



The Church in a Digital Society: An Effort to Transform Church Ministry in Indonesia

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Abstract

The development of technology has had a very significant impact on many aspects of human life, including the religious one. Regarding the effects, how should the Church carry out its tasks and calling in the middle of the rapidly advancing technology in Indonesia? This research applied the descriptive-qualitative method, emphasizing inductive reasoning, in which the researcher tried to develop a hypothesis from observations. The data collection was done with a bibliographical study by taking references from relevant books, academic journals, and online articles. The research suggests the Church should avoid viewing the world's reality and digital society with a binary opposition lens. The Church must realize her mission to the world (in which digital culture is included), that is, to disciple the people for Christ. As 'The Word' has become 'The Flesh', the Church must also incarnate itself digitally. With her presence in the middle of the digital society, the Church must digitally carry out her tasks/calling-marturia (witnessing), koinonia (community), and diakonia (service). A digital Church must solidify itself within the digital society in the struggle to wade through the strong current of information and communication technology development for a more effective service to humanity.

Keywords: Church ministry, digital society, Indonesia.

Introduction

The development of technology has brought a very significant impact on many aspects of human life. Education, economy, finance, information, communication, entertainment, social, culture, and many other aspects are no more understood and conducted merely physically. They appear now in digital encounters. Therefore, our society today can be identified as a digital society. Naidoo (2023) states that the Bible also mentions an upsurge in knowledge will happen in future generations, and new media innovations are invariably going to be a big part of that process.

The pandemical years (starting in 2019, when the Covid-19 pandemic began ravaging our world) confirmed the mentioned phenomenon: digital technology is imperative if we want to optimize our life. Many activities have migrated to the digital space. When the physical space



lost its 'hospitality', as indicated in the previous pandemical years, the digital space became a new world of activities and communication for human beings.

The religious life is not left unaffected. As we have seen in the pandemical and post pandemical years, the religious activities that usually involve physical interactions were forced to migrate to digital spaces for safety reasons. Religions, and especially their religious practices, are faced with the demand of being able to present on digital world platforms. The relation between religions and the digital world coins a new term: cyber-religion. In general, the term refers to the ways religions develop in the new information technology, especially the internet. On the contrary, religions themselves are affected by technology and culture (Obadia, 2017:1). Those digital spaces bring a double effect on religions. On one side, they provide creative spaces for religions. On the other side, they open access for religions to spread their messages to the world (Obadia, 2017:2).

Regarding the post pandemic situation, there is one interesting fact: not all Christians go back to in-person church's services. Bilangan Research Center, a research institution in Indonesia, conducted a national survey on small, middle, and big churches both in small and big cities. The survey, conducted on September–November 2022, tried to figure out the rate of in-person church's attendance. The results show that in these months, 81% of the congregations attended the Sunday services in-person. The rate decreased to 75% for the youth services. There were just 2,5% of churches that provided full-conventional Sunday services again. One interesting fact is that the number of small congregations that went back to the on-site services was higher (82,3%) than the big ones (76,4%). The reasons for the adherence to on-site services ranges from their involvement in churches' ministries to the presence of positive effects of the services, discipleship, community, or friends in churches. The reasons for leaving the on-site services were mainly based on safety concerns (Covid-19) and the preference for on-line services. There we see the challenge for the Church to develop online based ministries (Irawan, 2022) very clearly.

The technologically/digitally based religion's concept is not a new thing for religious communities, including the Christian. In the middle of the 1980's, evangelical communities used local Bulletin Board Systems (BBS) to facilitate discussion forums for the evangelization and outreach missions (Hutchings, 2007:244). Regarding those groups' activities, Howard Reingold, in *The Virtual Community*, said, "... coreligionist can find each other, stay in touch between services, and even commune in traditional ways via non-traditional media" (Rheingold, 2000:145–46).

The internet utilization, for worldwide Gospel spreading and recruitments and also the on-line spread of Christianity and the fellowships, results in church services with digital formats (Chiluwa, 2012:734). That is an inevitable worldwide phenomenon. However, we have to acknowledge that there is a prevailing concern, that the digital churches will endanger the conventional in-person church services. There is also the vulnerability of scamming and the tendency for divided loyalties within on-line churches (Chiluwa, 2012:734). At the other extreme, some opine that one inevitable impact of change is the emerging digital world. Therefore, churches have no other option than to make themselves on-line entities in order to reach more people (Dyikuk, 2017:48). Starting on-line churches is not enough. Maintaining them is more important and that is every Christian's task (Dyikuk, 2017:48). Here the Church sees digital technology with a twofold perspective: as an opportunity and also as a challenge.

