Social Media and Contextual Evangelism for Millennial Generation

Gernaida Krisna R. Pakpahan
Sekolah Tinggi Teologi Bethel Indonesia,
Jakarta, Indonesia
gernaidapakpahan@sttbi.ac.id

Ibnu Salman
Litbang Kementerian Agama Republik Indonesia,
Jakarta, Indonesia
Ibnusalman81@kemenag.go.id

Donny Charles Chandra
Sekolah Tinggi Teologi Bethel Indonesia,
Jakarta, Indonesia
donychchandra@sttbi.ac.id

Apin Militia Christi
Sekolah Tinggi Teologi Bethel Indonesia,
Jakarta, Indonesia
apinmilitiachristi@sttbi.ac.id

Junifrius Gultom
Sekolah Tinggi Teologi Bethel Indonesia,
Jakarta, Indonesia
Junifriusgultom@sttbi.ac.id

Abstract—**Preaching the Good News is the duty of every believer of all ages as been mandated in the Bible. This Great Commission has to be carried out faithfully by followers of Jesus Christ. In this era of disruption, which is closely related to fundamental changes in all aspects of human life, the mandate is still relevant. In addition, the Gospel must deliver with sound content and a contextual approach. However, the reality on the ground is that there is no Christian spiritual content that can convey the gospel message positively for millennials. Therefore, this research seeks to examine evangelistic content that is relevant to the millennial generation. This research uses a case study method that can use as a global understanding. The study results show that the millennial generation is interested in Instagram as a content source, which YouTube and WhatsApp follow. However, this interest is not following by content relevant to the Millennials generation's language**

Keywords—missions; millenials; disruption; social media

I. INTRODUCTION

The world is entering an era of disruption in all walks of life. This era has both a positive and negative impact. That is why Kasali argues that there are six essential things to consider in this era. First, technology and information communication, which have changed the world. Second, the emergence of a new generation (millennials) who are supporters of this era. Third, the extraordinary speed of microprocessors with double capacity every 24 months causing technology to move faster and requires humans to think and act in an exponential, not linear, disruptive mindset. Fourth, the emergence of disrupted leaders who fully aware of creating change and progress

through new ways. Fifth, how to explore changing victories. Sixth, technology has entered the third wave, the Internet of Things [1]. In line with this thought, V.E. Satya suggests that Indonesia uses technology and media to its highest benefits [2].

The disruption is a great challenge for the church, especially when it comes to preaching the Gospel. On the other hand, however, it could also be a significant advantage for the church in carrying out the Great Commission [3]. Evangelism with the physical presence or meeting in-person method must change to online evangelism. Since preaching the Gospel is one of the duties of the church and every believer (Matt. 28:19-20; Acts 1:8) must continue to be done, no matter what [4]. The word "evangelize" (Greek: *euangelizethai* from the word *euangelion*) should understand as a form of verb or action, namely the art of conveying, the art of telling, the art of proclaiming, or the art of preaching something to an individual or group of people. This understanding is embedding in the mind and life of the believer. However, there is a lost value of evangelism due to not paying proper attention to the principal value of Good News [5]. If it is not appropriately considering, this will be dangerous because the lost value in conveying the Good News will negatively impact the misunderstanding of the young Christian generation towards Christianity. Understanding the Christian millennial generation is incomplete because the content on social media does not fully convey the value of Good News. Christian spiritual influencers are more concerned about appearance than content. Though the content still needs to consider the attractive approach.

The discussion about social media for evangelism mainly focuses on the need for churches to use social media. Yahya Afandi has researched Digital Ecclesiology and contends the church must continue to spread the love of Christ by utilizing social media [6]. Ruat Diana explores the role of communicators in conveying the Gospel in the era of the Industrial Revolution 4.0. She encourages Christian communicators to become strategic innovators, material contributors, and become models of good digital communicators. However, Diana's idea is limited to how Christian communicators play an active role in social media [7]. Another research that Hannas and Rinawaty conducted also emphasizes six models of evangelism today, namely interpersonal, personal, mass evangelism, media service, social service, and friendship [8]. Suppose they look at the research above, all are still at the normative level. Therefore, this paper wants to examine whether the message of evangelism is contextual in social media?

