Church and Science: Developing Missionary Leadership in The Digitalization Era

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Abstract: *This study investigates the concept of missionary leadership in the digital age, as well as the associated challenges and adaptation strategies. Utilizing literature and the Bible as primary sources, the study utilizes a qualitative descriptive research design and a library research methodology. The objectives of this study are to explicate the concept of missionary leadership in the digital era and to investigate the problems and solutions associated with its adaptation. In light of technological advancements, the findings emphasize the significance of effective and pertinent missionary leadership. The church is encouraged to improve its technical, management, and communication skills in order to effectively carry out its mission in the digital landscape and meet the changing requirements of the congregation. By establishing a balance between the use of technology and personal relationships, the church can leverage digital platforms to advance its mission while remaining consistent with its core values.*

Keywords: Church, Digitalization, Missionary Leadership, Science.

Abstrak: Studi ini menyelidiki konsep kepemimpinan misionaris di era digital, serta tantangan dan strategi adaptasi yang terkait. Dengan menggunakan literatur dan Alkitab sebagai sumber utama, penelitian ini menggunakan desain penelitian kualitatif yang bersifat deskriptif. Tujuan dari penelitian ini adalah untuk mendeskripsikan konsep kepemimpinan misionaris di era digital dan untuk menyelidiki masalah dan solusi yang terkait dengan adaptasinya. Dengan adanya kemajuan teknologi, temuan-temuan penelitian ini menekankan pentingnya kepemimpinan misionaris yang efektif dan relevan. Gereja didorong untuk meningkatkan keterampilan teknis, manajemen, dan komunikasinya agar dapat secara efektif menjalankan misinya dalam lanskap digital dan memenuhi kebutuhan jemaat yang terus berubah. Dengan membangun keseimbangan antara penggunaan teknologi dan hubungan pribadi, gereja dapat memanfaatkan platform digital untuk memajukan misinya sambil tetap konsisten dengan nilai-nilai intinya.

Kata kunci: Digitalisasi, Gereja, Ilmu Pengetahuan, Kepemimpinan Misionaris.

1. **Introduction**

The Church has emerged as an important instrument of justice and truth, aiding in the transformation of repressive social structures.[1] Jesus Christ gave the Church the Great Commission to make disciples of all countries (Matthew 28:19-20). The Church serves in the midst of fast changes in the economy, politics, social affairs, culture, and technology.[2] The Church's mission cannot be overlooked when discussing it. When discussing mission, also known as missiology, one must first examine the definition of the term itself. Every mission participant must ask what the genuine mission is and why the Church has and must carry out this mission. This mission is not limited to any one group, but is the obligation of every Christian. When we look at the New Testament, we see that it is fundamentally a book about mission. The Book of Acts, for example, is a record of the apostles' and early Church's actual mission. All publications dedicated to the Church can be said to have been established through missionary efforts, integrating the mission of Jesus with the mission of the Church as the benchmark for church growth.[3]

When it comes to the importance of mission in the Christian faith, the Church has become a vital agent for justice and truth through its mission to make disciples of all countries, as Jesus Christ ordered in Matthew 28:19-20.[4] Furthermore, every participant in this mission must comprehend and investigate the concept "mission." The Book of Acts gives an accurate account of the apostles' and early Church's missionary efforts, and it serves as a model for church growth. It also delves into the Pentecostal perspective on mission and why it is seen as the "heart" of triumph. It is possible to conclude that mission is an essential component of one's Christian calling, and that all church activities should be geared toward achieving this mission through building God's Kingdom and making disciples.[5]

True, Christian mission is always concerned with the growth of the Church. However, the Fuller School of thought emphasizes the necessity of impactful and transformational growth in addition to quantitative progress. They appreciate the diversity of the mission field's communities and groups and argue for a contextual approach to evangelism. They also believe in the effectiveness of developing relationships with people from varied backgrounds and engaging in various forms of ministry to effectively reach them. Finally, the mission of Christianity is about making disciples and

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[1] Alon Mandimpu Nainggolan and Asmat Purba, "Ibadah Online Pada Masa Pandemi Covid-19 Sebuah Tinjauan Dari Perspektif Kristen" 5, no. 2 (2021): 120–140.

