



Christian Leadership Spirituality in Strengthening the Congregation's Faith Resilience against Digital Era Challenges Based on Christian Values

Ruhut Parningotan Tambunan², Samuil Ashton Satu²

¹Sekolah Tinggi Teologi Sangkakala, Indonesia,

²Malaysia Evangelical Theological Seminary, Lawas, Sarawak

Email Korespondensi: ruhutparningotantam@gmail.com¹

Abstract: The development of digital technology is changing the pattern of faith formation, spiritual relationships, and contemporary church life. Congregations face a flood of information, moral relativism, religious disinformation, and contemporary digital algorithm culture. Christian leadership requires deep spirituality to shape the resilience of the congregation's faith centered on Christ sustainably. This study aims to analyze the spirituality of Christian leadership to strengthen the resilience of the congregation's faith in facing the digital era. This study uses a qualitative approach showing that the spirituality of leaders strengthens the integrity, exemplary, and pastoral development of contemporary congregations. Theological digital literacy and resilient faith communities increase the discernment and spiritual resilience of congregations. This study offers a model of Christian Value-Based Spirituality of Christian Leadership to strengthen the resilience of the faith of digital congregations. Where, this model integrates prayer, the Word, contextual discipleship, theological digital literacy, and resilient communities. Christian leadership spirituality contributes to strengthening the resilience of the congregation's faith in facing contemporary, ongoing digital disruption.

Keywords: Christian Leadership Spirituality, Faith Resilience, Digital Era, Theological Digital Literacy, Faith Community.

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Introduction

The development of digital technology has changed the way people build relationships, acquire knowledge, shape identities, and live out their spiritual lives. This has led the church to face fundamental changes in the pattern of congregational faith formation, which is increasingly influenced by algorithms, social media, artificial intelligence, and a digital culture that prioritizes the speed of information over the depth of spiritual reflection. ¹Christian leadership no longer faces solely organizational challenges, but must guide congregations in the face of a flood of information, moral relativism, religious disinformation, and various digital narratives that have the potential to obscure the authority of God's Word as the basis for a life of faith. Where the spirituality of Christian leadership is an important foundation for providing exemplary behavior, spiritual *discernment*, character integrity, and pastoral courage in directing congregations to remain Christ-centered amidst the ever-changing dynamics of digital culture. ²This situation shows that the resilience of faith is not formed automatically through the church's digital activities, but rather requires leadership rooted in Christian values and capable of forming a community that grows spiritually. ³Therefore, it can be seen that the spirituality of Christian leadership must reconstruct faith formation contextually so that the congregation has spiritual resilience in facing the complexity of contemporary digital culture and ecosystems.

Christian leadership spirituality is understood as the integration of an intimate relationship with God, character formed by Christ, and pastoral responsibility in guiding people towards maturity of faith through exemplary life, love-centered service, and decision-making based on divine wisdom. ⁴Where the concept of resilience of faith describes the ability of believers to maintain faith, hope, and obedience to the Word of God when facing cultural pressures, social changes, and technological developments that influence spiritual thought patterns and behavior. ⁵Robert K. Greenleaf in Spears emphasizes leadership as service, when leaders prioritize the needs of followers, build character, empower, and prioritize the growth of the community in a sustainable manner. ⁶Meanwhile, according to Bernard M. Bass in Harwanto, transformative leadership is explained as a process of inspiring followers through vision, motivation, example, intellectual stimulation, and

¹ Windy Sambow and Rivay Bobby Palembang, "Teologi Digital Sebagai Fondasi Pembentukan Akuaktual Dalam Kehidupan Generasi Z," *Jurnal Ilmu Pendidikan Keagamaan Kristen: Arastamar* 1, no. 4 (2025): 53–65.

² Suhadi Suhadi and Yonatan Alex Arifianto, "Pemimpin Kristen Sebagai Agen Perubahan Di Era Milenial," *EDULEAD: Journal of Christian Education and Leadership* 1, no. 2 (2020): 129–47.

³ Elisa Nimbo Sumual, Yohana Fajar Rahayu, and Yonatan Alex Arifianto, "Eklesiologi Digital Dan Banalitas Spiritualitas Dalam Kepemimpinan Kristen Pastoral: Tantangan Gereja Di Era Disrupsi," *Philoxenia: Jurnal Teologi Dan Pendidikan Kristiani* 4, no. 2 (2026): 199–214.

⁴ Eni Ebentri and Ruhut Parningotan Tambunan, "Kepemimpinan Kristen Dan Peran Gereja Dalam Membangun Moralitas Dan Spiritualitas Remaja Di Era Globalisasi," *EUANGGELION: Jurnal Teologi Dan Pendidikan Kristen* 6, no. 2 (2026): 84–99.

⁵ Yafarman Zai, "Ketahanan Nilai Kristen Dalam Keluarga Era Digital: Kajian Sosiologi PAK Atas Perubahan Sosial," *Boskos Daskalios: Jurnal Teologi Dan Pendidikan Kristen* 2, no. 1 (2025): 41–51.