II. METHOD

The first data of the research was obtained through a rapid online google form survey of a group of millennials spread across Jabodetabek (Jakarta, Bogor, Depok, Tangerang, Bekasi), totaling 77 respondents. Then the data is analyzed in a phenomenology study to find evangelistic content on social media relevant to the millennial generation. The phenomenological study examines something that appears to get the essence of visible existence [9].

III. FINDING AND DISCUSSION

A. Research Result

A review of the google form instrument that distributes to the millennial generation found that 77 millennial generation respondents consisted of different educational backgrounds. It found that 50.6% were high school graduates, 39% were undergraduate, 6.5% were elementary-junior high school graduates, and 3.9% were postgraduate or doctoral graduates. From this description, further smartphone use shown in the table below.
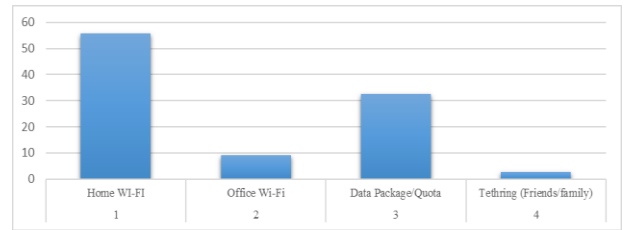
TABLE 1. THE PERIOD USING SOCIAL MEDIA
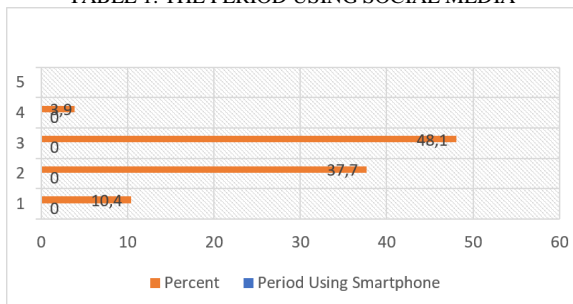
The use of social media among the millennial generation based on the length of time there is a majority trend, namely (48.1%). This percentage shows that social media has been used and lasts a long time. It shows that the gospel message should have been conveyed a long time ago through social media.

TABLE 2. ACCESS SOCIAL MEDIA

From the table above, the frequency of access to social media is 55.8% from home Wi-Fi installed from cellular internet services, 32.5% social media access using data packages, Office Wi-Fi 9.1%, and starting from friends and other people as much as 2.6%. It shows that access to social media using home Wi-Fi is in great demand because while studying, working, and worshiping from home. Furthermore, it shows that social media access with home Wi-Fi can be familiar in the family environment due to the covid-19 pandemic.

Field findings show that the millennial generation prefers using Instagram to gather information on the other social media platform. However, 73% confess that Instagram is social media application that is closed to them. In addition, Instagram has many easy-to-use features and contains countless information from around the globe. Respondent also said that they could spread and repost information.

TABLE 3. SOCIAL MEDIA ACCESS OF THE GOOD NEWS OF JESUS
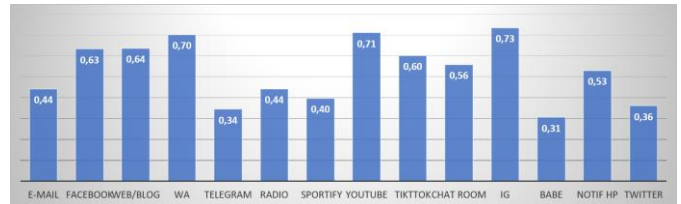
How did people get the information about the Gospel of Jesus Christ or Isa Almasih from Digital Multimedia? Equation: empirical point/ideal point = 2277 / 4312 = 0.53 or 53%. Therefore people got the information about the Good News of Jesus Christ from Digital Multimedia, about 53 % of the ideal point, namely 100%. 53% is under a low category. Next, the highest information of the Good News of Jesus Christ is drawing from Instagram, which is 73%. The second is via YouTube: 71 %, and the third is via WhatsApp. The lowest is from Babe, Telegram messenger, and Twitter which are below 40 %. Educational background, gender, or age are not the main determinants of people getting knowledge of the Gospel of the good news about Jesus. It Judging from various backgrounds, it found no significant differences regarding the use of multimedia applications to obtain information about the Gospel of Jesus. Based on the categorization of social media users, three media tend to be used by respondents, namely

Instagram, YouTube, and WhatsApp. Choices of three applications based on the ease of accessing the features provided. However, the ease of access is not accompanying by content that is like by the millennial generation. Normative and rigid language makes the millennial generation see it only casually.

