



Integration of Christian Values in Digital Church Service Management: A Contextual Study at KGPM Sidang Syalom Tetey, North Minahasa in the Metaverse Era

Cristofan Muliku

Institut Agama Kristen Negeri Manado

Author Correspondence : christomuliku@gmail.com

Abstract. *The development of digital technology has changed the paradigm of church ministry from a conventional model to a more participatory digital and metaverse-based ministry. This study aims to analyze how Christian values are integrated into the digital ministry management of the KGPM Sidang Syalom Tetey Church, North Minahasa. Using a qualitative approach with a contextual case study method, this study explores the application of faith principles such as love, responsibility, honesty, loyalty, and servant leadership in the management of the church's digital ministry. The results show that digital ministry management in this church successfully combines technological innovation with Christian spirituality through the use of digital media, multimedia team coordination, and accountable online reporting. The integration of Christian values enables the church to carry out technologically relevant ministries without losing their ethical and spiritual dimensions. In the context of the metaverse era, churches face ethical, relational, and spiritual challenges, but also gain new mission opportunities to expand their ministry across geographical boundaries. The theological implications of this study emphasize the importance of theological discernment and spiritual accountability in directing the use of technology as a means of mission, not as an end in itself. Thus, the church is called to be an ethical and prophetic agent in the midst of digital transformation, making technology a tool to glorify Christ and strengthen the faith life of the congregation.*

Keywords: Christian values, digital ministry management, church, metaverse, contextual theology

1. INTRODUCTION

The development of digital technology has brought about major changes to the landscape of church ministry today. The advent of the internet, social media, and interactive technology has opened up new opportunities for churches to reach congregations in various places without the limitations of space and time. This transformation marks a paradigm shift in ministry from a conventional model to a more dynamic and participatory digital form. In this context, the emergence of the metaverse era further expands the dimensions of spiritual ministry by providing a virtual space that allows for immersive interaction and faith experiences (Campbell, 2022).

Digitalization challenges churches to adapt their ministry management systems to remain effective without losing the essence of Christian values. The church is not only required to innovate in the use of technology, but also to ensure that every form of digital ministry remains rooted in the love of Christ and God's mission (*Missio Dei*). According to Joas Adiprasetya

(2019), a contextual church is one that is able to dialogue with the developments of the times without sacrificing essential truths of faith. Thus, digital adaptation must be accompanied by deep theological reflection so that technology becomes a means, not an end, in church ministry (Grudem, 2022).

The KGPM Sidang Syalom Tetey Church in North Minahasa is one of the local churches that has attempted to introduce a digital ministry model. Through online worship, virtual communication, and the use of church social media, ministry is carried out in a more inclusive and open manner for congregations scattered in various places. This initiative demonstrates the church's efforts to respond to the spiritual needs of the congregation amid changing times (Loupatty, 2021). This digital ministry model also reflects a spirit of innovation that aligns with the church's vision to serve contextually without abandoning the foundations of faith.

However, amid this progress, a question arises that needs to be reflected upon theologically: how can Christian values remain the primary foundation in the management of the church's digital ministry? This question is important because in the digital age, ministry can easily

Trapped in a pragmatic orientation, where success is measured by digital statistics such as the number of viewers or social media followers, rather than by the depth of faith growth (Frame, 2020). Therefore, the integration of Christian values is a fundamental aspect that must be maintained so that every form of ministry continues to glorify Christ.

Based on this background, this study was conducted to understand how Christian values are integrated into the contextual practice of digital ministry management at the KGPM Sidang Syalom Tetey Church, North Minahasa. This study is expected to provide theoretical and practical contributions to churches in developing a digital ministry management system rooted in Christ's spirituality and oriented towards the transformation of the lives of the congregation (Kim, 2021).

2. METHODS

This study uses a qualitative approach with a contextual case study method, focusing on the KGPM Sidang Syalom Tetey Church in North Minahasa as the main object of research. This approach was chosen because it allows researchers to deeply understand the dynamics and meaning of the integration of Christian values in the context of church digital service management. According to Creswell (2018), qualitative research provides space for researchers to explore in depth human experiences and perceptions in complex social and spiritual contexts.

