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A Comparison of Indoor and Outdoor Worship Experiences Among Youth and Adolescents of the Efata Kelapa Lima Congregation: Engagement and Spiritual Experience

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ABSTRACT

The involvement of youth and adolescents in church worship and ministry is crucial for the sustainability of faith formation, the renewal of ministry leadership, and local church growth. This study aimed to compare the indoor and outdoor worship experiences of youth and adolescents at the Efata Kelapa Lima Congregation in Central Sulawesi and to examine the relationship of these experiences to their engagement and spiritual encounters. A quantitative paired-comparison approach was employed, involving 49 respondents. A 4-point Likert scale instrument measured indoor experiences based on comfort, focus, sermon comprehension, closeness to God, and active ministry participation; outdoor experiences were measured based on comfort, appreciation of God's greatness through nature, worship attendance motivation, social interaction, and worship enthusiasm. Preference data served as supplementary information. Descriptive analysis revealed mean scores of 3.51 for indoor experiences and 3.40 for outdoor experiences. The Wilcoxon Signed-Rank test yielded W = 285.5, Z = -1.686, and p = 0.092 (> 0.05), with an effect size of r = 0.24. The mean score difference of 0.11 on a 1–4 scale indicates a minimal aggregate difference. These findings suggest that while the two formats produce distinct experiential characteristics, there is no evidence to claim that one is generally more effective than the other. Integrating indoor and outdoor elements could be considered a practical implication, though the effectiveness of such a hybrid model warrants further research.

Keywords: *Indoor Worship, Outdoor Worship, Youth Engagement, Spiritual Experience.*

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INTRODUCTION

Teenagers are the next generation who play a strategic role in building and developing the church and society. They are not only the foundation of the church's future but also have the potential to be agents of change in various aspects of life, including education, social issues, and ministry. Kasse (2023) emphasizes that young people's active participation in worship activities is crucial for the formation of Christian character because their involvement in ministry has a positive impact on the overall development of the church community. In line with this, Pangaribuan dan Rumetor (Pangaribuan & Rumetor, 2024) point out that teenagers play a vital role in the growth of the local church. Thus, the involvement of teenagers cannot be viewed as a supplementary activity but rather as a crucial element in the sustainability of ministry and the renewal of the church.

In the context of Christian religious education, the growth of young people's faith and spirituality is a crucial factor in shaping a deeply rooted Christian character (Anthoni et al., 2023). Studies on adolescents' religious participation show that their religious lives are linked to the practice of faith in their daily lives (Smith et al., 2002). Smith dan Denton (2009) emphasize that family, faith communities, and social experiences all contribute to shaping adolescents' spiritual lives. Pearce dan Denton (2011) demonstrate that adolescent religiosity develops dynamically within social networks and religious institutions. These changes may also occur alongside the life transitions adolescents experience (Hardie et al., 2016). Furthermore, family characteristics are associated with adolescents' religious engagement and spirituality (Malinakova et al., 2019). This means that the nurturing of young people's faith must be understood as a holistic process, not merely as routine worship activities.

Nevertheless, many churches face serious challenges in encouraging youth participation in worship and ministry activities. Factors contributing to low youth engagement include weak spiritual motivation, the influence of a secular social environment, lack of family support, and a shortage of relevant and engaging worship programs (Wakaf et al., 2023). In the context of local churches in Indonesia, limited initiatives and support for ministry can also hinder youth participation (Nendissa, 2022). Kakisina dan Patty (2023) add that creativity, communication, and a sense of belonging are key elements in engaging the younger generation. Dean (2010) emphasizes that weak faith formation among adolescents is often linked to a lack of meaningful and transformative church experiences. Thus, the church needs to design worship and ministry models that not only maintain youth attendance but also foster deep faith experiences.

In the context of this study, indoor worship is understood as worship that takes place in an enclosed space with a relatively structured format. The structure and regularity of the liturgy can support focus and discipline in participating in worship (Sinaga et al., 2023). Regular religious experiences can also contribute to the development of spirituality and church involvement (O'Connor et al., 2020). Thus, the "indoor" indicator in the instrument is not intended merely to describe the location but to capture the formative functions related to comfort, concentration, understanding of the sermon, closeness to God, and involvement in ministry.