⁶ Larry C Spears, "Servant Leadership and Robert K. Greenleaf's Legacy," in *Servant Leadership: Developments in Theory and Research* (Springer, 2025), 15–35.

individual attention towards change.⁷ The perspective of Christian transformative leadership emphasizes that leaders not only manage church organizations but also shape the character of the congregation through consistent spiritual development, authentic pastoral relationships, and contextual biblical teaching.⁸ This theological framework positions leadership as God's means to build a community of faith capable of facing changing times without losing its evangelical identity.⁹ Thus, the spirituality of Christian leadership becomes the foundation for building faith resilience through transformative leadership that strengthens the character, evangelical identity, and spiritual maturity of the congregation.

Digital transformation expands congregations' access to various spiritual resources, but at the same time increases exposure to unverified teachings, popular religious content, and digital figures who often gain legitimacy based on popularity rather than theological depth.¹⁰ According to the APJII report, Indonesia's internet penetration has exceeded 79%, making the digital space the primary environment for community interaction, including religious activities and the formation of faith views.¹¹ The Barna Group survey also shows an increasing tendency for Christians to obtain spiritual learning through digital media rather than in-person church communities.¹² This phenomenon demonstrates that the growth in digital access has not always been accompanied by an increase in spiritual maturity or the ability to exercise theological discernment. This condition demands Christian leadership capable of building the resilience of the congregation's faith through relevant, in-depth spiritual formation that remains rooted in Christian values.¹³ Therefore, digital transformation demands that Christian leadership strengthen the theological *discernment* and resilience of the congregation's faith so that it is not easily influenced by shallow digital spirituality.

In relation to this research, it was studied by Yaterorogo Zebua et al., regarding integrating technology and spirituality: church leadership in the 5.0 era: integrating technology and spirituality: church leadership in the 5.0 era shows that Church leadership adapts to technological developments in the Society 5.0 era through the integration of spirituality and the use of digital media in ministry. The results of the study indicate that church leaders need to develop digital competencies, technology-based communication skills, and maintain spirituality as the foundation of ministry so that the church can respond to rapid social change. This study positions technology as a means of expanding ministry and strengthening the spiritual life of the congregation, but has not specifically examined

⁷ Budi Harwanto, "Paul's Transformation Leadership Behavior in the Letter to Titus," *Klabat Theological Review* 3, no. 1 (2022): 21–33.

⁸ Yefta Hani Silitonga, "Peran Roh Kudus Dalam Membangun Ketahanan Iman Orang Percaya Di Era Digital," *Jurnal Fides Intellectum* 3, no. 1 (2025).

⁹ Maruli Tua Tampubolon and Asep Afaradi, "Kepemimpinan Kristen Sebagai Kesaksian Iman Dalam Masyarakat Modern," *REI MAI: Jurnal Ilmu Teologi Dan Pendidikan Kristen* 3, no. 2 (2025): 242–54.

¹⁰ Christian Eko Wior, "Transformasi Pelayanan Pastoral Melalui Sosial Media," *PADAMARA: Jurnal Psikologi Dan Sosial Budaya* 2, no. 1 (2025): 44–51.

¹¹ Muhammad Arif, "Pengguna Internet Di Indonesia Meningkat Di 2024," 2024.

¹² Barna Group, *The State of the Church*, 2022.

¹³ Yamotani Waruwu and Kornelius Gulo, "Kontribusi Hamba Tuhan Terhadap Dinamika Pertumbuhan Gereja Masa Kini," *PNEUMATIKOS: Jurnal Teologi Kependetaan* 15, no. 1 (2024): 82–90.

how spiritual leadership contributes to building the congregation's faith resilience against the pressures of an increasingly complex digital culture.¹⁴ A similar study was conducted by Yonatan Alex Arifianto et al., regarding increasing the effectiveness of Christian leadership in the digital world: the efforts of church leaders in shaping digital ethics for the congregation show that Christian leadership strategies in shaping the congregation's digital ethics amidst the development of digital media and the dissemination of unfiltered information. The results of the study confirm that church leaders have a responsibility to build ethical awareness through Bible teaching, pastoral care, and the responsible use of technology in accordance with Christian principles. The primary focus of this research is on the formation of digital ethics in response to the digitalization of church life, while the spiritual dimension of leadership as a factor in shaping the congregation's faith resilience in the face of algorithmic culture, religious disinformation, and the digital identity crisis has not been discussed in depth.¹⁵

Both previous studies highlight the importance of Christian leadership in responding to the development of digital technology by strengthening church ministries, adapting leadership, and developing congregational digital ethics. However, both still focus on aspects of technology utilization and ethical behavior, without examining spirituality of leadership as a theological foundation that shapes congregational faith resilience to the challenges of digital culture. This study offers a novelty by developing a perspective on Christian leadership spirituality rooted in biblical values as a foundation for strengthening congregational faith resilience in the face of disinformation, algorithmic culture, identity crises, and ongoing digital social change.

