amat Baik' dalam Kejadian 1:31 Ditinjau dari Perspektif Redemptive-Historical Approach," *CHARISTHEO: Jurnal Teologi dan Pendidikan Agama Kristen* 1, no. 2 (March 11, 2022): 122–133, <https://doi.org/10.54592/jct.v1i2.14>.

Character education has been emphasized as a crucial aspect of the educational process.<sup>12</sup> The commitment to prioritize and grow character education within the scope of education has been highlighted as a significant direction from education policymakers.<sup>13</sup> In addition, the role of schools and stakeholders in shaping and fostering character development has been highlighted as necessary in character education.<sup>14</sup> Some of these studies have contributed to the development of insights.

The integration of character education with technological advances has also been explored in educational practice. The use of modern technology in disseminating character values and wisdom has been recognized as a potential avenue for character education.<sup>15</sup> In addition, the use of media animation has been studied for its effect on students' understanding of complex concepts, demonstrating the potential of technology to improve educational outcomes.<sup>16</sup>

Some previous studies have examined character education and technological advancements. Perspectives from biblical texts, ethical considerations, educational policy, and applications of technology collectively contribute to the discourse on character education within an evolving technological landscape. Several previous studies have made significant contributions to the development of science, particularly in character education. However, some prior research has not examined the specific principles of character education based on 1 Corinthians 10:23. Previous studies have not explicitly examined wise life character education. Previous research has examined character education in general. At the same time, this article presents more specific and novel research findings on wise life character education amid the challenges of e-commerce development. The concept of wise living examined in this study is a person's ability to make decisions and act with careful, fair consideration in daily life, particularly in the era of e-commerce. The character of wise living encompasses not only cognitive but also moral and social dimensions, all of which contribute to the individual's integrity and wisdom. Character education has a significant role in shaping the character of a wise life.

The formulation of this research problem is how to educate character to live wisely in the midst of the development of E-commerce based on the perspective of 1 Corinthians 10:23. The author analyzes the interpretation of 1 Corinthians 10:23 in the context of technological development, demonstrating that many things are permitted, but not all are beneficial. This opens up space for reflection on how to view and use technology.

## Uselessness and Wise Selection

1 Corinthians 10:23 teaches that not everything lawful is also beneficial. While an action or decision may be permissible or lawful, it does not always bring benefits or be constructive. Therefore, it is necessary to have a wise understanding of what is valuable. Before making a decision

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<sup>12</sup> Pricylia Rondo and Valentino Reykliv Moku, "Implementasi Psikologi Pendidikan Agama Kristen dalam Pendidikan Karakter," *Didaskalia: Jurnal Pendidikan Agama Kristen* 3, no. 1 (June 30, 2022): 26–43, <https://doi.org/10.51667/djpk.v3i1.878>.

<sup>13</sup> Rondo and Moku.

<sup>14</sup> Mesenu, "Peran Guru Pendidikan Agama Islam dalam Pengembangan Karakter Peserta Didik pada Masa Pandemi Covid-19," *Journal of Social Research* 1, no. 10 (September 9, 2022): 1098–1109, <https://doi.org/10.55324/josr.v1i10.229>.

<sup>15</sup> Mia Nur Insani and Agus Budi Wahyudi, "Nilai Karakter Kreatif dan Bersahabat/Komunikatif dalam Ungkapan Bijak di Akun Twitter @Kata2bijak," *Deiksis* 14, no. 1 (January 31, 2022): 63, <https://doi.org/10.30998/deiksis.v14i1.9861>.

<sup>16</sup> Halin Zakiah, "Pengaruh Penggunaan Media Animasi terhadap Penguasaan Konsep Sistem Sirkulasi Siswa SMA," *Jurnal Life Science* 3, no. 1 (January 30, 2021), <https://doi.org/10.31980/jls.v3i1.1650>.

or taking an action, it is essential to consider the impact. This thinking helps to avoid activities that may be "useless."

