

Call of Pastors and Religious Teachers for Virtual Theology Through Social Media at the Evangelical Christian Church in Minahasa

Stevi F.CH. Wowor¹, Benny B. Binilang², Johanna P. Setlight³, Wolter Weol⁴

^{1,2,3,4}Pascasarjana Institut Agama Kristen Negeri Manado

Abstrak

Received: 5 Juni 2023
Revised: 10 Juli 2023
Accepted: 26 Juni 2023

This study aims to describe and analyze understanding and practice, supporting factors, obstacles and solutions, as well as the implications of GMIM Priests' and Religious Teachers' Virtual Theology through social media at the Evangelical Christian Church in Minahasa. To achieve this goal, qualitative research methods are used with phenomenological analysis. To collect field data this research uses participatory observation techniques, interviews and documentation studies. Based on the results of the research that has been done, it can be concluded that Pastors and Religion Teachers of GMIM state that evangelism and PAK are part of their service calling which is implemented in various forms of posting, because it has become a necessity in service. The implication is that the Minahasa Evangelical Christian Church should equip its servants to be able to do virtual theology on social media, have dogmatic teachings of the church based on virtual theology, respond to church services in the form of Hybrid Church and GMIM Virtual Reality, because social media has become a medium for evangelism and PAK in the revolutionary era. Industry 4.0 and through evangelism and PAK on social media, a person and or a group of people can get the motivation of faith, hope and the spirit of sharing love.

Keywords: Pastor, Religious Teacher, Theology, Virtual, Evangelism, PAK, Social Media, Evangelical Christian Church in Minahasa

(*) Corresponding Author: stevi@gmail.com

How to Cite: Wowor, S., Binilang, B., Setlight, J., & Weol, W. (2023). Call of Pastors and Religious Teachers for Virtual Theology Through Social Media at the Evangelical Christian Church in Minahasa. *International Journal of Education, Information Technology, and Others*, 6(3), 155-169. <https://doi.org/10.5281/zenodo.8278216>

INTRODUCTION

The Chairman of the Working Committee of the Synod Council (BPMS) of the Evangelical Christian Church in Minahasa (GMIM) said: "To all congregation members, Religious Teachers, Pastors who really want to be involved in *God Mission*, should maximize the use *artificial intelligence and new digital technological revolution to strengthen and rich evangelisation*, without having to reduce the substance of the Bible. This is a ministry challenge today." (Arina, Alpha Conference 2022).

The Evangelical Christian Church in Minahasa, as of May 18 2023, has 830,229 members (dashboard.gmim.info, 2023), it turns out that many members exist on social media. In synodal terms, GMIM through the field of data and Multimedia informatics GMIM began to utilize social media in various platforms for synodal ecclesiastical activities. One example of the use of social media Facebook, according to data obtained from the GMIM Multimedia Facebook fans

page, the first virtual worship was held on Sunday 21 March 2020, reaching 368,776 people and being shared 6,195 times (GMIM Multimedia Fanspage, 2021).

Jesus in Luke 15:10; "I say to you, in the same way there will be joy in the angels of God over one sinner who repents." So the world of social media is a very large field of evangelism and Christian religious education that can be managed wisely through virtual theology. The church, both as a community of believers and as an organization, has the responsibility of faith to carry out evangelism and Christian religious education in this huge field of social media.

The number of GMIM Special Servants consists of 2,471 Pastors, 172 Religious Teachers, 11,604 Deacons, and 16,784 Elders. (dashboard.gmim.info, 2023). This is a great potential in theology, evangelizing and teaching on social media, even though from such a large number there is no visible massive existence of these special ministries in virtual theology on social media.

Referring to GMIM's efforts to become a Global Church, GMIM's concern is not only to send church delegates to various regions, but also to form GMIM congregations outside Minahasa land, both inside and outside the country since it was ratified in the church order added to the 17-18 May 2016. Since the addendum to the church order was ratified, the development of the GMIM congregation has become wider and faster. Now GMIM has independent congregations outside the region, namely in Jakarta, Bandung, Bekasi, Cibubur, Tangerang, Medan, Makasar, Luwu. Overseas, GMIM already has independent congregations in the United States, Japan, Hong Kong and Australia. Of course carrying out the Global Church by itself demands GMIM services that are increasingly universal, effective and efficient to reach GMIM congregations wherever they are simultaneously without being hindered by distance, place and time barriers. This need can be facilitated by the use of internet-based information and communication technology which can make these things more easily realized, but there must also be a virtual theology guide for GMIM congregations that are scattered in various places in various parts of the world so that there is a common theology that is built within them. .

