# Resilience and Participation of Generation "Z" in Supporting the GPdI Mission at the Elohim Sentani-Jayapura Congregation

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| Article Info | Abstract |
|---|---|
| | *Generation Z (Gen Z) are adolescents known for multitasking, high technological adaptability, creativity, and curiosity. This study explores the integration of Christian Religious Education (PAK) in fostering resilience and effective participation of Gen Z at GPdI Elohim Sentani in facing global challenges. This study focuses on the role and relevance of PAK in strengthening resilience (relevance, active learning, technology) and participation (service, mentorship, community connection). This study used qualitative descriptive method with thematic analysis. Data were collected through questionnaires from 30 church adolescents and Focus Group Discussions (FGD) included interview. The questionnaire data were analyzed with Likert and Guttman scales to measure resilience and participation. Interviews were processed with reduction and indexing techniques. The results show that Gen Z at GPdI Elohim Sentani has a strong understanding of the importance of Christian teachings, with a 100% response rate. However, only 33.33% engaged in active learning, and 83.33% rated the role of technology very positively. Participation in church service and mentorship was low at 33.33%. Nevertheless, community connection among congregants was positive, with 43.33% having very good relationships and 57.67% good relationships. Low participation of Gen Z at GPdI Elohim is caused by the relevance of interest.* |
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## 1. INTRODUCTION

Generation Z (Gen Z) or what is often referred to as "digital natives," is a group that was born and grew up in the digital era, from 1996 to 2010 (Nawawi, 2020). If you trace the existence and birth of Gen Z, they are in school, college, and have even entered the world of work early. They are individuals who are familiar with technology. Their striking characteristics such as multitasking ability, high adoption of technology, creativity, and great curiosity for new information differentiate them from previous generations. This phenomenon is not surprising considering the central role of Gen Z in the era of digitalization, where technology has become an integral part of everyday life. This atmosphere is truly different because Gen Z is faced with various pleasures, acceleration and sophistication of technology. From this acceleration there is also hope that there will be rapid development changes both physically and psychologically.

Behind the hopes for Gen Z are the problems currently being faced by Gen Z in Indonesia, as recorded by BPS that 9.9 million or 22.25% of the total 44.7 million Gen Z children are classified as NEET or do not work, do not have education or training. (Mashabi & Prastiwi, 2024) Furthermore, Hengky, head of the NGO Papua Bangkit, highlighted the

important role of Gen Z together with Generation Y (millennials) in accelerating the development process in Papua. (Ernanto, 2023). However, Papua is still faced with a number of challenges including Human Resources (HR) problems, poverty, competence in the world of work, and stunting. In overcoming this challenge, the role of Gen Z who are accustomed to digitalization is expected to play a key role in revolutionizing development in the region. However, this effort requires strong moral and financial support, as well as appropriate intervention, including the role of the church in shaping the character and morals of Gen Z children in Papua.

One church that really supports Generation Z in Papua is the Pentecostal Church in Indonesia (GPdI), which has a clear vision in developing its people spiritually, leadership and service. The integration of Christian Religious Education (PAK) is an important part of this church's mission which is implemented through various outreach efforts to Gen Z. Gultom stated that Gen Z not only has a large number, but is also the future of the church. The future growth of the church is highly dependent on efforts to guide and direct Gen Z well.

Efforts made by the church, such as instilling character in the younger generation, help them to be resilient and play a good role in facing times of disruption (Gainau et al., 2023). The role of technology and digital has played a huge role in changing the direction of Gen Z today. It is not uncommon for GPdI youth to continue using social media when worship is taking place, playing online games in groups without time limits, and are even found playing slot games that use money. Neglect like this can damage your mental and logical way of thinking which then results in a decline and poverty of faith.

The problems faced by generation Z in the era of digitalization are shown in Liah, et al, who state that generation Z and its connection to the era of digitalization have a real impact on children's morality (Liah et al., 2023). They emphasized that there was moral degradation due to the influence of social media. The main reason for these results is that the level of children's dependence on social media is very high, apart from that, social media for Gen Z children is very important where the intensity of its use is like a primary need.

