



# Considering Organizational Commitment and the Spirituality Effect on Evangelism Readiness in Church Congregations in Surabaya


F O L Lontoh  
Evangelical Theological Seminary of Indonesia  
President of Evangelical Theological Seminary of Indonesia  
[oscarlontoh@gmail.com](mailto:oscarlontoh@gmail.com)  
<https://orcid.org/0000-0001-6613-9396>

Philip Suciadi Chia\*  
The Southern Baptist Theological Seminary  
Department of Biblical Studies  
Email: [pchia275@students.sbts.edu](mailto:pchia275@students.sbts.edu).  
<https://orcid.org/0000-0003-2453-7497>

Yunita Stella  
Sekolah Tinggi Teologi Injili Indonesia Surabaya, Indonesia  
Email: [yunitastella@sttii-surabaya.ac.id](mailto:yunitastella@sttii-surabaya.ac.id)  
<https://orcid.org/0009-0003-2254-8616>

Yosef Y Siahaan  
Sekolah Tinggi Teologi Injili Indonesia Surabaya, Indonesia  
Email: [yosefsiahaan@sttii-surabaya.ac.id](mailto:yosefsiahaan@sttii-surabaya.ac.id)  
<https://orcid.org/0000-0003-2599-2440>

Triono  
Sekolah Tinggi Teologi Injili Indonesia Surabaya, Indonesia  
Email: [ntriono71@gmail.com](mailto:ntriono71@gmail.com)  
<https://orcid.org/0000-0002-5544-7070>

 <https://doi.org/10.46222/pharosjot.105.217>

## Abstract

Organizational commitment and spirituality in this study were tested in relation to the concept of evangelism readiness for congregations of churches in the city of Surabaya, Indonesia. The purpose of this research was to find out whether there is an influence of organizational commitment and spirituality on evangelism readiness among members of the congregations of churches in general today. This research investigates the population of congregations in churches in the city of Surabaya, Indonesia. The approach used was a quantitative methodology using multiple regression analysis to measure the effect partially as well as simultaneously between organizational commitment and spirituality on evangelism readiness. Respondents involved were millennials who were members of church congregations in Surabaya as many as 103 people selected by purposive random sampling. The instruments used are the Commitment Organizational Scale, the Spiritualism Scale and the Evangelism Readiness Scale. The results show that there is a strong relationship between spirituality and evangelism, but there is no strong relationship between organizational commitment and spirituality on evangelism readiness. Simultaneously both show a positive relationship. This research proves that there is a relationship between organizational commitment and spirituality on evangelism readiness. The research contribution is as a basic material for the



reconstruction of teaching about doctrine and the demands of preaching the Gospel as well as evangelism training in churches because evangelism is the main task of every person who has been saved.

**Keywords:** organizational commitment, spirituality, evangelism readiness, Surabaya.

## Introduction

The church is a people called to worship God and enjoy His blessings. The church is also called to be responsible in the task of being a blessing, by witnessing the greatest blessing of God, namely the Lord Jesus Christ (Gnanakan, 2002). The Church needs to preach Christ to the world, about His death, resurrection and return. The church seeks to preserve holy tradition as part of the life of the church which 'embraces the truth of the New Testament' (Papadopoulos 1964, cited in Nicolaidis, 2010). By delivering the news of salvation, those who have not yet believed can repent, receive God's grace and be saved (Warren, 2002). The church is God's main tool to glorify Him in the world, to bring nations and a large number of redeemed mankind to Himself (Dever, 2007). This is the Great Commission given to His church. Proclaiming the Gospel is a task given to the church, both collectively and individually (Abrahamsz & Tuhumury, 2012). That should be the lifestyle of all believers (Stephanus, 2019). But the problem is, many believers do not do the Great Commission. Data released by Gordon-Conwell Theological Seminary shows that the number of Christians in 1970 was 33.2%, and in 2020 it was 33.3% of the world's population (Gordon-Conwell Theological Seminary, 2020). That means, Christianity has not experienced significant growth during the last fifty years, only 0.01% of the world's population. Whereas in Indonesia, the number of Christians in 1970 was 9.5%, and in 2020 it was 12.5% of the population, with an average Christian growth rate of 2.17% per year from 1970-2020 (Gordon-Conwell Theological Seminary, 2020). Research conducted by Bilangan Research Center shows that the growth in the number of church congregations is mostly due to migration from other churches, and only 1.7% is due to evangelism (Irawan & Budijanto, 2020). The data is proof that not many believers do evangelism. In other words, believers do not have evangelism readiness.

