

From Digital Literacy to Spiritual Resilience: Reframing Pastoral Counseling in Contemporary Church Life

Mona Kadir¹, Elisa Nimbo Sumual², Yonatan Alex Arifianto³

^{1,2}Sekolah Tinggi Alkitab Batu, Indonesia, ³Sekolah Tinggi Teologi Sangkakala, Salatiga, Indonesia
Corresponding author: Mona (msumual@gmail.com)¹

Abstract:

This study examines how digital literacy can strengthen pastoral counseling in response to the challenges facing congregational spirituality in digital culture. Using a descriptive qualitative approach based on a literature review, it synthesizes biblical and pastoral-theological scholarship with studies of digital communication, spiritual formation, and pastoral care. The analysis identifies changing patterns of religious authority, fragmented attention, diminished relational depth, and the ethical challenges of digitally mediated interactions as significant concerns for contemporary pastoral ministry. It further shows that digital literacy extends beyond technical proficiency to encompass critical evaluation of religious information, ethical communication, protection of confidentiality, and theological discernment. On this basis, the study develops an integrative pastoral counseling framework comprising four interrelated dimensions— theological, digital, relational, and transformative—organized into five stages: recognizing, understanding, accompanying, forming, and transforming. Its conceptual contribution is to position digital literacy as a formative pastoral competence rather than merely an instrument for delivering services. For church practice, the proposed framework offers guidance for fostering spiritually resilient congregants who can engage digital environments critically, sustain meaningful relationships, and exercise Christian faith responsibly. As a conceptual proposal derived from literature, the framework requires further evaluation in pastoral settings.

Keywords:

pastoral counseling; digital literacy; congregational spirituality; digital culture; spiritual resilience.

Article history:

Submitted: 30 Sept. 2025, Revised: 03 Dec. 2025, Accepted: 27 Dec. 2025

How to cite this article:

Kadir, M., Sumual, E. N., & Arifianto, Y. A. (2025). From digital literacy to spiritual resilience: Reframing pastoral counseling in contemporary church life. *TELEIOS: Jurnal Teologi dan Pendidikan Agama Kristen*, 5(2), 236–245. <https://doi.org/10.53674/teleios.v5i2.457>

Copyright:

© 2025. The Authors. Licensee: TELEIOS. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

Digital transformation has reshaped how people communicate, establish relationships, acquire knowledge, and experience religion in everyday life. Although these changes enable churches to reach congregants through a wider range of channels, they also introduce challenges such as social isolation, digital fatigue, fragmented attention, and increasingly individualized searches for meaning.(Simatupang & Suprabowo, 2025) Congregational concerns now arise not only in families, workplaces, and church communities but also within digitally mediated environments. Pastoral counseling must therefore attend to the forms of spiritual distress that emerge in digital culture and interpret them in relation to people's lived experience.(Waruwu, 2024) This shift calls for an approach that combines theological depth, relational sensitivity, and competence in digital literacy.(Yudas & Soleman, 2025) A renewed model of pastoral counseling is consequently needed to support critical reflection, adaptive care, and sustained spiritual formation among congregants.

Pastoral counseling is a ministry of accompaniment that helps individuals negotiate life's difficulties through relationships characterized by empathy, reflection, and concern for healing. Because human experience encompasses spiritual, psychological, social, and relational dimensions, pastoral care cannot be separated from the circumstances in which people live.(Riung et al., 2024) Digital literacy refers to the ability to access, understand, evaluate, use, and produce digital information critically, ethically, and responsibly. Bringing these capacities into pastoral counseling broadens ministers' understanding of online communication, digitally mediated social pressures, the circulation of religious information, and changing patterns of congregational relationships.(Oliver et al., 2020) Within this approach, digital literacy supports theological discernment, appropriate communication, ethical safeguards, spiritual accompaniment, and the formation of faith.(Jimmy, 2025) Its integration can therefore help establish a contextual, relational, and ethically responsible form of pastoral counseling oriented toward spiritual maturity.