3. RESULTS AND DISCUSSION

Implementation of Digital Church Service Management

The implementation of digital service management at the KGPM Sidang Syalom Tetey Church in North Minahasa reflects the church's adaptation to the rapid technological transformation in the digital and metaverse era. This transformation is manifested through various forms of innovation in the use of digital media to support services, communication, and strengthening the faith of the congregation.

Use of Digital Media for Ministry and Communication

KGPM Sidang Syalom Tetey Church implements various digital platforms such as YouTube, Facebook, WhatsApp, and Zoom to support ministry activities and communication among congregants. Through YouTube, weekly worship services are broadcast online so that they can be accessed by congregants who are unable to attend in person. Facebook and WhatsApp are used as media for interaction, announcements of activities, and a means of sharing daily reflections, while Zoom is used as a platform for virtual fellowship and ministry meetings. The use of these media is in line with Barna's (2020) view, which emphasizes that digital transformation is a strategic means for churches to remain relevant in the era of network society. In addition, Campbell (2022) also emphasizes that digital media is not just a communication tool, but part of a new spiritual ecosystem that shapes the patterns of faith engagement of believers in the digital context.

The Role of the Multimedia Team and Coordination Between Ministries

The implementation of digital ministry in this church cannot be separated from the important role of the multimedia team, which is responsible for the production, documentation, and publication of spiritual content. This team works collaboratively with other ministries, such as music, worship, categorical, and diakonia, to ensure that every activity can be conveyed properly through digital media. Inter-departmental coordination is carried out online through communication groups and virtual meetings. This reflects an adaptive and team-based management model, as explained by Robbins & Coulter (2021) that the effectiveness of modern organizations is highly dependent on

in efficient digital coordination and communication capabilities. In a church context, this approach is also in line with the concept of digital koinonia fellowship in a virtual space that remains grounded in the love of Christ (Kim, 2021).

Collaborative Management and Online Reporting Model

The digital ministry management model at KGPM Sidang Syalom Tetey Church leads to a collaborative and participatory system, where each ministry has interrelated and integrated responsibilities. Activity reporting is done online through a digital platform that enables transparency and accountability in ministry. Every report on activities, finances, and church programs can be accessed internally by leaders and related teams through a simple digital system developed by the church administrators. This model reflects the principles of open and accountable church ministry as suggested by Preece (2020), that digital church governance needs to emphasize transparency, participation, and collaborative spirituality to maintain the trust of the congregation.

Thus, the implementation of digital service management at the KGPM Sidang Syalom Tetey Church demonstrates the integration of technology and Christian values. The use of digital media, multimedia team coordination, and online reporting systems are not merely a form of service modernization, but a concrete manifestation of the church's efforts to provide relevant services without losing the essence of Christian spirituality and ethics.

Integration of Christian Values in Service Management

The Principle of Servant Leadership as the Ethical Basis of Service

The integration of Christian values in digital ministry management at the KGPM Sidang Syalom Tetey Church is rooted in the principle of servant leadership of Jesus Christ, which is the ethical and spiritual foundation for all church ministers. This leadership model emphasizes humility, devotion, and service centered on love and sacrifice for others. As Jesus said, "Whoever wants to be the greatest among you must be your servant" (Matthew 20:26). In the context of digital church management, this principle is manifested through leadership that is not oriented towards power, but rather towards empowerment and service to the congregation through technology. According to Greenleaf (2020), servant leaders do not merely manage, but inspire and shape communities that are empowered by love and truth. Christ-centered digital leadership affirms that every technological innovation must be directed toward serving, not dominating, so that spiritual values remain at the center of all ministry activities (Sendjaya, 2019).

The Values of Love, Responsibility, Honesty, and Loyalty in the Use of Technology

The use of technology in digital church ministry needs to be carried out with the values of love, responsibility, honesty, and loyalty as a reflection of the Christian faith. The value of love encourages the church to use technology as a means of building fellowship and bringing God's love into the digital space. The value of responsibility requires every minister to use

digital media wisely, maintain privacy, and avoid misuse of information. Honesty is a key principle in the church's digital public communication, while faithfulness marks the minister's commitment to remain steadfast in the truth of the Gospel amid the rapidly changing flow of information. As explained by Tisdale (2021), Christian ethics in digital spaces must be rooted in God's love and manifested through moral responsibility towards others. This shows that Christian values remain relevant and are the main guide in managing the church's digital media.

