

Integrating Technology and Spirituality: Church Leadership in the 5.0 Era

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Abstract

Church leadership in the 5.0 era refers to how the church and its leadership adapt to the continuous changes of the times. Church leaders need to understand the role of technology in the life of modern society (the use of social media and digital communication) to reach out and deliver the message of Christian faith in the development of congregational spirituality. The purpose of this paper is how a church leader adapts to the rapidly changing times and how church leaders use social media, online church streaming, and digital communication to develop congregational spirituality. This research uses a qualitative method of literature through books, journals, and other sources that are in accordance with the topic of discussion. This research explains that: first, church leaders must rethink the approach that has been done so far to be in line with the Gospel and the core values of faith as well as the reality of contemporary society. Second, social media platforms have emerged as an important tool for church leaders to communicate their messages, foster community, and enhance outreach efforts.

Keywords:

Leadership, Church, Transformational, Era 5.0.

INTRODUCTION

Transformational leadership in the church context has attracted significant attention in recent years. Transformational leadership is characterized by the ability to inspire and motivate followers to achieve higher levels of performance and personal development, which is particularly relevant in faith-based organizations where leaders often seek to encourage spiritual growth and community involvement in education (Tafetin et al., 2022).

A transformational Christian leader is someone who is able to lead with inspiration, bring about positive change in the lives of people or communities, and

promote Christian values as the foundation of his or her leadership. In straightforward terms, transformational refers to a process of change that gradually reaches the *ultimate* stage. According to the *Cambridge* dictionary transformation is a complete change in one's appearance or character for the better (Vip Paramata, 2022, p. 25) .

Past research shows that transformational leadership especially through intellectual stimulation, is significantly correlated with improved church health outcomes in Nairobi, Kenya (Muthuku et al., 2023) . The positive effect of transformational leadership on church performance, suggests that such a leadership style can enhance the overall effectiveness of church operations (Benedicte et al., 2022) . Key components of transformational leadership, are associated with higher levels of congregational satisfaction and engagement, which are important components of church health (Demesei et al., 2022)

Research by Carter shows that transformational leadership correlates with pastoral effectiveness, emphasizing the need for leaders to adopt a personalized approach to their congregational tasks. (Carter, 2009) This is echoed in the findings of Demesei et al., who found that a leader's individualized consideration has the strongest relationship with church leader performance among members, suggesting that leaders who meet the individual needs of their congregants foster a more engaged and committed community. (Demesei et al., 2022)

Previous studies have contributed significantly to the development of theological science, but there is still a void in the concept of *transformational leadership* in relation to church leadership in the 5.0 era. The concept of "church leadership in the 5.0 era" refers to the idea of how churches and church leadership must adapt to the continuous changes of the times. Era 5.0 is a term that reflects an ever-changing stage of social, technological, and cultural development

Churches need to understand the role of technology in the lives of modern society. This includes the use of social media, *online church streaming*, and digital communication to reach congregation members and promote the message of the Christian faith. While technological adaptation and social change are important, the development of individual spirituality remains the primary focus. Church leadership in the 5.0 era should focus on adaptation, sustainable ministry, and maintenance of the core tenets of the Christian faith while understanding the ongoing cultural and technological changes. This aims to meet the spiritual needs of congregation members

and remain relevant in an ever-evolving society (S. Tanasyah et al., 2022; Y. Tanasyah et al., 2020).

In summary, transformational leadership plays a critical role in improving church health, leader effectiveness, and congregational engagement. As churches continue to navigate contemporary challenges, the adoption of transformational leadership principles can provide a pathway to fostering dynamic and resilient communities of faith.

Based on the above background, the research questions are: First, how does a church leader adapt to the rapidly changing times to improve church health, leader effectiveness, and congregational engagement. Secondly how do church leaders use social media, *online church streaming*, and digital communication to develop congregational spirituality.

RESEARCH METHODS

This research uses a qualitative method of literature. Qualitative research as an in-depth analysis approach using inductive analysis techniques to understand the problem subjectively (Mau, 2021; S. J. Taylor et al., 2016). Library research is an activity that is closely related to data collection by analyzing data or information to get accurate search results (Billups, 2020; Mau, 2022). Library sources aim to collect data and information needed by the author from various sources, for example through books, journals, and other sources that are in accordance with the topic of discussion (Mau, 2022; Paré & Kitsiou, 2017; Y. Tanasyah et al., 2022).