Social media and virtual spaces have become important settings in which congregants communicate, construct identities, encounter religious ideas, and articulate personal experiences.(Junias, 2025) Yet frequent digital contact does not necessarily generate meaningful relationships. Online participation may coexist with loneliness, a desire for affirmation, social comparison, and limited opportunities for sustained personal reflection. Spiritual concerns become more complex when congregants encounter competing religious claims that lack adequate theological grounding but circulate readily without critical scrutiny.(Febri, 2025) In such circumstances, spiritual struggles are not simply discussed online; they may also be shaped and reinforced by digital environments. Pastoral counseling must therefore consider digital experience as part of the context in which faith is understood and practiced.(Arifianto, 2024) This requires counseling to provide a setting for discernment in which congregants can reflect on online experience, deepen their faith, and cultivate healthier relationships.

Yoel Tri Basuki's study of online church practice finds that digital ministry expands access to worship, teaching, fellowship, and pastoral accompaniment through online platforms.(Basuki, 2024) Such arrangements provide flexibility for congregants whose circumstances limit face-to-face participation. Greater accessibility, however, does not

necessarily produce deeper spiritual growth: digital encounters may offer fewer opportunities for interpersonal closeness and sustained involvement in the life of a community. Basuki accordingly argues for closer connections between digital ministry, faith formation, personal relationships, pastoral care, and congregational participation. Rindi Oktavia Yudas and Indri Soleman similarly examine pastoral ministry conducted through digital media.(Oktavia & Soleman2, 2025) Their work indicates that online communication can help pastors reach congregants more quickly and flexibly, especially when physical meetings are difficult. Nevertheless, digitally mediated interaction cannot fully substitute for the empathy, emotional presence, and shared community life involved in face-to-face pastoral relationships. Taken together, these studies underscore the value of technology while also identifying the importance of maintaining personal connection within pastoral ministry.

These studies demonstrate the capacity of digital platforms to extend pastoral outreach and sustain communication, but they largely approach technology as a medium through which ministry is delivered. They give less attention to digital literacy as a competence that actively shapes the formation of congregational spirituality. The present study addresses this conceptual gap by bringing together digital literacy, pastoral counseling, and responses to spiritual challenges associated with digital culture. Its contribution is an integrative pastoral counseling framework that connects theological, digital, relational, and transformative dimensions through five linked processes: recognizing, understanding, accompanying, forming, and transforming. Together, these processes orient pastoral care toward congregational spiritual resilience in digital settings.

This study aims to examine the transformation of pastoral counseling through digital literacy as a response to challenges facing congregational spirituality in digital culture. Specifically, it considers how developments in digital communication affect the character of spiritual struggles and examines the relevance of digital literacy to pastoral accompaniment, discernment, communication, and spiritual formation. It then develops a contextual framework that integrates theological reflection, relational care, digital competence, and ethical responsibility. The intended outcome is a conceptual model of transformative pastoral counseling that can inform church ministry in changing digital environments.

METHOD

This research adopts a descriptive qualitative approach through a literature review to examine pastoral counseling informed by digital literacy and its relevance to congregational spiritual challenges.(Subagyo, 2020) Sources include the Bible, national and international scholarly journal articles, theological and pastoral literature, previous studies, and relevant academic documents. The review first examines changes in digital culture and congregational spirituality, with particular attention to patterns of relationship, values, behavior, and spiritual practice. It then considers digital literacy as a pastoral competence and develops theological and practical principles for counseling in digitally mediated contexts. These strands are brought together in a conceptual synthesis that proposes an integrative model of pastoral counseling for spiritual formation. The study is literature-based; it does not report interviews, observations, or an empirical assessment of the proposed framework.