Therefore, in this paper the researcher will discuss how the Church should carry out her task and calling in a digital society. Special focus will be put on how the Church should have carried out her witnessing (marturia), fellowship (koinonia), and service (diakonia) roles directly and how she should transform the calling to the digital society to meet current needs.



Methodology

The research applied a descriptive-qualitative methodology to study and clarify a happening phenomenon in society i.e.digital church (Moleong, 2017:4 Helaluddin et al., 2023:426). This phenomenon or reality revelation can be deployed as a procedure to find the solution for the problems that are being encountered and thus studied. The problem was grounded on the facts that happened and were observed in society i.e. the churches providing digital services. The results were analysed with an interactive model (Miles & Huberman, 1992:15), comparing the digital world and the calling for the Church to enter the digital world in the face of diminishing numbers of adherents.

Result and Discussion

The Church's Tasks and Calling

We can summarize the Church's calling in Jesus' instruction (the Great Commission) to His disciples, "Go ye therefore, and teach all nations, baptizing them... teaching them..." (Matthew 28:19–20). There are some opinions about the calling for the Church. Verster, for example, has said that a living church will live her calling: kerygma (preaching), diakonia (service), marturia (testimony), koinonia (fellowship), and liturgia (worship) (Verster, 2017:1). Some propose five callings for the Church: marturia (testimony), koinonia (fellowship), diakonia (serving), didaskalia (teaching), and oikonomia (stewardship) (Hummel, 2003:216). The discussion is focused on three tasks of the Church's calling: marturia, koinonia, and diakonia; and how the Church could present herself digitally.

The Witnessing Church (Marturia)

Marturia is a Greek word that means 'giving proofs, records, reports, or testimonies' (Strong, 1996:"marturia"). In ecclesiastical context, the word is used to explain the faith activity, that is the faith witness. The core of that witness is the faith experiences with Jesus – including His works of birth, death, resurrection, and His preaching of good news of holistic salvation for everyone.

The witnessing Church must see the witness as a calling from God and must depend herself on the power of The Holy Spirit. The Holy Spirit is the Witness of Jesus' identity as Christ and Son of God (Stack, 2018:311; Chia & Chishi, 2023; Daliman et al., 2022). By the works of The Spirit, Bible shows us how God calls people from different economic and social backgrounds, with different skills, capabilities, and experiences, and how He uses their potentials and talents to become His witnesses. God used a tax-collector and a doctor like Matthew and Luke as effectively as he used some fishermen like Peter and John. The works of The Spirit in the Church's witnessing prove that everybody will function as well as God desires.

Regarding her calling to witness, the Church must realize this: it is Christ Himself, not the witnesses, that should be the substance and the core of the witnessing. The Church bears witness to the world about what God has done through Jesus Christ. The world here includes the digital one that exists and accommodates people and communities. The witness here includes the teachings and the deeds that Christ Himself has established to be the examples for the Church to live. The Church, subsequently, become the witness in every life reality, in spiritual, mental, social, economic, and culture contexts, in which the Church presents and lives, both physically and digitally.

The Communing Church (Koinonia)

Koinonia is a Greek word that means 'a partnership, social relation, or fellowship/communion' (Strong, 1996:"koinonia"). In an ecclesiastical context, the fellowship/communion is built on



the faith to God, and not on the dependence of economic, socio-politic, security, and etc. The *koinonia* of believers is similar to a tree: fully depending on Jesus as the Vine, connected to each other as branches to bear the fruits that are desired. Without an intimate fellowship with the Lord, the Church will be fruitless. “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me” (John 15:4). It does not only refer to personal relations, but also to their unity in the bigger community of the people chosen by God for Himself (Ridderbos, 1997:516). Without the fellowship with God, the Church is unable to do big or small things –in fact, she can do nothing at all (dead) (Aquinas, 2010:101). This unity with God that makes the Church’s *koinonia* a living and life-giving fellowship of his *Ekklesia* (church) (Nicolaidis, 2010).