A man needs to set clear goals in his life. Whether the action or decision to be taken for that purpose is alive or not. If not, it may be part of "uselessness." Every action affects both oneself and others. Therefore, individuals need to take responsibility for their choices. Choosing wisely means understanding the consequences of each action and being willing to take responsibility for it. 1 Corinthians 10:23 teaches us to have a holistic view of life. Not only looking at things in terms of halal but also considering other aspects, such as social, moral, and spiritual impacts. By following the counsel of 1 Corinthians 10:23, Christians can develop more prudent thinking in their daily choices and decisions, so that life can be rewarding and constructive for themselves and others.

Therefore, wise character education requires wise selection in the use of technology. This verse teaches that even when something is considered lawful, it does not necessarily follow that it is beneficial or constructive. This can be applied in the context of wise character education, where the prudent use of technology is required. That is, although technology may be permissible for use, it is necessary to be discerning about how and to what extent it is instrumental in cultivating good character. Children and adolescents are taught to weigh the benefits and risks of their actions, particularly in the use of technology, which can influence their mindsets and decisions. This aligns with the findings of Wu et al., who highlight the critical role of parents in fostering appropriate and safe use of digital technology among preschoolers.<sup>17</sup>

Bergert et al. also emphasize the dark side of technology use, such as addiction, showing the need for wise selection in technology use.<sup>18</sup> Furthermore, Plowman et al. emphasize that technology ownership does not guarantee parental involvement and underscore the importance of thoughtful selection and parental guidance in children's use of technology.<sup>19</sup> Delen et al. argue that technology presents risks, such as spending time with it for nonproductive reasons, which can lead to adverse outcomes.<sup>20</sup> The risks and benefits of new technologies need to be considered by aligning them with needs through thoughtful technology selection.<sup>21</sup> In addition, findings on problematic social media use and cyberbullying among adolescents highlight the potential negative impact of technology use on young individuals.<sup>22</sup> Wise life character education can be crucial in dealing with technological developments.

Character education plays a vital role in addressing technological developments. Parents understand how children learn to use technology through play, underscoring the importance

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<sup>17</sup> Cynthia Sau Ting Wu et al., "Parenting Approaches and Digital Technology Use of Preschool Age Children in a Chinese Community," *Italian Journal of Pediatrics* 40, no. 1 (2014): 44, <https://doi.org/10.1186/1824-7288-40-44>.

<sup>18</sup> Cora Bergert et al., "Missing Out on Life: Parental Perceptions of Children's Mobile Technology Use," in *Wirtschaftsinformatik (Zentrale Tracks)* (2020), 568-583, [https://doi.org/10.30844/wi\\_2020\\_f1-bergert](https://doi.org/10.30844/wi_2020_f1-bergert).

<sup>19</sup> Lydia Plowman, Olivia Stevenson, Christine Stephen, and Joanna McPake, "Preschool Children's Learning with Technology at Home," *Computers & Education* 59, no. 1 (August 2012): 30-37, <https://doi.org/10.1016/j.compedu.2011.11.014>.

<sup>20</sup> Emine Delen, Fatih Kaya, Nancy L. Ritter, and Abdullah Sahin, "Understanding Parents' Perceptions of Communication Technology Use," *International Online Journal of Educational Sciences* 7, no. 4 (2015): 22-36, <https://doi.org/10.15345/iojes.2015.04.003>.

<sup>21</sup> Yulia A. Strekalova, "Informing Dissemination Research," *Science Communication* 37, no. 2 (April 30, 2015): 151-172, <https://doi.org/10.1177/1075547014555025>.

<sup>22</sup> Zeynep Işıl Demircioğlu and Aslı Göncü-Köse, "Antecedents of Problematic Social Media Use and Cyberbullying among Adolescents," *Current Psychology* 42, no. 35 (December 16, 2023): 31091-31109, <https://doi.org/10.1007/s12144-022-04127-2>.

of character education in shaping technology-use behavior.<sup>23</sup> Character education also requires an active effort to cultivate habits in children. Children need to learn to make sound decisions, including in the use of technology.<sup>24</sup> Based on an analysis of 1 Corinthians 10:23 and supported by a range of literary sources, the passage underscores the importance of prudent use of technology, particularly for children and adolescents. This relates to the potential risks associated with technology use. 1 Corinthians 10:23 emphasizes the importance of character education in guiding children to weigh the benefits and risks of technology use.