RESULTS AND DISCUSSION

Digital Culture and Changing Patterns of Congregational Spirituality

Digital culture has broadened the settings in which congregational spirituality is formed, moving beyond relatively structured church environments into a rapidly changing, highly visual, personalized, and interactive information ecosystem.(Zsupan-Jerome, 2024) Social media, virtual communities, and online religious materials make theological content readily accessible while multiplying the voices that influence beliefs and religious practices. Algorithms, user preferences, popular culture, and habits of media consumption increasingly shape which ideas congregants encounter repeatedly and regard as credible.(Dulmanan & Tumiwa, 2025) Spiritual formation in this context emerges through ongoing interactions among Christian faith, technology, social relationships, information, and everyday experience.(Trisani et al., 2025) Pastoral counseling must consequently address more than isolated problems. It needs to help congregants cultivate sustained faith, meaningful relationships, and the capacity to discern how digital environments influence their spiritual lives.

The expansion of online connectivity does not necessarily result in stronger interpersonal relationships. Rapid exchanges may displace reflective conversation, spiritual silence, and meaningful participation in embodied communities. Congregants can engage sermons, devotions, prayer, and theological discussions through a screen without necessarily developing greater spiritual maturity or critical discernment.(Ibrahim & Ronny, 2025) Fragmented attention may also encourage episodic religious engagement in which the selection of spiritual content depends primarily on convenience, visual appeal, emotional resonance, and personal preference.(Bingaman, 2020) The resulting difficulties concern more than reduced participation in church activities. They affect how believers interpret truth, relate to others, process experience, and understand God's presence in everyday life.(Tanhadi et al., 2025) Pastoral counseling should therefore foster discernment, healthy boundaries, and relational responsibility as integral aspects of spiritual life in digital culture.

For pastoral ministry, the digital environment must be understood both as a context of spiritual formation and as a setting in which emotional distress, loneliness, identity-related tensions, and uncertainty about religious authority can emerge.(Arifianto et al., 2024)(Siahaya & Dias, 2025) Counselors should consider digital practices when interpreting congregants' experiences while respecting privacy, appropriate relational boundaries, counseling confidentiality, and personal dignity.(Bernau, 2021) Pastoral accompaniment can also develop congregants' capacity to assess online information, evaluate religious claims, recognize emotionally manipulative content, and sustain habits of reflection amid continuous digital stimulation.(Rengkung, 2025) The aim is not simply to increase attendance at church programs but to nurture a form of spirituality that is rooted in faith, critically aware, relationally grounded, and ethically accountable.(Linansera et al., 2024) Digital literacy thus becomes an important pastoral competence for supporting integrity and spiritual maturity in complex online environments.

Digital Literacy as a Core Competence in Pastoral Counseling

In pastoral counseling, digital literacy involves more than the ability to operate devices or online platforms. It includes interpreting digital communication, evaluating information sources, and critically assessing how online experience affects congregational spirituality.(Lilianti et al., 2025) Pastoral counselors need to understand the influence of algorithms, social media, viral content, and virtual communication on self-perception, emotions, relationships, values, and spiritual decisions. Such understanding can help them distinguish resources that foster faith from manipulative, misleading, provocative, or superficial content that may undermine theological discernment.(Omersi et al., 2023) Digital competence also entails ethical responsibilities related to privacy, confidentiality, communication boundaries, data security, and the protection of people receiving pastoral care online.(Hardori et al., 2024) These responsibilities make digital literacy integral to the quality of pastoral relationships rather than a merely technical addition to ministry.

The integration of theological competence and digital literacy changes how pastoral counselors interpret congregants' concerns. Spiritual struggles should be examined in relation to the media environments, social networks, cultural expectations, and online experiences that shape everyday life.(Simatupang & Suprabowo, 2025) Listening to a person therefore includes attention not only to spoken concerns but also, when appropriately disclosed, to patterns of communication, sources of information, media habits, social pressures, and identity-related experiences. This contextual attentiveness can reveal relationships among digital experiences, emotional well-being, social participation, and the practice of faith.(Pakpahan et al., 2025) Nevertheless, technology remains a context for pastoral engagement rather than its ultimate purpose. Counselors must preserve the Christian orientation of care, keeping human dignity, personal relationships, and spiritual restoration at the center of their work.(Marselina et al., 2025) Theologically informed digital sensitivity can thereby support pastoral care that remains both relevant and humane.