The Spiritual Accountability Approach in the Digital World

The concept of spiritual accountability in the digital world is an important aspect in ensuring the integrity of church ministry in the technological age. This approach means that every digital activity of the church must be spiritually accountable before God and the congregation. Every digital minister is required to have the spiritual awareness that their presence

They in the virtual space are part of a tangible testimony of faith. According to Campbell (2022), spiritual accountability is a form of digital obedience in which the church ensures that every online action reflects the values of love, honesty, and ethical responsibility toward the faith community. At the KGPM Sidang Syalom Tetey Church, this practice is realized through spiritual guidance for the digital ministry team and regular evaluations that emphasize ethics and self-control in the use of social media and ministry technology. Thus, spiritual responsibility becomes a moral compass that guides church ministers to remain faithful to Christ's values in all their digital activities (Dyrness, 2020).

Challenges and Opportunities in the Metaverse Era

The rapid digital transformation has brought the church into the metaverse era, which is a three-dimensional technology-based virtual interaction space that allows meetings and fellowship to take place without geographical boundaries. In the context of church ministry, the metaverse opens up new spaces for communication, worship, and evangelism. However, behind this great potential, there are also ethical and spiritual challenges that the church needs to anticipate so that digital ministry does not lose its theological direction and Christian values (Kim, 2023).

Challenges for Church Ministry in the Metaverse Era

One of the main challenges facing the church is the shift towards increasingly virtual faith relationships, where spiritual connections tend to be replaced by digital interactions lacking personal depth. This shift can affect the meaning of fellowship (*koinonia*), which should be direct, warm, and relational. According to Campbell and Tsuria (2021), digitalization can create a new form of spirituality that is more individualistic and distant if it is not balanced with faith

discipline and spiritual guidance. In addition, the risk of technology abuse, such as digital media addiction, the spread of unethical content, or spiritual manipulation through online platforms, also poses a serious threat to faith life. Dyrness (2020) emphasizes that churches need to have a mature theology of technology to avoid moral deviation and spiritual degradation in the virtual world. Another challenge is the lack of digital literacy among congregations, especially in local churches, which means that some ministers and congregations are not yet able to make optimal use of technology for ministry (Preece, 2020).

Opportunities for Church Ministry in the Metaverse Era

On the other hand, the metaverse era also presents strategic opportunities for churches to expand their mission and ministry across geographical boundaries. With the support of virtual technology, worship, evangelism, and faith development can reach diaspora congregations and communities that are physically difficult to reach. According to Barna (2022), the metaverse creates a new “digital mission space” that allows churches to be present in the global community through interactive and creative virtual presence. In addition, churches can develop spiritual digital communities that strengthen a sense of togetherness and solidarity of faith in the virtual world. This is in line with the concept of digital ecclesiology, which emphasizes fellowship of faith across physical and virtual spaces (Campbell, 2022).

Furthermore, the metaverse also opens up opportunities for the development of creativity in 3D technology-based ministry and virtual ministry, such as the use of virtual worship spaces, interactive simulations for Bible education, and digital reality-based spiritual training. With this approach, churches can provide an immersive spiritual experience without losing the theological and ethical dimensions of Christianity. As Cheong (2021) said, the creative use of digital technology can be a form of digital incarnation, namely the presence of Christ's love manifested through technological media to reach the modern world in a relevant way.

Thus, the challenges and opportunities in the metaverse era require churches, including KGPM Sidang Syalom Tetey, to have an adaptive ministry management paradigm as well as rooted in Christian values. The church needs to develop spiritual digital literacy that enables ministers and congregations to use technology wisely, creatively, and responsibly before God.

Theological and Pastoral Implications

In facing the reality of digital ministry in the metaverse era, the church is required to uphold its identity and calling as an ethical agent in a world increasingly dominated by technology. The church has a theological responsibility to preserve the sanctity of faith and guide the congregation so that they do not become entangled in the misuse of digital technology,

which can weaken their spiritual relationship with God. As Ward (2022) emphasizes, Christian theology must serve as a moral guide in the digital space, ensuring that technological innovation does not negate the values of truth and holiness that originate from Christ. Thus, the church is not only a user of technology, but also a guardian of divine ethical values amid changing times (Campbell, 2022).