Connectivity is the ‘living breath’ of *koinonia*. Every believer is called to be connected, to build, and to love each other within the frame of the faith to Christ (Philippians 2:1–2, Romans 12:10). The writer of the Acts of the Apostles clearly described the social and emotional attachment within the early Church (2:41–47; 4; 32–37). Within the connectivity, everybody gave to and fulfilled each other –no one lacked in those days. The abundance here refers not to food and clothes, but to their unity of hearts and their endless sincere compassion (2:46). Such a *koinonia* must be the Church’s calling. It is an authentic *koinonia*, driven not by personal or group interests, but by God’s purpose for His creation – a kingdom full of love and peace. Therefore, it is not “with who” and “where” that define the *koinonia* authenticity. It is “what becomes the ground” of it that matters.

The early Church is an example of how social networks or interpersonal relations always become the ground of human existence (Dreyer, 2019:2). It is the network nature that changes century after century. In this 21st century, social networks grow exponentially through many internet platforms. Digital *koinonia* or fellowship is a new way to define interpersonal relationship between believers as the community of God’s people (Church) in digital space (Zaluchu, 2022). In a digital *koinonia*, people of the same faith gather and present in a same network for their common interest.

The Serving Church (Diakonia)

In Greek, *diakonia* can also mean ‘a presence (as servant), help, or service (Strong, 1996:“*diakonia*”). Generally, the word refers to the service function within government or any other institutions, which is public service. However, a church’s *diakonia* is different. The Church’s *diakonia* is based not on political interests and purposes, but on God’s interests and purposes. The Church provides social services, but she is not a social institution. In ecclesiastical context, love is the foundation of every activity in *diakonia*. It operates by following the examples set by Christ that has first served us. The *diakonia* has also a sacred function, giving Christians every opportunity to carry out their priesthood (Tatton, 1972:423).

The Holy Bible provides us with the complex ministry of Jesus. He did not just preach, but also healed and fed people (cf. Matthew 14:14–21). He stood with the oppressed and persecuted in society (cf. John 8:1–11). The complex *diakonia* shown by Jesus is the foundation for the Church to carry out a holistic *diakonia*. Here, the *diakonia* should just not provide charity to widows, orphans, disasters’ victims, and the poor, but also provide assistance and restoration.

In fulfilling her calling to *diakonia*, the Church should understand that the ministry is not exclusive (for the internal). It should be inclusive. Even more, the ministry should be not anthropocentric, but be cosmocentric. In regard to that, Fretheim classified the *diakonia* into some important dimensions: (1) public *diakonia* –related to the inclusive and empowering participations; (2) political *diakonia* –related to policies implementation; (3) prophetic *diakonia* –having the prophetic theological characteristics (radically visioner, critical, and morally committed to liberation and justice) (Fretheim, 2013:78).



There are three types of diakonia: caritative, reformatory, and transformative one. The caritative diakonia provides incidental services which does not change society's situation structurally (van Kooij, 2007:41). The reformatory diakonia focuses on continuous services which is focused to enhance the life of the targeted people (van Kooij, 2007:41). Transformative diakonia orientates to structural changes in society, by replacing the existing system with a new one (van Kooij, 2007:41). The three types of diakonia can be carried out by the Church in digital spaces by bringing enlightenment, giving motivation to (or directly) opposing injustice for a life that is better, prosperous, and full of justice for all irrespective of race or culture.

The Phenomenon of Digital Society in Indonesia

The digital era is an era when the people are very dependent on digital technology. Shepherd explained that the digital era is marked by the birth of a technology that increases the speed and the scale of knowledge transfer within the economy and society (Shepherd, 2004:1). The development of information and communication technology plays a vital role in the current era. Everything that happens to the software or networks will impact peoples' lives –interrupt them, bring discomfort and even chaos may reign in personal, national, and even on global scales.

The digital era is generally called globalization. Citing Lodge, Winarno defined globalization as a process which enables global society to reach each other or be connected in every aspect of life (Winarno, 2009:19). The globalization process itself began when farming villages started to trade with their far away neighbours in the Neolithic age (Parker, 2017:384). However, the significant events occurred in the mid and to the end of the 20th century. According to Parker, the internet and the digital communication that were introduced since the 1990's has brought a new dimension to the world's economic infrastructure. In many ways this has been negative (Nicolaidis, 2012), but generally, globalization has merits such as promoting religious viewpoints by prompting the diffusion of information and lowering the costs involved in linking Christians to Christian teachings and services on a global scale. International trade and information transfer have become faster and more efficient (Parker, 2017:384). The information and communication technology keeps developing and we, today, enjoy the very sophisticated technology in many ways.