Ellis (2005) formulates several causes for believers not evangelizing. First, fear of others, including fear of being laughed at, hated, persecuted, considered strange. Second, fear of losing position in society. Third, shame, because they don't really understand Christianity. Fourth, shame for not having a good Christian life. Apart from that, other causes are due to hypocrisy in the church, Christian selfishness, the exclusivity of the Bible, and a lack of belief in the Bible (Beougher, 2019). An even more surprising reason, some Christians believe that evangelism is seen as unhealthy, is that it may even be faulty (Springer, 2019).

Talking about evangelism readiness is related to the spirituality possessed by someone who does the evangelisation. Research by Zendarto, Stella, and Binar (2022) conducted in Surabaya shows that spirituality affects the implementation of evangelism by 79.4%, in the high category. This research proves that the higher a person's spirituality, the higher his evangelism readiness. Research conducted by Lontoh (2022) also shows that there is a strong relationship between spirituality and evangelical readiness for evangelical millennials. Another phenomenon that occurs in Surabaya is in terms of the organizational commitment of the church congregation. Congregations who do not have organizational commitment to their church will have an impact on their evangelistic readiness. Evangelism readiness is an act of spreading the Gospel by people who are knowledgeable, who are motivated by the Great Commission of Jesus Christ and are active in self-development through ritual worship in the church. That means, without organizational commitment, the congregation will not actively develop itself through worship. As a result, they will not have sufficient knowledge and are not prepared to evangelize.



Of all the backgrounds described above, Surabaya was chosen as the research location because it is the second largest city in Indonesia, so it is considered representative for measuring the influence of spirituality and organizational commitment on evangelistic readiness in the Indonesian context.

**Evangelism Readiness.** In the Indonesian context, based on research conducted by the Bilangan Research Center in 15 major cities in Indonesia, it is known that millennial spirituality is still relatively low. Millennials are much less interested in organized religion and also far less interested in spirituality across the board.

“...researchers reviewed four surveys conducted between 1966 to 2014 and involving 11.2 million American adolescents between the ages of 13 to 18. They found that Millennials were less likely to attend services, less likely to say religion was important in their lives, and less approving of religious organizations than Boomers and Gen X'ers were at the same age” (Cooper-White, 2015).

From the results of the study conducted in Surabaya the ages of 15-24 years had the lowest spirituality index of 3.50, ages 25-39 were at 3.79, ages 40-59 at 3.98 and the highest was occupied by the age group over 59 years at 4.05 (Irawan, 2021). In this study, researchers used evangelism readiness (ER) as the dependent variable (Y). ER is an action to spread the Gospel by people who have knowledge, who are motivated by the Great Commission of Christ and are active in self-development through ritual worship. The scale used to measure the ER variable is the scale developed by Lontoh et al (2022). The dimensions in the ER variable are: (1) knowledge of basic faith, (2) devotion, (3) religious worship, and (4) share the Gospel.

With this ER scale, it is hoped that evangelical Christians will better understand about measuring a person's readiness to evangelize. This scale is used to measure the readiness of someone who has received knowledge and evangelical doctrine. Maybe this scale is not right to be applied to all Christians from doctrines other than the evangelical.

The following are the dimensions and indicators of the evangelism readiness questionnaire in Indonesian:

#### BASIC KNOWLEDGE OF FAITH

1. Believing that Jesus is God who became flesh
2. Believing that Jesus died to atone for the sins of mankind
3. Believing that the Great Commission is the obligation of all believers
4. Believing the Bible is inspired by the Holy Spirit and therefore infallible

#### WORSHIP A

1. Read the Bible and pray daily
2. Always study the Bible in depth
3. Have a strong desire to give one's life and sacrifice for Jesus
4. Hate sin even though one often fails

#### WORSHIP B

1. Always attend Sunday worship
2. Often invite members and non-members of the church to attend church services
3. Often invite members who are not active and offer transportation to go to worship
4. Often tell others about Jesus and the church

#### EVANGELISM

1. Always provide time, money, energy to share the gospel of salvation
2. Always pray for unbelieving friends and colleagues
3. Always pray so that there will be an opportunity to preach the Gospel of Salvation



#### 4. Always create momentum to spread the Gospel of Salvation

**Spirituality.** This basically refers to a wide range of experiences, including some esoteric and religious traditions. The second independent variable (X2) is spirituality. Spirituality is linked to ultimate reality but requires a much more secular approach to its elevation. Spirituality is a form of search for transcendent meaning in life based on the reflection of our human experience at the level of existence (Blot, 2018). Although all religions emphasize spirituality as an essential part of faith, it is possible to be a spiritual human being without having to be part of an organized religious community (Arrey et al., 2016).