Digital literacy also invites a shift from counseling that responds only after a problem emerges toward accompaniment that strengthens congregants' capacity to respond to digital pressures.(Ibrahim & Ronny, 2025) Counselors can help individuals evaluate information, regulate media use, establish healthy boundaries, and maintain practices of prayer, reflection, and Christian fellowship despite persistent connectivity. By combining theological discernment with awareness of digital environments, congregants can learn to assess how technological practices influence their faith, character, relationships, and sense of vocation.(Lantaa et al., 2024) In this sense, digital literacy contributes to pastoral formation when it enables believers to engage information critically, exercise ethical responsibility, develop spiritual maturity, and bear witness to Christian faith within digital culture.(Jimmy, 2025) It becomes a formative practice that connects pastoral accompaniment, character development, and the cultivation of spiritual resilience.

Developing a Digital-Literacy-Informed Approach to Pastoral Counseling

Pastoral counseling in digital culture requires a framework that connects theological reflection, personal relationships, digital experience, and spiritual formation.(Bheka & others,

2023) Congregants' encounters with technology cannot be treated separately from their emotions, social relationships, values, and search for meaning.(Alli & Haan, 2025) Rather than waiting until a crisis has fully developed, pastoral care can seek to recognize patterns of digital pressure that may contribute to spiritual disconnection.(Rengkung, 2025) Within such an approach, counselors accompany people as they interpret digital experience in the light of faith, protect their dignity, and work toward responsible and sustained spiritual growth.(Wenda & Margaret, 2025) Pastoral practice is therefore directed toward the formation and well-being of persons, not simply toward keeping church ministries technologically up to date.

The proposed process begins with recognizing the challenges experienced by congregants through attention to media habits, sources of information, changing relationships, emotional states, and signs of spiritual distress. The second stage, understanding, interprets these experiences theologically so that digital struggles are considered as dimensions of human life rather than technical problems alone.(Minggus, 2019) The third stage, accompanying, emphasizes empathetic, dialogical, and ethically responsible pastoral presence, including respect for confidentiality, relational boundaries, data protection, and the autonomy of the person seeking counsel.(Nugroho & Th, 2024) The fourth stage, forming, strengthens theological discernment, digital literacy, spiritual disciplines, and reflective judgment, enabling congregants to evaluate the effects of technology on their faith, character, relationships, and decisions.(Maranatha & Tandana, 2025) These stages connect contextual understanding with personal accompaniment and the development of spiritual capacities.

The fifth stage, transforming, directs counseling toward observable changes in how congregants understand themselves, use technology, form relationships, and practice their faith. Its intended outcomes include more reflective spirituality, healthier relationships, responsible digital habits, and an increased capacity to respond to online pressures without losing a Christian orientation.(Darmawan, 2025) The five-stage process treats digital literacy as part of pastoral formation rather than a supplementary technical skill.(Herman & Hermanto, 2023) It links the recognition of digital challenges with practices that nurture character, restore relationships, and strengthen the capacity for sustained spiritual life.(Rengkung, 2025) In this way, pastoral counseling becomes both a setting for addressing present difficulties and a continuing process of Christian formation. Transformation constitutes the guiding aim because it integrates recovery, growth, and resilience in response to the pressures of digital culture.

An Integrative Pastoral Counseling Model for Digital Spiritual Formation

The proposed integrative pastoral counseling model places digital literacy within the competencies needed to support congregational spirituality in contemporary church life. It brings together four dimensions— the theological, digital, relational, and transformative— across the connected stages of recognizing, understanding, accompanying, forming, and transforming.(Hwe et al., 2025) The theological dimension grounds counseling in Christian faith; the digital dimension provides an understanding of technological contexts; the relational dimension safeguards meaningful pastoral encounter; and the transformative dimension directs care toward spiritual growth and maturity.(Heryanto et al., 2025) These dimensions are mutually related: digital experience and spiritual formation are not separate spheres but

influence one another within congregants' everyday lives.(Basuki, 2024) Consequently, the model encourages churches to move beyond the adoption of new media toward an approach that integrates technological awareness, relational care, and the formation of faith.