This study aims to analyze the meaning of Christian leadership spirituality in facing the challenges of digital life that impact the faith growth of congregations. The study also identifies the types of digital challenges that weaken the faith resilience of church members. The following discussion explores effective spiritual leadership practices in strengthening faith resilience through pastoral development based on Christian values.

Methods

This study uses a qualitative approach with a phenomenological method to understand the lived experiences of church leaders and congregations in facing spiritual challenges arising from the development of the digital era.¹⁶ The phenomenological approach was chosen because it provides space to explore the meaning of subjective experiences regarding

¹⁴ Yaterorogo Zebua, Zakharia Suparyadi, and Hariyanto Hariyanto, "Integrating Technology and Spirituality: Church Leadership in the 5.0 Era: Mengintegrasikan Teknologi Dan Spiritualitas: Kepemimpinan Gereja Di Era 5.0," *Indonesian Journal of Religious* 7, no. 2 (2024): 114–30.

¹⁵ Yonatan Alex Arifianto, Elisa Nimbo Sumual, and Yohana Fajar Rahayu, "Meningkatkan Efektivitas Kepemimpinan Kristen Di Dunia Digital: Upaya Pemimpin Gereja Dalam Membentuk Etika Digital Bagi Jemaat," *MAGNUM OPUS: Jurnal Teologi Dan Kepemimpinan Kristen* 6, no. 1 (2024): 77–88.

¹⁶ Abd Hadi and others, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi* (Purwokerto: CV. Pena Persada, 2021).

spiritual leadership, the formation of faith resilience, and pastoral practices carried out in the context of contemporary digital ministry. Primary data sources were obtained through in-depth interviews with pastors, elders, ministry leaders, and congregation members who actively use digital media as part of church life. While secondary data sources came from reputable scientific articles, books on theology of leadership, church documents, and relevant academic publications on Christian spirituality and digital transformation. The analysis was carried out through the stages of experience reduction, identification of essential themes, interpretation of phenomenological meaning, and then linked to the perspective of Christian leadership theology to produce a conceptual synthesis of how leadership spirituality builds faith resilience in congregations amidst the challenges of the digital era based on Christian values.

Results and Discussion

Christian Leadership Spirituality as the Foundation for the Resilience of the Congregation's Faith

Christian leadership spirituality is understood as the quality of a leader's life formed through intimate fellowship with God so that all of his decisions, character, and ministry consistently reflect the will of Christ.¹⁷ According to J. Oswald Sanders in Juli Santoso's study, Christian leadership is the ability to influence others towards God's purposes through character born of obedience, not primarily through structural authority or managerial ability.¹⁸ Meanwhile, according to Henry T. Blackaby and Richard Blackaby, Christian leadership is centered on the willingness to follow God's work, then directing people to participate in His mission through a life led by the Holy Spirit on an ongoing basis.¹⁹ A practical theological perspective shows that leadership spirituality is not merely a personal discipline, but a theological foundation that shapes the vision of service, moral integrity, pastoral sensitivity, and the resilience of the church community's faith in the face of changing times.²⁰ Leadership spirituality is seen in John 15:5, when Christ emphasizes the importance of abiding in Him so that leaders produce fruitful service through complete dependence on God.²¹ Therefore, it can be concluded that the spirituality of Christian leadership forms the authority of service that is born from obedience to God, so that leadership results in the transformation of the congregation through character, vision, and pastoral sensitivity.

¹⁷ Nelci Oktavianti, "Disiplin Rohani Sebagai Fondasi Pembentukan Karakter Pemimpin Kristen: Studi Literatur Teologis," *RERUM: Journal of Biblical Practice* 3, no. 1 (2023): 66–82.

¹⁸ Juli Santoso and Susanti Embong Bulan, "Aktualisasi Disiplin Rohani Pada Kepemimpinan Gereja Lewat Model Kepemimpinan J. Oswald Sender," *RERUM: Journal of Biblical Practice* 2, no. 2 (2023): 149–65.

¹⁹ Henry T Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Amerika Serikat: B&H Publishing Group, 2011).

²⁰ Markus Kusni, "Militansi Pelayan Kristus: Dasar Pembentukan Pemimpin Dan Gereja Yang Tangguh Di Era Digital," *PNEUMATIKOS: Jurnal Teologi Kependetaan* 16, no. 2 (2026): 98–112.

²¹ Johannes S P Rajagukguk, "Kredibilitas Pribadi Gembala Dalam Pertumbuhan Gereja," *Diegesis: Jurnal Teologi* 4, no. 1 (2019): 13–24.