[2] R. Marsaulina, *Pengantar Pendidikan Agama Kristen* (Luwuk: STT STAR LUB'S, 2022).

[3] Kalis Stevanus, "Pelestarian Alam Sebagai Perwujudan Mandat Pembangunan : Suatu Kajian Etis-Teologis" 5, no. 2 (2019): 94–108.

[4] Purnawan Tenibemas, "Andil Kita Dalam Misi Masa Kini," *Pengarah: Jurnal Teologi Kristen* 1, no. 1 (2019): 23–36.

[5] Julie C Ma and Wonsuk Ma, *Mission in the Spirit:Towards a Pentecostal/Charismatic Missiology* (Woodstock Road, Oxford: Regnum Books International, 2010), 87.

expanding God's Kingdom, not just growing numbers.[6] The church is described as a fellowship of believers with qualitative traits in Acts 2-5. The church is viewed as an organization that matures into an effective structure in Chapter 6. In chapters 8-12, the church vigorously promotes the Gospel to several communities. In chapter 13, the church takes a bold step toward worldwide evangelization. This demonstrates the importance of contextual church development in carrying out the mission effectively. The church must be able to address the different needs of the community while also facing the problems of the times.[7]

Science (together with its inseparable partner, technology) has played a vital role and has an essential place in today's adult world. It is hardly an exaggeration to claim that science, along with culture, has become the driving force behind world progress. I agree that science and technology have played an important part in shaping our modern environment and enriching human civilization. They have enabled us to achieve things that were previously thought to be impossible, such as linking people all over the world via the internet and developing life-saving treatments. However, we must keep in mind that science cannot replace vital values like justice, mercy, and a desire to serve others. As humans, we must harness the power of science and technology to promote a better humanity.[8]

Since the development of the Covid-19 epidemic, huge organizations and religious groups have been obliged to adapt themselves to new possibilities and transformations, such as the now-familiar concept of digital church. The church may serve its audience without regard for location or time thanks to new media (Streaming Radio, Live Streaming, Internet Church, and Facebook).[9] According to study, there are approximately 640 million active internet users globally. Indonesia is the second-largest Facebook user and the first- largest Twitter user. In 2010, there were 57.8 million internet users in Indonesia, with a projected increase to 175 million by 2020.[10]

The advancement of technology and scientific knowledge in the contemporary era of digitization has had a profound impact on various parts of human existence, including religion and the church. Along with developments in communication technology and ubiquitous internet access, the church must adapt to and exploit these technologies in order to achieve its purpose. The concept of a digital church, which allows for online

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[6] George W Peters, *Teologi Pertumbuhan Gereja*, 2nd ed. (Malang: Gandum Mas, 2013).

[7] H. C Pratama, *Cyber Smart Parenting: Kiat Sukses Menghadapi Dan Mengasuh Generasi Digital* (PT. Visi Anugerah Indonesia, 2012).

[8] C.F v. Weizsaecker, *Tragweite Der Wissenschaft, 6.Aufl* (Stuttgart, 1990).

[9] Kinoto Christian, "Melaksanakan Misi Gereja Di Era Digital: Happy Atau Frustasi?"

[10] Pratama, *Cyber Smart Parenting: Kiat Sukses Menghadapi Dan Mengasuh Generasi Digital*.

services, streaming radio, live streaming, and social media involvement, has grown in importance, particularly in the aftermath of the Covid-19 pandemic.[11] These digital platforms allow the church to reach a larger audience by transcending geographical boundaries.