On the other hand, Reza and Tinggogoy see the challenges and solutions in the world of education with the era of the industrial revolution and the very fundamental character of Gen Z. The industrial revolution 4.0 has demands for the world of education to improve and equalize the quality of education and have openness in realizing world-class education. Meanwhile, Gen Z is a generation that has a character that has minimal limitations, is worried about missing out on information, has an economist character, a competitive character, a FOMO character (high curiosity), and a hyper customization character (free to surf in cyberspace to meet their needs). From these various characters, the obstacles faced in the world of education are very diverse, such as adapting educators to learning models from classical to technology-based education, exploring education based on student needs, adapting and adapting education to various student competencies. so the solution offered is that teachers as educators must innovate and adapt to the generation Z era which is full of information and technology (Reza & Tinggogoy, 2022).

In line with Reza and Tinggogoy, Armila et al, outlined several characteristics of generation Z and mentioned the weaknesses behind their advantages. They say that the character of Gen Z is "digital natives" which indicates that Gen Z was born in an era of rapid technological development. Another characteristic is being able to do various tasks or "multitasking". Gen Z also has a creative and innovative character where they are able to solve problems with high creativity and innovation, and are tolerant and inclusive and are able to respect differences. However, behind this character there are problems faced such as dependence on technology, challenges with mental health, lack of socialization, challenges with ethics and morality, and challenges with balancing a life that tends to be monotonous

and focused on one point. Based on the character and problems faced by Gen Z, the role of parents in implementing Christian Religious Education (PAK) is very much needed. Some of the efforts made by families in implementing family PAK for Gen Z is Christian Values Education which focuses on teaching honesty, loyalty and compassion. Teaching ethics and morals that focuses on ethical decision making. Apart from that, parents also emphasize the importance of instilling spiritual values by establishing a relationship with God. Conduct open discussions to resolve children's moral conflicts, and involve themselves in services (Armila et al., 2023).

Character education can influence the morals and mentality of generation Z in the VUCA (Volatile, Uncertain, Complex, Ambiguous) era. Gen Z is faced with an era full of challenges and uncertainty. Therefore, the contribution of character education is essential in forming their moral and ethical foundations. The urgency of character education is to equip them with adaptability, moral leadership and psychological resilience. This is important in creating an educational environment that supports positive development. Through relevant and effective character education, Generation Z can be ready to face the complex challenges of the modern era and make positive contributions in an ever-changing global society (Alamin et al., 2023).

In this context, this research aims to explore the integration of PAK in the form of Generation Z's resilience and participation in the mission of the GPdI Elohim Sentani church in facing the era of digitalization. The focus on resilience and participation will be detailed in the context of relevance and openness, active and creative learning, use of technology, mentorship and leadership, service, and community connections. The problem formulation proposed is how Generation Z's resilience and participation in GPdI Elohim will take place with Sentani in facing the era of digitalization.

## 2. METHOD

This research applies a qualitative description method with thematic analysis as a method for identifying, analyzing and understanding patterns that emerge in the data (Somantri, 2005). Primary data was obtained from teenagers at GPdI Elohim Sentani in Jayapura, consisting of 30 questionnaire respondents accompanied by FGD which incorporated interview techniques in it. This technique focuses questions on the description of resilience and participation in the form of relevance and openness, active and creative learning, use of technology, mentorship and leadership, service, and community connections. Data collected from the questionnaire was first presented on each form of PAK integration in resilience and participation using Likert and Guttman scales. The results of this data were used as a basis for improvising questions in FGDs and interviews with GPdI-Jayapura teenagers. In processing interview data, transcription or copying of data is carried out from oral form to written form. Data obtained from questionnaires and interviews were analyzed by grouping them based on resilience patterns which included relevance and active learning, while participation pattern groupings were use of technology, service, mentorship and leadership, and community connections. The steps taken in analyzing the data are "data coding" then followed by "identification" based on form, "logical arrangement of themes" and continued with interpretation in the form of final findings from the data which are explained academically.