The contemporary society, that is affected by the digital networked communication instruments and platforms, such as the internet and social medias, is called the 'digital' society (Lindgren, 2017:12). The people of digital society are more networked and internet connected. The interactions are not merely physical, but also digital. Here comes a new reality, the digital world (Milani, 2019:13), with its new occupants, the digital society. What are limited in the physical world and communities, are now unlimited in the digital world and communities. We can now go shopping out of town or abroad without having to spend money on travel fares. We can hold simultaneous meetings in many places effortlessly. These occurrences have been a phenomenon impacting on Indonesia, as more and more people migrate into the growing digital world.

People are connected to digital media not only for their relationship, but also for information searching and processing (Kuswarno, 2015:50). People seek and process information in digital form and also become the digital data themselves. With information searching and processing, education, health, economy, finance, socio-politic, culture, and etc, can all be easily accessed by digital society partakers so that human life extent and quality increases.

The positive impact of the global development of information and communication technology is the effective and efficient manner in which everyday activities are undertaken. The digital generation, that first appeared about 20 years ago, has now become a healthy and an energised generation that loves challenges, is full of creative ideas, and constantly manoeuvres through global activities without any limitation (Gultom & Simanjuntak, 2022:18).



This digital generation has already become a consumptive, imaginative, and creative one always searching online for things.

However, similarly to the physical world, the digital one contains many threats that can endanger the occupants. Danuri explained that there are risks of security and privacy possessed by the digital world (2019:122). The development of digital technology brings new crimes that are more sophisticated and varying in type that pose challenges for humanity. The crimes on cyberspace include illegal use of information systems, computers, IT devices, and many other negative things. Cybercrimes range from identity theft, online scams, phishing, spamming, malware, hoax spreading, and attacks on information systems (McQuade, 2009:xii–xiv).

In addition, the internet era brings humanity to a period called the ‘interactive silence’. It is a period where individuals attain an arbitrary freedom of expression (Saleh et al., 2022:2035). Screen to screen interaction is radically different from the face to face interaction. People are unable to truly know and understand each other because of the big potency of deceptions and manipulations behind the screen. Another danger that is often overlooked is loneliness. Since the introduction of the internet, the number of people that suffer from loneliness has increased drastically within the digital generation (Gultom & Simanjuntak, 2022:17–18). That loneliness is often inevitable and symptomless.

Such a fast and easy access to information in the digital era possesses also another risk: namely eroding national cultures and high ethical values. As explained by Nasution, the growing access of information and communication results in culture globalization which eliminates borders and legitimation via an ideology of progress (Nasution, 2017:30). The elimination of legitimate borders threatens the local cultures because there are heavy assaults by foreign cultures on other global populations (Nasution, 2017:30).

Therefore, the interactions on digital spaces should not ignore these two things: digital literacy and ethical aspects. Digital literacy does not only refer to the capability of operating computers, but also to a set of basic skills in using and producing digital media and in processing and utilizing the available information (Setiyadi, Kuswendi & Ristiana, 2019:98). Without any ability to filter any information on digital media, the respected user will be a vulnerable victim of manipulations and crimes by other users. Digital ethics here refers to a set of rules and procedures that governs interactions within the digital world in order to prevent and reduce the harm of digital technology (Kusuma, 2020:11). Modesty and decency are important principles (Kusumastuti, et al. 2021:94). Ethical conduct guides people to tell the truth, keep one’s promises, etc. A framework of ethics underscores the lives of all people helping them to make decisions that create positive impacts and steering people away from unjust outcomes and un-Christian-like conduct. In fact for the believer, “...and most Christian denominations, Christian ethics applies to Christian faith and positive servant leadership motivations based on deep spirituality which is required to link in a manner which allows for the desired principles, standards, and procedures for actions and a set of divinely inspired virtues to be in place with relevance to all economic activity” (Nicolaidis, 2020: 1). Digital ethics will also need to shape our awareness, responsibility, integrity, and respect to virtues in presenting, interacting, participating, transacting, and collaborating with each other in digital spaces (Kusumastuti et al., 2021:114–15).

The Church’s Calling in a Digital Society Context

The many churches using buildings had to stop operating because of the Covid-19 pandemic and were forced to provide services digitally – a situation which then bore a new controversial theological issue. It resulted in polarization in accepting church services in the digital world. Many believe that sacred spaces for religion are only present physically (in the shape of church’s buildings, prayer’s halls, etc.) (Gaol & Hutasoit, 2021:155). Other spaces are



considered nonsacred. In regard to that, Anderson, citing Kilde's statement, said that there are two approaches in viewing sacred spaces: the substantive and the situational ones (Anderson, 2015:32).