The steps that the author took are as follows: First, collecting data on leadership, transformational and church. At this stage, the author examines the data related to the main idea of this paper. Second, the author examines the existing data comprehensively. Third, the author builds a research framework based on data information collected from the first and second observations.

RESULTS

Leadership is one of the most observed and least understood phenomena in the world, as James MacGregor Burns states in his book *Leadership* (Henry, 2005, 33). A great deal of material has been published on the subject of leadership but the reality is

that there is still a lack of clear understanding by many of what leaders do. Without a clear understanding of the role, a leader will fail. Therefore, there are some important things that need to be discussed in relation to Christian leadership and *transformational leadership* in the church.

Christian Leadership

Christian leadership has the same principles as leadership in general. However, there is a fundamental difference in Christian leadership, which is based on the Bible. The difference lies in the uniqueness of Christian leadership, which is its theocentric nature. Ted Engstrom writes that; Christian leadership is leadership motivated by love and provided specifically to serve (Engstrom Ted, 1998, 20) . It is clear here that Christian leadership is not a "world" leadership where the "boss" element is involved. But instead Christian leadership is meant to "serve." This is in line with what Yakob Tomatala said that Christian leadership also has a service context (Tomatala, 1997, p. 43) . This means that leadership on this side emphasizes the serving aspect: servant leadership and leadership with character.

Servant leadership. Christian leadership is leadership to people who need to be served. From the notions of leadership and service alone there is a contradiction. World leaders connote "boss," or "master," while servants connote "servant," or "slave." According to Greenleaf (1998, 3) , these two words, which are contradictions and paradoxes, can be united in Christian leadership as "Servant Leadership." Actually, this paradox does not make sense, how can someone be a leader and a servant at the same time? Jesus gave a teaching that is a paradox for most people, "If anyone wants to be first, let him be last of all and servant of all" (Mark 9:30-37). A leadership principle taught by Jesus in this passage is that those who want to be first must be last, and those who want to be "leaders" must be "servants". This means that the success of Christian leadership lies not in how many people follow, but how many people are served. Jesus turned the world and his disciples' concept of leadership upside down (Sanjaya, 2004) .

Leadership with character. Sanjaya says that a leader with character is one who has integrity. Sanjaya quoted Warren Bennis, writing that integrity is the foundation for building trust (Sanjaya, 2004) . Trust here is related to the challenges that a Christian leader will face. When met with moral challenges, a person with integrity and character can anticipate and predict what will be faced. Integrity is a very important

element for a leader, but it is also an element that is rarely possessed by leaders. The reasons given by Fred Smith can be a reference as to why a leader with integrity is needed. Leading with integrity gives us some insight into the fact that church institutions are now almost totally dependent on human leadership principles. What I fear is that in the church we may be trying to do God's work in a human way (Fred, 2002, 11). Indications like this make the church must have a leader with good and strong character, and integrity.

Transformational Leadership

Transformational leadership is a process when *leaders* and *followers* help each other to increase the morale and motivation of both parties. Yammarino and Bas (1990) state that *leadership* transformation is a style of leadership when the *leader* articulates a realistic vision of the organization's future stimulates *followers* in an intellectual way and pays attention to the differences that *followers* have. According to H. Vip Paramarta, transformational leadership is a way of inspiring *followers* to transform with internal motivation.

According to Vip Paratama (2022) there are 4 (four) components that make up a *transformational leadership* style, namely: First, *idealized/charismatic influence* (having a vision and mission that is in line with the organization, a strong stance and being committed and consistent in every decision so that *followers* willingly follow the leader. Second, *inspirational motivation* (setting high standards while encouraging achievement). Third, *intellectual stimulation* (encouraging *followers* to have a culture of learning and always developing ideas). Fourth, *individualized consideration*, (*the leader's* ability to understand the differences of each *follower* and facilitate their development). This is also in line with what Tikno Lensufiie said (2010, p. 85) that transformational leadership has four factors, namely first, charisma and idealism (*Idealized Influence*) owned by the leader. Second, *inspirational motivation* (*Inspiration Motivation*) from leaders to followers. Third, *intellectual stimulation* (*Intellectual motivation*) by leaders to followers. Fourth, attention to individuals (*Individualized Consideration*) from leaders so that followers grow.