Outdoor worship is understood as worship that takes place in an open space with a more flexible and contextual atmosphere. The natural environment can serve as a medium for religious reflection, while a more open format can provide space for social interaction, expression, and emotional engagement. Creative forms of worship can enrich adolescents' experiences in participating in church activities (Komaling et al., 2023). Active participation is also a key element in shaping young people's worship experiences (Sonnenberg et al., 2014). However, the quality of worship remains more decisive than mere changes in the format or location of activities (McFeeters et al., 2022). More generally, research on nature-based activities among adolescents shows a link to social connectedness, while recent integrative studies position philosophical, ethical, and spiritual dimensions as part of adolescents' connection to nature (Choe et al., 2025; Yildirim et al., 2026). Therefore, indicators for outdoor worship include comfort, experiencing God's majesty through nature, motivation to participate in worship, social interaction, and a spirit of worship.

However, studies on youth worship methods still tend to be descriptive or focus on a single worship format. Research on creative worship highlights the importance of variety in worship formats but has not directly compared indoor and outdoor experiences among the same respondents (Komaling et al., 2023). Research on youth attendance also tends to highlight factors influencing participation in worship (Sinaga et al., 2023). At the same time, youth disengagement from church life is a complex issue related to the relevance of worship and faith experiences (Ntsanwisi, 2024). In a local context, limited facilitation and opportunities for participation can also serve as barriers (Nendissa, 2022). Kakisina dan Patty (Kakisina & Patty, 2023) lso emphasize the importance of creativity and a sense of belonging in youth ministry. Thus, a comparative study is needed to determine whether these two worship contexts result in differences in overall experience scores as well as distinct experience profiles.

Based on this gap, this study focuses on an empirical comparison of indoor and outdoor worship experiences among the same group of respondents. This study is expected to provide

a more measurable understanding of the nature of young people's spiritual, social, and participatory experiences, while also providing a basis for churches to consider variations in worship formats in a contextual manner (Kiruja et al., 2025). The focus of the research is not to assume that a particular location is more effective, but to test whether there are differences in overall experience scores and to examine the patterns of indicators under each condition.

The Efata Kelapa Lima Congregation, located in Kelapa Lima Village, South Banggai Subdistrict, Banggai Laut Regency, Central Sulawesi Province, has 49 active youth members. Although this number is quite significant, there are indications of a decline in their participation in worship and ministry, which has implications for the dynamics of spiritual and moral growth within the congregation as a whole. This situation underscores the urgency of research that scientifically and comprehensively maps the worship experiences of young people.

Based on this context, this study aims to compare indoor and outdoor worship experiences among the same respondents. The comparison was conducted by examining the indicators actually measured by the research instrument, namely comfort and focus, spiritual understanding or experience, involvement or motivation for service, social interaction, and enthusiasm for worship. Preference data were analyzed as supporting information to describe respondents' tendencies, not as a direct measure of the impact of worship. This study is not intended to prove a causal relationship between the location of worship and youth engagement, but rather to test whether the overall experience scores for the two conditions differ statistically and to describe the characteristics of each experience.

RESEARCH METHOD

This study employs a quantitative approach with a paired-comparative design. This design was chosen because the same respondents evaluated both indoor and outdoor worship experiences. Thus, the analysis focuses on comparing overall experience scores across these two conditions, rather than testing the causal effect of the worship location. The paired design allows for the analysis of differences in scores between conditions while controlling for inter-person variation, as each respondent serves as a control for themselves. The quantitative research design was chosen based on its suitability for the study's objectives, research questions, and the structure of the data being analyzed (Creswell & Creswell, 2017).

The study was conducted at the Efata Kelapa Lima Congregation, Kelapa Lima Village, South Banggai Subdistrict, Banggai Laut Regency, Central Sulawesi Province, from March to April 2025. The study population consisted of all adolescents and young adults in the Efata

Kelapa Lima Congregation, totaling 49 individuals, comprising 12 adolescents and 37 young adults. Total sampling was used, meaning that all members of the population were included as respondents. Total sampling was deemed appropriate because the population size was relatively small and all adolescents and young adults constituted a group relevant to the focus of the study (Denzin & Lincoln, 2009).