RESEARCH THEORIST

a. Meaning of Call

The vocation to service is a vocation that is a combination of the supernatural and human dimensions, but also produces images of honor and devotion to God's purposes and purposes. (London & Wiseman, 1999:153).

The Evangelical Christian Church in Minahasa (GMIM), in principle, recognizes that all believers are servants of the congregation, but there are certain people who are specially chosen and appointed to lead, teach and shepherd the congregation.

In the Basic Rules of CHAPTER VI Article 24, paragraphs 1-4 of the 2021 GMIM Church Administration Concerning Special Servants it is stated that:

1. Special Servants are members of the Sidi Congregation who accept the call of Jesus Christ to carry out Church ministry.
2. Special Ministers are ecclesiastical offices consisting of Deacons, Elders, Religious Teachers and Pastors.
3. Accepting the call to be Deacon and Elder is through election, confirmation, confirmation, and self-giving.

4. Accepting the call to become a Religious Teacher and Pastor through the process of PAK theology, vicariate, determination, affirmation and self-giving.

Based on the description above, the calling of service for believers includes things that are both divine and human in nature. That calling is carried out by all believers even though in the context of GMIM, there are people who are specifically called on certain service tasks and they are called special ministers namely Pastors, Religious Teachers, Elders and Deacons.

b. Understanding Virtual Theology

“The virtual departs from *virtue* or *virtual* talk about good or *for* Latin: Living man. Because of that, the main essence of virtual is to present goodness, to present a living reality, virtual itself must live on.” (Lattu, Webinar 4 July 2020).

“God exists in a virtual reality that is everywhere, depending on how humans understand God's sacred presence. In that context, doing theology requires a space called *Sacramental Sphere*. Inside *Sacramental Sphere*, I am here and others are elsewhere but are in the same sacramental or sacred territory, we feel that God is present, I am praying fervently and I am transcending the material realm.” (Lattu, Webinar 4 July 2020).

“Cyber/digital theology is a systematic reflection of the transformative impact of the digital era on various dimensions of the life of the faithful and their response to this ever-changing environment. Theology in any form is still God and God's relationship with humans as the subject matter. Nonetheless, cyber/digital theology is informed by the digital environment with all its contents of revelation and inspiration.” (Le Duc, 2015: 139).

“*Cyberspace* as a place where people from all over the world with diverse cultures, religions and social contexts come together and engage in mutual exchange, sharing and even support reinforces the idea that the human need for fellowship can and must transcend all barriers. If relationships should not be constrained by culture, gender or social status, they should also not be hindered by any distance, whether physical or virtual.” (Le Duc, 2015: 146).

Based on these opinions, Virtual Theology is an appreciation of God's presence which cannot be limited to one particular space, but is seen from the meaning of God's existence which can be experienced and felt by His creation. One of the areas of its presence is in social media that uses the internet network, which is used as a place for humans as one of His creations to exist, interact and build relationships.

RESEARCH METHODS

The research method used is a qualitative approach. In this study, researchers were involved and interacted with priests and religious teachers, including on social media, because the researcher was also a priest. Researchers will also examine followers or subscribers on social media who follow accounts that are Christian spiritual. In this study, pay attention to the following matters; For Pastors and Religious Teachers, the scope of their services at GMIM will be seen, namely in Congregations, Regions and Synods, service locations in villages and cities, towns or districts, as well as inside or outside Minahasa land, including overseas, then it is also examined for followers and GMIM church subscribers.

Furthermore, the researcher made observations of the informants who had been determined. Followed by conducting interviews. Researchers conducted individual interviews either face to face or by telephone. Researchers also conduct documentation research such as virtual documents on social media, ecclesiastical documents, papers, articles and researchers will use photos, audio-video, as well as smart phones, computers, software.

After presenting the data, the authors process it by conducting an analysis using the NVivo 12 Plus qualitative research application to determine the findings of this study. The way it works is to take data from interviews and then process it using the Nvivo 12 Plus application and finally get the theme from the interview which is then used as a finding which is then described and finally will be discussed in research with phenomenological analysis.