The use of technology in the church should be viewed as a supplement to traditional modes of worship and community interaction, rather than as a replacement. It allows people who may not have access to actual church facilities or who choose to interact with the church in a digital area to do so. It is, nevertheless, critical to realize the potential obstacles and risks connected with technology.[12] The digital sphere can sometimes encourage a sense of detachment and isolation, with virtual connections replacing true ties. As a result, it is critical for the church to strike a balance between successfully employing technology and recognizing the value of personal connections and community building.

Furthermore, when new breakthroughs in technology and digital platforms occur, the Church must constantly examine and modify its approach to technology and digital platforms. This includes maintaining current with developments and ensuring that the use of technology is consistent with the Church's core principles and mission. Finally, the Church, by its mission to make disciples of all countries, plays a critical role in advancing justice and truth in society. Every Christian's calling should be centered on the concept of mission, and the Church should strive for both qualitative and quantitative growth. Technology and science have had a huge impact on our world, and the Church should embrace and adapt to these advances by embracing digital platforms to further its mission. To ensure alignment with the Church's principles and mission, it is critical to maintain a balance, prioritize personal ties, and examine technology use on a regular basis.

2. Research Method

This research employs a qualitative descriptive research design with a library research approach. The approach falls under phenomenology, which is a conceptual study of personal life or a particular phenomenon experienced by an individual. This approach allows the researcher to apply and utilize their subjective and interpersonal capabilities in conducting an exploratory research process[13]. In this qualitative descriptive writing, which is based on several sources from literature and the Bible as its primary source, the purpose of using this method is to find more comprehensive meaning, understanding, and

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[11] Florensius Risno, "Dampak Dari Ibadah Online Bagi Pertumbuhan Gereja Masa Kini," *https://osf.io/preprints/* (2020).

[12] Michael Reskiantio Pabubung, "Era Kecerdasan Buatan Dan Dampak Terhadap Martabat Manusia Dalam Kajian Etis," *Jurnal Filsafat Indonesia* 6, no. 1 (2023): 66–74.

[13] John W Creswell, *Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran* (Yogyakarta: Pustaka Belajar, 2021), 250.

comprehension.[14] The term has become its characteristic that qualitative methods are able to review strongly, carefully, and in depth regarding the object being studied.[15]

The steps in the research approach followed in this paper are as follows: First, Identification of Research Objectives: The first stage is to define the research objectives, which are to explain the notion of missionary leadership in the digital age, as well as the problems and adaption solutions that go with it. Second, the qualitative technique is being used in this study. Rather than testing hypotheses or gathering quantitative data, this strategy focuses on developing a thorough knowledge of the concept of missionary leadership in the digital era. Third, literature evaluation: A detailed and critical evaluation of relevant and credible sources is done. Books, scholarly journals, essays, and recent publications on missionary leadership in the digital era are among the sources. Fourth, literature Source Selection: Literature sources are chosen based on their relevance to the study topic and their reputation. We chose sources with a solid reputation in the study of leadership and information technology.

Data Analysis: The content of each literature source is methodically assessed in the literature analysis. These publications provide a thorough overview of the concepts of missionary leadership and related factors in the digital era. First, findings are acquired and analyzed to provide a full picture of missionary leadership in the digital era, including obstacles and adaption options. Second, writing: The findings and literature review serve as the foundation for the academic article. The information is organized clearly and rationally, outlining missionary leadership ideals in the digital era, as well as related obstacles and adaption techniques. Third, testing and revision: Once the initial writing is completed, the findings are tested and, if necessary, revised. To increase the quality of the academic work, aspects such as clarity, coherence, and accuracy of language are reviewed and enhanced.[16]

This research can provide an interesting and in-depth academic article on missionary leadership in the digital era by following these procedures, as well as providing knowledge of the pertinent difficulties and adaption solutions.

3. Results and Discussion

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[14] Rajiman Andrianus Sirait, "Kajian Dogmatis Tentang Baptisan Roh Kudus," *Luxnos* 7, no. 2 (2021): 186–199.