## Avoiding Over-Dependence

The phrase "I will not be ruled by anything" in 1 Corinthians 10:23 is part of a broader biblical discussion of the meaning of Christian freedom and its implications for believers' lives. The phrase can be understood as follows: First, Christian Freedom. The phrase "All things are lawful to me" in 1 Corinthians 6:12 refers to the freedom believers have in Christ, meaning they are not subject to the law of Moses and can enjoy many aspects of life without guilt or punishment.<sup>25</sup> Second, not all things are helpful. Paul emphasizes that not all things are beneficial to believers.<sup>26</sup> This suggests that while Christians have the freedom to engage in a wide range of activities, they must discern and consider the consequences of their actions on themselves and others. Third, they are not dominated by any single factor. The phrase "I will not be dominated by anything" highlights the importance of not allowing anything, including sinful behavior or worldly desires, to control or dominate the believer's life.<sup>27</sup> This idea aligns with other biblical teachings that encourage believers to live lives of love, holiness, and obedience to God.<sup>28</sup>

The phrase "I will not be ruled by anything" underscores the importance of self-control and the avoidance of excessive dependence on technology. Wise life character education emphasizes that technology should be a tool, not a master of life. Children are taught to manage their time wisely, not only for the benefit of technology but also for personal, social, and spiritual development. In the midst of e-commerce development, technology should be used as a tool rather than a means of fostering excessive dependence.

The above exposure aligns with the emphasis on character education for wise living, which advocates technology as a tool rather than a master of life. Nordlöf et al. discuss the importance of self-efficacy and attitudes toward technology in enabling individuals to establish control over their interactions with technology.<sup>29</sup> The exploration by Bhardwaj and Monin underscores the potential for knowledge mismanagement arising from excessive reliance on information technology.<sup>30</sup> Therefore, self-control is needed in the use of technology. Amid the development of e-commerce, technology should be viewed as a tool that does not lead to over-

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<sup>23</sup> Jo Bird and Susan Edwards, "Children Learning to Use Technologies through Play," *British Journal of Educational Technology* 46, no. 6 (November 2015): 1149–1160, <https://doi.org/10.1111/bjet.12191>.

<sup>24</sup> Nina Permata Sari et al., "Environment Care Character Education as a Flood Disaster Management Effort," *Al-Ishlah: Jurnal Pendidikan* 13, no. 2 (August 31, 2021): 1471–1478, <https://doi.org/10.35445/alishlah.v13i2.923>.

<sup>25</sup> S. Michael Houdmann, "What Does 1 Corinthians 6:12 Mean?," *BibleRef* (2018).

<sup>26</sup> Houdmann.

<sup>27</sup> Richard Leland Wheeler, *A Paulogetic: "Acts" & "Romans" — The Apostle Paul's Doctrines and the Mainstream Disconnect* (Deluxe Color Edition; paperback, April 7, 2023).

<sup>28</sup> Frank L. Crouch, "Commentary on 1 Corinthians 6:12–20," *Working Preacher* (2012).

<sup>29</sup> Charlotta Nordlöf, Jonas Hallström, and Gunnar E. Höst, "Self-Efficacy or Context Dependency?: Exploring Teachers' Perceptions of and Attitudes toward Technology Education," *International Journal of Technology and Design Education* 29, no. 1 (2019): 123–141, <https://doi.org/10.1007/s10798-017-9431-2>.

<sup>30</sup> Meeta Bhardwaj and John Monin, "Tacit to Explicit: An Interplay Shaping Organization Knowledge," *Journal of Knowledge Management* 10, no. 3 (2006): 72–85, <https://doi.org/10.1108/13673270610670867>.

dependence, in harmony with biblical teachings on self-control and responsible use of technology.