The first one is called substantive because it emphasizes the substance of supernatural or divine presence and considers certain spaces to be sacred because of the supernatural presence within them (Kilde, 2008:5). The substantive approach associates sacred spaces to religious spaces (church buildings, in this case), seeing them as places to worship, pray, and perform other religious practices. The spaces are considered sacred because divine powers are believed to be present within.

The approach considers the spaces other than these spaces as not being sacred. Consequently, digital spaces are considered non-sacred. The further consequence is that the digital interactions are considered nonequal to physical religious interactions despite the religious values and Christian spirituality within them. The approach sees everything with a binary perspective and tends to dichotomize between the sacred and nonsacred, viewing them as black vs. white, profane vs. transcendental, real vs. illusory, etc.

People using those binary perspective lenses struggle to accept digital spaces which they consider as unworthy for worship. They see digital encounters as unequal to physical ones such as church buildings. Besides the sacrality problem, there is another concern that causes the reluctance to maximize digital medias utilization for religious meeting. As Chiluya said, there is a concern that digital medias will erode in-person fellowships existence in churches (Chiluya, 2012:734). The concern, again and again, is based on a binary judgment. We know that, even though the trend of digital space use increased, it finally decreased as soon as the causal factor had faded or gone. After the pandemic, only a small number of Indonesian churches consistently provide digital services, especially the urban churches. The most mentioned reason to stop the digital services post pandemic is to bring people back to in-person services.

The second one is the situational approach. The approach is more constructive, expansive, and flexible (Gaol & Hutasoit 2021:155). Kilde, citing Smith, said that a place or space is naturally non-sacred (Kilde 2008:7). The sacrality is situational, depends on the situation or treatment. It is not determined by the substantive presence of the supranatural (Kilde, 2008:7). The spaces (in which the digital one included) other than church buildings (worship or prayer spaces) can be sacred, depend entirely on how we view them. Digital space's sacrality can be established by understanding that the interpersonal relation happens in the respected space. As an interaction space, digital space becomes an encounter space to reflect on the creative God. Therefore, the sacrality of the digital spaces can be realized by viewing digital medias both as encounter and experience spaces.

Sacrality cannot be contained inside buildings. Sacrality is available everywhere and for anyone. The situational approach aims to reduce and even remove the traditional view that dichotomizes between the sacred and the non-sacred, between the spiritual and the worldly. Why is abandoning such a binary and dichotomic classification imperative? Because that will enable the Church to see and admit that, within her, people are connected to each other in creative and unique ways. By realizing the connectedness that exists, the Church can maturely see her responsibility and calling to serve all massively, adaptively, and creatively.

Regarding the prevailing digital context today, the Church does need to be removing her binary glasses! What churches experienced in the pandemic years of Covid-19, for example, proves that the old perspective is no longer relevant. In that crisis, people were forced to worship, listen to the sermons, etc. digitally. The Covid-19 context teaches us that people cannot "reach" the Transcendent One (God) without profane medias, such as handphones, laptops, etc. Even more, a human fundamentally comes to the transcendent God with his/her profane



body – hands, feet, lips, his or her whole mortal body– to worship the Holy God. We should not see the worship as a polarisation, but as a unity of the creation and the Creator, within a frame of hope that the Creator will restore the whole of creation as He has promised (Byars, 2000:14). “The Christian church has embraced various forms of technology through which the message of Christ is propagated to a greater audience. Today, we see that the Christian faith has embraced new media technology. The use of social media through their smartphones allows them to share their messages by uploading and sharing them with their contacts, and at the same time, they are also shared for public consumption” (Naidoo, 2023:5).

Moreover, Christian worship includes also the commissioning (Byars, 2000:14) to the world in every context, in which the digital society context is included. Regarding her presence in the digital era, Martin said that from age to age, the Church uses every available media to share the good news –none is excluded. It means that the digital media are also to be used to share the gospel (Martin, 2012:56). It will be highly regrettable if the Church misses the opportunity to employ the latest instrument to share the Word of God (Martin, 2012:56). With the same perspective, Esselman explainS that the digital media will be a more valuable pedagogical instrument in educating Church’s servants in the future (Esselman, 2004:168).