RESULTS AND DISCUSSION

a. Research Findings

The findings of this study were processed from the results of exposure to data.

1. Understanding and Practice of GMIM Pastors and Religious Teachers regarding virtual theology on social media in Evangelism and PAK calls.
 - 1.1. Virtual theology is theology that was born from God's omnipotence through the development of internet-based information and communication technology, to bridge, share the good news (the Bible) and absorb learning, understanding and experience of religion, faith and truth through virtual spaces including social media. , with the intention to establish familiarity for those who use it in order to glorify God.
 - 1.2. At GMIM, the use of Virtual Theology on Social Media generally began during the Covid 19 Pandemic which triggered GMIM Pastors and Religious Teachers to think and try to answer service needs.
 - 1.3. Virtual Theology at GMIM is growing due to the emergence of awareness from Pastors and Religious Teachers that service on social media is a primary need at this time which includes fulfilling the inner need to interact and build relationships, almost everyone uses it so that the influence is massive, and has a scope of service not limited by distance, place and time.
 - 1.4. The Theological Foundation of Virtual Theology is built on Biblical foundations namely; Jesus' command to make disciples of a nation in the Gospel of Matthew 28, Jesus' command to preach the gospel to all creatures in Mark 16, the command to teach repeatedly about God's commands anytime and anywhere according to Deuteronomy 6, that believers are Christ's letter which open in 2 Corinthians 3:3 and if in the past God could write on tablets of stone then various media could also be used to express various works and commandments of God and David could use the harp to glorify God then virtual theology on social media has a strong biblical basis.
 - 1.5. The role of GMIM Pastors and Religious Teachers in Virtual Theology is proactive, adaptable, creative and inclusive so as to be able to meet the increasingly complex needs of the congregation.

- 1.6. The balance of services in physical social existence and virtual social existence is very important in the era of the industrial revolution. 4.0.
- 1.7. There are various forms of posting in explaining Virtual Theology both posted by the personal accounts of Religious Pastors and Teachers as well as institutionally through the GMIM Multimedia, namely: one-minute sermons, weekly MTPJ sermons, Youth Sermons, MTPJ Expositions, coverage of worship as well as ecclesiastical activities, Live Sermons on fanpage, Podcasts, Webinars, Daily family devotional sermons, service news, anniversary services and sick people via social media, catechism teaching, live Sunday services and church services via messenger group.

After processing using the NVIVO 12 Plus application, the results are as follows:

Understanding Virtual Theology

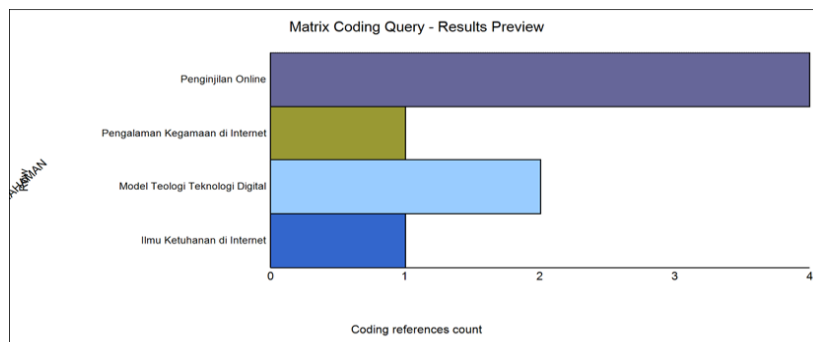
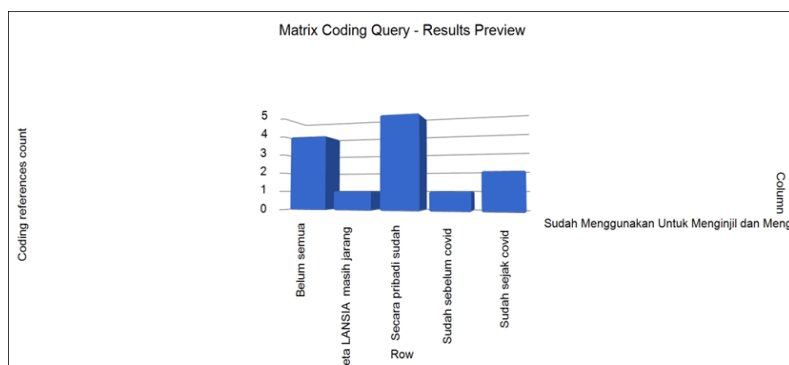


Figure: 1. Understanding Virtual Theology.