The research instrument consists of a quantitative questionnaire divided into four sections. The first section covers respondent characteristics, including gender, age, length of active involvement in the church, frequency of worship attendance, and experience attending both indoor and outdoor worship services. The second section measures the indoor worship experience through five indicators: comfort, focus or concentration, understanding of the sermon, closeness to God, and active participation in ministry. The third section measures the outdoor worship experience through five indicators: comfort of the atmosphere, appreciation of God's greatness through nature, motivation to attend worship, social interaction, and enthusiasm for worship. Conceptually, these indicators represent the spiritual-cognitive, affective-motivational, and social-participatory dimensions described in the theoretical framework. Since the indoor and outdoor items are not entirely parallel, aggregate scores are used as indices of the overall experience for each setting, while substantive interpretation remains grounded in item patterns. The fourth section measures worship preferences, including frequency of choice, impressions, motivation to serve, perceptions of discipline and focus, and the appeal of outdoor settings. The preference section is treated as supporting data and is not used as a direct measure of the impact of worship. All items use a 4-point Likert scale: 1 = strongly disagree, 2 = disagree, 3 = agree, and 4 = strongly agree. The use of Likert scales and the formation of composite scores are placed within a quantitative measurement framework that demands inter-item consistency and construct clarity (Pallant, 2020).

Data analysis was conducted in several stages. First, descriptive analysis was used to determine the distribution of scores for each item, the mean scores for indoor and outdoor experiences, and preference data as supporting information. Second, a normality test was conducted using the Shapiro-Wilk test. Third, since the data were not normally distributed, a comparison of overall indoor and outdoor experience scores was performed using the Wilcoxon Signed-Rank Test at a significance level of 0.05. In addition to the p-value, the effect size was calculated using $r = |Z|/\sqrt{N}$, where N = 49 respondent pairs, so that the interpretation would not rely solely on statistical significance. Reporting the effect size is necessary to help assess the practical or substantive meaning of a difference in addition to the statistical significance decision (Fritz et al., 2011). The substantive meaning of the difference is then interpreted in

conjunction with the effect size, the difference in mean scores, and the patterns of each indicator. This approach is important because the indicators for the two conditions are not entirely identical; thus, the aggregate test results should not be interpreted as evidence of a causal advantage for either place of worship. The choice of the nonparametric Wilcoxon test for two paired measurements that do not meet the assumption of normality follows the principles of nonparametric paired data analysis (Field, 2018; Pallant, 2020).

RESULTS AND DISCUSSION

Respondent Profile

The respondent profile in this study shows that the majority of young people in the Efata Kelapa Lima Congregation are women, accounting for 59.2%, while men make up 40.8%. Respondents span a wide age range, with the majority falling within the 15–25 age group, which encompasses adolescents and young adults exactly in line with the study's focus. This age distribution suggests that the study's findings can represent the experiences and perceptions of the younger generation within the congregation as a whole. The majority of respondents have been active in the church for more than six years (73.5%), while the remainder are distributed across the categories of 1–3 years (12.2%), 4–6 years (12.2%), and less than one year (2.0%). This indicates that most young people have had a fairly long history of worship participation, so their perceptions of both indoor and outdoor worship can be considered mature and relevant.

Respondent participation rates were also high, with 67.3% attending worship services every week, and a small portion attending 2–3 times per month or more than once a week. Furthermore, all respondents (100%) have participated in outdoor worship services, indicating that outdoor worship has become an integral part of their spiritual experience. This profile confirms that the research sample reflects a group of adolescents who are active and experienced in church activities, so the data obtained can serve as a strong foundation for analyzing their experiences and preferences regarding worship and outdoor activities.

Validity and Reliability Testing

The validity test results indicate that all statement items have a calculated r-value greater than the r-table value (0.297); consequently, all items are deemed valid and suitable for use as a research instrument. The reliability test using Cronbach's Alpha yielded a value of

0.845, demonstrating a very high level of reliability for the instrument. Thus, the data obtained are reliable for further analysis.

Descriptive Analysis

Tablel 1. Worship Experience

No	**Brief Statement**	**Mean**	**Std. Dev**	**Category**
1.	Comfort during indoor worship	3,61	0,57	Strongly agree
2.	Focus during indoor worship	3,47	0,58	Strongly agree
3.	Understanding of the sermon (indoor)	3,51	0,71	Strongly agree
4.	Closeness to God (indoor)	3,76	0,43	Strongly agree
5.	Active participation in indoor ministry	3,20	0,84	Agree
	Average	3,51	0,20	Strongly agree

Table 2. Outdoor Worship Experience

No	**Brief Statement**	**Mean**	**Std. Dev**	**Category**
1.	Comfort of outdoor worship	3,51	0,62	Strongly agree
2.	Understanding God through nature	3,53	0,62	Strongly agree
3.	Motivation for attending outdoor worship	3,22	0,80	Agree
4.	Outdoor social interaction	3,39	0,73	Strongly agree
5.	Spirit of outdoor worship	3,37	0,78	Strongly agree
	Rata-rata	3,40	0,12	Strongly agree