Transformational leadership is characterized by paying attention to the development and changes in the achievements of its followers whether they are getting better according to organizational criteria or not. Leaders build trust and support

followers to express all the potential that exists in themselves. The goals to be achieved between the leader and his followers are the same or similar and run synchronously. Lensufie (2010) explains there are several elements that exist in transformational leadership, namely: First, the leader (has Charisma in the eyes of followers) Second, followers (have inspiration from himself and see the leader is able to bring him to realize the inspiration). Third, cooperation (leaders are able to stimulate or trigger intellectual creativity from followers). Fourth, decision (followers are free to make decisions and not because of pressure).

From the explanation above, it can be concluded that transformational leadership is a participatory leadership style that increases internal morale, motivation, and performance of *followers* so as to produce changes in the *mindset* and behavior of *followers* and organizational effectiveness.

The Challenge and Urgency of Transformational Leadership

Many people say that the world today has changed rapidly and has entered a new environment with Volatility, Uncertainty, Complexity, and Ambiguity that continues to increase and this is known as the VUCA *terminology* (Vip Paramata, 2022).

Volatility means an unpredictable change in the speed of coverage and can also be interpreted as upheaval or unpredictable change. Sudden changes in social order or systems or new discoveries that can affect social life. *Uncertainty* means uncertainty. Our hesitation in predicting issues and events makes things uncertain. Our inability to predict an issue can trap us in a world of uncertainty. *Complexity* means complex situations or circumstances. Almost all phenomena that occur are mutually influencing. *Ambiguity* means having difficulty in understanding the issue due to the many factors that are included in one issue. The difficulty in understanding the problem and the process of *mitigating the factors* that cause the problem makes a lot of information circulating but has not been proven to be true.

Quoting Donald Rumsfeld (2002), Vip Paramarta suggests that in managing future challenges there are four types of challenges faced: (Vip Paramata, 2022) First, *Known-known* (realized and recognized). Second, *Known-Unknown* (realized but not recognized). Third, *Unknown-known* (things that we actually recognize, but do not realize their significance). Fourth, *Unknown-unknown* (things that are not realized and not recognized). VUCA only covers the *known-known, known-unknown, and unknown-*

known challenge areas, *and* there is still one more area that has not been covered, namely the *unknown-unknown* *and* it is precisely from this area that disruption is sometimes born and produces a lot of changes and differences. Therefore, in *oxford scenario planning*, a new term is popularized (Vip Paramata, 2022) TUNA (*turbulence, uncertainty, novelty, and ambiguity*).

Turbulence shows how much potential turmoil the problem brings, *Turbulence* shows how much potential turmoil the future changes bring.

Novelty, which merges with the characteristics of the future, is brought by economic reformers. *Novelty* requires renewed thinking so that what we know is sometimes less relevant and what is relevant is how well we find out and collaborate with those who know.

Transformational Leadership in the Church

Church leadership in the 5.0 era refers to how the church and its leadership must adapt to the continuous changes of the times both in social development, technology, and the ever-changing culture

The changing world requires the church to initiate creative approaches to promote the values of God's Word and ministry. According to Jerry C. Wofford, for the church the first stimulant needed in transformation is that it must remain in God's will as opposed to the attractions of the world (Jerry, 2001) .

The principles and values of God's Word establish our position and direct our path in pursuing God's will. To the Corinthians Paul spoke of the standards to be applied by both individuals and groups: "I ask you not to force me to show my courage up close, as I intend to do with certain people who think that we live in the world. For we are still in the world, but we do not strive worldly, for our weapons of warfare are not carnal, but mighty in God, able to bring down strongholds" (II Cor 10:2-4). Paul says that believers need to undergo a transformation that is not based on the ways of the world but the ways of God.

The second stimulant of change is found in shifting individual needs. The individual needs of believers come in many forms and levels, including physical, emotional, spiritual, social, security, status, and achievement needs. Leaders feed the sheep according to their hunger, bring the lost into salvation, build up believers in Christ, prepare believers for ministries that comfort those in trouble.

Furthermore, transformational leadership must be able to see the ineffectiveness of existing leadership so that it can move to transform leadership . Ineffectiveness can arise while old approaches are used even if they worked well in their time, but if a program that was once effective starts to get boring and loses its vitality then some form of change is needed. The changes required may include renewed commitment, new ideas, new resources, or the enrollment of new people, perhaps burying an approach that no longer works.

According to Jerry C Wofford (2001), opportunities and challenges are *stimulants* that can drive change. Changes are needed in the ministry of God's church and it does not happen instantly. It takes a transformative Christian leader who can generate creative energy and innovation both for himself and for the organization to change and also be able to adapt to technological advances that are appropriate as a means of supporting leadership.