Description :

Based on Matrix Coding Query, Virtual Theology is understood as online evangelism. This online evangelism includes social media as well as various applications on the internet. This understanding is dominant in this study. The second thing is that Virtual Theology is a Digital Technology Theology Model that develops on the internet. The third thing, it is understood that one's entire religious experience on the internet is Virtual Theology. Fourth, it is understood that Virtual Theology is a science about God which is applied on the internet.

Already Using Social Media To Evangelize and Teach

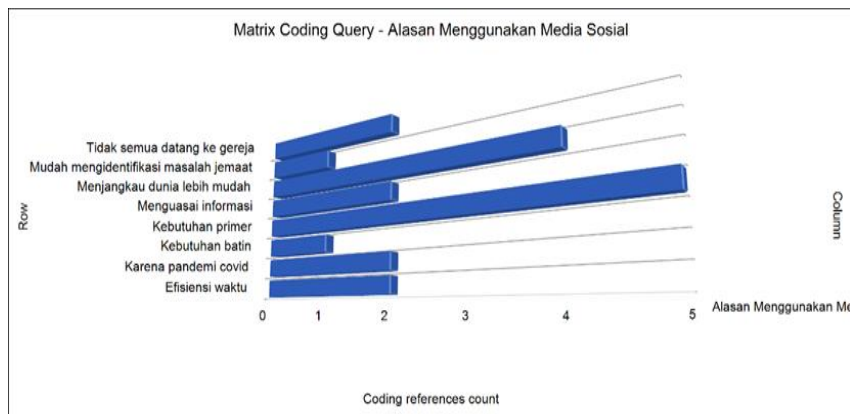


Picture : 2. Already Using MEDSOS to Evangelize & Teach.

Description :

Based on the Matrix Coding Query, the informants in this study revealed that they all used social media to evangelize and teach, but in their view there were still quite a number of Pastors and Religious Teachers who had not used this social media like they did and this result was in second place. There were those who had used this social media to evangelize and teach before covid but it was still very minimal, because more had become the trigger for them to use this social media to evangelize and teach, namely because of the covid 19 pandemic. social media for evangelizing and teaching, namely elderly Pastors.

Reasons for Using Social Media to Evangelize & Teach

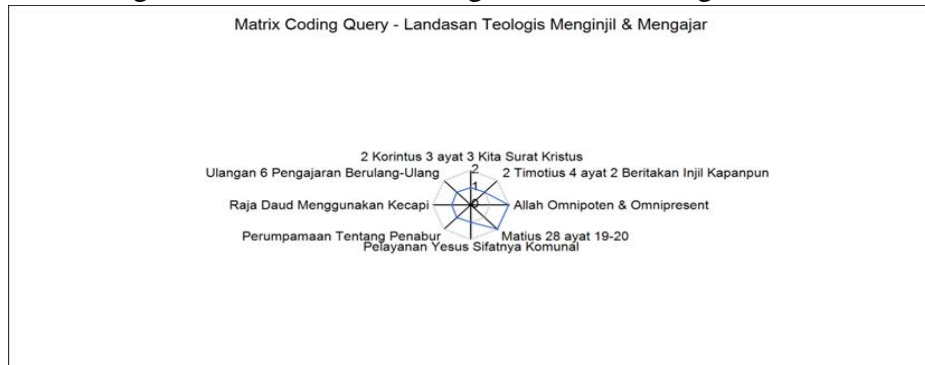


Picture : 3. Reasons for Using MEDSOS to Evangelize & Teach.

Description :

Based on the Matrix Coding Query, the main reason for using social media for evangelizing and teaching is because social media has been seen as one of the primary needs in everyday life; because social media is related to various aspects of life, apart from religious aspects but also economic, social and various other fields. The second dominant reason is through social media, services to various parts of the world will not be an obstacle because social media can reach them. The third reason is because not everyone comes to worship at church so there must be media that can reach them.