Tabel 3. Worship Preferences

No	**Brief Statement**	**Mean**	**Std. Dev**	**Category**
1.	Worship more frequently.	3,43	0,68	Strongly agree
2.	Outdoor worship is more memorable.	3,29	0,79	Strongly agree
3.	Greater motivation to serve during outdoor worship.	3,24	0,88	Agree
4.	Worship is more effective at fostering discipline and spiritual focus.	3,57	0,58	Strongly agree
5.	Outdoor worship appeals more to the younger generation.	3,41	0,61	Strongly agree

Based on the results of the item-by-item descriptive analysis, the indoor worship experience was rated very positively, with an average score of 3.51. The highest score was for closeness to God (3.76), followed by comfort (3.61), understanding of the sermon (3.51), and focus during worship (3.47). Active participation in ministry received the lowest score in the indoor group (3.20), although it still fell within the “agree” category. This pattern indicates that the indoor worship experience in this sample was stronger in terms of spiritual experience, comfort, and focus than in terms of active participation in ministry.

Outdoor worship experiences were also rated very positively, with an average of 3.40. The highest scores were for experiencing God’s majesty through nature (3.53) and comfort in

the atmosphere (3.51), followed by social interaction (3.39) and enthusiasm for worship (3.37). Motivation for attending outdoor worship services received a score of 3.22. This pattern indicates that respondents primarily associate outdoor worship with contextual spiritual experience and social interaction, while motivational aspects received more moderate scores compared to other indicators.

Preference data is treated as supporting information rather than a measure of impact. Respondents indicated a higher frequency of attending indoor services (3.43) and rated indoor settings as effective for fostering discipline and spiritual focus (3.57). At the same time, they considered outdoor services more appealing to the younger generation (3.41) and quite memorable (3.29). Thus, preference data indicates that both formats are valued for different reasons and helps explain descriptive findings, but it is not used as a basis to draw conclusions regarding comparative effectiveness.

Assumption and Hypothesis Testing

A normality test using the Shapiro-Wilk test showed that the data were not normally distributed ($p < 0.05$). Therefore, a comparative analysis was conducted using the Wilcoxon Signed-Rank Test. Based on a recalculation of the paired data from 49 respondents, the following values were obtained: $W = 285.5$; $Z = -1.686$; $p = 0.092$ (> 0.05). The effect size, calculated as $r = |Z|/\sqrt{N}$, is $r = 0.24$.

These results indicate that the difference in scores for general experiences of indoor and outdoor worship is not statistically significant at the 0.05 level. The effect size value of $r = 0.24$ indicates a relatively small effect, so the inferential results not only show a lack of statistical significance but also that the aggregate difference between the two conditions is not large. Interpretation of the effect size is used to supplement the p-value information so that the substantive meaning of the results is not reduced to merely the categories of significant or not significant (Fritz et al., 2011). The average indoor score (3.51) was 0.11 points higher than the outdoor score (3.40) on a 1–4 scale. Thus, H_0 is not rejected, while H_1 is not supported by the research data.

These inferential findings should be interpreted in conjunction with the item profiles. Indoor worship stands out in terms of closeness to God, comfort, understanding of the sermon, and focus; while outdoor worship stands out in terms of experiencing God's greatness through nature, comfort, and social interaction. Since the indicators for the two settings are not entirely parallel, these differences are best understood as distinct characteristics of the experience rather than as evidence of the superiority of one format over the other.

In practical terms, these results provide a basis for considering variations in worship formats according to the goals of spiritual formation. However, this study did not directly test combined or hybrid models. Therefore, the combination of indoor and outdoor elements can only be proposed as a practical implication and a hypothesis for further research, not as an empirical conclusion regarding the effectiveness of hybrid models.

Significance of Statistical Findings and the Nature of Indoor-Outdoor Differences

The results of the Wilcoxon Signed-Rank test showed $W = 285.5$; $Z = -1.686$; $p = 0.092$, indicating that the difference in overall worship experience scores between indoor and outdoor settings was not significant at the 0.05 level. However, statistical insignificance does not imply that the two conditions produce identical experiences. The effect size of $r = 0.24$ indicates that the observed difference is relatively small. Thus, the inferential results lead to the conclusion that there is no strong overall advantage of either worship format in the context of the respondents studied. This interpretation aligns with the view that the quality of worship services and opportunities for engagement also determine young people's experiences (McFeeters et al., 2022). Therefore, the location of worship should not be treated as the sole determinant of engagement.