## 3. RESULTS AND DISCUSSION

To measure the form of resilience and participation of Gen Z in GPdI Elohim Sentani, researchers used the Likert scale and Guttman scale models. The Likert scale is measured with the options SR/SM/SP (Very Relevant/Very Helpful/Very Positive), R/M/P (Relevant/Helpful/Positive), TR/TM/N (Not Relevant/Not Helpful/Neutral, and

STR/STM/STP (Very Irrelevant/Very Unhelpful/Very Not Positive). Meanwhile, the Guttman Scale model is measured with the "Yes and No" options. The following are the results of the questionnaire in the field of resilience reviewed in terms of relevance, active learning, and technology.

| No | Resilence | Question Description | Percentage | | | |
|---|---|---|---|---|---|---|
| 1 | Relevance | Christian Teachings **relevant** and very **help** in life | SR/SM 30= (100%) | R/M 0% | TR/TM 0% | STR/STM 0% |
| | | 1. Get involved in learning at a church/Christian institution | OF 10 = 33,33% | | NO 20= 66,67% | |
| 2 | Active learning | 2. Learning can **help** face challenges in life | SM 20= 66,67% | M 10= 33,33% | TM 0% | STM 0% |
| 3 | Technology | The use of technology influences PAK's life and involvement in life *(answered with a positive scale)* | SP 25= 83,33% | P 5 16,67% | Neutral 0 % | STP 0% |

*Table 1. Resilience/resilience of Gen Z at GPdI Elohim Sentani*

Resilience or resiliency is a condition where individuals or groups are able to adapt to changes that occur. In the context of spiritual resilience, Pantan defines resilience as harmony between understanding religious values and their practice in daily life (Pantan et al., 2021). The word "resilience" comes from the Latin "resilire" which means "to jump back" or "to bounce back." The word is translated literally "re-" means "back" and "salire" means "jump." This concept was later adopted in English as "resilience," which is used to describe the ability of a material to return to its original shape after experiencing deformation or stress. On the other hand, resilience is also an individual's ability to recover from difficulties or disturbances that become stressful. In the context of psychology and social sciences, resilience describes an individual's or group's ability to face, overcome, and recover from difficult or stressful situations in an adaptive and positive way. Broadly speaking, the conceptual understanding of resilience includes aspects such as mental resilience, adaptability, and the capacity to develop despite facing challenges.

From the above understanding, resilience generally provides the view that rising from adversity with effective handling is able to survive various challenges (Wulandari & Mawardah, 2023). Resilience is also an individual's ability to recover from negative experiences and even become stronger during the coping process. Resilient individuals tend to be better able to deal with stress, so they experience emotional and behavioral disorders less frequently. At GPdI Elohim Sentani Gen Z provided an illustration of the balance of understanding between Christian teachings and the urgency in daily life, which was recorded by 30 respondents or 100% understanding the importance of Christian religious teachings. This understanding is in line with the understanding which reveals that Christian religious teachings or education can help individuals understand values and ethics which can strengthen their faith to be able to live life (Suyatno, 2022). Christian Religious Education (PAK) is a lantern for individuals in determining their path in life.

Inseparable from understanding the relevance and urgency of PAK, Gen Z or teenagers at GPdI at GPdI Elohim Sentani are equipped with provision carried out at church. The forms of provision or learning carried out are leadership training, youth mentoring, youth development and instilling spiritual values. This is seen as positive because it can provide added value for teenagers in facing global challenges. Suyatno highlighted that involvement in spiritual activities such as spiritual formation and leadership can provide knowledge not only in the spiritual field but can also provide character growth, strategies for facing

challenges, and preparation for the future (Pailang & Palar, 2012). However, this is contrary to the knowledge that GPdI teenager Elohim Sentani has. Tend to be less involved in learning activities carried out by the church. 20 children or 66.67% have not been involved in training held by the church, while 10 or 33.33% have participated in training or learning conducted by the church. However, contextually they realize that learning is active and helps in facing life's challenges. There were 20 children or 66.67% who said that this right was very helpful and 10 or 33.33% helped them in facing life's challenges.

On the other hand, the role of technology is also an important aspect in measuring a person's resilience. For teenagers or Gen Z, technology is no longer just an additional tool, but has become an important part of their daily lives (Sianipar et al., 2022). The attitude of resilience in the context of technology introduces two different worlds: the real world and the virtual world. In this case, resilience can manifest as the ability to be a pioneer who is able to control and utilize technology wisely, or as a follower who is vulnerable to the negative impacts of technology. The data shows that the majority of teenagers, namely 25 children or 83.33%, gave a very positive assessment of the role of technology in their lives, while 5 children or 16.67% chose the positive option. However, as technology develops, it is very important for individuals to develop the ability to utilize technology productively and positively while remaining aware of the risks and negative impacts that may arise. As stated by Yohanes, youth resilience is not only measured by practical ability in using technology, but also by the strength of principles and morals to become young people with character and commitment to Christian values (Yohanes et al., 2023). This view provides an implicit meaning that mastery of technology is important but needs to be balanced.