Within this model, digital literacy is understood not simply as technical competence but as a pastoral capacity for discernment, risk recognition, ethical judgment, and contextual interpretation of congregational spiritual experiences.(Arifianto, 2022) Counselors support congregants through sustained dialogue as they evaluate the effects of technology on identity, emotions, relationships, decisions, and spiritual practices.(Sangkong, 2025) The stages of recognizing and understanding foster contextual pastoral assessment, while accompanying and forming support reflective capacity, spiritual disciplines, and responsible engagement with digital technologies.(Tamba et al., 2025) Transforming connects these processes to concrete changes in everyday practices, so that the anticipated outcomes of counseling extend beyond the resolution of an immediate concern toward spiritual resilience within digital culture.(Yusop et al., 2023) The model thus identifies the cultivation of discernment and resilience as important criteria for evaluating pastoral counseling, while recognizing that these outcomes require empirical assessment.

The principal contribution of the model is its shift from predominantly crisis-oriented intervention toward the sustained cultivation of spiritual resilience through counseling, digital literacy, discernment, and faith formation.(Campbell & Littleton, 2018) Here, digital spiritual resilience refers to congregants' capacity to sustain meaningful spiritual practices, evaluate information critically, maintain healthy relationships, regulate the influence of technology, and act ethically in online settings.(Dames & Dames, 2025) The model presents pastoral care as preventive as well as responsive, emphasizing relationships, reflection, and spiritual transformation without relinquishing theological depth.(Gultom & Simanjuntak, 2022) This expands pastoral counseling from a service that addresses particular difficulties into a broader environment for Christian formation in which congregants can develop mature and responsible patterns of digital participation.(Elizabeth & Carneiro, 2024) Spiritual resilience is consequently proposed as a long-term pastoral aim in the midst of technological and cultural change.

CONCLUSION

Digital transformation has expanded the settings in which congregational spirituality develops while introducing new challenges for Christian faith, relationships, and ethical life. Increased exposure to digital media, the diversity of online religious information, and changing patterns of communication indicate that congregants' spiritual experiences are shaped both within and beyond established church settings. Pastoral counseling must therefore take digital experience seriously as part of people's lived circumstances. Alongside addressing personal difficulties, pastoral care can help congregants evaluate information, manage technological influences, sustain meaningful relationships, and deepen their faith. Digital literacy emerges in this context as a pastoral competence that brings together informed engagement with online environments, theological discernment, ethical responsibility, and spiritual formation.

The literature reviewed supports the development of an integrative approach organized into five stages: recognizing, understanding, accompanying, forming, and transforming. Together, these stages link the theological, digital, relational, and transformative dimensions of pastoral care. The proposed framework understands counseling as a continuing formative practice that seeks to strengthen discernment, spiritual disciplines, relational resilience, and responsible technology use. Its contribution is conceptual rather than empirical: it offers a structured basis for churches to consider how pastoral counseling might address digital pressures without reducing ministry to technological adaptation. Future research should examine the framework in specific congregational and counseling settings to assess its feasibility and outcomes. Ultimately, the proposed approach aims to support a critical, reflective, ethically responsible, relationally grounded spirituality rooted in Christian faith.