B. The True Meaning of Evangelism

World Communion on Churches (WCC) measures evangelism as a success if there is advancement in society's social, political, and economic aspects. As we probably know, the ecumenical movement prefers a holistic understanding of evangelism to the evangelical movement's understanding of the Gospel. They are more concerned with the issues of justice, social action, and ecology issues. Meanwhile, the evangelical movement is more concerned with an individual aspect of salvation. It, of course, raises the pro and cons of each reason. Others see "Good News" as news for the financial, prosperity, and success in all areas of life. Still, others see the Gospel as only for the spiritual matter and the future life.

It is helpful if we see it in the Indonesian context. Council of Churches in Indonesia (PGI) has what so-called Five Documents of Church Unity, which contains the role of the church, namely: 1). Holy Spirit was bestowed to the church to preach the Gospel of the Kingdom of God in the world; 2). Church has to be open for the world; 3) the church called to engage in the issues of politics, economy, ecology, social and cultures in Indonesia; 4) Church has to engage in promoting the justice and welfare for all people; 5) Church and State are in relation of coordinative not in a subordinate position [10].

According to Iswara, the concept of evangelism is not reflected the nature and benefit of the Gospel as the apostle Paul stated where the Gospel is the power saving of God and as the truth and faith-based life (Rm. 1:16-17). Unfortunately, evangelism defines various interests and scope, which more connoted to be pre-evangelism purpose [11].

Referring to the 2018 Evangelism Conference results, churches in Indonesia called to carry out the mission of spreading the Gospel in an honorable way even though they live in different settings and contexts. The spirit that drives the church to carry out evangelization crystallized in the belief that God is Triune, the Creator, Redeemer, and Sustainer of all forms of life. God created man in His likeness and image (Gen. 1:26) and specially made him His co-worker (Gen. 1:28) to save a life. In the work of Christ Jesus, He saves and redeems and gives life in abundance (John 10:10); and the work of the Holy Spirit who revives and empowers humans and the renewal of all creation (Gen. 2:7; John 3:8) [12].

J. Verkuyl stated that the Gospel preached so that humans would experience the gift of freedom from God, namely: 1) deliverance from the hand of Satan and the powers of Satan; 2) free from slavery to sin; 3) free from the demands and curses of the Law and toward the grace of Christ; 4) cultivate in the heart free obedience to the requirements of the Law [13]. So, in a simple sense, preaching the Gospel is understood as one of the main tasks of every believer to tell the glad tidings of Jesus Christ the Savior who died and rose to atone for the sins of humankind, delivered clear so that those who hear it expected to experience true freedom. [14].Avoid combining SI and CGS units, such as current in amperes and magnetic field in oersteds. This often leads to confusion because equations do not balance dimensionally. If you must use mixed units, clearly state the units for each quantity that you use in an equation.

C. Implementation of Evangelism to Millennial Generation

The equations are an exception to the prescribed. The analysis conducted by Gallup stated that most Millennials use social media in their work and life. Magazines, newspapers, television, and radio are abandoning because they consider challenging to reach. 71% use internet and only 3% read Newspaper, 15% watch television, and 11% listen radio [15]. In the Industrial Revolution Era marked by rapid technological advances, churches can use internet applications to the fullest. With the internet, it is possible to access various sources of information quickly and precisely—time to do many things more efficiently. Therefore, to carry out the evangelism, we can use internet facilities, including: first, E-Mail (Electronic Mail), where a bearer of the good news does outreach through correspondence interactions that are more private and kept confidential. Second, Web and Blog are hypertext facilities to display data in text, images, sounds, animations, and other multimedia data, which are interconnected. An evangelist can also use this facility to display articles containing the gospel message.