[15] Amber Wutich et al., "Metatheme Analysis: A Qualitative Method for Cross-Cultural Research," *International Journal of Qualitative Methods* 20 (2021): 1–11.

[16] Sonny Eli Zaluchu, "Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 4, no. 1 (2020): 28.

Church

In terms of its definition, when looking at its history, the church has been present since the time of the apostles who received the command from the Lord to spread the good news and make all nations His disciples (Matt. 28:19-20).[17] The word Apostle itself in Greek is called 'apostolos' which means 'sent and carrying the authority of the sender.' In the New Testament, the task of the apostles was to witness the message of the Lord Jesus and continue His mission on earth.[18] Looking at the background of the Old Testament (OT), the church in a strict sense is the creation of Christ in history, so it begins in the time of Christ. This is true theologically because the idea of the "People of God" who are called out clearly existed in the Old Testament, as in the New Testament (NT).[19] This is also supported linguistically, because the Greek word for church (ekklesia) appears repeatedly in relation to Israel in the Greek translation of the Old Testament (Septuagint). In Septuagint, ekklesia generally translates the Hebrew word קהל (qhl), which like its Greek counterpart, refers to people who are "called out" or "gathered" by God as His special possession. That's what happened with the earliest appearance of the word in the phrase "day of assembly" (Deut. 9:10; 10:4; 18:16); the phrase refers to the Israelites who gathered at Mount Sinai. This is also the meaning in Psalm 22, where the word is translated as "congregation" (vv. 23, 26).[20]

With the changing times and the development of knowledge, the church is physically understood as a building where Christian congregations gather to worship. The key point in referring to the church is the emphasis on the work of Christ. The personality and work of Jesus Christ is the foundation of the church.[21] The church is a body composed of a group of people whose sins have been redeemed by Him, the eternal Son of God, through His death. Any group of people established on any other basis is not a church, regardless of what they call themselves. Conversely, all who are united by faith in the crucified and risen Christ are part of His church, regardless of their background or denominational label.[22] The church that Christ spoke of is not an organization (although it clearly has organized parts), but the entire flock of people who have Jesus Christ as their shepherd. So, unity does not come from forcing all the sheep into one big organization, but from the fact that all the sheep have heard Jesus and left lower loyalties to follow Him.

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[17] Louis Berkhof, *Teologi Sistematika 5: Doktrin Gereja* (Surabaya: Momentum, 2014).

[18] W.R.F Browning, *Kamus Alkitab*, ed. Liem Khiem Yang and Bambang Subandrijo (Jakarta: Gunung Mulia, 2007), 380.

[19] James Montgomery Boice, *Dasar-Dasar Iman Kristen (Foundations of Christian Faith)* (Surabaya: Momentum, 2018), 654.

[20] Ibid.

[21] Alon Mandimpu Nainggolan Wolter Weol, "Perilaku Kepemimpinan Tuhan Yesus Pasca Kebangkitan Berdasarkan Injil Yohanes Pasal 20-21," *Da'at: Teologi Kristen* (2020): 38–55.

[22] Boice, *Dasar-Dasar Iman Kristen (Foundations of Christian Faith)*, 658.

Furthermore, to the extent that they follow Him, a visible unity will occur (although it does not necessarily mean structural unity).[23]

The role of the Church

If we look at the early church, there was an emphasis on conveying the true Christian heritage. Until the 4th century, the church transmitted Christian truths in the midst of a wicked society, and therefore, the church always had a clear attitude towards every culture to maintain the purity of faith, whether it was a challenge from within or outside. Various forms of education arose to respond to the challenges of interpreting faith. Specifically, catechism emerged as an important component of conveying faith. The term catechism originally referred to oral instructions that were repeated, where the person being taught was asked to loudly answer the questions asked. To fulfill this catechism, various catechumen classes arose in various regions to support teaching at home and worship services.[24]