REFERENCES

- Alli, D., & Haan, J. U. De. (2025). Dinamika Iman dan Identitas Kristen pada Remaja: Tantangan dan Peluang di Era Digital. *THEOSEBIA: Journal of Theology, Christian Religious Education and Psychospiritual*, 2(2), 31–43. <https://doi.org/10.70420/theosebia.v2i2.122>
- Arifianto, Y. A. (2022). *Pengaruh Literasi Digital dan Motivasi Pemberitaan Injil terhadap Pelayanan Media Gembala: Studi terhadap Pendeta Jemaat Kristen Indonesia (JKI) Se-Provinsi Jawa Tengah*. Sekolah Tinggi Teologi Baptis Indonesia, Semarang.
- Arifianto, Y. A. (2024). Konseling sebagai Kepedulian Pastoral Berbasis Cinta Kasih terhadap Penanganan Kekerasan dalam Rumah Tangga. *Jurnal Teruna Bhakti*, 6(2), 222–232.
- Arifianto, Y. A., Suharijono, J. D., & Sujaka, A. (2024). Eksplorasi Rohani sebagai Pertumbuhan Spiritualitas dalam Ruang Virtual: Misi Kekristenan di Era Digital. *TELEIOS: Jurnal Teologi Dan Pendidikan Agama Kristen*, 4(1), 64–72.
- Basuki, Y. T. (2024). Pelayanan Digital dan Pertumbuhan Iman Jemaat: Analisis Teologis-Pastoral terhadap Praktik Gereja Online di Era Digital. *Jurnal Fides Intellectum*, 2(2).
- Bernau, J. A. (2021). From Christ to compassion: The changing language of pastoral care. *Journal for the Scientific Study of Religion*, 60(2), 362–381.
- Bheka, T., & others. (2023). Problematika Pastoral Kaum Muda: Starategi Pastoral Berbasis Digital dalam Pastoral Kaum Muda. *Tri Tunggal: Jurnal Pendidikan Kristen Dan Katolik*, 1(4), 29–39.
- Bingaman, K. A. (2020). Religious and Spiritual Experience in the Digital Age: Unprecedented Evolutionary Forces: New Directions in Pastoral Theology Conference (Honoring Lewis Rambo). *Pastoral Psychology*, 69(4), 291–305. <https://doi.org/10.1007/s11089-020-00895-5>
- Campbell, R. D., & Littleton, T. (2018). Mental health counselling in the Black American church: Reflections and recommendations from counsellors serving in a counselling ministry. *Mental Health, Religion & Culture*, 21(4), 336–352.
- Dames, G. A., & Dames, G. E. (2025). Pastoral care and counselling in current times: Relevance and context of care. *HTS Teologiese Studies/Theological Studies*, 81(1), 10184.
- Darmawan, D. (2025). Christian Digital Literacy: A Preschool-Teen Learning Model for Faith Formation in the 4.0 Era. *Hikmat: Jurnal Agama Kristen*, 3(01), 39–50.
- Dulmanan, S. C. S., & Tumiwa, E. S. E. (2025). Pastoral Berbasis Digital Bagi Generasi Alpha di Jemaat GMIM Betania. *DELAHA: Journal of Theological Sciences*, 2(2), 70–82.
- Elizabeth, E., & Carneiro, M. (2024). The influence of befriending theology on youth pastoral care in the digital era. *Ministries and Theology*, 2(1), 1–8.

