CHAPTER I

INTRODUCTION

A. Background

Technological disruption is unavoidable in modern society, especially for Generation Z, who grew up amid rapid advances in digital technology. In today's Church, the challenge of technological disruption is a very relevant discussion issue.[1]One small example currently rife is the development of holography, known as "holograms." The hologram is a technology that displays a shadow image with a three-dimensional shape. The hologram emits two continuous light rays to make the resulting image or display seem alive and real. This is not limited to the display of images that look real. Still, through this hologram technology, the resulting image can also rotate 360 degrees like a living human and emit audio.[2] Many people use hologram technology to see pictures of loved ones who have passed away decades ago. Some people will feel that this is one of the positive impacts of technological development. Still, whether they realize it or not, the technological

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[1] Kristophorus Hadiono and Rina Candra Noor Santi, "Menyongsong Transformasi Digital," *Proceeding Sendiu*, no. July (2020): 978–979, https://www.researchgate.net/publication/343135526_MENYONGSONG_TRANSFORMASI_DIGITAL.

[2]Doaa M Elmahal and Dina M Hussein, "Comparative Study between Hologram Technology and Augmented Reality," *Journal of Information Technology Management* Vol.12 (2020): 92.

development of holograms, if continuously developed, can ultimately limit human space.[3]

Not only that, but the negative impact of technological disruption can also be witnessed directly through the paradigm shift or Generation Z's way of interpreting being present in congregational worship. Not a few Generation Z members rely on live-streaming worship through various platforms available for prayer. If so, can the Church guarantee that 5-10 years from now, the firmly standing church building is still filled with worship participants? Another impact of technological disruption visible for Generation Z today is the decline in morals and ethics. Where teenagers and young people no longer hesitate to swear in public places when accessing social media or playing online games.[4] A similar thing was found by the author at Gereja Toraja Jemaat Londa, where youth and teenagers in Sunday worship sometimes do not fully follow the worship service properly; what happens is that the youth are preoccupied with playing with gadgets while the worship service is still ongoing. It is pretty alarming when young people sitting on the church balcony unknowingly from their hand-held devices emit audio indicating that they are playing online games.

Slowly but surely, the Internet Of Things is becoming a trend that promises a digitization-based life in all aspects of human life today. Overall,

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[3] Ibid.

[4] Reza Ade Putra, "Tantangan Media Massa Dalam Menghadapi Era Disrupsi Teknologi Informasi," *Jusifo* 5, no. 1 (2019): 1–6.

the negative impact of technological disruption on society, especially Generation Z, is indeed very complex and diverse. The old world is starting to be replaced with something considered a trend, exciting and making life easier and more profitable. A simple analogy of the disruption of the Internet of Things era is like a double-edged sword that is creative but also destructive.[5]

Generation Z, as the next generation of the Church, the hope and pillar of the Church, certainly has a much more excellent opportunity to declare themselves (exist) during an era that is so dynamic with technological struggles that are enough to threaten human existence itself as a superior creation of all that is created. In line with the reality today, the Church as one body of God in a holy fellowship will certainly not remain silent when seeing various realities and phenomena. Still, the Church must be able to reach out and play its role as a holy fellowship in expressing itself or its existence during the technological disruption challenges faced.[6]

The role of spiritual Leadership, in this case, is expected to be able to answer digital challenges in the era of technological disruption for Generation Z At Gereja Toraja Jemaat Londa. Of course, this is not easy and requires a deep understanding to analyze how the Church can play a role in

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[5] Sumardianta J and Wahyu Kris, *Mendidik Generasi Z Dan A* (Jakarta: PT Grasindo, 2018).
[6] Ibid.

overcoming this challenge. Undeniably, some people may see this challenge as a time when they feel they need the ability or power to answer it.[7]

In this writing, the author also presents several literature reviews that have discussed technological disruption in previous studies. For example:

1. In a study conducted by Daniel Ronda entitled "Christian Leadership in the Era of Technological Disruption," it is stated that the ever-growing technology is a development that cannot be avoided, but currently, this development causes disruption. About Christianity, technological disruption needs to be addressed. Therefore, in his research, Daniel Rhonda gives directions to empower the role of Christian leaders in this era of technological disruption by taking a spiritual approach using the principle of benefit and a humanistic approach.[8]

2. Research conducted by Santoso entitled "The Urgency of Parents' Role in Building Children's Leadership in the Era of Technological Disruption Based on Deuteronomy 6: 6-9" states that technological disruption impacts fundamental changes in the order of human life. So, in his research, he concluded that the urgency of the role of parents in building children's Leadership in the era of technological disruption according to Deuteronomy 6: 6-9, among others: Being a

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[7] Putra, "Tantangan Media Massa Dalam Menghadapi Era Disrupsi Teknologi Informasi."