A Theological Foundation for Evangelism & Teaching



Picture : 4. Theological Foundation for Evangelism & Teaching.

Description :

Based on the Matrix Coding Query, there are two theological foundations that are equally dominant for GMIM Pastors and Religious Teachers to evangelize and teach on social media, namely the Commandment of Jesus in Matthew 28:19-20, then the theological foundation that God is Ominipotent and Omnipresent or God it is Omnipotent and Omnipresent. The next theological basis is; Jesus' communal ministry, Parable of the Sower, King David's use of the Harp, Deuteronomy 6 on iterative learning, 2 Corinthians 3:3 that we are Christ's open letter and 2 Timothy 4:2 on preaching the Gospel whenever, whether or not good timing.

The Role of Pastors and Religious Teachers of GMIM

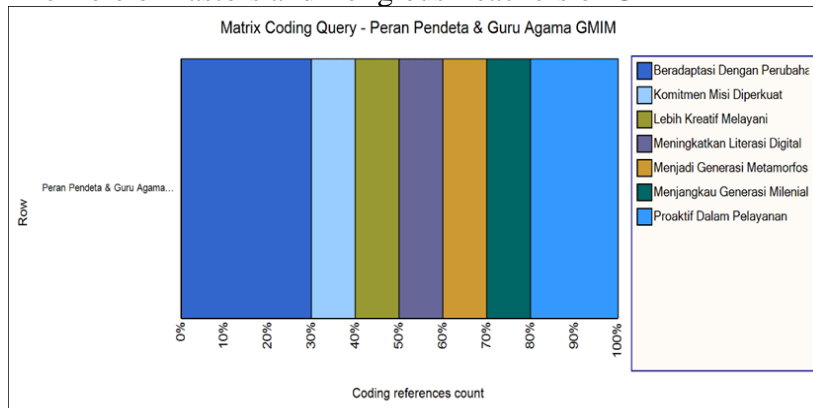


Figure : 5. The Role of Pastors & Religious Teachers of GMIM.

Description :

Based on the Matrix Coding Query, the role of Pastors and Religious Teachers of GMIM in Evangelism and PAK is dominated by having to be able to adapt to changes in services, including within the scope of social media. Then the second role that must be taken is to be proactive in service, not to be passive or silent. Furthermore, GMIM Priests and Religious Teachers must strengthen mission commitment, be more creative in serving, increase digital literacy, become the Metamorphosis generation and reach the millennial generation through social media.

