

The Spirituality of Generation Z and Its Implications for a Relevant Worship Model in GKPPD Jambu Mbellang

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ABSTRACT

This study aims to understand the phenomenon of declining attendance among Generation Z congregants at GKPPD Jambu Mbellang by employing a qualitative research method. This method was chosen because it allows the researcher to explore the meanings and perspectives of the informants, thereby providing a more holistic understanding of the challenges faced by the church. Data collection was conducted through in-depth interviews with Generation Z congregants and church leaders. The findings indicate that the spirituality of Generation Z reflects a need for a personal, flexible, and relevant faith experience. This generation seeks a deeper connection with God, independent of existing traditions, and is influenced by social interactions as well as digital technology. The study reveals that the current worship practices are perceived as less relevant by many young people, who desire a more interactive and meaningful experience. Therefore, the church needs to integrate modern elements into worship services and utilize technology as a means of reaching out to youth. Recommendations are addressed to the younger generation, church leadership, and the church community to foster an inclusive and supportive environment, enabling GKPPD Jambu Mbellang to become a relevant and meaningful place for Generation Z.

Keywords: Spirituality, Generation Z, Worship Model

1. INTRODUCTION

The rapid advancement of the times, driven by progress in communication and information technology as well as social change, has influenced various aspects of human life—including spirituality. Generation Z, born amidst the development of information technology and digitalization, possesses unique characteristics in terms of how they understand and express their spirituality. Easy access to information, social interaction

through digital media, and exposure to diverse worldviews have shaped the way Generation Z approaches faith and spiritual life.

Generation Z, the demographic cohort born between the mid-1990s and early 2010s, has grown up in a highly dynamic and complex digital era. The rapid development of information technology has shaped how they think, behave, and interact with the world. One affected aspect of life is spirituality. Generation Z holds a distinctive perspective on religion and spirituality, differing from previous generations. In this context, they tend to be more individualistic, flexible, and open to various perspectives. They seek spiritual experiences that are personal and relevant to daily life. This raises questions about what worship model best meets the needs and expectations of Generation Z.

In everyday life, Generation Z youth frequently seek meaning and purpose. However, due to the abundance of distractions from technology and entertainment, they often feel lost or directionless. When confronted with conventional and less relevant worship models, they may feel emotionally or spiritually disconnected. For instance, they might long for more interactive worship experiences, where they can contribute creative ideas and use technology to enhance their spiritual engagement. Furthermore, Generation Z tends to care deeply about social and environmental issues. They desire for the church to be a space where topics such as social justice, diversity, and sustainability can be addressed. If the church fails to meet these needs, they may feel alienated.

As a social and religious institution, the church plays an essential role in shaping the spiritual identity of its members. However, with the emergence of Generation Z and their unique characteristics, the church must continually adapt to remain relevant. Therefore, the church must utilize technology to convey messages of faith in more engaging and meaningful ways. This includes creating content that is easily accessible and attractive to Generation Z and establishing spaces for open and inclusive dialogue among church members. Amid such rapid socio-cultural change, the Pakpak Dairi Protestant Christian Church (GKPPD) in Jambu Mbellang has also felt the impact. For GKPPD Jambu Mbellang, the challenge lies in understanding and responding to the spirituality of

Generation Z. Many feel that the current worship models are no longer relevant to their dynamic, modern lives. Traditional forms of worship, while deeply rooted in church history, may fall short of addressing the spiritual needs of Generation Z, who tend to favor more interactive, visual, and experiential modes of worship.

If the church fails to respond appropriately to these changes, there is a concern that Generation Z will feel disconnected and withdraw from church life, which could negatively impact their spiritual growth and engagement in the congregation. Thus, it is vital for GKPPD Jambu Mbellang to explore the spirituality of Generation Z in-depth and identify elements of worship that are both relevant and contextual to their lives. The central questions are: How do the young people of GKPPD Jambu Mbellang construct their spiritual identity in a highly pluralistic and secular modern context? And how does this construction influence the ideal model of worship at GKPPD Jambu Mbellang?

This study seeks to address these concerns by examining the spirituality of Generation Z within the GKPPD Jambu Mbellang congregation and its implications for developing a more relevant worship model. By understanding the spiritual patterns of this generation, the church can formulate worship strategies that are not only culturally appropriate but also capable of strengthening Generation Z's engagement with their spiritual lives and with the church. According to Sari, this generation seeks not merely formal rituals but spiritual experiences that are applicable to everyday life. Therefore, the church must adjust its approach to more effectively reach out to young people.