[8] Daniel Ronda, "Kepemimpinan Kristen Di Era Disrupsi Teknologi," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 3, no. 1 (2019): 1.

spiritual educator of children, being a role model of spiritual discipline, disciplining children's spiritual growth, improving relationships with children, giving children responsibility for their spiritual growth and being a role model of healthy social media.[9]

3. The following research was conducted by Untung Suhardi and friends titled "Challenges of Religious Moderation in Technological Disruption." The results of his research state that technology and religious messages, the relevance of technology and religion, and religious moderation in the development of technology and information are the main issues. With the rapid growth of technology, the positive benefits of technology can be shown to improve people's lives and reduce its negative impact. Where due to the heavy flow of religious information on the Internet, media, which can be accessed by anyone who wants to have insight into religious moderation, is no longer marginalized.

This research has a significant gap from previous studies. This research focuses on the role of spiritual Leadership in answering digital challenges in the era of technological disruption for Generation Z at the

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[9] Santosa, "Urgensi Peran Orang Tua Membangun Kepemimpinan Anak Di Era Disrupsi Teknologi Berdasarkan Ulangan 6: 6-9," *EDULEAD: Journal of Christian Education and Leadership* 2, no. 1 (2021): 71–88.

Gereja Toraja Jemaat <Londa. Therefore, the validity of this research can be supported.

B. Formulation of Discussion

Given the context and focal points discussed and studied in previous research, this study examines how spiritual Leadership, initiated by Fray, can play a role in answering the challenges of technological disruption for Generation Z in the Gereja Toraja Jemaat Londa. Is this spiritual Leadership approachable to answering digital challenges in the era of technological disruption for Generation Z today?

C. The Aim of Discussion

Based on the formulation of the problem, the Purpose of this research is to find out how spiritual Leadership responds to digital challenges in the era of technological disruption, especially for Generation Z in the Gereja Toraja Jemaat Londa, and how spiritual Leadership sees this reality in a revelation and manifestation of love for others, in its existence as a superior and noble creation.

D. Research Benefits

1. Theoretical Benefits

It is hoped that through this research, the development of the concept of spiritual leadership theory in the context of Church leadership, especially the Toraja Church, will continue to experience significant and efficient renewal to answer today's digital challenges, especially in responding to the needs of Generation Z. In addition, this research is also expected to be a reference point for future research closely related to spiritual Leadership in digital challenges in the era of technological disruption.

2. Practical benefits

    The practical benefits expected from this research include:

    a. Church leaders are expected to use this research as a reference when applying the leadership model in the congregation.

    b. This research is expected to answer digital challenges for youth and teenagers in the era of technological disruption so they can continue to declare themselves (exist) as the next generation and the future of the Church.

    c. The research results will help the Church consider and answer Generation Z's needs.

E. **Systematization of Writing**

The systematic writing in this research is as follows:

CHAPTER I:	INTRODUCTION This section consists of Background, Problem Formulation, Research Objectives, Research Benefits, and Writing Systematics.

CHAPTER II:	LITERATURE REVIEW, which consists of 6 subtitles that include discussions of Digital in The Era of Technological Disruption, Digital Challenges in the Era of Technological Disruption, Impacts of Digiatal in the Era of Technological Disruption, Conceptual Spiritual Leadership, Biblical Perspectives on Spiritual Leadership and finally Generation Z.

CHAPTER III:	RESEARCH METHOD This section consists of research methods and reasons for choosing them, research places and reasons for choosing them, research subjects or informants, types of data, data collection techniques, data analysis techniques, and data validity checking techniques.

CHAPTER IV:	RESEARCH FINDINGS AND ANALYSIS RESULTS This section describes and analyzes the research results.

CHAPTER V: CLOSING This section consists of 2 parts: conclusions from the research results and suggestions.