- Febri, H. (2025). Pendekatan Kepemimpinan Kristen untuk Pemulihan Relasi Sosial dan Spiritualitas di Era Teknologi Digital. *Vox Divina*, 34–47.
- Gultom, J. M. P., & Simanjuntak, F. (2022). Pastoral strategies for the loneliness epidemic of the digital generation. *Jurnal Jaffray*, 20(1), 17–37.
- Hardori, J., Halawa, S., & Cahyono, H. (2024). Pastoral Counseling Strategies for Congregants Experiencing Faith Degradation Due to Secular Digital Content. *International Perspectives in Christian Education and Philosophy*, 1(4), 41–50.
- Herman, S., & Hermanto, Y. P. (2023). Pastoral Guidance for Congregations in the Era of Society 5.0. *Sanctum Domine: Jurnal Teologi*, 13(1), 1–18. <https://doi.org/10.46495/sdjt.v13i1.199>
- Heryanto, H., Pramono, R., Sijabat, M., & Siallagan, T. (2025). Conceptualisation of ideal church leaders in the Society Revolution 5.0. *HTS Theological Studies*, 81(1), 1–12.
- Hwe, L. J., Asbanu, N., & Sariyanto, S. (2025). Aktualisasi Diri Gembala Sidang Di Era Digital: Integrasi Prinsip Teologis Dan Psikologis Dalam Pelayanan. *CARAKA: Jurnal Teologi Biblika Dan Praktika*, 6(2), 345–356.
- Ibrahim, I., & Ronny, O. (2025). Transformasi Kepemimpinan Gembala Sidang di Era 5.0: Antara Otoritas Spiritual dan Kecakapan Digital. *REDOMINATE Jurnal Teologi Dan Pendidikan Kristiani*, 7(1), 18–34.
- Jimmy, A. (2025). Pastoral Digital Dalam Era Disrupsi Teknologi: Transformasi Pelayanan Gereja Katolik Menghadapi Tantangan Dan Peluang Evangelisasi Virtual. *Jurnal Reinha*, 16(1), 63–76.
- Junias, R. (2025). Spiritualitas Digital dan Pembentukan Iman Kristen: Menjaga Komitmen Religius di Era Media Sosial. *Prosiding Seminar Nasional Teologi*, 1, 127–140.
- Lantaa, F. B., Tataung, N. V., Makagansa, D., & Rawis, S. (2024). PASTORAL KONSELING SEBAGAI SARANA KOMUNIKASI EFEKTIF DALAM PELAYANAN JEMAAT. *Atohema: Jurnal Teologi Pastoral Konseling*, 1(3), 47–60.
- Lilianti, A., Parapasan, Y., Rissing, L., & Tanan, N. (2025). Konseling Pastoral Untuk Generasi Digital Berdasarkan Efesus 5: 15-16. *Jurnal Salome: Multidisipliner Keilmuan*, 3(1), 81–90.
- Linansera, Z. R., Siahaan, S. S. S., & Sutjiono, R. J. (2024). Teologi Pastoral Dan Pendidikan Karakter: Peran Gereja Dalam Membentuk Generasi Emas Di Era Society 5.0. *Semper Reformanda*, 6(2), 33–42.
- Maranatha, C. A., & Tandana, E. A. (2025). Digital Faith Formation and Christian Religious Education Teachers' Leadership in 21st-Century Learning. *MODERATE: Journal of Religious, Education, and Social*, 3(1), 41–56.
- Marselina, B., Harpennas, H., Ba'ba, D., Sinding, M., & Tasik, A. (2025). Fondasi Teologis Pastoral Konseling Pendidikan Agama Kristen di Era Digital. *Tri Tunggal: Jurnal Pendidikan Kristen Dan Katolik*, 3(4), 11–27.
- Mingus, M. (2019). Tindakan Pastoral Gereja dalam Meningkatkan Kemampuan Resolusi Konflik Jemaat. *HARVESTER: Jurnal Teologi Dan Kepemimpinan Kristen*, 4(1), 36–49. <https://doi.org/10.52104/harvester.v4i1.3>
- Nugroho, P. A., & Th, M. (2024). *Konseling pastoral*. Penerbit Adab.
- Oktavia, R., & Soleman2, I. (2025). Mengembalikan di Layar: Refleksi Pastoral dalam Konteks Teknologi Media Digital. *MALEOSAN: Jurnal Interdisipliner Spiritual Dan Pendampingan Keluarga*, 1(2), 127–139.
- Oliver, K. M., Williams-Duncan, S., & Kimball, E. M. (2020). Digital literacies for ministry: A qualitative study of theological educators preparing students for new media engagement. *Ecclesial Practices*, 7(1), 117–137.
- Omersi, A., Ranteallo, E. P., Sambara, R. L., Pamilangan, R., & Lunga, P. (2023). Strategi dalam Konseling Pastoral di Era Digital: Studi Kasus Gereja-Gereja Kontemporer. *Jurnal*