This finding is consistent with the descriptive results. The average rating for indoor experiences was 3.51, while for outdoor experiences it was 3.40, resulting in a difference of only 0.11 points on a 1–4 scale. This small difference explains why the disparity did not reach statistical significance. Therefore, the study's findings should be interpreted as indicating relatively equivalent aggregate effectiveness, rather than as evidence that indoor and outdoor experiences are identical in all aspects. The effect size helps demonstrate that a trend toward a difference does exist, but its magnitude is not yet sufficient to indicate a strong substantive advantage. The literature on youth worship affirms that opportunities for participation are a key element in the quality of the worship experience (Sonnenberg et al., 2014). This supports the interpretation that the form of worship must be understood in conjunction with the quality of the experience it creates.

The significance of the findings becomes clearer when the aggregate scores are interpreted alongside the indicator patterns. Indoor worship scored high on closeness to God, comfort, understanding of the sermon, and focus. These findings can be interpreted in conjunction with research highlighting the relationship between regular worship attendance and youth attendance and discipline (Sinaga et al., 2023). Outdoor settings stood out in terms of experiencing God's greatness through nature, comfort, social interaction, and enthusiasm for worship. These characteristics align with the importance of creativity in adolescents'

worship experiences (Komaling et al., 2023). Active participation also helps explain the relational strength in young people's worship experiences (Sonnenberg et al., 2014). Thus, the differences lie primarily in the nature of the experiences facilitated by each context. Since the indicators for indoor and outdoor settings are not entirely parallel, the aggregate scores should be understood as a general index of experience. The inferential results should therefore not be used to claim that one format is superior overall, but rather to understand how each format places different emphases within young people's worship experiences.

Characteristics of Indoor and Outdoor Worship Experiences

In indoor worship services, the highest score was for closeness to God (3.76), followed by comfort (3.61), understanding of the sermon (3.51), and focus during worship (3.47). This pattern indicates that respondents primarily perceive the strength of indoor worship in the spiritual-cognitive dimension and the regularity of the worship experience. A more structured and controlled environment appears to provide conditions that support concentration, reception of the sermon, and spiritual immersion.

This interpretation aligns with Sinaga et al. (Sinaga et al., 2023) who highlight the link between the regularity of worship and attendance and discipline. Religious experiences are also a crucial part of the formation of spirituality and church involvement (O'Connor et al., 2020). However, active participation in ministry among the indoor group received the lowest score (3.20). This finding is significant because it indicates that positive spiritual experiences and high focus do not automatically result in equally strong participation in ministry. Ministry involvement still requires more specific opportunities for participation, responsibility, and community support.

In outdoor worship, the highest scores were for experiencing God's majesty through nature (3.53) and the comfort of the atmosphere (3.51). Social interaction (3.39) and the spirit of worship (3.37) were also rated positively. This pattern highlights the nature of outdoor worship as a more contextual and relational experience that allows for emotional engagement. An open environment serves not only as a change of location but can also broaden the ways in which young people connect their faith experiences with nature and community togetherness.

These findings regarding outdoor worship align with those of Komaling et al. (Komaling et al., 2023), who emphasize the importance of creativity in youth worship. Sonnenberg et al. (Sonnenberg et al., 2014) demonstrate that active participation is also crucial in shaping young people's worship experiences. Nevertheless, the motivation to participate in outdoor worship scored only 3.22 and was not the highest indicator. This means that an open, comfortable, and engaging atmosphere does not, by itself, result in higher motivation for service or greater

overall effectiveness. Here, it becomes clear that "engaging" is not synonymous with "more effective." Indoor and outdoor settings are better understood as two contexts that offer distinct experiential strengths rather than two formats that should be simply ranked against one another.

Why is the difference not significant?

The lack of a significant difference between indoor and outdoor scores can be understood by considering the respondents' characteristics, although this explanation should be viewed as an interpretation rather than a tested causal relationship. A total of 73.5% of respondents have been active in church for more than six years, 67.3% attend worship services every week, and all respondents have attended outdoor worship services. This profile indicates a high level of familiarity with worship and with both contexts being compared.