## Communicating and Parental Involvement

Verse 1 Corinthians 10:23 states, "All things are lawful to me, but not all are useful. Everything is lawful to me, but not everything is constructive." This verse contains principles for exercising one's freedom and emphasizes the importance of wisdom in decision-making.<sup>31</sup> In the context of communication and the role of parents in educating children, this verse can be interpreted as a reminder that a person, including parents, has freedom in communicating and educating children, but must be wise in doing so. Parents need to ensure that the communication and education they provide to children are constructive and beneficial to children's development, grounded in the family's religious teachings and values. Parents play an important role in socializing their children's religious beliefs and practices, ensuring that communication and education align with religious teachings and values. Parents need to convey religious and spiritual beliefs through formal teaching, informal discussions, role modeling, and participation in religious activities.<sup>32</sup> It is essential to integrate religious values into religious life. This will encourage parents' role in fostering constructive communication and education consistent with religious beliefs.<sup>33</sup>

To foster effective communication, parents should initiate positive interactions that position them in a counselor role. Parents emphasize expressions of affection, appreciation, and open communication as essential components of effective parenting in building wise life character. This suggests that constructive communication, in harmony with religious teachings, entails fostering positive interaction and open dialogue within the family.<sup>34</sup> By integrating spiritual values into family life, facilitating positive interactions, and emphasizing religious education, parents can ensure that the communication and education they provide align with their religion's teachings and values.

Character education also encompasses parents' roles in guiding their children. Open communication and parents' active involvement in their children's lives help foster a balanced understanding of technology use. Involving moral and ethical values in discussions about technology enables children to develop wise living habits.

Mulyaningtyas wrote a story in Coverage 6 about the actions of children who are shopping online.<sup>35</sup> A 5-year-old boy bought toys online using his mother's account for Rp 58 million. The boy bought ten bicycles of various colours and two Jeeps; his daughter bought them. His mother identified the order upon reviewing the account description. Her mother decided to return all orders placed by her daughter and was fortunate when the company accepted the refund request. The case in this news report highlights the importance of supervision and pa-

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<sup>31</sup> Charles H Talbert, *Reading Corinthians: A Literary and Theological Commentary*, Revised Ed (Macon: Smyth & Helwys Publishing, 2020); Keneth E Bailey, *Paul Through Mediteranian Eyes: Cultural Studies In 1 Corinthians* (Downers Grove: IVP Academic, 2011).

<sup>32</sup> Sam A. Hardy et al., "Parenting and the Socialization of Religiousness and Spirituality," *Psychology of Religion and Spirituality* 3, no. 3 (August 2011): 217–230, <https://doi.org/10.1037/a0021600>.

<sup>33</sup> Annette Mahoney et al., "Religion and the Sanctification of Family Relationships," *Review of Religious Research* 44, no. 3 (March 2003): 220, <https://doi.org/10.2307/3512384>.

<sup>34</sup> Annabella Osei-Tutu, Faye Z. Belgrave, and Vivian Afi Dzokoto, "Conceptualizations of Effective Parenting," *Journal of Black Psychology* 49, no. 1 (February 2023): 3–31, <https://doi.org/10.1177/00957984221077510>.

<sup>35</sup> Mulyaningtyas, "Bikin Syok Ibunya, Bocah 5 Tahun Ini Belanja Mainan Online Hingga Rp 58 Juta", *Liputan 6*, 10 April 2023, <https://www.liputan6.com/hot/read/5256853/bikin-syok-ibunya-bocah-5-tahun-ini-belanja-mainan-online-hingga-rp-58-juta>.

renting techniques for children, as well as effective communication between mother and child. The case of a 5-year-old who made an unauthorized online purchase underscores the importance of supervision and instruction in responsible purchasing. It emphasizes the need for effective communication between parents and children. This underscores the importance of parental involvement in guiding children's online activities and in educating them about responsible technology use. Examining shopping behaviour in e-commerce, Levi et al. suggest designing social marketing campaigns targeting different population segments to change perceptions and encourage safe online purchases.<sup>36</sup> However, communication education and parental participation in providing supervision are required for children.