There are three aspects of spirituality, namely cognitive, experiential and behavioral aspects (Silahoy, 2017). The cognitive aspect includes the search for meaning, purpose, and the truth of life, as well as one's beliefs and values in life. The experiential aspect involves feelings of hope, love, connection, comfort, and peace of mind. Meanwhile, the behavioral aspect concerns the way a person performs religious practices which is a manifestation of one's beliefs. Spirituality is associated with personal experience and is functional, reflecting individual efforts to gain purpose and meaning in life (Davis, 2005). Spirituality can be interpreted as a struggle to achieve goals in experiencing a relationship with the essence of life (Meezenbroek et al, 2012). In this study 4 dimensions were considered, namely belief in God, search for meaning, concern and feelings of security (Hardt et al, 2012).

The spirituality questionnaire contains four dimensions: belief in God, search for meaning, mindfulness, and feelings of security. Hardt et al., (2012) developed a factorial structure of the four dimensions. The following is the questionnaire.

##### Belief in God

1. I trust in God.
2. My faith helps to cope with my problems.
3. I trust in my faith for decisions.
4. I feel the love of God.
5. I feel that God is my friend.

##### Search for meaning of life

6. My life means searching and asking.
7. I look for insight and coherence.
8. I try to open my mind.
9. I try to expand my soul.
10. I search for the spirit.

##### Mindfulness

11. I try to deal consciously with others.
12. I deal consciously with environment.
13. I try to help others.
14. I try to be patient and tolerant.
15. I try to be empathetic with others.

##### Feeling of Security

16. I feel peace deep inside me.
17. My life is peace and joy.
18. I feel one with the world.
19. I see a friendly world around me.
20. I feel there is a lot of love in the world.



**Organizational Commitment.** The dimensions of organizational commitment according to Meyer and Allen have three main components, namely: (1) Affective Commitment, including the employee's emotional relationship with the organization and self-involvement in the organization. (2) Continuance commitment, including things that underlie employee loyalty to the organization. (3) Normative Commitment, namely the employee's feelings about the obligations he must give to the organization (Djuwita, 2008). Based on the theory stated above, basically organizational commitment is related to the psychological aspects of acceptance and belief in the values and goals of the organization so that it can be displayed through loyalty and the desire to continue to be a member of the organization.

Mowday in Zurnali and Nadeak (2010) suggests that commitment has been defined as the strength of individual identification within an organization. This concept can be broken down into three components, namely: (1) the desire to maintain membership in the organization; (2) belief in and acceptance of organizational values and goals; and (3) willingness to work hard as part of the organization. According to Porter in Kadir, Hikmawati, and Gamayanti (2012) there are three parts to the definition of organizational commitment, namely: (1) strong belief and acceptance of organizational values and goals; (2) willingness to work hard as part of the organization; and (3) a strong desire to remember the organization.

According to Newstrom and Davis organizational commitment is the level where individuals take sides and want to continue to actively participate in the organization, which is reflected through the following characteristics: (1) strong belief and acceptance of organizational values and goals, (2) willingness to strive for best for the organization, and (3) there is a definite desire to survive in the organization (Anshori, 2011).

**Factors influencing Organizational Commitment.** Steers (1977) developed three explanations for the causes of organizational commitment, namely personal characteristics (need for achievement and length of service/position), job-related characteristics (feedback, task identity and opportunities for interaction) and work experience.

Some research results show that:

(1) Personal characteristics (age, years of service, level of education, gender) are related to organizational commitment. The higher a person's level of education, the higher their expectations of the organization so that it is impossible for the organization to fulfill them. The result is lower employee commitment to the organization. In other words, educational level has a small negative correlation with organizational commitment (Angle & Perry, 1981). Another personal characteristic, namely that gender has an influence on organizational commitment (Hrebeniak & Alutto, 1972) found that women have higher organizational commitment than men. Meanwhile Mathieu and Zajac (1990) actually found that male employees have higher organizational commitment than female employees. Length of work as an antecedent of personal characteristics also has a significant influence on organizational commitment because there is a low positive correlation between tenure and organizational commitment.

(2) Characteristics of job roles/positions are related to organizational commitment. These characteristics include job challenge, role conflict, and role ambiguity. Several studies have found that job challenges have a positive relationship with organizational commitment, while role conflict and role ambiguity have a negative relationship with organizational commitment. Task challenge and skill variety have a positive correlation with organizational commitment. However, autonomy is only correlated low with organizational commitment. Conversely, role conflict, role ambiguity and work overload have a moderate negative correlation with organizational commitment (Mathieu & Zajac, 1990).

(3) Mathieu and Zajac (1990) found that work experience contributed the most to organizational commitment. This work experience includes organizational reliability, feelings of importance, realization of expectations, positive co-worker attitudes towards the



organization, perceptions of salary, and group norms related to hard work. Besides that, there is a significant correlation between participatory leadership and leadership communication which is a form of work experience with organizational commitment. This relates to the level of formalization, functional dependability and decentralization, participation in decision-making and employee ownership, organizational control and work experience.

