

Religiosity and Spirituality on Evangelism Readiness in Indonesian Evangelical Millennial

Frederich Oscar Lambertus Lontoh

Theology Department

Sekolah Tinggi Teologi Injili Indonesia (STTI Surabaya)

Surabaya, Indonesia

lontohoscar@stti-surabaya.ac.id

Abstract—The concept of religiosity and spirituality in this study was tested in conjunction with the concept of evangelism for millennial evangelicals in Surabaya, Indonesia. The purpose of this study is to find out if there is an influence of religiosity and spirituality on evangelism readiness in today's millennial Evangelicals. This study involved the millennial Evangelical population in Surabaya, Indonesia. The approach used is quantitative methods and uses multiple regression analysis to measure the influence, partially and simultaneously, between religiosity and spirituality on evangelism readiness. Respondents involved were millennials members of evangelical churches in Surabaya. As many as 299 people were selected by purposive random sampling. The instruments used are the Central Religiosity Scale (CRS), the spiritualism scale and the evangelism readiness scale. The results showed a strong relationship between spirituality and evangelism readiness but there is not a strong relationship between religiosity and evangelism readiness. Simultaneously, the two showed a positive relationship. This research proves that there is an influence between religiosity and spirituality to evangelism readiness. **Research Contribution:** The contribution of this research is as the primary material for reconstructing evangelistic methods and teaching about evangelism in evangelical churches and for developing the approaches and teaching of evangelistic doctrines appropriately on the target, especially for the millennial evangelical generation.

Keywords— *religiosity; spirituality; evangelism readiness*

I. INTRODUCTION

In the development of the last decade, it is known that there has been a decline in the evangelistic movement. A 2015 pew research survey found that Americans are reducing their level of religiosity [1]. Subsequently, in 2018 and 2019, a survey by the same agency conducted over the phone found that [2] Moser argued that the evangelical church in North America is facing a crisis in its failure to retain young [3]. In the recent development of millennial evangelicals, Batchelder shows a shift in the millennial view [4]. In addition, Griswold also added that there was a shift due to differences in views with the beliefs of his parents [5] or a so-called generation gap [2]. Baldwin even stated that the evangelicals in America were no different from other [6]. According to the data above, it can be

seen that there is a decline in religiosity and evangelistic movements in America as a Christian-majority country and also a world barometer of Christianity. In Indonesian context, referred to research conducted by Bilangan Research Centre in 15 major cities in Indonesia, it is known that the level of millennial spirituality is still low. That research results show that ages between 15-24 years have the lowest spirituality index at 3.50, ages between 25-39 have index of 3.79, ages between 40-59 has index of 3.98 and the highest occupied age group over 59 years of age at 4.05 [7]. The percentage of adolescents who do not regularly worship increases in line with the age group. In the age range of 15-18 years, the number of adolescents who do not regularly worship are as high as 7.7%, with the range of 19-22 years showing an increase of 1.2%, and the range of 23-25 showing an increase of 13.7%. The increase occurs consistently to a level of almost 100% when viewed from the youngest age range to the adult age range [8]. The data above is the reason the author wants to examine the relationship between religiosity and spirituality on evangelism readiness. Surabaya was chosen as the population of this study because Surabaya is the second largest city in Indonesia, so it is considered representative for measuring evangelism readiness in the Indonesian context. The Millennial Generation was chosen as the population in this study because this generation are the backbone for the regeneration of evangelicals. Without the strong religiosity and spirituality of the so-called new life, the evangelical millennial generation will have no strong awareness of their evangelistic calling. In fulfilling His call, the evangelical movement is currently under severe pressure both from the aspects of secularization and modernization in this era of the internet of things and liberalization movement in the world Christianity. The importance of evangelism is due to the basis of the church growth [9].

In this study, the author used the variable Evangelism Readiness (ER) as the dependent variable (Y), which is the action to spread the gospel by people who have knowledge, who are motivated by the Great Commission of Christ and active in establishing themselves through ritual worship. The scale used in measuring the evangelism readiness is a scale developed by the author himself. This scale is expected to help Evangelical Christians better understand about measuring a person's readiness to do evangelism. This scale is used to