- Teologi Injili Dan Pendidikan Agama*, 1(4), 53–59.
- Pakpahan, C., Sitorus, C., Siburian, P., & Silitonga, D. P. (2025). Konselor Pastoral sebagai Sahabat Pemuda di Era Digital. *ATOHEMA: Jurnal Teologi Pastoral Konseling*, 2(3), 48–61.
- Rengkung, Y. C. (2025). Membangun Fondasi Spiritual di Era Metamodernisme: Efektivitas Pelayanan Pastoral Terhadap Pembentukan Karakter Generasi Alpha. *Jurnal Teologi: MUNTEP*, 1(2), 12–30.
- Riung, R., Wungow, S., Damasing, D. R., Monggilali, D. E. P., & Parentah, M. (2024). Peran Pastoral konseling dalam mengatasi konflik jemaat. *ATOHEMA: Jurnal Teologi Pastoral Konseling*, 1(4), 44–55.
- Sangkong, N. (2025). Etika Pastoral Integratif Berbasis Prinsip Dasar Etika Kristen. *Jurnal Refleksi Pemikiran Teologi Dan Ilmu Filsafat*, 1(1), 1–17.
- Siahaya, J., & Dias, A. L. (2025). Dari "aku" ke "kita" yang terfragmentasi: Studi fenomenologi tentang krisis solidaritas komunal dalam gereja urban di era hiperindividualisme digital. *KURIOS*, 11(2), 556–568.
- Simatupang, A. F., & Suprabowo, G. Y. A. (2025). Iman di era digital: Praktik konseling Pastoral berbasis teknologi digital. *GEMA TEOLOGIKA: Jurnal Teologi Kontekstual Dan Filsafat Keilahian*, 10(1), 91–106.
- Subagyo, A. B. (2020). *Pengantar Riset Kuantitatif dan Kualitatif: Termasuk Riset Teologi dan Keagamaan*. Yayasan Kalm Hidup.
- Tamba, G., Muntu, D. L., & Sianipar, J. H. (2025). Kontribusi Kompetensi Diagnostik dan Komunikasi Interpersonal Pelayanan Pastoral terhadap Sikap Beriman Kaum Muda dalam Gereja. *JUITAK: Jurnal Ilmiah Teologi Dan Pendidikan Kristen*, 3(1), 1–17.
- Tanhadi, B. P., Arifianto, Y. A., & Boiliu, E. R. (2025). Transformasi Komunitas Rohani menuju Gereja Lokal melalui Praktik Pemuridan: Sebuah Studi Teologi Praktis. *Jurnal Lentera Nusantara*, 5(1), 17–34.
- Trisani, K. S., Boiliu, E. R., & Triposa, R. (2025). Remaja, Teknologi, Dan Iman: Pendidikan Kristen Sebagai Kompas Spiritualitas Digital. *Philoxenia: Jurnal Teologi Dan Pendidikan Kristiani*, 3(2), 95–110.
- Waruwu, F. S. (2024). Peran Pelayanan Pastoral Pada Era Perkembangan Teknologi. *Jurnal Shema*, 7(02).
- Wenda, Y., & Margaret, M. (2025). Teologi Pribadi dalam Konseling Pastoral: Pendekatan Naratif untuk Memfasilitasi Pemulihan dan Pertumbuhan Rohani: Personal Theology in Pastoral Counseling: A Narrative Approach to Facilitating Recovery and Spiritual Growth. *KINAA: Jurnal Teologi*, 10(2), 167–185.
- Yudas, R. O., & Soleman, I. (2025). MENGEMBALAKAN DI LAYAR: Refleksi Pastoral Dalam Konteks Teknologi Media Digital. *Maleosan: Jurnal Interdisipliner Spiritualitas Dan Pendampingan Keluarga*, 1(02), 127–139.
- Yusop, Y. M., Saleh, N. D. M., Othman, W. N. W., & Zainudin, Z. N. (2023). Spiritual Elements in Counseling Process: Counselors' Perspective. *International Journal of Academic Research in Progressive Education and Development*, 12(3), 2192–2205.
- Zsupan-Jerome, D. (2024). Spirituality of Communication as Foundation for a Missional Approach to Digital Culture. *Religion and Social Communication*, 22(2), 254–277. <https://doi.org/10.62461/dzj041824>