Allen & Meyer (1990) divided organizational commitment based on three components of organizational commitment as follows:

1) Affective commitment: personal characteristics, job characteristics, work experience, and structural characteristics. Structural characteristics include the size of the organization, the presence of trade unions, the extent of control, and the centralization of authority. Of the four antecedents, the most influential antecedent is work experience, especially the experience of the psychological need to feel comfortable in the organization and competent in carrying out work roles.

2) Continuance commitment: consists of the size and/or the amount of investment or individual side bets, and the perception of a lack of alternative employment. Employees who feel they have sacrificed or made a large investment in the organization will feel at a loss if they leave the organization because they will lose what has been given so far. On the other hand, employees who feel they do not have other better work options will feel at a loss if they leave the organization because they may not necessarily get something better than what they have obtained so far.

3) Normative commitment: namely individual experience before entering the organization (experience in the family or cultural socialization) as well as experience of socialization while in the organization. Employee normative commitment can be high if before entering the organization, parents of employees who also work in the organization emphasize the importance of loyalty to the organization. Meanwhile, if the organization instills confidence in employees that the organization expects employee loyalty, then employees will also show high normative commitment.

**Causal Factors Affecting Continuance Commitment.** According to Becker's in Meyer & Allen (1990) there are two variables that influence organizational commitment which are also part of continuance commitment, namely:

1) Variable investment, which involves the investment of something valuable such as time, energy, money which is part of the internal individual, that an employee will lose if he or she leaves the organization. Employees can invest in the organization in many ways, for example by incurring the costs of relocating their family from another city or by spending time acquiring specific skills from the organization. Leaving the organization could mean that the employee will lose or have wasted the time, money, effort invested.

2) Alternative variables, namely involving employees' perceptions of alternative jobs. Employees think they have few alternatives. For example, one employee may base his perceptions on the external environment (employment level and economic climate) another employee may base alternatives on the extent to which his expertise appears to be valuable, usable and appropriate in another organization. Perceptions of alternatives can also be influenced by such things as the results of previous job search efforts, whether other organizations have tried to recruit them, and the extent to which family factors support the individual in moving.

Dunham, Grube, and Castaneda (1994) tried to see the contribution of the four antecedents above not only to affective commitment but to overall organizational commitment. Their research results show that:



- 1) Organizational reliability, job satisfaction, and perceptions of participatory management give a high enough contribution to affective commitment.
- 2) Perceptions of participatory management have a significant contribution to normative commitment.
- 3) No significant antecedents were found on continuance commitment. From the description of the antecedents according to Steers (1977), Allen and Meyer (1990) and the results of research by Dunham, Grube, and Castaneda (1994) it can be concluded that the antecedents or causes of organizational commitment consist of:
  - Personal characteristics
  - Job characteristics
  - Organizational characteristics
  - Employee experience of the organization
  -

**Measurement of Organizational Commitment.** Based on the typology of organizational commitment put forward by various figures as above, there are various measurements of commitment to the organization. One of the well-known measurements of organizational commitment is the Organizational Commitment Questionnaire (OQC) of Porter and Smith (1970). This questionnaire measures affective commitment through 15 questions in the form of a 7 point Likert scale, ranging from strongly disagree to strongly agree statements.

To measure organizational commitment which consists of three components, Allen and Meyer (1997) revised the measurement tools that have been prepared several times.. This organizational commitment scale has a score ranging from 1 (strongly disagree with the statement) to 6 (strongly agree with the statement). In this study, we will use the same measurement tools as those made by Meyer and Allen in their last revision in 1997. The difference is that the measurement tool used in this study uses a Likert scale with scores ranging from 1 (strongly disagree with the statement) to 5 (strongly agree with the statement).

**Church Organizational Commitment.** The dependent variable in this study was organizational commitment. From the results of the author's observations, it was found that there is a kind of phobia or fear for the Church when its members are disloyal. This is especially in the midst of an increasingly lively situation with the emergence of various Churches that are sometimes more similar to Entertainment Houses. Why does the congregation need to be committed to the local church? This is a question that needs to be answered before discussing any further about organizational commitment in church or in a congregation.

According to C.S Lewis, the word membership comes from Christian circles. But the word has expanded in usage and lost all of its original meaning. According to Paul, being a member of the church does not refer to a lackluster inauguration ceremony to enter an institution, but rather to become an organ or an important member in a living body (Romans 12:4-5; 1 Corinthians 6:15; 1 Corinthians 12:12- 27). Any organ separated from the body not only loses its purpose in life, but it also quickly withers and dies. This also applies to Christians who do not join a particular congregation (Warren, 2002).