Third, Facebook, where a social network helps strengthen friendships, establish communication, conducting discussions without being limited by place and even time. The gospel message can share posts, stories, and even live streaming to everyone who is part of the network. Thus, people are connecting to the network. Fourth, chat Rooms are facilities that are using to discuss or chat with other users. With chat facilities, it is possible to have meetings without having to come to a location, just in front of each other's computers. This facility allows an internet evangelist to interact with the people he wants to reach. Fourth, Mailing Lists and WhatsApp are facilities used to discuss or chat with other users. With chat facilities, it is possible to have meetings without having to come to a location, just in front of each other's computers. This facility allows an internet evangelist to interact with the people he wants to reach. Mailing lists can be a means for discussing, exchanging ideas, sharing, sharing, exchanging experiences, and WhatsApp strengthening each other among members. This facility can also discuss the gospel message with members who do not believe in the Lord Jesus or share and strengthen faith. Through discussions

whose topics are related to the gospel message, a member of this mailing list can hear, be strengthened, and strengthened by the gospel message.

Fifth, YouTube is a website that facilitates users to share the videos they have or enjoy various video clips uploaded by various parties. Various kinds of videos can upload to this site, such as music video clips from specific musicians, short films, television films, film trailers, educational videos, video blogs belonging to vloggers, video tutorials for various activities, and much more. Of course, these tools can become a medium for evangelism that the wider community can access. Currently also available for use are Instagram, Tik-Tok, Snack Video, Noice, and Spotify. When used responsibly in Christian ethics, the various facilities mentioned above will be an effective tool for evangelism. This facility goes beyond social, cultural, religious, economic, and other boundaries as we encounter in the context of a pluralistic society [16].

D. Reaching for Millennials

Millennials are those born from the 1995s to the 2010s. This generation is also called the "me generation" or echo boomers. They are the generation that is connecting to the internet. From various sources, identifying the prominent characteristic of this generation is having an easy to get bored of something. Therefore, their life is very dynamic. Then be creative and always want something new. A millennial generation is a group that cannot separate from the internet, computers, and mobile phones. His life motto is "no gadget, no life." They build a community with the internet through social media such as Facebook, Instagram, Twitter, Etc. They avoid rigid ways instead of living a more practical life [17].

Millennials do not like to be indoctrinated but rather a more proactive attitude [18]. Their response to their surroundings is more "fast-paced and instant." Even in terms of ownership, experience is more important than assets. They prefer sharing property, that is, using what is available, practically prioritizing usefulness. They tend to form separate communities or groups that differ from one group to another. The advantage of the millennial generation is doing many things or Multitasking. It causes them not to like conventional work models but to interact with other communities. They are critical of social phenomena, the narcissistic generation. Because they are closely related to the internet, everything is interconnected with social media, likes to post their actions or activities, and narcissistic. Lastly, they are members of the appropriate community, happy to share with their community sharing is fantastic. They like to hang out at cafes like Starbucks, and malls.

The various facts above awaken and explain that carrying out the mission of evangelism in a pluralistic society is increasingly complicated and complex. For the millennial generation and beyond, evangelism no longer uses the old methods. This generation will find it easier to reach their

community than the previous generation. Therefore, the 4.0 industrial revolution should be positive momentum for the implementation of the Gospel. All levels of society use technology without dividing barriers.

IV. CONCLUSION

The research found that evangelism using technology has not yet reached the theological order, namely the substance of the Gospel itself. The message conveyed is new to the normative message, not to the core of the Gospel according to Paul, namely the death and resurrection of Jesus Christ. Content on social media also still does not use language that is relevant to netizens. The language used is not yet practical and applicable sentences. It makes netizens only see evangelistic content from Christian social media activists looking at it casually, not paying attention to it seriously. It happens because of the less value of the content. The use of technology does not use marketing (the Bible uses the language of entrepreneurs, old stars, and conservatives). The Bible should narrate in the language of netizens and digitization. It makes netizens not view theology as something foreign but close to their practical and straightforward thinking style. Thus, the issue is no longer how the Gospel can spread in the era of disruption. Nevertheless, how the theologically charged Gospel is converting into easy-to-understand languages through short podcasts, short virtual shows, quotes that are appropriate for the language of the millennial generation (netizens)). So, it can be concluded, the use of social media among the millennial generation is more through Instagram, YouTube, and WhatsApp. The three platforms have not use as a means for the growth of the respondent's faith. Therefore, the selection of Instagram, YouTube, and WhatsApp must utilize spiritual content close to the language of young people. On the other hand, Instagram content creators should strive to create exciting content that attracts young people and makes it a means of growing their faith and belief.

RESEARCH CONTRIBUTION

This study proposes social media content for missiology and digital evangelism practices that reach the millennial generation.

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