In addition, the church needs to carry out its prophetic function by boldly rebuking any form of moral deviation and misuse of technology that damages the order of faith. This prophetic function means that the church must not remain silent on phenomena such as the spread of spiritual hoaxes, digital manipulation in ministry, or the commercialization of online worship. According to Graham (2020), the prophetic voice of the church in the digital age must be directed toward restoring the meaning of truth, justice, and God's love in the midst of a culture steeped in moral relativism. The church is called to be a “digital prophetic voice” that brings the light of Christ into virtual spaces that are often darkened by falsehood and spiritual indifference.

Furthermore, from a pastoral perspective, the church acts as a spiritual companion that helps congregations grow in faith through guidance relevant to digital life. Pastoral care in the digital space not only includes strengthening faith through online spiritual content, but also spiritual supervision and counseling that restores the relationship between the congregation and God. White (2023) emphasizes the importance of digital pastoral care, which is the practice of pastoral ministry that adapts to social media, virtual spaces, and online communities, without losing the depth of pastoral love and empathy. The church needs to develop the capacity of pastoral ministers who are able to be spiritually present in digital spaces visiting, listening, and helping congregations through technology as a means of God's love (Vater, 2021).

Thus, the theological and pastoral implications in the metaverse era affirm that technology should be understood not as a substitute for divine relationships, but as a means that can expand God's mission in the modern world. A church rooted in faith and strengthened by contextual theology will be able to carry out digital ministry ethically, prophetically, and pastorally in the light of Christ's love.

4. CONCLUSION

This study shows that the KGPM Sidang Syalom Tetey Church in North Minahasa has successfully integrated Christian values into its digital service management system by applying the principles of love, responsibility, and servant leadership in every aspect of its ministry. This integration proves that spiritual values can not only be maintained but also strengthened through

the wise use of digital technology. A ministry approach rooted in the love of Christ makes every digital activity not just technical communication but a tangible expression of spirituality alive in the midst of changing times.

The digital transformation of the church is not merely a form of technological adaptation, but a theological calling to bring the values of the Kingdom of God into virtual spaces. The church interprets digitalization not as a threat to faith, but as a new opportunity to expand the expression of God's love in the virtual world.

Thus, digitally-managed ministry that is grounded in theology and ethics becomes a tangible manifestation of the church's mission in a contemporary context that is increasingly interconnected globally.

Furthermore, this study confirms that the metaverse era opens up great opportunities for the church to reach people in various geographical and social contexts. However, these opportunities also require ethical wisdom and mature spiritual management so that digital ministry remains oriented towards the truth of the Gospel. The church needs to place theological discernment as the basis for every use of technology so as not to lose its spiritual direction amid the rapid flow of digital innovation. Therefore, the future of digital church ministry requires collaboration between deep spirituality and professional ministry management, so that technology can become a tool for mission that glorifies Christ and empowers the congregation.

REFERENCES

- Adiprasetya, J. (2019). *An Imaginative View: Trinity and Diverse Religious Participation*. Eugene, OR: Pickwick Publications.
- Banks, R. (2021). Servant Leadership in the Context of the Digital Church: Reimagining Online Ministry. *Journal of Practical Theology*, 40(2), 134–149.
- Campbell, H. A. (2022). *Digital Ecclesiology: A Global Conversation about the Online Church*. London, UK: Routledge.
- Campbell, H. A., & Tsuria, R. (2021). *Digital Religion: Understanding Religious Practice in the Digital Media World* (2nd ed.). New York, NY: Routledge.
- Fernando, H., Larasati, Y. G., Barkah, Q., Andriyani, & Morin, L. (2025). Religion in the Metaverse Scheme: Worship Practices in the New Media Era. *ESENSIA: Journal of Ushuluddin Sciences*, 26(1), 45–61. <https://doi.org/10.14421/esensia.v26i1.6445>
- Green, J. (2022). *Faith and Technology: Integrating Christian Ethics in Digital Ministry*. Grand Rapids, MI: Baker Academic.
- Joas, A. (2020). *Contextual Theology and Church Transformation in the Digital Age*. Jakarta: BPK Gunung Mulia.
- Jun, G. (2020). *Virtual Churches as a New Mission Frontier in the Metaverse: Exploring Theological Controversies and the Mission Potential of Virtual Churches*.