The spiritual essence of Christian leadership grows through a life of continuous prayer because prayer maintains a relationship with God while simultaneously forming spiritual sensitivity in reading the challenges of ministry wisely and responsibly.²² Integrity of character becomes a concrete manifestation of a leader's spirituality when words, decisions, and actions are aligned with Gospel values, thereby creating the congregation's trust in leadership that is carried out authentically.²³ Where the example of Christ becomes the main pattern of leadership that places love, humility, service, sacrifice, and loyalty to the Father's will as the orientation of all ecclesiastical leadership responsibilities. Leadership centered on the Word of God forms the spiritual maturity of leaders so that every pastoral decision is based on Biblical truth, not cultural pressures, digital popularity, or momentary pragmatic interests.²⁴ This principle is seen in Philippians 2:5-8, where Paul places Christ as an example of leadership through humility, obedience, self-emptying, sacrifice, and service to humanity.²⁵ Thus, spiritual leadership rooted in prayer, the Word of God, and the example of Christ produces strong pastoral integrity in guiding the congregation in facing the changing times.

Social change and digital culture place Christian leaders in a situation that demands the ability to distinguish the values of the Kingdom of God from the various digital narratives that shape the congregation's perceptions, beliefs, and behaviors every day.²⁶ Thus, the spiritual quality of leaders determines the direction of the congregation's faith formation because character, exemplary behavior, and the depth of their relationship with God become the main references when the congregation faces moral and theological confusion.²⁷ On the one hand, congregations tend to build stronger faith resilience when led by figures who demonstrate consistency between biblical teachings, daily life, and the courage to uphold the truth in various contemporary situations.²⁸ Where the spirituality of Christian leadership ultimately functions as a transformative force that maintains the church's identity rooted in Christ while enabling the faith community to respond to digital developments wisely, critically, and responsibly.²⁹ Thus, the ability to discern truth is emphasized in Romans 12:2,

²² Renaldo Putrokoesoemo and Otniel Pangumbahas, "Studi Analisis Kepemimpinan Dalam Pertumbuhan Rohani Jemaat," *Jurnal Teologi Dikaosune* 2, no. 1 (2025): 28–40.

²³ Betman Simanjuntak Simanjuntak, "Teologi Kepemimpinan Kristen Dalam Menghadapi Krisis Integritas Pelayanan," *Jurnal Fides Intellectum* 3, no. 2 (2025).

²⁴ Yonatan Alex Arifianto, Hari Mulyono, and Richardo Nainggolan, "Etika Kepemimpinan Kristen Dalam Tantangan Kontemporer: Upaya Membangun Dedikasi Dan Integritas Kepemimpinan Gereja," *Veritas Lux Mea (Jurnal Teologi Dan Pendidikan Kristen)* 6, no. 2 (2024): 238–48.

²⁵ Bimo Setyo Utomo, "Karakteristik Kepemimpinan Hamba Yesus Kristus Menurut Filipi 2: 5-8," *DIEGESIS: Jurnal Teologi Kharismatika* 3, no. 2 (2020): 107–19.

²⁶ Verlis Bintang et al., "Misi Gereja Di Era Digital: Pemanfaatan Teknologi Untuk Menjangkau Generasi Baru," *Jurnal Komunikasi* 1, no. 3 (2023): 111–27.

²⁷ Bina Mardiaty Lase et al., "Integritas Dan Moralitas Dalam Kepemimpinan Kristen: Upaya Gereja Membangun Spiritualitas Kepemimpinan Kristen," *EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani* 9, no. 1 (2025): 103–12.

²⁸ Ari Sutopo and Yogi Dewanto, "Kompetensi Pemimpin Jemaat Dalam Mengajar Pendidikan Agama Kristen Untuk Pertumbuhan Iman Jemaat," *Jurnal Teologi Rahmat* 11, no. 1 (2025): 31–42.

²⁹ Inge Gunawan, Kalis Stevanus, and Yonatan Alex Arifianto, "Kepemimpinan Kristen Transformasional: Interpretasi 2 Timotius 3:10 Dan Signifikansinya Bagi Pemimpin Kristen Di Era Disrupsi," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 7, no. 2 (2022): 567–78, doi:10.30648/dun.v7i2.979.

that the renewal of the mind enables believers to discern God's will, so that leaders can guide the congregation in facing the changing times wisely.³⁰ Therefore, the spirituality of a mature leader strengthens the resilience of the congregation's faith through exemplary behavior, theological *discernment*, and the courage to affirm the truth of Christ amidst the dynamics of digital culture.

Challenges of the Digital Era to the Resilience of Faith and the Spiritual Life of the Congregation

Algorithmic culture works by selecting, recommending, and repeating information according to user preferences, so that digital spaces tend to reinforce existing views without encouraging critical evaluation based on biblical truth.³¹ This situation narrows the space for theological reflection because congregations more often receive content that is fun, popular, and easy to consume rather than teachings that demand repentance, spiritual discipline, and maturity of faith.³² This condition is seen in Romans 12:2, when Paul advises believers to renew their minds so they are able to discern God's will, not to follow the patterns of the world that shape their minds.³³ Where this shift shows that the main challenge for the church is not simply technological development, but a change in mindset that is slowly shifting God's Word from the center of consideration to personal digital preferences.³⁴ Therefore, algorithmic culture demands that the church strengthen theological formation so that digital preferences do not replace the authority of God's Word in shaping the faith of the congregation.