One part of technology is digitalization. The device that Generation Z tends to use is an Android cellphone. With this device, they can more quickly get the information they need and at the same time form a large dependence on cell phones, especially for social media. The use of social media such as Instagram, TikTok and Twitter makes Gen Z quick to interact and able to complete several tasks at once. Android phones not only function as communication tools but also as the main source of information and entertainment that facilitates learning and work through various productivity applications. Although this multitasking ability shows extraordinary adaptation to technology, high dependence also brings challenges such as the risk of digital addiction, impaired concentration, and mental health problems. In line with that, behind convenience there are also risks that lurk (Khairil & Yusaputra, 2019). The dangers of technology dependence will have fatal consequences for social attitudes and behavior.

Apart from resilience, participation is an indicator to measure Gen Z in supporting the GPdI mission at the Elohim-Sentani Congregation. Gen Z participation is viewed from service, mentorship, and connections with the surrounding community. Below are the results of the questionnaire which states the results of youth or Gen Z participation in GPdI Elohim Sentani as measured by participation in services, participation in receiving education from the Church and participation in acceptance and assimilation in their environmental community;

| No | Participation | **Question Description** | Percentage | | | |
|----|---------------|--------------------------|------------|---|---|---|
| 1 | Service | 1. Once **involved** in social service activities in the church or community. | OF 10= 33,33% | | NO 20= 66,67% | |
| | | 2. Assessment towards involvement in social activities. | **SP** 10= 33,33% | **P** 0 % | **Neutral** 20= 66,67% | **STP** 0% |
| 2 | Mentorship | 1. have received mentorship or leadership development in a church or Christian religious institution | **OF** 10=33,33% | | **NO** 20= 66,67% | |

| | | | | | |
|---|---|---|---|---|---|
| | 2. The influence of mentorship on involvement in GPdI mission development | SP 8 = 26,67% | P 2= 6, 67% | Neutral 20 = 66,67% | STP 0% |
| 3 | Communit y Connectio ns | 1. Relationships with fellow congregation members/youth/parents/council and church leaders | **SB** 13 43,33% | **Good** 17 57,67% | **Bad** 0% | **SB** 0% |
| | | 2. The influence of community connections in influencing participation in the church | SM 20= 66,67% | M 10= 33,33% | TM 0% | STM 0% |

*Table 2. Gen Z Participation*

Participation is involving oneself to join and play an active role in a particular group or organization. The participation of teenagers or Gen Z in integrating PAK to support the GPdI mission can be seen in the form of service. A form of contribution from participation is a role both individually and in groups in providing the totality of thoughts, ideas, energy, time, materials and even expertise for the sake of mutual progress. Khairil & Yusaputra Participation is viewed from involvement, so participation is classified into 2 parts, namely participating directly and participating indirectly (Akhmaddhian & Fathanudien, 2015). What differentiates these two forms is active involvement.

One participation that involves activeness in supporting the mission of the GPdI Elohim Sentani church is direct participation in the form of service. It was confirmed from the results of the questionnaire that teenagers or Gen Z at GPdI Elohim Sentani tend to have low intensity in taking part in services. 20 children or 66.67% admitted that they had never taken part in services either internally or externally. Meanwhile, 10 children or 33.33% had been involved in services. The number of people who do not participate in the service is relatively high because remembering that the urgency of the service is providing knowledge, caring and discipleship (Nicolas, 2021). The reasons that make teenagers or Gen Z in GPdI less participative in services are due to changing interests, busyness and priorities, and church programs that are not interesting and relevant for Gen Z. There are 2 factors that make teenagers less participative in religious activities, namely internal factors and external factors which include activity programs, entertainment, and the role of parents (Maryani, 2021). However, what is a strong element in this is the factor of teenagers' interest in the relevance of the program being formed. The tendency for monotonous and traditional activities reduces teenagers' enthusiasm.

Apart from service, forms of direct participation that can help Gen Z be spiritually strong in facing global challenges are mentorship, discipleship and cadre formation. The urgency of mentorship is to provide experience and in-depth understanding of spiritual values and assist in character formation. Sengge emphasized that there are reasons why the church needs to make disciples of teenagers. These reasons are that young people are the successors of the church in the form of a relay for church management and leadership, to grow the faith of young people, and to understand God's call within them (Sengge, 2016). Making disciples of the younger generation is one effort to save the future of the church.