Historically, GKPPD Jambu Mbellang has strived to be an inclusive and welcoming space for all members of the community. However, with the fast pace of social change and technological advancement, the church is challenged to remain relevant. Generation Z, with unlimited access to information, often feels disconnected from rigid or outdated church practices that no longer reflect their values. This highlights the need to evaluate existing worship models and to develop programs that can attract their interest and participation.

This study employs a qualitative approach to explore how Generation Z's spirituality influences their perspectives on worship at GKPPD. Through interviews and focused group discussions, the study aims to reveal the views of young people regarding their worship experiences and expectations for the church. According to Supriyadi, today's youth seek worship that is more interactive and contextual—where they can participate actively in spiritual activities without being constrained by traditional norms. One important aspect to consider is how the values held by Generation Z—such as social justice, diversity, and sustainability—can be integrated into GKPPD's worship model. This aligns with Rizki's view that the church must respond to relevant social issues in order to capture the attention and engagement of younger generations. By developing programs that reflect these values, GKPPD can become a more appealing spiritual home for Generation Z and help foster a stronger connection to the church community.

Another challenge faced by GKPPD is the changing modes of communication and faith expression. In the digital age, the use of social media and online platforms is vital in reaching young people. The current worship model at GKPPD Jambu Mbellang tends to follow long-standing traditions, with a focus on formal liturgy and hymnal music. While this style holds deep historical and spiritual value, it may struggle to capture the attention of Generation Z, who often seek more dynamic and engaging worship experiences. Young people today place higher value on active participation in worship, allowing them to be directly involved in the spiritual process. Thus, it is crucial for GKPPD to assess its existing worship model and consider elements that can enhance youth engagement.

Based on initial observations conducted by the researcher at GKPPD Jambu Mbellang, it was found that many youth—especially those who have completed school but are unemployed—lack interest in attending worship services. This disinterest is largely due to the worship model being perceived as unengaging, as well as distractions from online games and technological entertainment. The researcher's observations indicate that the spirituality of Generation Z within GKPPD reflects a phase of life filled with challenges and choices. Many are immersed in digital environments, where social

media interactions are more appealing than real-life connections. They are accustomed to fast and instant information, which shapes how they perceive faith and worship.

Furthermore, this study is expected to provide valuable insight into how GKPPD Jambu Mbellang can design a worship model that aligns with the spiritual needs of Generation Z. By understanding their perspectives and expectations, the church can develop programs that support authentic and relevant faith development. This research also aims to offer recommendations for GKPPD to respond effectively to the evolving social dynamics, enabling the church to remain a relevant and empowering space for young people. Ultimately, it is important to realize that changes in the spirituality of Generation Z within GKPPD are not merely about worship models but also concern how the church communicates and interacts with its members. By fostering an inclusive and open environment, GKPPD can help Generation Z feel valued and engaged in the community. This will foster a stronger sense of belonging, encouraging the younger generation to see themselves as integral to the spiritual journey of the church.

2. RESEARCH METHODS

This study employs a qualitative method with a descriptive approach to understand the phenomenon of declining attendance among Generation Z at GKPPD Jambu Mbellang. Data were collected through in-depth interviews with congregation members, church leaders, and community figures, and were subsequently analyzed using descriptive and interpretative techniques.

The research was conducted at GKPPD Jambu Mbellang, Ressort Siempat Rube Perkembangan, Siempat Rube Subdistrict, Pakpak Bharat Regency, North Sumatra Province. This location was selected based on accessibility, a large congregation size, and the relevance of the issue concerning the low participation of Generation Z.

Participants were selected using purposive sampling, consisting of five Generation Z members from GKPPD Jambu Mbellang:

1. Ojor Rudika Cibro (18 years old)
2. Lupi Rehan Padang (19 years old)
3. Brando Padang (17 years old)

4. Niswati Seflora Cibro (19 years old)
5. Udur Padang (19 years old)

Primary data were obtained through in-depth interviews with the five Generation Z individuals. Meanwhile, secondary data were gathered from literature reviews, academic journals, relevant books, and other supporting documentation. Data collection techniques included in-depth interviews and documentation in the form of notes, photographs, and materials related to congregational activities. Data were analyzed using a qualitative descriptive approach by organizing, synthesizing, and identifying meaningful patterns. To ensure data validity, triangulation of methods and sources was employed, alongside credibility, transferability, dependability, and confirmability tests.