Religious disinformation is growing rapidly as various biblical interpretations, spiritual teachings, and theological narratives circulate without adequate verification, making it difficult for congregations to distinguish true teachings from misleading opinions.³⁵ However, spiritual authority is slowly shifting from church leaders to spiritual influencers who gain legitimacy through the number of followers, the intensity of interactions, and the popularity of their content, rather than through theological depth or accountability of their ministry. The command to test every teaching is affirmed in 1 John 4:1, which commands

³⁰ Samuel Lengkong and Yonggi Sampelan, "Pembaharuan Budi Dalam Perspektif Roma 12: 2: Upaya Menghadapi Tantangan Di Era Digital," *EUANGGELION: Jurnal Teologi Dan Pendidikan Kristen* 4, no. 1 (2023): 39–49.

³¹ D M Nainggolan and D Pabisa, "Exploring New Dimensions of Christian Faith from Tradition to Digital Transmission in Cyberspace," *Journal of Social Science and Education Research* 1, no. 5 (2024): 468–81.

³² Yosia Belo, "Reformulasi Komunikasi Pendidikan Agama Kristen Di Era Media Sosial: Interaksi Budaya Populer Dan Prinsip Injili," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 10, no. 1 (2025): 451–66.

³³ Hendrick Sine and Alon Mandimpu Nainggolan, "Menelaah Kehendak Allah Bagi Orang Percaya Berdasarkan Roma 12: 2," *Tumou Tou* 8, no. 2 (2021): 104–17.

³⁴ Andreas Jimmy, "Pastoral Digital Dalam Era Disrupsi Teknologi: Transformasi Pelayanan Gereja Katolik Menghadapi Tantangan Dan Peluang Evangelisasi Virtual," *Jurnal Reinha* 16, no. 1 (2025): 63–76.

³⁵ Adam Yordan Leki Tamukun et al., "Teologi Di Era Post-Truth Dan Tantangan Gereja Dalam Menyampaikan Kebenaran Di Tengah Hoaks Dan Disinformasi," *Jurnal Masalah Pastoral* 13, no. 1 (2025): 32–47.

believers to test the spirits to distinguish the source of truth from misleading teaching.³⁶ This phenomenon is affecting how congregations understand truth because the measure of credibility is increasingly determined by digital visibility rather than fidelity to biblical teachings and a life that reflects the character of Christ.³⁷ On the one hand, digital individualism is strengthening when the experience of faith is understood as a personal activity dependent on the consumption of online content, thereby significantly weakening the meaning of fellowship, pastoral care, and growth within the church community.³⁸ So, disinformation and digital individualism require the church to strengthen theological authority, pastoral care, and the faith community as a space for the formation of truth and spiritual maturity.

Continuous digital connectivity results in uninterrupted exposure to information, making it increasingly difficult for congregations to create space for silence, theological reflection, and deep spiritual discipline.³⁹ However, this condition has resulted in a decline in the depth of spiritual discipline because prayer, Bible reading, contemplation, and inner silence are increasingly being replaced by digital activities that offer instant gratification and continuous entertainment.⁴⁰ These changes in lifestyle affect the congregation's ability to make ethical decisions because moral considerations are more easily shaped by public opinion, digital trends, and social pressures than by the eternal values of the Gospel. The challenges of the digital era ultimately require the church to develop faith formation that is more reflective, critical, and firmly rooted in Christian spirituality so that the congregation maintains faith resilience in the face of contemporary cultural changes.⁴¹ Therefore, it can be seen that digital connectivity requires the church to develop reflective spiritual discipline so that the congregation maintains faith resilience and moral steadfastness amidst an instant culture.

³⁶ Fernando Tambunan and Heri Victor Ambarita, "Membangun Kredibilitas Kekristenan Dalam Menghadapi Ajaran Sesat Berdasarkan 1 Yohanes 4: 1-6," *ILLUMINATE: Jurnal Teologi Dan Pendidikan Kristiani* 2, no. 2 (2019): 129–42.

³⁷ Bukola L Oloba and Anne M Blankenship, "Gender Dynamics in Online Religious Leadership in Nigeria: Investigating How Digital Platforms Shape Communication, Authority, and Influence," *Religions* 16, no. 1 (2024): 5.

³⁸ Yoel Tri Basuki, "Pelayanan Digital Dan Pertumbuhan Iman Jemaat: Analisis Teologis-Pastoral Terhadap Praktik Gereja Online Di Era Digital.," *Jurnal Fides Intellectum* 2, no. 2 (2024).

³⁹ Aji Suseno, Yonatan Alex Arifianto, and Elisa Nimbo Sumual, "Spiritualitas Kristen Di Era Overstimulus Digital: Urgensi Gereja Dalam Pembentukan Kesehatan Mental Dan Iman," *Immanuel: Jurnal Teologi Dan Pendidikan Kristen* 6, no. 2 (2025).