measure the readiness of a person who has gained evangelical knowledge and doctrine. Perhaps this scale is not appropriate to apply to Christians with doctrines other than evangelism. While the first independent variable (X1) is religiosity, which is refers to Pashar is a set of behavior and habit enriched with solid assumptions and principles, which give value to mortal existence [10]. The scale used in religiosity measurement is the Centrality Religiosity Scale (CRS). This is a scale of religiosity measurement developed by Glock [11]. The reason of the author chose to use CRS because this measure speaks of the centrality, the significance of religious meaning in one's personality. This scale has been applied in different versions in many studies of religious sociology, religious psychology and religious studies in different countries [12]. This CRS has the following dimensions of religiosity: public practice, private practice, ideology, religious experience and intellectual dimensions. The author views five dimensions as five factors that can represent a person's measurement of religiosity level. The second independent variable (X2) is spirituality. Spirituality is associated with the Supreme Reality but requires many secular approaches in its enhancement. On the other hand, is a multiform quest for the meaning of transcendent life based on reflections of our human experiences on the level of existence [13]. Many people confuse spirituality with religion and include pre-existing beliefs about the impact of religion onto discussions about spirituality. Although all religions emphasize spirituality as an important part of faith, it is possible to be 'spiritual' without having to be part of an organized religious community [14]. The spirituality questionnaire contains four dimensions: belief in God, search for meaning, full attention, and feeling safe. The factorial structure of the four dimensions has been developed in previous research by Jochen Hardt's team [15].

Many research on evangelism have been conducted before, such as James F Engel who developed the Engel scale for evangelism [16], but unlike the Engel scale, which represents the stages of a person from not believing to believing in Jesus, the Evangelism Readiness scale measures the readiness of believers to do evangelism. So, it is with religiosity and spirituality, such as Van Niekerk [17] who researched the fundamental differences of religiosity and spirituality, Villani who relates religiosity and spirituality to subjective well-being [18] Hardt who researches the core dimensions of spirituality [15]. Furthermore, Arrey attributes it to survival in chronic diseases and AIDS [14], also Vitorino [19] and Prasetyo linking to health [20], Benefiel connect it for workplace situation [21], even Hernandez specializing in assessment for young [22]. The differences between this study and the previous studies are that this research connects religiosity and spirituality developed in religious study and psychological perspectives and relates it with evangelical readiness, a concept developed in theological study. From the explanation above, the hypotheses of this study are formulated, namely: (1) There is a relationship between religiosity and evangelism readiness, (2) there is a relationship between spirituality and evangelism readiness, (3) there is a relationship between religiosity and spirituality simultaneously with evangelism readiness.

II. METHOD

This research uses a correlative quantitative approach to determine the relationship between variables [25]. The research subjects were selected by purposive random sampling. The research subjects included 299 millennial evangelicals in Surabaya, Indonesia ranging from 20 – 25 years old who are registered as members of evangelical churches. There are three instruments used in data collection, namely the Centrality of Religiosity Scale (CRS) developed by Glock CY [17], spirituality instrument using the scale that developed by Jochen Hardt et al [23], and Evangelism Readiness (ER) scale developed by the author. ER dimensions consisting of (1) knowledge of basic faith, (2) Devotion, (3) Ritual, (3) Sharing the Gospel. Samples were taken in March-May 2021 in Surabaya.

The analysis of this study was initiated by testing the validity and reliability of questionnaires consisting of 45 questions from three (3) variables. The validity test using Pearson Correlation matrix and reliability test using Cronbach's alpha analysis. Regression parameters are tested simultaneously using Analysis of Variance (Anova). Table Anova indicator test F is used to see if the two independent variables have simultaneous impact on the number of dependent variables. The next test is a test of each independent variable's influence on dependent variables. The test used is parameter test or t-test. The last test is classical assumptions are also conducted, namely multicolenarity, heteroscedasticity, autocorrelation and normal distribution.

III. FINDINGS AND DISCUSSION

The hypothesis was tested using multiple linear regression analysis with results as shown below.

TABLE I. CORRELATION TEST RESULTS

<i>Variabel x</i>	<i>Variable y</i>	<i>n</i>	<i>r</i>	<i>P</i>
Religiosity	Evangelism Readiness	299	0,544	0,000
Spirituality	Evangelism Readiness	299	0,687	0,000
Religiosity and Sprituality	Evangelism Readiness	299	0,788	0,000

Note: p<0,05 ; *p<0,01

From table 1. above for the results of testing the first hypothesis, it shows that there is an insignificant relationship between religiosity and evangelism readiness with low correlation criteria ($r = 0.544, p > 0.05$). However, in the second hypothesis test, there is a relationship between spirituality and evangelism readiness with a strong correlation criterion ($r = 0.687, p < 0.05$). Then for the third hypothesis there is a significant relationship between religiosity and spirituality simultaneously with evangelism readiness with strong correlation criteria ($r = 0.788, p < 0.05$). Each has a positive relationship direction because the r value is positive, meaning that the higher the level of religiosity and spirituality, the higher the level of evangelism readiness.