3. RESULTS AND DISCUSSION

The Spiritual Identity of Generation Z at GKPPD Jambu Mbellang

Christian spirituality refers to the relationship between God and human beings, grounded in the grace of redemption through Jesus Christ. This is reflected in the exhortation: “Sanctify Christ as Lord in your hearts.” Christian spirituality is a rich and multifaceted concept, encompassing various dimensions of faith experience and personal connection with God. The findings of this study reveal that the understanding of spirituality among Generation Z possesses distinct characteristics. Informant Ojor Rudika defines spirituality as “a personal relationship with God that is not bound to tradition, a sense of connection with something greater than oneself, and a commitment to living by values of goodness.” The distinction from previous generations lies primarily in the mode of expression. Generation Z tends to be more open to diverse spiritual approaches and seeks a more personal and authentic experience of spirituality, not necessarily confined to formal religious traditions.

The spiritual identity of Generation Z at GKPPD Jambu Mbellang is characterized by a personal and flexible approach to spirituality, contrasting with earlier generations who often preferred more formal and structured expressions. For them, spirituality is not limited to religious rituals within the church but rather entails a dynamic personal relationship with God that is integrated into daily life. They seek meaning and purpose in life, finding spiritual connection through various media such as music, films, books, and social interactions—in addition to formal

worship in the church. While the church community remains important as a space for support and spiritual growth, Generation Z in GKPPD Jambu Mbellang tends to explore spiritual resources outside the church, reflecting a search for identity and a more authentic expression of faith. This trend indicates that the church must adapt to a more inclusive and responsive approach to the diverse ways in which Generation Z expresses its spirituality.

Lupi Rehan emphasizes the importance of spiritual experiences that “support everyday life.” She describes spirituality as a personal relationship with God, a deep inner connection, and a source of inner peace. It feels like discovering a life purpose that transcends oneself. Compared to previous generations, she believes Generation Z seeks relatable and less rigid spiritual experiences. “We are more open to different approaches, not just one way. We explore and seek what aligns with our lifestyle.”

Brando Padang echoes similar sentiments, stating that spirituality for him is about “an inner connection with God, feeling peace and purpose in life.” The difference from previous generations lies in the way it is expressed. “Generation Z is more flexible, not overly rigid, and seeks spirituality that relates to everyday life—not necessarily formal at all times.” He concludes that Generation Z’s spirituality is more “exploratory and meaning-seeking,” distinct from the more rigid expressions of earlier generations.

Niswati Seflora and Udur Padang highlight that their spiritual experiences are influenced by peer interactions and digital platforms, which provide access to a wide array of spiritual perspectives. For them, spirituality is a personal connection with something greater—whether God, the universe, or the values they believe in. It is not merely religious ritual, but rather a search for meaning and purpose in life. Niswati notes that Generation Z adopts a more personal and flexible approach than previous generations: “We are not confined by rigid rules but instead explore diverse ways to find spiritual connection.”

The key factors influencing their spiritual development include environmental influences, social media, and community experiences. Personal connections and community are deeply impactful. Interactions with like-minded peers, inspiring music, and thought-provoking books support their spiritual journey. Social media also plays a role, though content selection requires discernment. Ojor acknowledges that, in general, the church provides space for worship, Bible study, and fellowship among believers. However, he feels that the church could be more responsive

to the spiritual needs of Generation Z, which may differ from those of older generations. Lupi similarly remarks that the church does not always support their spiritual development, noting that certain aspects feel irrelevant to their needs. She calls for improved intergenerational communication. Ojor observes that the church “does not listen enough to the voices of the youth,” while Lupi argues that church programs are often misaligned with the present needs of her generation.

Relationship with Worship

In the context of God’s redemptive work, the institution of the Passover celebration stands out as a significant event (Exodus 12:1–28, 43–50; 13:1–16). The Passover commemorates God’s act of delivering the Israelites from slavery in Egypt (Exodus 13:3–4, 8–9). God not only liberated them but also led them into the wilderness of Sinai to be educated and formed by God Himself. God trained them to live as a liberated people and as His covenant community.

The model of worship in the Gereja Kristen Protestan Pakpak Dairi (GKPPD) is designed to reflect the identity of the church and the spiritual needs of its members. According to the 2024 GKPPD Almanac, the worship services integrate theological, cultural, and social elements, with an emphasis on profound and heartfelt worship of God.