Based on the results of the questionnaire data, there were 10 children or 33.33% who had participated in discipleship carried out by the GPdI Elohim Sentani church, and 20 children or 66.67% had never participated. Apart from that, they also gave an assessment of the discipleship carried out, that there were 8 children or 26.67% who said that the results of the discipleship carried out by the church had a very positive impact on them, 2 or 6.67% said it was positive and 20 children or 66.67% chose a neutral attitude because they had never felt the significance of the value of discipleship carried out by the church. From these numbers and percentages, it can be categorized that Gen Z's participation in GPdI in terms

of mental readiness to face global challenges and carry out church missions is still relatively low.

The thing that causes the low participation of Gen Z or church teenagers in various spiritual mentorships (discipleship) carried out by churches is the lack of interest from young people. The biggest reason why young people do not participate in discipleship is their interest and monotonous delivery of material. Apart from that, young people tend not to know the benefits of discipleship carried out by the church (Yatmini & Pardede, 2022). This is formed because there is rebellion in the hearts of teenagers in forming their identity. Teenagers prioritize their busy patterns. Apart from that, there is a lack of support from the family so that teenagers do not know the urgency of discipleship carried out by the church.

The final form of church service and discipleship is network participation formed internally and externally to the church. The questionnaire data shows that the internal relationships that exist in the church are good. 13 children or 43.33% own Very good relationship at church and 17 children or 57.67% have a good relationship. This shows that youth participation in church is relatively good. In addition, the assessment of the influence of community connections had a helpful impact where 20 children or 66.67% gave a very helpful assessment and 10 children or 33.33% were satisfactory. Youth relationships that exist in the church are one of the characteristics of a church revival in the future. The importance of building relationships is for developing children's personality or psychology (Qonitatin et al., 2020), enriching spiritual experiences, and establishing cooperation and success.

### Strengths and Weaknesses of Resilience and Participation

Reflecting on the results of the questionnaire and interviews above, we can draw lines of strengths and weaknesses in the elements of resilience and Gen Z participation in GPdI Elohim Sentani in supporting the church's mission while facing global challenges. The global challenge in question is a very fundamental and undeniable change because it must be faced with various strategies and thorough preparedness (Kabanga, 2021). One contextual strategy is the role of the church in developing church youth, starting from character development, spiritual understanding, attitudes, and intense youth participation in spiritual activities. The strengths and weaknesses of Gen Z at GPdI Sentani are formed from their mental attitude and personal participation in preparing themselves to face the challenges in question.

The strength that Gen Z at GPdI Sentani has in preparing themselves to face global challenges while supporting the church's mission which focuses on preaching the gospel, spiritual formation, social service and community development is a mental understanding of the relevance of religious education in life. Apart from that, technology and its use are one type of power that can be used to strengthen self-resilience and involvement in various social interactions that can support the work and mission of the church. On the other hand, it is contradictory that apart from strengths, there are also weaknesses that Gen Z has at GPdI Elohim Sentani. These weaknesses are seen from the direct participation of youth in church activities. Participation that is a weakness is participation in active learning, spiritual mentorship, and service.

## 4. CONCLUSION

Gen Z are teenagers who have their own uniqueness which is measured by their strengths and weaknesses in terms of resilience/resilience and participation in facing global challenges in order to realize the ideals and mission of the church. GPdI Elohim Sentani has Gen Z who are considered multitaskers because of their ability to adapt to technology. Therefore, their role is very important in the progress of the church. Their role can be

measured by their resilience and participation in carrying out missions amidst global challenges. Judging from the perspective of resilience or endurance, Gen Z or GPdI teenagers, Elohim Sentani, have strengths in terms of relevance, namely recognition of the importance of Christian religious teachings in their lives, apart from that, the role of technology can help them in various aspects of life so that social connections remain well established within the church. However, what is problematic is direct participation in active learning, church and social service, and mentorship in the form of youth discipleship. The main causes of this problem are that the method of implementing the program carried out by the church is still monotonous so that it does not generate interest in participating in activities. Traditional methods are completely irrelevant to the passions of today's Gen Z.

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