The phenomenon that exists today is that many churches have many congregations but are very lacking in commitment or loyalty in the congregation. There are also many congregations who feel there is no need to be committed or loyal to one church. They prefer to move between churches according to their wishes. They exist unattached. The Apostle Paul in 2 Corinthians 8:5 explains that there are two styles in the committed congregation, namely they surrender themselves to God and to the shepherds. This is according to God's will. This also shows that there is an ongoing act of surrendering oneself to God, namely uniting oneself in a shepherding within the congregation. The congregation must have a commitment to involve itself. *Koinonia* (fellowship) means having a commitment, namely a commitment to one another. Like the commitment of the pastors of the congregation to Christ. Many churches



don't emphasize the importance of developing congregational commitment to one another (Lontoh & Chia, 2022). Every member of the church is obliged to love one another, encourage one another, remind one another, greet one another, teach one another, accept one another, and be faithful to one another, bear one another's burdens, forgive one another. others, forgive one another. All these orders are the responsibility of the membership (Warren, 2002).

Hoyt H Houchen (n.d.). argues that when someone joins himself into a local church congregation then he or she becomes part of the fellowship and serves with other church members. Cooperation in God's work is achieved in togetherness between individual Christians in the local congregation. God wants Christians to be part of the local congregation (Acts 9:26).

The organizational commitment questionnaire in the church congregation translated into Indonesian is as follows:

*Organizational Commitment of the Church Congregation affective commitment*

1. I will happily continue to attend church here for a long time to come.
2. I like to tell people outside my church about my church.
3. I feel that my church's problem in Surabaya is also my problem
4. I don't think it's difficult to move to become a member of another church (R)
5. I don't feel part of the extended family at my church (R)

*Continuance commitment*

1. It would be hard for me to leave my church right now, even if I wanted to.
2. It would be too much of a sacrifice for me to decide to leave my church now.
3. Being a member of my church is more a need than a want.
4. I believe my church is the best choice for me and there are not many churches like this.

*Normative commitment*

1. I feel I have no obligation to my church right now. (R)
2. Even though it may seem right to me, I don't feel right about leaving my church now
3. I would feel guilty if I left my church now
4. My church is okay to accept my commitment
5. I will not leave this church because I have a responsibility to the people of this church.

From the explanation above, the research aimed to test the following hypotheses:

- (1) there is a relationship between organizational commitment and evangelism readiness,
- (2) there is a relationship between spirituality and evangelism readiness, and
- (3) there is a relationship between organizational commitment and spirituality simultaneously. on evangelism readiness.

## **Methodology**

This study used a correlative quantitative approach to determine the relationship between variables. Research subjects were selected by purposive random sampling. The research sample is spread over 103 respondents from churches in the city of Surabaya. The criteria for respondents were (1) around 21-70 years old, (2) registered as a member of a church in the city of Surabaya, (3) registered for at least 3 years, (4) at least high school education. There were 3 instruments used in data collection, namely the Commitment Organizational Scale (COS) developed by Allen & Meyer (1990) the spirituality instrument using a scale developed by Hardt et al (Hardt et al., 2012), and the Evangelism Readiness (ER) scale which developed by Lontoh (2022). Samples were taken in April 2023 in the city of Surabaya. The analysis of this research began by testing the validity and reliability of the questionnaire which consisted of questions from three (3) existing variables. The testing of the validity was by using the Pearson Correlation matrix. After that, the study continued with the reliability test using Cronbach's alpha analysis. The next test was a multiple linear regression test. Regression parameters were tested simultaneously using Analysis of Variance (Anova). In the Anova table





the F test inductor was used to see whether the two independent variables have a simultaneous effect on the dependent variable. The next test was to test the effect of each independent variable on the dependent variable. The test used is the parameter test or t-test. From the results of the t-test it is known that the spirituality variable has a more dominant influence than the organizational commitment variable on evangelism readiness. In addition, tests of classical assumptions were also carried out, namely multicollinearity, heteroscedasticity, autocorrelation and normal distribution.

### Finding and Discussion.

The hypothesis was tested using multiple linear regression analysis with the results as below.

Table 1. Correlation Test Results

Variable x	Variable y	N	r	P
Commitment Organizational	Evangelism Readiness		0,706	0,000
Spirituality	Evangelism Readiness	103	0,622	0,000
Commitment Organizational and Spirituality	Evangelism Readiness		0,750	0,000

Note:  $p < 0,05$ ;  $*p < 0,01$

From the table above for the results of the first hypothesis test, it shows that there is a significant relationship between organizational commitment and evangelism readiness with low correlation criteria ( $r = 0.706$ ,  $p > 0.05$ ). Whereas in the second hypothesis test there is a relationship between spirituality and evangelism readiness with high correlation criteria as well ( $r = 0.622$ ,  $p < 0.05$ ). Then for the third hypothesis there is a significant relationship between religiosity and spirituality with evangelism readiness with high correlation criteria ( $r = 0.750$ ,  $p < 0.05$ ). Each has a positive relationship direction because the value of  $r$  is positive, meaning that the higher the level of religiosity and spirituality, the higher the level of evangelism readiness.