Worship Revitalization in GKPPD

The revitalization of worship in GKPPD represents a crucial step in addressing the spiritual needs and aspirations of Generation Z, a cohort that often seeks more authentic and relevant spiritual experiences. Growing up in a rapidly changing, information-saturated environment, this generation tends to prefer worship that goes beyond ritual and becomes more interactive and meaningful. This revitalization effort may involve the integration of creative elements such as modern music, visual arts, and digital technology to foster an atmosphere that is both engaging and emotionally resonant. Additionally, it is essential for the church to highlight contemporary themes that relate to daily life—such as social issues, environmental concerns, and mental health—so that worship becomes more connected to the realities faced by Generation Z. Through an inclusive and open approach, GKPPD can become a safe space for this generation to express their faith, build a strong sense of community, and deepen their relationship with both God and others. Worship

revitalization is not merely about changing the format; it is about creating spiritual experiences that inspire and empower Generation Z in their faith journey.

This study found that most informants perceived worship services at GKPPD in Jambu Mbellang Village as lacking relevance to their spiritual needs. According to Ojor and Brando, GKPPD's worship remains somewhat relevant but still leaves room for improvement. Sermons are sometimes perceived as insufficiently interactive and emotionally disconnected from young people. Worship services are often described as monotonous and unengaging. Other comments highlight a disconnect between the content of the worship and the everyday lives of today's youth, with sermons sometimes failing to resonate with their experiences.

Informants proposed that the current worship model should be redesigned to be more dynamic and interactive. Niswati added that "traditional elements such as prayer and praise are still meaningful," but suggested that modern components, such as contemporary music and small group discussions, should be incorporated. A more interactive format with up-to-date music, open sharing sessions, and less rigidity in delivery could better engage younger congregants.

Generation Z's spiritual construction shapes a worship model in GKPPD Jambu Mbellang that emphasizes interaction, innovation, and relevance to daily life. They seek worship that is relaxed, less formal, and encourages active participation. Contemporary music, relatable personal testimonies, and opportunities for discussion or sharing are seen as important elements. A static and rigid worship format is considered unappealing and inadequate in meeting their dynamic spiritual needs. Generation Z desires a more personal and meaningful worship experience—one that fosters authentic connections with God and the church community. Therefore, interactive and innovative worship that effectively integrates technology and social media is key to attracting and engaging Generation Z in church life.

Preferences and Expectations for Relevant Worship

Modern Christian worship models are often designed to engage younger audiences through more dynamic and relevant approaches. In this context, worship is not solely focused on rigid liturgical practices but on creating interactive and participatory environments. Elements such as contemporary music, multimedia usage, and creative activities have become integral to the worship experience, fostering deeper spiritual engagement among young people.

Ojor emphasized that relevant worship should be made more interactive, for instance by involving greater participation from young congregants, using visually engaging media, and incorporating contemporary music. Core elements such as prayer, praise, and the preaching of God's Word remain meaningful. However, certain rituals that seem less relevant might be reduced or adapted to better resonate with Generation Z. According to Ojor, the ideal worship service is enjoyable, relevant, and inspiring—one that addresses the questions in the minds of Generation Z and helps them apply their faith in daily life.

From the responses gathered, informants generally agreed that church worship should be more interactive and innovative. Lupi noted that services involving active participation are more engaging and that worship becomes more relevant when the church adopts an open-minded approach, effectively utilizes social media, and develops programs that are appealing to young people. Meanwhile, Udur expressed a desire for worship formats that incorporate social activities and group discussions. Informants hoped that church leaders would be more open to new ideas and provide space for Generation Z to contribute to worship planning. The church needs to better understand the context of young people's lives, use more relevant language and media, and create meaningful and engaging programs.

The Implications of Generation Z Spirituality for the Role of the Church

One observable phenomenon today is how media can isolate individuals within families into their own digital worlds, ultimately eroding interpersonal and human connections within the household. In this context, the Church (the body of believers) is called to share responsibility in stewarding media as a gift from God that should be appreciated and used wisely. A faithful Christian youth is one who uses media responsibly, views it as a divine gift, and learns to think critically and righteously.

The implications of Generation Z's spiritual identity and construction for the church's role at GKPPD Jambu Mbellang are significant. The church must undergo transformation to remain relevant and effectively serve the spiritual needs of this generation. This requires the development of a more personal and empathetic pastoral approach, an understanding of Generation Z's modes of thinking and communication, and the creation of an inclusive and supportive church environment. The church must be bold in experimenting with innovative and interactive worship

models, leveraging technology and social media to reach and engage Generation Z, and empowering young people to take active roles in church life. Failure to adapt risks alienating young people from the church community and diminishing the church's role in society. Therefore, adaptation and innovation are essential for the church's sustainability in meeting the spiritual needs of Generation Z and future generations. It is crucial for the church not only to preserve tradition but also to embrace change and adapt to an evolving sociocultural context. By doing so, the church can become a relevant and meaningful place for Generation Z and a center for their spiritual growth.