TABLE II. DEMOGRAPHIC INFORMATION

<i>Description</i>		<i>Percentage</i>
Gender	Male	43
	Female	57
Education	Undergraduate	18
	Graduate	77
	Postgraduate	5
Work Category	Professional	8
	Employee	81
	Businessman/woman	2
	Housewife/man	9
Minsitry	Involve in Ministry	62
	Not Involve in Ministry	38
Marital Status	Married	13
	Single	67
N = 299		

Refers to the results of this study, it is known that there is a positive relationship between religiosity and spirituality with evangelism readiness, with a positive and strong correlation. This condition indicates that evangelism readiness can be influenced by religiosity and spirituality. Spirituality has a stronger relationship than religiosity to evangelism readiness. It means that the greater their spirituality, the greater their awareness of evangelism readiness. According to the analysis results among evangelical readiness of demography data related to gender, the ER level in women on average was higher than in ER in men with significant differences. In terms of education level, it was found that the ER for graduate-level ranked at the top. In contrast undergraduate education level ranked second and postgraduate ranked at the lowest level. However, those three did not point out a significant difference. This indicates that the difference in one's education level does not significantly affect the ER level. The businessman's category occupied the highest position followed by the housewife/houseman for the second position. While the category of professional workers in the middle position and category employees in the lowest position. In terms of marital status, it was found that single status had a higher score than respondents who were married.

Judging from the dimensions that exist in the variable religiosity among the five dimensions that exist, then found the highest dimension is intellectual followed experience then ideology, private service and lastly public service. This indicates that for existing respondents, one's knowledge and understanding of their religion is strongly influenced by one's level of religiosity. So, to increase the religiosity knowledge

needs to be improved through the correct and in-depth teaching of religious knowledge. In other words, expository teaching and preaching will increase one's level of religiosity. For variable independent spirituality, the dimensions used are (1) believe in God, (2) searching for meaning, (3) mindfulness, and (4) feeling of security. The "believe in God" dimension ranks highest followed by "mindfulness" and then the two dimensions of the third and fourth sequences are "feeling of security" and "search for meaning". This is in line with previous researcher Hardt J [2] who also found that "believe in God" dimension rank at the top of the list among other dimensions. In other words, this proves that the dimensional aspect of believe in God strongly influences the level of spirituality of respondents.

Overall, the results of this study support that to increase evangelism readiness, strong spirituality is needed, which in this case is the presence of the power of the Holy Spirit who dwells in believers. Strong spirituality will make a person committed to Christ's call to evangelize. This is in line with the opinion of Wimber et al [3]. For that we need a deep and comprehensive understanding so as to maximize creative and effective evangelistic methods. This is in line with the view of Oniyah [4]. Millennials need an authentic encounter with Christ (spirituality) in order to love the holy identity as God's chosen people. In this holiness, there is love for the mission of God, evangelism [3]. It is in line with Irawan's view that the Church should prioritize the growth of spirituality of the younger generation [5]. Effective personal evangelism is not a product of coincidence. It requires understanding, good example, training and personal practice to succeed [6].

The limitation of this research is that it was only conducted among millennial evangelicals, those from other denominations such as Protestants, Catholics, Pentecostals and Charismatics were not involved. Another limitation is that the population of this study was only taken in the city of Surabaya, Indonesia. For future research, it is suggested that more groups and church denominations can be carried out. Through this research suggest more quantitative research to develop the dimensions in evangelism readiness.

IV. CONCLUSION

In this study, it was found that there is a relationship between religiosity and spirituality with evangelical readiness. There is also a strong relationship between spirituality and evangelical readiness compared to religiosity to evangelical readiness. Meanwhile, simultaneously religiosity and spirituality have a strong relationship to evangelical readiness. This finding provides considerable support to see religiosity as an important construction in influencing people to do evangelism, as well as the need for Christian spirituality which is the identity and basic essence of evangelism.

REFERENCES

- [1] A. Cooperman, G. A. Smith, and S. S. Comibert., "US Public Becoming Less Religious," 2015.