- Transformation: International Journal of Holistic Mission Studies, 37(4), 297–305.
<https://doi.org/10.1177/0265378820963155>
- Karna, W., & Nugroho, F. J. (2025). The Metaverse Church: The church's task in carrying out the Great Commission. *Sabar: Journal of Christian and Catholic Religious Education*, 2(1), 1–12. <https://doi.org/10.61132/sabar.v2i1.326>
- Kim, S. (2023). The Metaverse Church: Theology, Ethics, and Virtual Mission in the Digital Era. *Theological Studies Review*, 29(1), 55–70.
- Lings, G. (2021). *Digital Reformation: Faith and Ministry in the Online World*. London, England: SCM Press.
- Setiawan, D. (2021). Digital Transformation of the Church: Challenges and Opportunities for Ministry in the Virtual Era. *Journal of Theology and Christian Ministry*, 12(3), 211–227.
- Susanto, A. (2020). *Church Ministry Management: Theological and Practical Perspectives in the Digital Age*. Yogyakarta: Andi Offset.
- Tisdale, L. (2021). Digital Ministry Ethics: A Christian Framework for Technology Use. *Journal of Church and Society*, 18(2), 103–118.
- Ward, G. (2022). *Theology and Digital Culture: Ethics, Identity, and the Online Church*. Oxford, England: Oxford University Press.
- Widjaja, M. (2023). Church ministry in the metaverse era: A contextual pastoral and theological study. *Indonesian Journal of Contextual Theology*, 5(1), 88–104.
- Williams, R. (2020). *Faith in the Digital Age: A Theological Reflection on Media and Ministry*. Cambridge, UK: Cambridge University Press.
- Wilson, P. (2023). Pastoral ministry in the digital age: The church's response to virtual reality. *Journal of Contemporary Theology*, 38(1), 65–81.
- Ngelow, J. T. (2017). *Sejarah Gereja dan Misi: Dari Era Gereja Mula-Mula sampai Reformasi*. Jakarta: BPK : Gunung Mulia.
- P, H. G. (2012). *Pengantar Misiologi: Misiologi Sebagai Jalan Menuju Pertumbuhan*. Yogyakarta: ANDI.
- Park, S. (2017). "Mission in the Reformation Era: The Theological Roots of Protestant Missiology." *Journal of Reformed Theology*, 251-252.
- Raioan, A. Z. (2023). "The Missionary Spirit of the Society of Jesus in the Context of the Counter Reformation and Its Relevance for the Missionary Work of the Church." *SAPA: Journal of Catechetics and Pastoral* 8, no. 2, 1-12.
- Samuel, V. (2019). Mission and the Politics of Conversion in the Global South. *International Bulletin of Mission Research*, 245-246.
- Situmorang, D. (2018). *Tantangan Misi Gereja Masa Kini*. Jakarta: BPK : Gunung Mulia.
- Suryadi., P. (2016). Misi dengan Semangat Isen Mulang. *SEPAKAT-Jurnal Pastoral Kateketik.*, 35.
- Tari, Z. N. (2021). "Kehidupan Kristen Era Reformasi." *MELO: Jurnal Studi Agama-Agama* 1, no. 1, 38-48.
- Tennent, T. C. (2016). Tennent, Timothy C. Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century. *Grand Rapids: Kregel Academic*, 2016, hlm. 345–347, 345-347.

- Tiara. (2022). PERKEMBANGAN GEREJA PERSEKUTUAN JEMAAT KRISTEN OIKUMENE DI SUKADANA KAYU AGUNG. FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM . *UNIVERSITAS ISLAM NEGERI RADEN FATAH PALEMBANG*, 41.
- Wati, M. M.–2. (2017). Misi dalam Konteks Pluralisme Agama. *Jurnal Teologi Kontekstual*, 22-24.
- Yusup, A. (2021). Misi Digital di Era Media Sosial. *Jurnal Misiologi Indonesia*. *Jurnal Misiologi Indonesia*, 89-90.