The role of the church demanded that it learn and act for itself and for others, as well as for the glory of God, which is the essence and meaning of the church that exceeds the task of schooling as a formal educational institution. Although the church is the body of Christ, the people of God, and the fellowship of believers, it is also an institution that leads people to grow in faith in God through Jesus Christ, by His Word. The church is called to carry out the task of educating and nurturing the congregation members.[25] The author views education here as meaning learning for personal growth, while nurturing means providing and encouraging effective learning processes. This is in line with the term nurturing, which means, to feed, nourish, bring up, train, and teach.[26]

The issue of values and societal circumstances cannot be separated from the occurrence of redenomination in the Church. Redenomination itself is a term that has become popular nowadays, which relates to banking and economic issues. However, in the context of the Church, redenomination can refer to the merging or splitting of several churches or denominations into one or multiple new groups. This is sometimes done because of differences in doctrines or viewpoints on certain issues. In the process of redenomination, there are challenges and implications that must be considered, and it is important to uphold true values in the Church. The purpose of redenomination in the

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[23] Ibid.

[24] Robert W Pazmino, *Fondasi Pendidikan Kristen: Sebuah Pengantar Dalam Perspektif Injili* (Bandung: STT Bandung dalam kerja sama dengan BPK Gunung Mulia, 2012), 194–195.

[25] Junihot M Simanjuntak, "Belajar Sebagai Identitas Dan Tugas Gereja," *Jurnal Jaffray* 16, no. 1 (2018): 1–24.

[26] B.S. Sidjabat, *Pendewasaan Manusia Dewasa* (Bandung: Kalam Hidup, 2017), 16.

realm of economics is to simplify the denominations of currency without diminishing their purchasing power, price, or value in relation to goods and services. However, redenomination within the Church holds a different meaning, as it involves a decrease or reduction in the number of believers. This often stems from theological misunderstandings, misconceptions about the nature and mission of the Church, social and cultural traumas, and various religious influences.[27]

Historically, redenomination in the Church has occurred throughout the time of Jesus Christ, during the reign of Emperor Nero where many Christians were martyred, and even in contemporary times. John 6:60-66 provides an example of Jewish people who had previously sought Jesus (and can be categorized as believers in Christ) but ultimately withdrew because of His words (John 6:25-59). Flanangan notes that "these verses illustrate a crisis of faith experienced by the disciples caused by their inadequate understanding of the meaning of Jesus' words in verse 35".[28] In this context, the disciples are being taught, and their character is being revealed in this narrative. They are characterized as people who only seek physical satisfaction, viewing Jesus solely through the lens of the signs (miracles) they experienced. Rather than reaching the level of "faith" in Jesus, who performed these signs, as Jesus intended, they remained fixated on the signs. It is not surprising that they ultimately withdrew when Jesus confronted their wrong motivations.

In today's context, this narrative teaches us that every person should seek Jesus, the Bread of Life. Believers should not only focus on the miracles Jesus performed in their personal lives, but those miracles should lead them to the One who performs them: Jesus Christ himself. Miracles are blessings in life, but they must lead every individual to Jesus, the Creator of Miracles.

Church And Science

Currently, there are numerous branches of science. Long before humans discovered and established what is now commonly known as fields of study such as medicine, physics, mathematics, politics, culture, language, literature, and others, humankind first pondered and questioned the various essence of what they saw. The answers to these questions would later be referred to as philosophical answers. The term "science", including philosophy, was used as far as it constituted human knowledge, each of which was organized according to principles wherein the relationships of truth judgments, hypotheses, theories, and respective questions regarding the whole or parts of reality are arranged according to the relevant problems.

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[27] Morris P Takaliuang, "Faktor-Faktor Penghambat Dan Penunjang Pertumbuhan Gereja," *Missio Ecclesiae* 1, no. 1 (2012): 103–129.

[28] Noel M Flanangan, *Tafsir Alkitab Perjanjian Baru* (Yogyakarta: Kanisius, 2002), 174.