- [2] G. A. Smith, A. Schiller, and H. Nolan, "in US, Decline of Christianity continues at rapid pace," 2019.
- [3] K. A. Moser and M. Nel, "The connection between youth ministry's division of evangelism and discipleship, and the lack of retention of youth in North American churches," *Verbum Eccles.*, vol. 40, no. 1, pp. 1–8, 2019, doi: 10.4102/ve.v40i1.2020.
- [4] C. Batchelder, "Evangelical: Why Millennials and Generation Z are Leaving the Constraints of White Evangelicalism," 2020.
- [5] E. Griswold, "Millennial Evangelicals Diverge from Their Parents' Beliefs," *The New Yorker*, 2018.
- [6] L. V. Baldwin, *American Evangelicals: A Contemporary History of a Mainstream Religious Movement*. By Barry Hankins. *Critical Issues in History*. Lanham, Md.: Rowman & Littlefield, 2008. xiv + 209pp. \$34.95 cloth., vol. 78, no. 2. 2009.
- [7] H. Irawan, "Bilangan Research Center: Rendahnya Spiritualitas Anak Muda Indonesia [The Low Spirituality of Indonesian Youth]," 2021.
- [8] H. Irawan. and C. Putra, "Gereja Sudah Tidak Menarik Bagi Kaum Muda [The Church Is Not Attractive To Young People]," *Bilangan research.Com*, p. 4526477, 2018.
- [9] D. L. Guder, "Evangelism and the Debate over Church Growth," *Interpret. A J. Bible Theol.*, vol. 48, no. 2, pp. 145–155, 1994, doi: 10.1177/002096430004800204.
- [10] S. Prashar, H. N. Ramanathan, and G. C. Mathew, "Role of spirituality and religiosity on employee commitment and performance," *Int. J. Indian Cult. Bus. Manag.*, vol. 16, no. 3, p. 302, 2018, doi: 10.1504/ijicbm.2018.10011497.
- [11] C. Y. Glock, "Religious Education : The Official Commitment On The Study Of Religious Commitment 1," *J. Relig. Educ. Assoc.*, vol. 57, no. 4, pp. 98–110, 1962.
- [12] S. Huber and O. W. Huber, "The Centrality of Religiosity Scale (CRS)," *Religions*, vol. 3, no. 3, pp. 710–724, 2012, doi: 10.3390/rel3030710.
- [13] P. de Blot, "Religion and spirituality," *Soc. Work Pract. with LGBTQIA Popul. An Interact. Perspect.*, pp. 236–250, 2018, doi: 10.4324/9781315562506.
- [14] A. E. Arrey, J. Bilsen, P. Lacor, and R. Deschepper, "Spirituality/religiosity: Acultural and psychological resource among sub-saharan african migrant women with HIV/AIDS in Belgium," *PLoS One*, vol. 11, no. 7, pp. 1–22, 2016, doi: 10.1371/journal.pone.0159488.
- [15] J. Hardt, S. Schultz, C. Xander, G. Becker, and M. Dragan, "The Spirituality Questionnaire: Core Dimensions of Spirituality," *Psychology*, vol. 03, no. 01, pp. 116–122, 2012, doi: 10.4236/psych.2012.31017.
- [16] J. F. Engel, W. J. Kornfield, and V. L. Oliver, "What 's Gone Wrong With Our Harvesting," *Missiology an Int. Rev.*, vol. 2, no. 3, pp. 349–358, 1974, doi: 10.1177/009182967400200307.
- [17] B. Van Niekerk, "Religion and spirituality: What are the fundamental differences?," *HTS Teol. Stud. / Theol. Stud.*, vol. 74, no. 3, pp. 1–11, 2018, doi: 10.4102/hts.v74i3.4933.
- [18] D. Villani, A. Sorgente, P. Iannello, and A. Antonietti, "The role of spirituality and religiosity in subjective well-being of individuals with different religious status," *Front. Psychol.*, vol. 10, no. JULY, 2019, doi: 10.3389/fpsyg.2019.01525.
- [19] L. M. Vitorino, G. Lucchetti, F. C. Leão, H. Vallada, and M. F. P. Peres, "The association between spirituality and religiousness and mental health," *Sci. Rep.*, vol. 8, no. 1, pp. 1–9, 2018, doi: 10.1038/s41598-018-35380-w.
- [20] A. Prasetyo, "Aspek Spiritualitas Sebagai Elemen Penting Dalam Kesehatan [Aspects of Spirituality as Important Elements in Health]," *J. Kesehat. Al-Irsyad*, vol. IX, no. 1, pp. 28–34, 2016.
- [21] M. Benefiel, L. W. Fry, and D. Geigle, "Spirituality and religion in the workplace: History, theory, and research," *Psycholog. Relig. Spiritual.*, vol. 6, no. 3, pp. 175–187, 2014, doi: 10.1037/a0036597.
- [22] B. Hernandez, "The Religiosity and spirituality scale for youth : The Developmeny and initial validation," *Anesthesiology*, vol. 115, no. 3, p. A13, 2011, doi: 10.1097/ALN.0b013e3182318466.
- [23] J. Wimber and K. Springer, *Power Evangelism*, Second. Ventura, California: Regal Book, 2009.
- [24] O. Oniyah, "New ways of doing evangelism," *Int. Rev. Mission*, vol. 103, no. 1, pp. 34–38, 2014, doi: 10.1111/irom.12036.
- [25] S. E. Zaluchu, *Sistematika Riset dan Analisis Data Kuantitatif*. Semarang: Golden Gate Publishing, 2018