Character education is a crucial aspect of a child's development, particularly in the context of technology and e-commerce. Parental involvement in guiding their children and actively participating in their children's lives is essential for fostering a balanced understanding of technology use and for integrating moral and ethical values into discussions about e-commerce. Studies have shown that parental involvement in children's character education significantly impacts their academic achievement and moral development.<sup>37</sup> Effective communication strategies are needed to increase parental engagement, and parents should feel comfortable navigating the internet and using technology.<sup>38</sup> In addition, parents should prioritize in-person communication, such as face-to-face meetings, when discussing serious issues with children.<sup>39</sup>

In the context of character education, effective parent-child communication and partnership are essential to engaging children in character development both at home and at school.<sup>40</sup> Parents need to teach their children various values, including religious values, independence, hard work, tolerance, social responsibility, discipline, honesty, and environmental stewardship, to implement character education at home effectively.<sup>41</sup> Parental involvement and effective communication are essential components of character education, especially in guiding children's use of technology and integrating moral and ethical values into their interactions with technology, mainly e-commerce.

## The Wise Living Character Education Model: A Novel Framework for the Digital Age

After conducting an in-depth analysis of 1 Corinthians 10:23 and its implications for character education in the era of e-commerce, the researcher formulated an innovative model of charac-

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<sup>36</sup> Sharon Levi, Efrat Calif, Amit Aronin, and Anat Gesser-Edelsburg, "Shopping Online for Children: Is Safety a Consideration?," *Journal of Safety Research* 78 (2021): 115–128, <https://doi.org/10.1016/j.jsr.2021.05.011>.

<sup>37</sup> Maryam Alharthi, "Parental Involvement in Children's Online Education During COVID-19," *Early Childhood Education Journal* 51, no. 2 (February 22, 2023): 345–359, <https://doi.org/10.1007/s10643-021-01286-y>; Katie Lynn Hood, "Character Education and Parental Involvement" (PhD diss., Rowan University, 2011), <https://rdw.rowan.edu/etd/420/>; Ahmad Suriansyah and Aslamiah, "Strategi Kepemimpinan dalam Membentuk Karakter Siswa," *Jurnal Cakrawala Pendidikan* 2, no. 2 (June 1, 2015), <https://doi.org/10.21831/cp.v2i2.4828>.

<sup>38</sup> Raden Rachmy Diana et al., "Parental Engagement on Children Character Education," *Jurnal Cakrawala Pendidikan* 40, no. 2 (June 17, 2021): 428–444, <https://doi.org/10.21831/cp.v40i2.39477>.

<sup>39</sup> Ameer Adkins et al., *School/Home Communication* (Normal, IL: Illinois State University, 2004); Maryam Alharthi, "Parental Involvement in Children's Online Education during COVID-19: A Phenomenological Study in Saudi Arabia," *Early Childhood Education Journal* 51, no. 2 (2023): 345–359.

<sup>40</sup> Diana et al., "Parental Engagement on Children Character Education," 430.

<sup>41</sup> Neci Aryanti, Suroyo Suroyo, and Made Yudhi Setianti, "The Impact of Parenting toward Character Development," *Quantum Journal of Social Sciences and Humanities* 4, no. 2 (April 25, 2023): 27–38, <https://doi.org/10.55197/qjssh.v4i2.214>.

ter education. The Wise model is a proposed practical framework for applying the principles of wise living in educational contexts in the digital era.

The following are the components of the Wise model based on the results of the analysis of 1 Corinthians 10:23:

### ***W - Wise Selection***

Based on the principle written in 1 Corinthians 10:23 that "not everything lawful is beneficial", this component emphasizes wise action in the choice of technology. According to 1 Corinthians 10:23, character education requires the prudent use of technology. Every individual should consider the benefits and risks of using each technology. In the context of children's education, the results of the above research align with findings highlighting the important role of careful selection and parental guidance in children's use of technology.<sup>42</sup>

The main component of Wise Selection is self-discipline training to develop the capacity to evaluate digital tools and platforms. Then have the ability to make decisions based on goals that account for the character's impact. Another component is the method used to analyze the benefits and risks of each action in adopting technological developments. In addition, individuals can make judgments about each digital choice in light of Christian values.