Table 2. Demographic Information

Purposively selected participants	n=103	
<b>Gender</b>	Male	43%
	Female	57%
<b>Education levels</b>	Undergraduate	18%
	Graduate	77%
<b>Marital status</b>	Married	62%
	Single	38%

Based on the results of this study it is known that there is a positive relationship between organizational commitment and spirituality with evangelism readiness with a positive correlation and moderate strength. This condition indicates that evangelism readiness can be influenced by organizational commitment and spirituality. Spirituality has a stronger relationship than organizational commitment to evangelism readiness. This means that the greater a person's spirituality, the greater their awareness to carry out evangelism. Meanwhile, the strength of one's organizational commitment does not guarantee that person's readiness to evangelize. Referring to the results of an analysis of evangelism readiness from the demographic data in relation to gender, it was found that the average ER rate for women was higher than that for men, with a significant difference. In terms of education level, it was found that ER for the graduate level ranks at the top while the undergraduate education level ranks second and postgraduate ranks at the lowest level. But the three did not show a significant difference. This shows that differences in a person's educational level do not affect the level



of ER. In terms of type of work, it was found that the job category of a businessman occupied the highest position followed by that of a housewife for the second position. While the category of professional workers was found to be in the middle range and employees are in the lowest position. In terms of marital status, it was found that single status had a higher score when compared to married respondents.

Judging from the dimensions in the religiosity variable, among the five dimensions it is found that the highest dimension is the intellectual one, followed by experience and then ideology, private service, and finally public service. This shows that for existing respondents, one's knowledge and understanding of one's religion has a strong influence on one's level of religiosity. So, to increase the religiosity variable it is necessary to increase knowledge through true and in-depth teaching about religious knowledge. In other words, expository teaching and preaching will increase one's level of religiosity. For the independent variable spirituality, the dimensions used are: (1) believe in God, (2) searching for meaning, (3) mindfulness, and (4) feeling of security. The dimension of believe in God ranks highest, followed by mindfulness and then two dimensions, third and fourth, are feeling of security and search for meaning. This is in line with the previous researcher Hardt et al., (2012) who also found that this dimension ranks first among the other dimensions. In other words, this proves that the aspect of the believe in God dimension has a strong effect on increasing the respondent's level of spirituality.

In general, the results of this study demonstrate that in order to increase evangelism readiness, strong spirituality is needed, which in this case is the presence of the power of the Holy Spirit the *Paraclete*, who dwells within believers. Spirituality is an intrinsic attribute of all human beings and includes what is sacred in almost everything and it is not only bound to any one religious denomination. It is essentially all encompassing and is espoused by all people and entails how one experiences or is able to promote the image of a God through association (Nicolaidis, 2020).

Strong spirituality will make someone committed to Christ's call to evangelize. This is in line with the opinion of Wimber and Spinger (2009). This requires a deep and comprehensive understanding so that creative and effective evangelistic methods can be maximized. This is in line with Oniyah's view (2014). The millennial generation needs a spiritual encounter with Christ in order to love a holy identity as God's chosen people. It is in this holiness that there is love for God's mission, namely evangelism (Wimber & Springer, 2009). This is in line with Irawan's view (2021), which states that the Church must give priority to the spiritual growth of the millennial generation congregation. Effective personal evangelism is not the product of chance. It requires understanding, good examples and personal practice to succeed (Wimber & Springer, 2009).

The limitation of this research is that it was only carried out among millennial evangelicals, while people from other denominations such as Protestants, Orthodox, Catholics, Pentecostals and Charismatics were not involved. Another limitation was that the population of this study was only in the city of Surabaya. For future research, it is suggested that it be carried out with more existing church groups and denominations in a range of cities. This research suggests more quantitative research should be undertaken to develop some additional dimensions in evangelism promotion.

## Conclusion

In this study it was concluded that there is a relationship between organizational commitment and spirituality with evangelism readiness. It was also found that there is a stronger relationship in the variable spirituality to evangelism readiness compared to religiosity to evangelism readiness. Meanwhile religiosity and spirituality simultaneously have a moderate



relationship to evangelism readiness. These findings provide considerable support for seeing spirituality as an important construction in influencing people to evangelize, as well as the need for Christian spirituality which is the basic identity and essence of evangelism. This finding also shows that compared to spirituality, the level of organizational commitment of the congregation does not guarantee a readiness to evangelize. This means that members who are active and faithful in the church, and perhaps even always involved in church activities, does not necessarily guarantee that they have an understanding of an evangelistic calling. Therefore, the church needs to do a review of the issue in view of this fact. Churches that want their congregations to carry out active evangelism need to think about changing their teaching to the congregation in the sermons that are delivered. The congregation needs to acquire an understanding that as believers who have been saved they have a debt to preach the gospel to everyone who has not heard and believed as they have done. The preaching of the gospel must be the 'spirit and breath' for every believer as an extension and tool of Christ to reach and save humanity in this world in a spirit of agape love.