The theoretical development of science always refers to the Greek civilization. This is supported by several factors, including the mythology of the Greek people, Greek literature, and the influence of science at that time which had reached ancient East. The development of science in each period was due to the changing mindset of humans from myths to be more rational.[29] Bertrand Russel himself stated that among all histories, nothing is so astonishing or so difficult to explain as the birth of civilization in Greece suddenly. Although many elements of civilization had emerged thousands of years before in Egypt and Mesopotamia, certain elements were incomplete until the Greeks perfected them.[30]

Science is knowledge, but not all knowledge is science. This can be seen from the following definitions, among others: Firstly, knowledge is the formation of associative thinking that connects or links a thought with reality or with other thoughts based on repeated experiences without understanding the true and universal cause and effect (causality). Secondly, science is the accumulation of knowledge that explains the causal relationships that are true and universal, of an object according to certain methods that form a systematic unity. The difference between scientific knowledge and other forms of knowledge, such as art and religion, can be seen from the efforts made to obtain it. In principle, this is as follows: The phenomena present in nature are captured by humans through their senses, including even those that are captured through their sixth sense (extra sensory), which is in the form of intuition. Whatever is captured by their senses is brought into their mind and emotions. With all their convictions and beliefs, they draw their correct conclusions. These true conclusions are turned into knowledge (science, art, and religion). In the effort to obtain knowledge, active and passive efforts can be distinguished. The active effort is achieved by utilizing the tools of the mind and emotions, while the passive effort is achieved by using the faith or belief one holds in the truth of something announced (such as God's revelation through a prophet or other knowledge and science). These efforts are not carried out arbitrarily, since specific rules or methods are still taken into account. Such an effort is called inquiry, both empirical and non-empirical. Empirically, it can be done through research or investigation, both of which are carried out by using the principle of observation.[31]

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[29] George J Mouly, *Perkembangan Ilmu, Dalam Ilmu Dalam Perspektif: Sebuah Kumpulan Karangan Tentang Hakekat Ilmu* (Jakarta: Gramedia, 1991), 87.

[30] Bertrand Russell, *Sejarah Filsafat Barat Dan Kaitannya Dengan Kondisi Sosio-Politik Dari Zaman Kuno Hingga Sekarang* (Yogyakarta: Pustaka Pelajar, 2004), 3–4.

[31] Almasdi Syahza, *Metodologi Penelitian (Edisi Revisi 2021)* (Pekanbaru: UR Press, 2021), 3.

As soon as the era of globalization began in the 1990s, access to information and communication technology grew swiftly. Even yearly, sophisticated technology facilitates human interaction and transactions more and more. However, technological advancement also causes significant changes in how humans think and act, including how church and missionary leaders function.[32]

In today's era of digitalization, the church must evolve and acclimate to the new reality. For instance, information technology can aid the church in preparing schedules, disseminating messages, collecting funds, coordinating activities, and directing truth-seekers. Privacy, security, freedom of speech, and ethics are a few of this technology's inherent limitations and difficulties that must be managed.[33]

To confront the significant changes in this digitalization era, the church requires missionary leadership that is visionary, receptive, and inventive. Effective missionary leadership must comprehend societal shifts and utilize them judiciously in order to continue strengthening the missionary base. Strong missionary leadership should also be able to develop positive relationships with church members and non-members so that they can continue to grow and advance the church's mission.[34]

Missionary Leadership Development in the Digitalization Era

The digital era has brought about positive changes, but it has also brought about negative consequences. In his book titled "Analog Church: Why We Need Real People, Places, and Things in the Digital Age," Kim argues that while receiving weekly e-newsletters from the church and engaging in virtual worship can be enjoyable, the absence of shared physical experiences among individuals can hinder their ability to truly know one another.[35] This phenomenon can be attributed to the fact that the most significant aspects of church activities occur through direct interpersonal interactions. These include fostering a sense of familiarity and affection among members, engaging in collective acts of worship such as sitting, standing, and praying together, actively participating in sermons, and discerning the nuances conveyed through verbal expressions. The aforementioned activities are not feasible in an online church setting.