⁴⁰ Pavel Davito Lethulur, "Disrupsi Digital Dan Krisis Spiritualitas: Tantangan Pendidikan Agama Kristen Bagi Generasi Z," *INSTITUTIO: Jurnal Pendidikan Agama Kristen* 11, no. 1 (2025): 1–13.

⁴¹ Yohana Fajar Rahayu and Elisa Nimbo Sumual, "Teologi Kristen Dan Tantangan Etis Dari Budaya Viral Challenge Di Ruang Virtual," *DIDASKO: Jurnal Teologi Dan Pendidikan Kristen* 5, no. 2 (2025): 117–28.

Spiritual Leadership Practices in Strengthening Faith Resilience Based on Christian Values

Effective spiritual leadership does not stop at delivering a sermon, but is realized through pastoral development that builds personal relationships, trust, and ongoing mentoring so that the congregation grows in maturity of faith in facing the changing times.⁴² However, pastoral development provides a space for open dialogue so that spiritual struggles, theological questions, and challenges of digital life can be responded to wisely based on biblical truth and sensitivity to the needs of each congregation.⁴³ Meanwhile, contextual discipleship completes this process by guiding the congregation to connect the teachings of Christ with the realities of digital life so that faith does not stop as knowledge, but is manifested in daily decisions, character, and responsibilities. Thus, spiritual leadership ultimately presents the church as a community that accompanies the growth of faith in a real way through loving pastoral relationships, living examples, and teachings relevant to contemporary challenges.⁴⁴ Therefore, relational spiritual leadership strengthens contextual discipleship so that the congregation lives out its faith in a real way through pastoral development, role models, and decision-making based on God's Word.

Theological digital literacy is a crucial strategy for congregations to evaluate religious information, responsibly understand biblical teachings, and recognize digital narratives that contradict Gospel values and church traditions.⁴⁵ This learning process fosters theological discernment, preventing congregations from being easily influenced by popular content, the authority of influencers, or religious information that lacks the foundation for correct biblical interpretation.⁴⁶ Church leadership needs to foster a dialogic learning environment through small groups, Bible discussions, and digital media that encourage critical reflection without neglecting the authority of Scripture.⁴⁷ This approach strengthens the congregation's ability to integrate faith with technological developments so that they can use digital spaces responsibly, ethically, and in harmony with their calling as followers of Christ.⁴⁸ Thus, theological digital literacy equips the congregation with *the discernment* to critically assess

⁴² Ruhut Parningotan Tambunan, "Peran Gembala Sidang Dalam Membangun Kepemimpinan Kristen Yang Berdampak Bagi Generasi Muda," *Boskos Daskalios: Jurnal Teologi Dan Pendidikan Kristen* 2, no. 1 (2025): 12–28.

⁴³ Rindi Oktavia Yudas and Indri Soleman, "MENGEMBALAKAN DI LAYAR: Refleksi Pastoral Dalam Konteks Teknologi Media Digital," *Maleosan: Jurnal Interdisipliner Spiritualitas Dan Pendampingan Keluarga* 1, no. 02 (2025): 127–39.

⁴⁴ Chanita Christie, "Pemuridan Remaja Kristen Di Era Digital: Strategi Kontekstual Melalui Pendidikan Agama Dan Literasi Iman Bangsa-Bangsa," *REDOMINATE Jurnal Teologi Dan Pendidikan Kristiani* 6, no. 2 (2025): 18–34.

⁴⁵ Anen Mangapul Situmorang and Iman Kristina Halawa, "Literasi Teologi Digital: Menjawab Tantangan Disrupsi Dalam Pendidikan Kristen Kontemporer," *GRAFTA: Journal of Christian Religion Education and Biblical Studies* 4, no. 1 (2024): 11–19.

⁴⁶ Tamukun et al., "Teologi Di Era Post-Truth Dan Tantangan Gereja Dalam Menyampaikan Kebenaran Di Tengah Hoaks Dan Disinformasi."

⁴⁷ Haposan Simanjuntak, "Menuju Gereja Sebagai Komunitas Pembelajar: Rekonstruksi Teologi Pendidikan Agama Kristen Berbasis Spiritualitas Partisipatif," *KURIOS* 11, no. 3 (2025): 805–16.

⁴⁸ Franciskus Salabbaet and others, "Model Pendidikan Kristen Untuk Pembentukan Karakter Generasi Alfa Di Era Digital: Analisis Teologis Dan Strategi Praktis," *MAWAR SARON: Jurnal Pendidikan Kristen Dan Gereja* 8, no. 2 (2025): 39–58.

information, so that the use of technology remains subject to the authority of Scripture and Gospel values.