DISCUSSION

Church leaders who change with the times

The way church leaders respond to rapid changes reflects their dynamic nature in dealing with societal changes and the urgent need for adaptive strategies in the ecclesial context. One example, during the COVID-19 pandemic, a leader must be innovative in a collaborative and participatory way to overcome the adaptive challenges faced by churches (Handley, 2021) . The COVID-19 pandemic has become a means for churches to rethink the leadership style in the church. Pastors and church leaders are making significant changes in the way they minister, taking a more innovative and flexible approach to worship and congregational engagement. (Johnston et al., 2022)

Church leaders must be able to keep up with the changing times to answer the needs of the ministry and the congregation. Church leaders must also be responsive to the various needs of the congregation and the wider community, and foster a culture of inclusivity and shared responsibility (Handley, 2021 ; Handley, 2021). This means that church leaders must rethink their approach to be in line with the gospel and core values of faith as well as the realities of contemporary society (Sendjaya, 2022)

The adaptability of a church leader is affirmed by several studies that discuss the importance of leaders to understand and proactively respond to internal and external

dynamics. Lolowang (2023) says that effective pastoral leadership requires a keen awareness of contextual changes and the ability to implement strategies that encourage holistic community engagement. Church leaders who are called to be "light and salt" wherever they are must be the answer to their environment. In other words, the service carried out is a holistic service (Lepong et al., 2023; Widjaja, 2023)

This adaptability is further reinforced by the recognition that church leadership must evolve in response to a changing culture, which includes addressing issues of identity, conflict, and integration of multiple perspectives in congregational life (Ayuk, 2022; Ochorokodi, 2023).

Church leaders who use social media

The rapidly changing world makes church leaders to think about new forms of leadership, not only spiritually but also prioritizing innovation and adaptability towards a more decentralized and collaborative leadership structure (R. J. Taylor et al., 2017). Therefore, a church leader must learn and be open to new developments and be ready to change for the better.

Social media is one of the fastest growing and most utilized mediums in church ministry today. The integration of social media into church leadership has become increasingly important in recent years, particularly as churches seek to engage congregations and the wider community in innovative ways. Social media platforms have emerged as important tools for church leaders to communicate their messages, foster community, and enhance outreach efforts (Ayuk, 2022; Tanasyah et al., 2020) . While social media encourages community engagement, it also presents opportunities for evangelism. Churches are increasingly recognizing the need to adapt their evangelism strategies to the digital landscape, leveraging social media to reach individuals who may not engage with traditional church environments (Banaszak, 2022) . Similarly, Fridah (2022) states that effective use of social media can increase the visibility of church activities and enhance a sense of belonging among congregants, thereby facilitating spiritual growth and community building

Church leaders utilize social media not only to broadcast messages but also to build relationships and foster engagement with their congregations. Sircar said in his research that churches in the UK have utilized social media to improve their outreach and maintain relationships with members during difficult times (Sircar & Rowley,

2020). Church leaders should be able to maximize the use of social media to build the spiritual growth of the congregation.

Driving the use of social media in church ministry and leadership is the COVID-19 pandemic. Limitations to interacting in person are being replaced with digital platforms. Many church leaders have reported that social media has become an essential component of their ministry, allowing them to continue outreach and maintain relationships with the community despite physical distancing measures (Gozum & Sarmiento, 2021; Tanasyah et al., 2020) . This shift has encouraged churches to view their presence on social media as an extension of their ministry, emphasizing the importance of every interaction on these platforms as a means to connect with individuals seeking spiritual guidance (Hasibuan & Bulan, 2019; Sastrohartoyo et al., 2021)

CONCLUSIONS

To become a strong and relevant organization requires leadership with real impact that is not anti-development and does not maintain the *status quo*. Moving dynamically and measurably, i.e. having a clear vision and moving *uptodate*, as well as being relevant, also able to manage any challenges that exist and understand the situation and conditions of the times (VUCA) as well as character and integrity.

Church leadership is a reflection of broader societal shifts that demand a re-evaluation of traditional models. As church leaders adapt to these changes, they increasingly adopt collaborative, inclusive, and innovative practices that align with the evolving needs of their congregations. This transition not only enhances the effectiveness of church leadership but also ensures that the church's mission remains relevant in a rapidly changing world.

Social media has become a very important tool for church leaders, allowing them to engage with their congregations, promote evangelism, and adapt to evolving ministries. As churches continue to face the challenges and opportunities presented by digital communication, effective use of social media will be crucial to fostering community and enhancing their outreach efforts.

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