The inherent risks associated with the digital realm necessitate cautious handling, particularly in relation to the preservation of accurate and reliable information. Presently,

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[32] H. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (Routledge., 2016).

[33] Martin L Smith, *Navigating Pastoral Transitions: A Priest's Guide"*, 2017.

[34] J Van Schaik, *The Role of Discipleship in The Equipping of The Believers for Ministry and Growth According to Ephesians 4:12* (North-West University, 2019), 58.

[35] Jay Y Kim, *Analog Church: Why We Need Real People, Places, and Things in the Digital Age* (Downers Grove, Illinois: InterVarsity Press, 2020), 12.

the abundance of misinformation, fabricated news, explicit content, and violent material has reached a level where effective filtration has become increasingly challenging.[36]

In this particular case, it is advised that pastors or church leaders refrain from isolating themselves from the transformations occurring in the current day. However, individuals must possess the capability to utilise it as a means to achieve the divine mission, given that the digital realm, along with its various technological instruments, serves as an essential support structure. According to the viewpoint presented in the New Testament, the concept of mission entails a dedicated effort to execute the divine blueprint for the salvation of humanity.[37] The objective throughout the era of the fourth industrial revolution is to disseminate the message of the divine kingdom by leveraging the benefits of digital technology, which transcends spatial and temporal limitations. This enables the widespread dissemination of information pertaining to the divine kingdom, ensuring its accessibility to anyone regardless of their location. Furthermore, digital missions can be implemented as a means of providing service to the congregation, with the aim of preserving and nurturing the faith of believers.[38] Missionary leadership development in the digitalization era can be done in the following ways:[39]

1. Improving Technical Skills - The church must teach technical skills to the missionaries, such as the ability to operate software, social media, and the Internet. Missionary leaders must also ensure that they keep up with the latest technology trends, so they can continue to effectively engage people in the church. Concrete examples of what is expected by improving technical abilities, in this case can be linked to the material written in the initial part about the great commission.

2. Improving Management Skills - The church must ensure that missionary leaders are able to manage human resources, finances, and projects. Missionary leaders must also plan and execute effective missionary strategies, based on market analysis and competition.

3. Improving Communication Skills - The church must teach effective communication skills to missionary leaders. These skills can help them

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[36] Daniel Ronda, "Kepemimpinan Kristen Di Era Disrupsi Teknologi," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 3, no. 1 (2019): 1–8.

[37] Darsono Ambarita, *Perspektif Misi Dalam Perjanjian Lama & Perjanjian Baru* (Medan: Pelita Kebenaran Press, 2018), 49.

[38] Delpi Novianti and Alon Mandimpu Nainggolan, "Tepian Jurnal Misiologi Dan Komunikasi Kristen Bermisi Dalam Basis Digital Sebagai Transformasi Misi Kristen Di Era Revolusi Industri 4 . 0" 2, no. 1 (2022), 29-43.

[39] Smith, *Navigating Pastoral Transitions: A Priest's Guide"*.

communicate with the congregation, media, and other partners. These skills can also help missionary leaders promote the church and its brand to people who are not yet familiar with it.[40]

4. Spiritual Skills - This is the most important skill for missionary leaders. Spiritual issues are not only related to belief and faith, but also to ethics, morals, and attitudes of wisdom. Missionary leaders must learn to respond to the changes of the times wisely, and maintain the fundamental values of the church[41].