The church must adjust its worship practices to respond to changes in Generation Z's spirituality. According to Ojor, a key challenge is the limited involvement of youth in worship planning. Udur adds that this issue can be addressed by actively including young people in church programs and activities. Niwasti identifies the generational gap and differing communication styles as further challenges. The solution lies in fostering more intense communication, mutual understanding, and cooperation between youth and church leaders. Informants agreed that the connection between personal spirituality and the church community is crucial. The church can continue to function as a spiritual center if it adapts to the needs of Generation Z.

Based on the informants' perspectives, this study reveals that in order to maintain the relevance of worship at GKPPD Jambu Mbellang, the church must understand and respond to the dynamics of Generation Z's spirituality in innovative and inclusive ways. This includes adjustments in worship models, integration of technology, and the development of an inclusive and welcoming community for all congregants.

Christian spirituality is a rich and complex concept encompassing various dimensions of faith experience and the individual's relationship with God. According to Fowler in his book *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, Christian spirituality can be understood as a faith journey involving multiple stages of development. Fowler emphasizes that spirituality is not merely a religious dimension but also includes psychological and social aspects that influence how individuals understand and experience their faith. In this context, spirituality is seen as a continuous process, in which individuals not only explore their beliefs but also engage with the social and cultural environments that shape their spiritual experiences.

This discussion centers on the research findings concerning Generation Z's spirituality at GKPPD Jambu Mbellang, illustrating how this generation perceives and lives out their relationship

with God in the context of Christian spirituality. Based on interviews with five young individuals, it is evident that for them, spirituality is more personal and flexible, contrasting with previous generations' more structured and formal approaches. Ojor Rudika defines spirituality as "a personal relationship with God that is not bound by tradition," reflecting Generation Z's desire for authentic and relevant spiritual experiences in daily life.

Lupi Rehan emphasizes the importance of spiritual experiences that "support daily life," where an inner connection with God becomes central to their spiritual search. This aligns with theories of spirituality that affirm the need for one's relationship with God to be integrated into all aspects of life. Brando Padang adds that Generation Z's approach is more exploratory, seeking meaning through various media and experiences such as music, film, and social interaction, broadening their understanding of spirituality.

Niswati Seflora and Udur Padang also highlight the role of peer interaction and digital platforms in shaping their spiritual experiences, indicating that access to diverse spiritual perspectives is essential in their search for life's meaning. Although the church is still considered a place for worship and fellowship, there are concerns that it "does not sufficiently listen to young people's voices" and is not fully responsive to the spiritual needs of Generation Z. Lupi notes that many church programs feel irrelevant, calling for improved intergenerational communication to bridge differing perspectives.

Overall, this research demonstrates that Generation Z's spirituality at GKPPD Jambu Mbellang reflects a tendency to explore and establish a deeper connection with God, which must be accommodated by the church through more inclusive and responsive approaches. By understanding the characteristics and spiritual needs of Generation Z, the church can better support their faith development and render their spiritual experiences more meaningful.

Discussing the theory of Generation Z spirituality at GKPPD Jambu Mbellang reveals intriguing dynamics in the relationship between faith and technology. Seemiller and Grace stress that Generation Z's spirituality is not only individual but also shaped by social interactions and the wide accessibility of information through digital technology. In this regard, David Bell refers to Generation Z as having the "internet in its pocket," reflecting their deep integration with the digital world. Thus, the church must respond by utilizing digital spaces to cultivate relevant and engaging spirituality for this generation.

The research findings show that worship at GKPPD is currently perceived as less relevant by most informants, who desire more interactive and meaningful experiences. Ojor and Brando note that although worship includes essential traditional elements such as prayer and praise, there is a need to incorporate modern elements that resonate more closely with Generation Z's spiritual needs. Niswati adds that a more dynamic worship model, featuring contemporary music and discussion sessions, could enhance youth participation in church activities.