### ***I - Integrated Development***

The Integrated Development component reflects an emphasis on the holistic biblical teaching of life. By considering not only what is permissible but also examining the social, moral, and spiritual impacts, each individual is taught to build a holistic life. Contemporary research supports this integrated approach. Research by Febrini et al. It shows that effective character education in the digital era involves integrating spiritual and digital literacy.<sup>43</sup> Research studies indicate that technology should be viewed as a tool that supports rather than replaces character development.<sup>44</sup>

The components of Integrated Development include: 1) Character formation balanced between digital and spiritual dimensions. The discussion is not only on one dimension but also discusses digital and spiritual dimensions; 2) Multidimensional development approach. This approach is carried out by considering cognitive, emotional, and moral aspects; 3) Curriculum integration strategy that establishes character education throughout learning. In this case, the principle of lifelong learning needs to be of deep concern; 4) A holistic assessment method that evaluates comprehensive growth. Assessment is not limited to the cognitive domain; it also comprehensively observes individual development.

### ***S - Self-Control***

Drawing on the principle of 1 Corinthians 6:12 that "I will not be ruled by anything", this component discusses the critical need to avoid over-reliance on technology. Arwen and Puspita's

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<sup>42</sup> Ester Debora Siburian et al., "From Inheritance to Innovation," *Real Kiddos* 3, no. 2 (March 31, 2025): 23–40, <https://doi.org/10.53547/tkr8th81>.

<sup>43</sup> Deni Febrini et al., "Exploring Technology Integration in Islamic Character Education," *Online Learning in Educational Research* 4, no. 2 (December 20, 2024): 131–142, <https://doi.org/10.58524/oler.v4i2.482>.

<sup>44</sup> Desri Arwen and Dayu Retno Puspita, "The Role of Technology on Students' Character Education," *Journal of Physics: Conference Series* 1477, no. 4 (March 1, 2020): 042070, <https://doi.org/10.1088/1742-6596/1477/4/042070>.



research emphasizes that technology should be a tool, not a ruler of life, and that individuals should learn to manage their time wisely for personal, social, and spiritual development.<sup>45</sup> The principle articulated in 1 Corinthians 10:23 underscores the importance of self-control in the use of technology to prevent problems such as addiction and overdependence.

To build good Self-Control, a digital health program that promotes healthy technological habits is needed. Wise living character education encourages the development of healthy technological habits. It's not easy to be tempted by the various offers of over-learning in e-commerce. In many e-commerce sites, pay-later offers can create a trap for overspending and lead to debt.<sup>46</sup> In this case, a digital health program is needed to build *self-control*. Therefore, every individual needs time-management skills to maintain a balanced and simple life. These skills will help each manage time, which affects the management of available resources.

### ***E - Engaged Community***

The Engaged Community component emphasizes the principle articulated in 1 Corinthians 10:24: building community through open communication and active engagement. Febrini et al. show that parental involvement in the child's life and the integration of moral and ethical values in discussions about technology are essential for character building.<sup>47</sup> Research by Febrini et al. Demonstrated that collaborative approaches involving teachers, parents, and community members are most effective.<sup>48</sup>

Components of Engaged Community include: First, a parent-child communication program that encourages dialogue about technology and biblical values. Parent-child communication is necessary to prevent misunderstandings about technology. Parent-child communication is a means of instilling biblical values so that children become wiser amid the progress of the times; second, it is a community support system that strengthens character development. A person's character is not formed without the support of the community. Family communities, churches, schools, and other communities can be places to cultivate wise character. The community can carry out the functions of supervision, example, and mentorship to foster a wise character.

### **Conclusion**

Character education for living wisely amid technological developments is a pressing challenge. 1 Corinthians 10:23 provides a solid rationale for making wise choices in the use of technology. The verse also teaches us to avoid over-dependence. Then, the character of a wise life arises from fruitful selection and self-control. With this approach, character education can guide the younger generation to navigate the technological era responsibly, cultivate moral values, and develop strong character. Parental involvement and effective communication are essential components of character education, especially in guiding children's use of technology and integrating moral and ethical values into their interactions with technology.

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<sup>45</sup> Arwen and Puspita.

<sup>46</sup> Waluyo, Yulfan Arif Nurohman, and Rina Sari Qurniawati, "Buy Now, Pay Later," *Among Makarti* 15, no. 3 (December 26, 2022), <https://doi.org/10.52353/ama.v15i3.338>.

<sup>47</sup> Febrini et al., "Exploring Technology Integration..."

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