## References

- Abrahamsz, S. J. R. & Tuhumury, P. (2012). Model Penginjilan Dalam Yohanes 4: 4-42 Dan Implementasinya Pada Masa Kini, *Jurnal Jaffray*, 10(2), 104-139.
- Akin, D. L. (2014). *A Theology for the Church*, B&H Publishing Group.
- Allen, N. J. & Meyer, J. P. (1990). The measurement and antecedents of affective, continuance and normative commitment to the organization, *Journal of Occupational Psychology*, 63(1), 1-18.
- Angle, H. L. & Perry, J. L. (1981). An empirical assessment of organizational commitment and organizational effectiveness, *Administrative Science Quarterly*, 1-14.
- Arrey, A. E., Bilsen, J., Lacor, P. & Deschepper, R. (2016). Spirituality/religiosity: A cultural and psychological resource among Sub-Saharan African migrant women with HIV/AIDS in Belgium, *PloS one*, 11(7), e0159488.
- Beougher, T. K. (2019). Challenges and Encouragements for Evangelism Today, *The Southern Baptist Journal of Theology*, 23(3), 23-40.
- Cooper-White, M. (2015). Millennials Are The Least Religious Generation Yet, And Here's The Surprising Reason Why, *HuffPost*, [https://www.huffpost.com/entry/millennials-less-religious\\_n\\_7452998](https://www.huffpost.com/entry/millennials-less-religious_n_7452998)
- Davis, K. & Newstrom, J. W. (1985). Perilaku dalam organisasi. *Jakarta: Erlangga*.
- de Jager Meezenbroek, E., Garssen, B., Van den Berg, M., Tuytel, G., Van Dierendonck, D., Visser, A. & Schaufeli, W. B. (2012). Measuring spirituality as a universal human experience: Development of the Spiritual Attitude and Involvement List (SAIL), *Journal of psychosocial oncology*, 30(2), 141-167.
- Dente, C. L. (Ed.). (2018). *Social Work Practice with LGBTQIA Populations: An Interactional Perspective*. Routledge.
- Dever, M. E. (2007). The Church. In D. L. Akin (Ed.), *A Theology for the Church*, Revised Edition (pp. 1267). Nashville, TN: B&H Publishing Group.



Djuwita, T.M. (2008). Forum Manajemen Strategis & Pengembangan SDM, *Sosio Religia*, 9 (3), 1013-1026

Dunham, R. B., Grube, J. A. & Castaneda, M. B. (1994). Organizational commitment: The utility of an integrative definition, *Journal of Applied psychology*, 79(3), 370.

Ellis, D. W. (2005). Metode Penginjilan, Jakarta: Yayasan Komunikasi Bina Kasih/OMF. (p. 8).

Gnanakan, K. (2002). *Kingdom concern: A biblical exploration towards a theology of mission*, Bangalore: Theological Book Trust.

Gordon-Conwell Theological Seminary, Centre for the Study of Global Christianity. (2020). *Christianity in Global Context, 1970-2020*.

Hannas, H. & Rinawaty, R. (2019). Menerapkan Model Penginjilan Pada Masa Kini, *Kurios (Jurnal Teologi dan Pendidikan Agama Kristen)*, 5(2), 175-189.

Hardt, J., Schultz, C., Xander, C., Becker, G. & Dragan, M. (2012). The Spirituality Questionnaire: Core Dimensions of Spirituality, *Psychology*, 03(01), 116-122. doi: 10.4236/psych.2012.31017.

Houchen, H. H. (n.d.). Loyalty to the Church. Retrieved from [http://www.wordsfityspoken.org/leadership/loyalty\\_to\\_the\\_church.html](http://www.wordsfityspoken.org/leadership/loyalty_to_the_church.html)

Hrebiniak, L. G. & Alutto, J. A. (1972). Personal and role-related factors in the development of organizational commitment, *Administrative Science Quarterly*, 555-573.

Irawan, H. (2021). Rendahnya Spiritualitas Anak Muda Indonesia. *Jakarta: Yayasan Bilangan Research Center*.

Irawan, H. & Budijanto, B. (2020). Kunci Pertumbuhan Gereja Di Indonesia: Menyingkap Faktor Pendorong Pertumbuhan Gereja Berdasarkan Temuan Survey Nasional BRC. *Jakarta: Yayasan Bilangan Research Center*.