Transformative leadership plays a role in shaping a church culture that places Christian character at the center of faith growth through the example of leaders, community life, shared service, and the ongoing practice of spiritual discipline. Strengthening the faith community creates a space for mutual building, admonition, prayer, and encouragement so that the congregation does not face the challenges of digital culture individually, but as a mutually supportive body of Christ.⁴⁹ Where consistent spiritual mentoring helps the congregation develop self-control, wisdom, and courage to maintain Christian values when faced with the pressures of a constantly changing and increasingly complex digital culture.⁵⁰ However, this spiritual leadership strategy shows that faith resilience develops through a process of development that unites relationships with God, the formation of Christian character, and community life that is firmly rooted in the Word of God.⁵¹ Therefore, transformative leadership builds faith resilience through community development, spiritual discipline, and the formation of Christian character rooted in the Word of God.

Reorienting Spiritual Leadership in the Face of Continuous Digital Disruption

The changing digital ecosystem demands that Christian leadership develop an adaptive service orientation without diminishing the authority of Scripture as the basis for the formation of faith, character, and direction of decision-making in contemporary church life.⁵² However, strengthening the spirituality of leaders is a fundamental need because the quality of pastoral leadership is largely determined by the depth of their relationship with God, integrity of character, perseverance in prayer, and faithfulness in living out the truth of the Word at all times.⁵³ Leaders with spiritual maturity are able to critically read changes in digital culture so that every service innovation remains directed at strengthening faith growth, not simply increasing the congregation's digital engagement.⁵⁴ This orientation positions technology as a means of service that supports the church's mission, while Christ

⁴⁹ Yoshua Putra Prasedya Ardiwinata, "Peran Pendidikan Kristen Dalam Mendorong Kepemimpinan Gembala Yang Transformasional Upaya Gereja Membangun Pemimpin Kristen Di Era Postmodern," *Ritornera-Jurnal Teologi Pentakosta Indonesia* 5, no. 2 (2025): 142–57.

⁵⁰ Dominggus Alli and Jerianda Uumbu De Haan, "Dinamika Iman Dan Identitas Kristen Pada Remaja: Tantangan Dan Peluang Di Era Digital," *THEOSEBIA: Journal of Theology, Christian Religious Education and Psychospiritual* 2, no. 2 (2025): 31–43, doi:10.70420/theosebia.v2i2.122.

⁵¹ Eunike Gracia Br Rumabutar, Elshaddai Betsyeba Siburian, and Andar Gunawan Pasaribu, "Implementasi Model Pembinaan Warga Gereja Menurut 1 Samuel Dalam Kepemimpinan Spiritual," *Jurnal Pendidikan Sosial Dan Humaniora* 4, no. 1 (2025): 2485–2505.

⁵² Ibrahim Ibrahim and Oei Ronny, "Transformasi Kepemimpinan Gembala Sidang Di Era 5.0: Antara Otoritas Spiritual Dan Kecakapan Digital," *REDOMINATE Jurnal Teologi Dan Pendidikan Kristiani* 7, no. 1 (2025): 18–34.

⁵³ Binsan Samuel Sidjabat, "Penguatan Spiritualitas Kepemimpinan Kristen Dalam Mengemban Amanat Agung Kristus Di Era Digital," *Phronesis: Jurnal Teologi Dan Misi* 8, no. 2 (2025): 217–32.

⁵⁴ Billy Pebrio Tanhadi, Yonatan Alex Arifianto, and Esti Regina Boiliu, "Transformasi Komunitas Rohani Menuju Gereja Lokal Melalui Praktik Pemuridan: Sebuah Studi Teologi Praktis," *Jurnal Lentera Nusantara* 5, no. 1 (2025): 17–34.

remains the center of authority, the source of truth, and the goal of the entire process of fostering the congregation's spiritual life.⁵⁵ Thus, adaptive Christian leadership must direct digital innovation toward strengthening faith, with Christ and Scripture remaining the center of authority and the orientation of the church's service.

A resilient church culture is built through the formation of a faith community that has the ability to survive, grow, and remain faithful to the Gospel when facing social change, technology, and various dynamic digital cultural pressures.⁵⁶ Developing theological *discernment competency* equips congregations to assess every piece of information, viewpoint, and digital practice based on biblical principles so that spiritual decisions are not determined by trends, popularity, or social pressures.⁵⁷ Integrating Christian values into digital ministry requires churches to provide responsible communication, contextual faith education, and pastoral care that reaches the needs of congregations across generations in a sustainable manner. Thus, church life ultimately develops into a space for character formation that connects spiritual growth, community relationships, and the responsible use of technology according to God's will.⁵⁸ Therefore, it can be concluded that a resilient church culture strengthens the congregation's spiritual resilience through theological discernment, a mutually supportive community, and the responsible and Gospel-oriented use of technology.