This familiarity allows respondents to view indoor and outdoor settings not as two entirely foreign or conflicting experiences, but rather as parts of the same worship practice with which they are both familiar. The paired study design also allowed each respondent to evaluate both conditions based on their own personal experiences. Consequently, the variation in scores is more likely to reflect differences in the emphasis of their experiences rather than a sharp division between the two groups. This helps explain why the descriptive differences did not translate into significant inferential differences.

Literature on youth engagement also provides grounds for not regarding location as the sole explanatory factor. A study by McFeeters et al. (McFeeters et al., 2022) indicates that service quality and opportunities for engagement are crucial elements in youth development. Michaelson et al. (Michaelson et al., 2015) highlight the significance of religious community experiences in the lives of young people. Meanwhile, a religious presence takes on greater significance when accompanied by participation in church activities (Buchtova et al., 2020). Thus, indoor settings can foster powerful experiences when worship structures are complemented by teaching and meaningful participation, while outdoor settings can also be effective when the open atmosphere is channeled into purposeful spiritual and social experiences.

This study did not specifically measure leadership quality, liturgical design, group dynamics, the intensity of relationships among participants, or the quality of worship facilitation. Consequently, these factors cannot be cited as direct causes of the statistical results. However, the absence of significant differences between indoor and outdoor settings suggests that location is likely not the only factor determining the quality of youth engagement. These findings pave the way for future research to examine whether leadership quality, liturgical

design, community relationships, and opportunities for participation possess greater explanatory power than the worship location itself.

Significance for Spirituality and Youth Engagement

The research findings reinforce the understanding that young people's worship experiences are multidimensional. In indoor settings, closeness to God, understanding of the sermon, and focus reveal a prominent spiritual-cognitive dimension. In outdoor settings, experiencing God through nature, comfort, social interaction, and enthusiasm demonstrate the simultaneous functioning of the spiritual, affective, and social dimensions. Thus, worship cannot be understood merely as an activity that takes place at a specific location, but rather as a community practice of faith that involves meaning-making, emotions, relationships, and participation. From a positive development perspective, religiosity and spirituality can provide narrative, social, and transcendent contexts that support the formation of virtue and the growth of young people (Schnitker et al., 2019).

This pattern aligns with Dean (Dean, 2010), who emphasizes the importance of meaningful faith experiences for adolescents. Smith dan Denton (Smith & Denton, 2009) show that young people's religious lives develop through the interaction between faith practices, community, and social experiences. Pearce dan Denton (Pearce & Denton, 2011) add that adolescent religiosity is dynamic and shaped by networks of family, peers, and religious institutions. From this perspective, spiritual formation is not merely about bringing young people to worship services, but about creating experiences that help them understand their faith, experience closeness to God, build an identity as part of a community, and gain opportunities to participate. The results of this study therefore support the view that the quality of the worship experience is more important than the simple dichotomy between indoor and outdoor spaces.

Preference data, presented as supporting information, clarifies this multidimensional nature. Respondents rated indoor activities as effective for fostering discipline and spiritual focus (3.57) and as activities they participate in more frequently (3.43), but at the same time rated outdoor activities as appealing to the younger generation (3.41) and quite memorable (3.29). These findings indicate that appeal is not synonymous with overall effectiveness, and regular attendance does not automatically lead to engagement in ministry. Young people can appreciate the structure of indoor activities while also responding positively to contextual outdoor experiences. Therefore, engagement should be viewed as an intersection of spiritual, cognitive, emotional, social, and participatory dimensions, rather than as the result of a single form of worship alone.

CONCLUSION

Based on the research findings, both indoor and outdoor worship experiences among the youth of the Efata Kelapa Lima Congregation received positive evaluations, but exhibited different profiles. Indoor worship stood out in terms of closeness to God, focus, understanding of the sermon, and perceived discipline; outdoor worship stood out in terms of experiencing God's greatness through nature, social interaction, and appeal to the younger generation. Nevertheless, the Wilcoxon test showed that the difference in overall experience scores between the two settings was not significant ($W = 285.5$; $Z = -1.686$; $p = 0.092$), with a relatively small effect size of $r = 0.24$. The average indoor score of 3.51 and the outdoor score of 3.40 differed by only 0.11 points on a 1–4 scale. Therefore, this study does not support the conclusion that one worship setting is generally more effective than the other. The findings are better understood as evidence that indoor and outdoor contexts can facilitate distinct experiential characteristics. In practical terms, churches may consider varying formats according to the goals of youth ministry. The development of a model that combines indoor and outdoor elements is an implication worthy of further research; however, the effectiveness of a hybrid model has not been tested in this study.

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