We must admit that since the 20th century, there is a downward trend of religious adherence, in which more and more people, especially Generation Z, identify themselves as the ‘nones’, adhering to no religion at all (White, 2017:21). In other words, more and more people are leaving the Church. Generation Z refers to the people that were born between 1995 and 2010 (White, 2017:38). This generation is often called the internet generation, people who are activated by Wi-Fi, or are termed ‘digital natives’ (White, 2017:41). The ‘nones’ phenomenon should make the Church thoroughly review the causal factors. What makes those young people raised in a Christian tradition leave the Church, renouncing their adherence to any religion?

Dreyer suggested that the Church herself is the main factor behind the increasing number of people leaving churches or even the inclination toward atheism (Dreyer, 2019:1). Churches rigidity and reluctance to ‘go down to earth’ have caused the young to feel that they don’t belong to the Church. They feel that Christianity is no longer their sought identity. Instead of just standing by and watching, the Church should move herself in a pro-active direction. It is the time for the Church to provide her services for the youth. It will only be possible if the Church expands into the same world where the youth live today: the digital one. The Church needs a radical transformation!

We should realize that a new world emerged from the development of technology, a world called ‘cyberspace’ (Arriscado, Quesado, & Sousa 2019:392). The ‘cyber’ here does not imply that the world is non-real. It is indeed a real one because the impacts are real, as real as the physical world. Humankind lives now in a digital revolution era –becoming *homo digitalis*– when the virtual realities radically change our ways of working, playing, shopping, studying, connecting to friends and relatives, meeting new people, and self-expressing (Dreyer, 2019:1). Therefore, the digital space should not just be viewed as a media in which the Church echoes her voice. The Church must see the digital space as a new reality assigned by Christ. Digital evolution should be viewed by churches as a challenge to reflect on the human condition, issues of faith, and their nature and calling in a new radical context (Dreyer, 2019:1).

The Church needs to be flexible. “Ready to move and change!” should be one of important characteristics of the Church. The Church must not be static, grounding herself only to congregations and buildings. We should develop more flexible communities, worships, missions, and organizations that are responsive to any change. A fluid church can express herself through a flow of movements spreading, streaming, and fully encompass all dimensions and spaces (Ward, 2013:41).



The church is responsible for spreading God's justice and love as a form of Christ's call to His church (Wulandari et al., 2023:1; Agustinus et al., 2023:3). The church should promote the use of digital technology to carry out evangelism through the use of social media (Hermanto, Usmanij & Zaluchu, 2023:91). The church must carry out online discipleship in Indonesian churches. The digital spaces and society must become a new world and community commissioned to the Church by Jesus Christ. "Go ye therefore, and teach all nations, baptizing them ... teaching them..." (Matthew 28:19–20). In order to carry out her task and calling in a digital society and world, the Church must incarnate herself digitally, becoming a digital church, as The Word Himself became the Flesh. The digitally incarnating Church should then transform herself so that she can bear witness, commune, and serve digitally. The post pandemic churches exist in a dual world, providing a hybrid ministry is thus essential and non-negotiable.

Conclusion

The development of information and technology is inevitable. Christian churches in Indonesia face a new reality: a digital world and society posing unique challenges. The Church must not view this reality with a binary perspective. The Church must indeed realize that she is commissioned also to serve in a digital world and society, sent by Christ to go both digitally and physically to disciple the people for Christ. As her Head became the Flesh, the Church also incarnates herself digitally.

Digital spaces itself possess many threats and challenges and the Church must carry out her tasks of calling: witnessing (marturia), communing (koinonia), and serving (diakonia) digitally. The Church witness in a digital world includes so many aspects: proclaiming Christ and showing ethical examples to live by to the digital society, and providing digital interactions that pursue a whole justice and salvation for God's creation. The Church bears witness to the digital society and must become a part of the digital community. In digital fellowships, people of the same faith gather and present in the same network for the same interest. As a digital community, the Church is also called to serve digital society within digital space by providing on-line worship programmes and teachings. Moreover, the digital diakonia must place Jesus as the example: living not for Himself, but for the others caritatively, reformatively, and transformatively in a spirit of true agape love.

Indonesian churches are in progress in transforming into hybrid churches and are change to digital churches while also having a physical presence. One characteristic of a digital church is solidifying itself within the digital society in the struggle to wade through the strong current of constantly changing and updating information and communication technology development. It is a long and burdensome calling for the Church. However, by identifying herself in the struggle, the Church can prove herself to be a faithful church of Christ in carrying out His Great Commission in this constantly changing era.

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