The practical implications of Christian leadership lie in the church's ability to develop a development strategy that integrates spirituality, digital literacy, biblical teaching, and pastoral care as a mutually reinforcing unity in the life of the congregation.⁵⁹ This approach equips each church member to develop faith resilience through the practice of spiritual discipline, theological reflection, community engagement, and ethical responsibility when interacting in the ever-evolving digital space.⁶⁰ Christian leadership is also required to build a learning culture that encourages continuous evaluation of digital ministry practices so that the church remains relevant without losing its theological identity and missionary calling.⁶¹ Leadership development rooted in Christian spirituality presents the church as a community capable of utilizing technology wisely while maintaining fidelity to Christ in all

⁵⁵ Ilysegrith Lungkang, "Implementasi Misi Gereja Dalam Penyebaran Injil Pada Era Kontemporer," *TUALAGE: Jurnal Konseling, Psikospiritual Dan Hipnoterapi* 1, no. 1 (2025): 15–30.

⁵⁶ Deki Pohagi and Rheinhard David Sutrisno, "Gereja Virtual Dan Komunitas Digital: Transformasi Iman Dalam Ekosistem Media Sosial," *Jurnal Ilmu Pendidikan Keagamaan Kristen: Arastamar* 1, no. 4 (2025): 80–100.

⁵⁷ Christina Aprilliani Paskalin and Esti Regina Boiliu, "Spiritualitas Dan Integritas Pelayan Tuhan Dalam Menghadapi Disrupsi Etika Di Era Informasi Digital," *EDULEAD: Journal of Christian Education and Leadership* 6, no. 2 (2025): 183–93.

⁵⁸ Rujali Rujali and Yabes Doma, "Kekristenan Yang Relevan: Menjawab Tantangan Sosial-Budaya Secara Kontekstual," in *Proceeding National Conference of Christian Education and Theology*, vol. 3, 2025, 90–105.

⁵⁹ Kristin Danayun Lumbantobing and Riris Johanna Siagian, "Tantangan Dan Peluang Gereja Dalam Pembentukan Karakter Di Era Modern," *EDULEAD: Journal of Christian Education and Leadership* 6, no. 2 (2025): 194–206.

⁶⁰ C Suryandari and K Kristiani, "Aktualisasi Pendidikan Kristen Di Era Digital Upaya Gereja Membentuk Karakter Anak Sekolah Minggu Dalam Perspektif Teologi ...," *Metanoia* 7, no. 2 (2025): 45–61.

⁶¹ Arman Susilo and Paulus Kunto Baskoro, "Tantangan Kepemimpinan Kristen Di Era Disrupsi Dalam Gereja Tuhan," *Ritornera-Jurnal Teologi Pentakosta Indonesia* 4, no. 2 (2024): 116–34.

aspects of life and ministry. ⁶²Thus, Christian leadership needs to integrate spirituality, digital literacy, and pastoral care to build a church that is adaptive, rooted in the Gospel, and resilient in the face of digital transformation.

Conclusion

This study found that Christian leadership spirituality plays a strategic role in strengthening the congregation's faith resilience in facing the challenges of the digital era through the integration of relationships with God, prayer life, character integrity, Christ's example, pastoral formation, contextual discipleship, theological digital literacy, and a community rooted in God's Word so that the congregation is able to face religious disinformation, algorithm culture, digital individualism, and contemporary moral pressures wisely and remain centered on Christ. As a conceptual contribution, this study offers a framework for Christian Value-Based Spirituality of Christian Leadership that integrates leader spirituality, theological discernment, relational pastoral formation, contextual discipleship, theological digital literacy, spiritual disciplines, and a resilient faith community as the foundation for building the congregation's faith resilience. This model expands the paradigm of church leadership from an administrative orientation to transformative leadership that shapes Christian character, spiritual maturity, and steadfastness of faith in a sustainable manner.

The implications of this research suggest that churches need to integrate spirituality, biblical teaching, digital literacy, pastoral care, small groups, and community life as a unified whole for faith formation. Future research is recommended to test the effectiveness of this model through fieldwork, mixed-method approaches, and the development of empirical instruments that measure spiritual growth, theological discernment, character integrity, community participation, and congregational faith resilience in a more comprehensive and contextual manner.

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AI technologies were utilized by the authors in a restricted and supportive capacity during the preparation of this manuscript. Their use was limited to translating text and assisting in the search for pertinent scholarly references. AI did not contribute to the formulation of the study's scholarly claims, methodological reasoning, data interpretation, or final conclusions. The authors independently reviewed all relevant materials and take full responsibility for the manuscript's content, accuracy, and academic integrity.

⁶² Elisa Nimbo Sumual et al., "Menggagas Ulang Peran Gembala Dalam Gereja Digital: Kepemimpinan Pelayanan Dan Misi Di Era Teknologi," *Jurnal Teologi Gracia Deo* 8, no. 2 (2025): 241–53.

Author Contributions

Ruhut Parningotan Tambunan: Responsible for the initial conceptualization of the study, development of the research direction, examination of relevant literature, drafting of the manuscript, and incorporation of revisions arising from the scholarly review process.

Samuil Ashton Satu: Contributed to the theoretical examination of the study, assessment of supporting literature, critical reading of the manuscript, strengthening of the discussion, and editorial refinement of the final text.

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