Kadir, A. A., Hikmawati, F. & Gamayanti, W. (2012). Hubungan Antara Tipe Kepribadian Menurut Eysenck Dengan Komitmen Organisasi Pada Osis Sman 2 Cimahi, *Psymphatic: Jurnal Ilmiah Psikologi*, 5(1), 521-534.

Lontoh, F. O. L. (2022, July). Religiosity and Spirituality on Evangelism Readiness in Indonesian Evangelical Millennial. In *International Conference on Theology, Humanities, and Christian Education (ICONTHCE 2021)* (pp. 168-171). Atlantis Press.

Lontoh, F. O. L. & Chia, P. S. (2022). The Role of Preaching in Congregational Organizational Commitment: Gki Dasa Surabaya's Case Study, *Pharos Journal of Theology*, 104(1). doi: 10.46222/pharosjot.10414.

Lontoh, F. O. L. & Chia, P. S. (2022). The Religiosity and Self-Awareness Effect on Chinese Christian Worker Professionalism in Indonesia, *Pharos Journal of Theology*, 103(2). doi: 10.46222/pharosjot.103.2049.

Dever, M. E. (2007). The Church, in *A Theology for the Church*, Nashville, Tennessee: B&H.

Mathieu, J. E. & Zajac, D. M. (1990). A review and meta-analysis of the antecedents, correlates, and consequences of organizational commitment, *Psychological bulletin*, 108(2),



171.

- Meezenbroek, E. D. J. & Garssen, B. (2008, June). A multi-dimensional spirituality questionnaire, suited for use among religious and non-religious people. In *Psycho-Oncology* (Vol. 17, pp. S104-S105). The Atrium, Southern Gate, Chichester Po19 8sq, W Sussex, England: John Wiley & Sons Ltd.
- Meezenbroek, M., Garssen, B., Van den Berg, M., Van Dierendonck, D., Visser, A. & Schaufeli, W. B. (2012). Measuring Spirituality as a Universal Human Experience: Development of the Spiritual Attitude and Involvement List (SAIL), *Journal of Psychosocial Oncology*, 30(2), 141-167. DOI:10.1080/07347332.2011.65125
- Nicolaidis, A. (2020). Contemplating Christian ethics and spirituality for sound leadership in organisations, *Pharos Journal of Theology*, 101. [https://www.pharosjot.com/uploads/7/1/6/3/7163688/article\\_37\\_vol\\_101\\_2020\\_unisa.pdf](https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_37_vol_101_2020_unisa.pdf)
- Nicolaidis, A. (2010) 'The Laos tou Theou – an orthodox view of the “people of God”', *HTS Teologiese Studies/Theological Studies*, 66(1), DOI: 10.4102/hts.v66i1.372
- NORMAN, A. (2019). CHAPTER THIRTY-TWO. *The Bloomsbury Handbook to Studying Christians*, 235.
- Silahoy, I. R. (2017). *Tinjauan Spiritualitas terhadap Pandangan Jemaat tentang Peran Pendeta di GPIB Jemaat Sion Banyumanik* (Doctoral dissertation, Program Studi Teologi FTEO-UKSW).
- Smith, G. A., Cooperman, A., Mohamed, B., Sciupac, E. P., Alper, B. A., Cox, K. & Lipka, M. (2019). In US, decline of Christianity continues at rapid pace. *Pew Research Center*, 27.
- Springer, C. (2019). Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith. *A Barna Report (Ventura, CA: Barna Group, 2019)*, 10, 49.
- Steers, R. M. (1977). Antecedents and outcomes of organizational commitment, *Administrative Science Quarterly*, 4 (22, No. 1), 46-56.
- Stephanus, D. S. P. (2019). Mengajarkan Penginjilan Sebagai Gaya Hidup Orang Percaya. *REDOMINATE: Jurnal Teologi dan Pendidikan Kristiani*, 1(1), 12-22.
- Warren, R. (2002). *The Purpose Driven Church* (8th ed.). Gandum Mass.
- Zendrato, D. N. I., Stella, Y. & Binar, S. (2022). Pengaruh Spiritualitas terhadap Pelaksanaan Penginjilan di Jemaat Gereja Mawar Sharon Surabaya Selatan, *Kerusso: Jurnal Teologi & Pelayanan*, 7(2), 49-64.
- Zurnali, C. & Nadeak, W. (2010). *Learning organization, competency, organizational commitment, and customer orientation: knowledge worker: kerangka riset manajemen sumber daya manusia masa depan*. Unpad Press.
- Conflict of Interest Statement:** The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.



**This article is open-access and distributed under the terms of the Creative Commons Attribution Licence**

The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.