The spiritual construction of Generation Z calls the church to innovate in its worship models to reflect the values of this generation. Participatory elements, such as personal testimonies and active interaction, are key to creating authentic spiritual experiences. By integrating technology and social media, the church can not only reach Generation Z but also establish a strong community that supports their faith journey. The revitalization of worship at GKPPD is not merely about changing formats but about providing spiritual experiences that inspire and empower Generation Z in their walk of faith. Through an inclusive and responsive approach, the church can serve as a safe space for this generation to explore and express their faith in deeper and more relevant ways. As such, this research not only offers insight into Generation Z spirituality but also challenges the church to adapt and innovate in facing contemporary challenges, ensuring it remains a relevant and supportive place for young people to find meaning and purpose through their faith.

In discussing the church's responsibility in nurturing Generation Z spirituality, it is essential to consider expert theories on the intersection of faith and technology. David Bell's description of Generation Z as having "the internet in its pocket" underscores their close relationship with digital technology and social media. This presents both a challenge and an opportunity for the church to engage young people in their spiritual lives. The research indicates that Generation Z's spiritual identity and construction at GKPPD Jambu Mbellang necessitate the church's transformation to remain relevant. This demands a more personal and empathetic pastoral approach, as well as the capacity to understand how this generation thinks and communicates.

The church must be bold in experimenting with innovative and interactive worship models, using technology to create engaging spiritual experiences. Ojor, Udur, and Niswati underscore the importance of youth involvement in planning worship and church activities. By involving them, the church can bridge generational gaps and overcome communication barriers that often hinder

youth engagement. This study highlights the vital link between personal spirituality and the church community; the church can still serve as a spiritual center if it can adapt to Generation Z's needs.

Therefore, to sustain the relevance of worship at GKPPD, the church must understand and respond to the dynamics of Generation Z spirituality through innovative and inclusive approaches. This includes revising worship models, integrating technology, and building a community that is welcoming to all congregants. Failure to adapt may result in the alienation of young people from the church community, making innovation and adaptation essential for the church's future. Through these efforts, the church will not only remain relevant but also become a meaningful place for Generation Z to engage in their faith journey.

In conclusion, based on the discussion above, this study finds that Generation Z spirituality at GKPPD Jambu Mbellang reflects a profound need for personal, flexible, and relevant faith experiences. This generation seeks a deeper connection with God, shaped not only by tradition but also by social interaction and digital technology. Their pursuit of authentic spirituality demands that the church adapt and adopt more inclusive approaches.

The study shows that the current worship practices are perceived as less relevant by most young people, who seek more interactive and meaningful experiences. Consequently, the church should incorporate modern elements into worship, such as contemporary music and discussion sessions, to create a more engaging atmosphere that supports youth participation. Involving young people in the planning and implementation of church activities is key to bridging the gap between tradition and their spiritual needs.

The church's responsibility in cultivating Generation Z spirituality also involves using technology and social media to reach and empower youth. By understanding how this generation thinks and communicates, the church can create a safe and supportive environment for them to express their faith. Failing to adapt to these changes risks losing young people from the church community, making innovation and adaptation critically important.

Therefore, to maintain its relevance and sustainability in the future, GKPPD must embrace innovation in worship and commit to listening to Generation Z's voices. Through these steps, the church can become a meaningful and relevant space for young people, helping them find purpose and meaning in their faith, and empowering them to become active members of the church community.

4. CONCLUSION

The spirituality of Generation Z at GKPPD Jambu Mbellang reflects a profound need for personal, flexible, and relevant faith experiences. This generation seeks a deeper connection with God that is not solely bound by tradition, but is also shaped by social interaction and digital technology. Their pursuit of authentic spirituality demands that the church adapt and develop more inclusive approaches.

The study indicates that the current form of worship is perceived by most youth as insufficiently relevant, with many expressing a desire for more interactive and meaningful experiences. Consequently, the church needs to incorporate modern elements into worship—such as contemporary music and discussion-based sessions—in order to create a more engaging atmosphere that supports the active participation of young people. Involving them in the planning and execution of church activities is essential to bridging the gap between traditional practices and their spiritual needs.

The church's responsibility in cultivating Generation Z's spirituality also involves leveraging technology and social media as tools to reach and empower youth. By understanding how this generation thinks and communicates, the church can create a safe and supportive environment for them to express their faith. Failure to adapt to these shifts may result in the alienation of young people from the church community, making innovation and adaptability crucial for the future.

Therefore, in order to maintain its relevance and sustainability moving forward, GKPPD must embrace innovation in worship and commit to listening attentively to the voices of Generation Z. Through these efforts, the church can become a meaningful and relevant space for young people—helping them discover purpose and meaning in their faith, and empowering them to become active participants in the life of the church.

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