The digital era's development of the missionary leadership map has resulted in substantial changes in how religious groups and churches carry out their missions. When confronted with the problems and opportunities presented by digital technology, it is critical to develop a relevant and responsive paradigm of missionary leadership. The following is an overview of how the missionary leadership map has grown in the digital era, as well as suggested digital tools for developing the notion of missionary leadership:

1) Greater Digital Engagement: The digital world opens up new avenues for communication, collaboration, and connection with the congregation and the larger community. Strategies for leveraging social media platforms, websites, blogs, and mobile applications as instruments for delivering religious messages, fostering conversations and participation with the congregation, and supporting online church activities should be included in the missionary leadership map. Social media sites like Facebook, Twitter, Instagram, and YouTube, as well as collaboration applications like Slack or Microsoft Teams, are examples of digital tools that can be used.

2) Online Leadership Training and Development: The digital age also allows for the delivery of online leadership training and development. The missionary leadership road plan should contain interactive training programs that are easily accessible, such as webinars, online courses, and self-paced learning resources available through e-learning platforms. Moodle, Canvas, and Coursera are examples of digital platforms that can be employed.

3) Data Analysis for Congregational comprehending and Decision Making: Data can be a great asset in comprehending the congregation, creating church policy, and making strategic decisions in the digital age. To collect, evaluate, and process pertinent data, the missionary leadership map should include the use of data analysis tools such as Google Analytics, online surveys, and church

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[40] Alon Mandimpu Nainggolan and Elisabet Hia, "Jabatan Gerejawi: Kajian Biblis 1 Timotius 3:1-7 Terhadap," *Magenang* 2, no. 2 (2021): 128–148.

[41] Martin L Manao, Donna M Sampaleng, Mukhlis Manao, Alon M Nainggolan, "Pembentukan Dan Pemilihan Pemimpin Gereja Yang Berkualitas," *JMPK : Jurnal Manajemen Pendidikan Kristen* 2, no. 1 (2022): 50–64.

database management systems. Google Analytics, SurveyMonkey, and Church Management Software such as Planning Center or Breeze are examples of digital tools that can be employed.

4) Digital Communication abilities: Effective digital communication abilities are required for missionary leadership in the digital age. The development of skills such as producing appealing web material, generating inspiring videos or podcasts, and effectively using digital communication tools should be included on the missionary leadership road map. Video editing software such as Adobe Premiere or i-Movie, as well as podcast creation software such as Audacity or Anchor, can be used. An example of development that can be carried out so that the goals of the Church can be achieved as written in the previous section is bringing every individual to Jesus as creator.

5) Experimentation and Innovation: In the digital age, missionary leadership must be innovative and open to new experiments. A willingness to attempt new things, such as embracing new technology, investigating online worship styles, or designing church-specific applications, should be included on the missionary leadership map. Trello and Asana are two digital apps that can help you organize projects and ideas.

It is critical to regularly evaluate technological changes and congregational requirements when constructing a missionary leadership plan for the digital era. To establish an effective leadership idea in this digital era, missionary leaders must always be adaptable and learn to use suitable digital tools. Purnomo and Sanjaya, Indonesia has begun to enter the Industrial 4.0 era. Preparation of resources must be started early to face this implementation. The adoption of Industry 4.0 causes significant changes in technology, ways of thinking, and social and economic structures. These changes will certainly affect the church in its main task of carrying out God's mission in Indonesia. The church must prepare from now on and not wait for the implementation of Industry 4.0 to affect the church, including missionary leadership.[42]

4. Conclusion

The era of digitalization that is currently developing in human existence contributes significantly to human interactions and transactions. However, technological

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[42] Aldrin Purnomo and Yudhy Sanjaya, "Tantangan Dan Strategi Gereja Menjalankan Misi Allah Dalam Menghadapi Penerapan Industri 4.0 Di Indonesia," *DIEGESIS: Jurnal Teologi Kharismatika* 3, no. 2 (2020): 91–106.

advancements may present difficulties for the missionary leadership of the church. Taking into account the evolution of the times, the requirements of the congregation, and the church itself, there is a need for effective and relevant missionary leadership. To accomplish this, the church must implement effective and ongoing missionary leadership development through the enhancement of technical, management, and communication skills.

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