MEDSOS Application for Evangelism and PAK

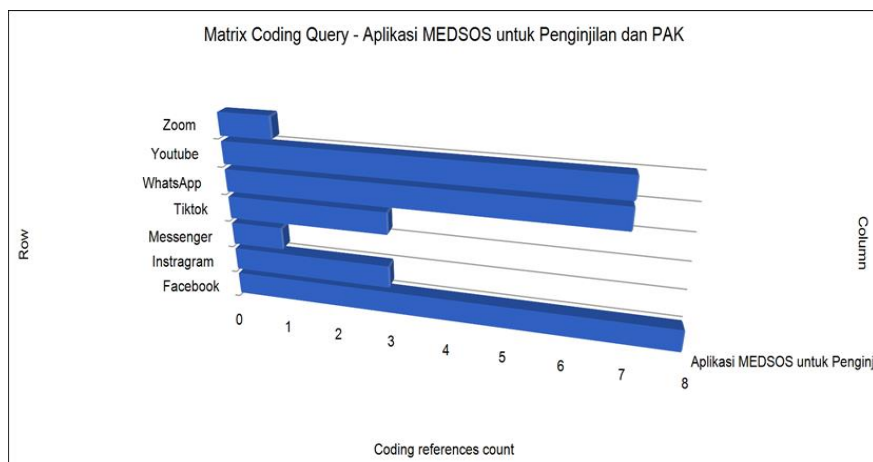


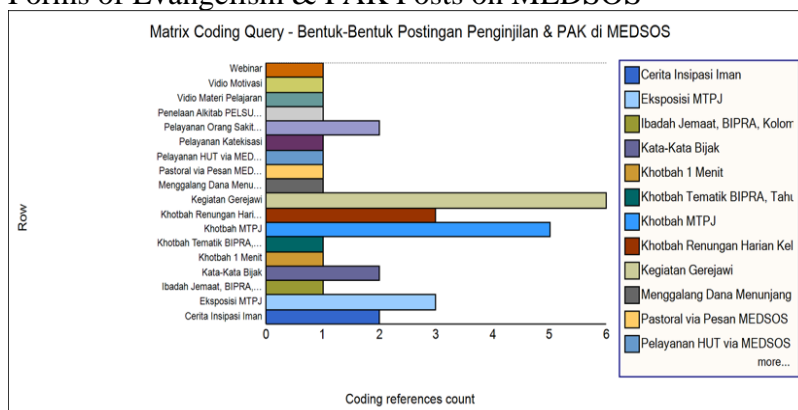
Image : 6. MEDSOS Application for Evangelism and PAK.

Description :

Based on Matrix Coding Query, a social media app used by Pastors and Teachers

GMIM's religion in evangelism and PAK is dominated by Facebook, then Youtube and WhatsApp are in the same rank, then also in the same rank, namely Tiktok and Instagram and finally Zoom and Messenger, both of which are also in the same row.

Forms of Evangelism & PAK Posts on MEDSOS



Picture : 7. Forms of Evangelism & PAK Posts on MEDSOS.

Description :

Based on the Matrix Coding Query, the most dominant forms are ecclesiastical activities, the second is MTPJ sermons, the third is MTPJ exposition and family daily reflections, the fourth is ministry to the sick, words of wisdom and inspirational stories of faith, and the fifth in parallel is the form of webinars, motivational videos, video lesson material, PELSUS Bible study, Catechism services, BIPRA/Ecclesiastical Year Thematic sermons, 1 minute sermons, Congregational Services, columns and BIPRA.

2. Factors that support virtual theology through social media.

2.1. Internal factors that support virtual theology on social media are; Self-awareness that as a servant of God, Pastors and Religious Teachers are also called upon to serve on social media, a sense of love for GMIM as an institution where shelter must be maintained, encouragement to continue to hone oneself in preaching the Word, ease in compiling sermon materials and subject matter and encouragement themselves so that the existence of services can be recognized, get additional financial income even though the amount is relatively small.

2.2. External factors that support virtual theology on social media are; motivation and assistance from family is the most dominant part, then there are friends, friends, congregation members and technical equipment such as smart phones and the availability of internet networks. For PAK aspects, curriculum, students and parents are important external factors.

2.3. Memorable experiences also make a positive contribution in fostering a spirit of virtual theology on social media. These experiences include involvement in synodal level activities, podcast experiences with their own parents, earning billions of rupiah for building churches from

selling food on social media, serving pastoral services for people who are rarely found in public services such as prostitutes and LGBT women, appreciated by many people including those who are not members of the church itself.

Internal Factors Supporting Virtual Theology in MEDSOS

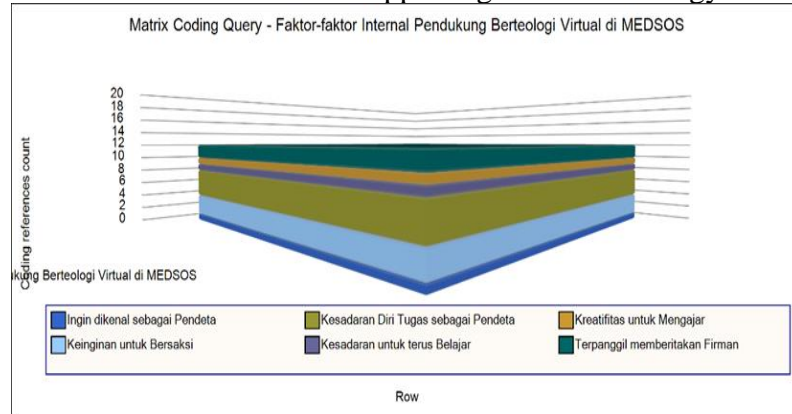


Figure : 8. Internal Factors of Virtual Theology in MEDSOS.

Description :

Based on the Matrix Coding Query, the most dominant layer in internal factors supporting virtual theology on social media is self-awareness of carrying out duties as a Pastor, the second layer is the desire to testify, then the third layer is a sense of being called to preach the word, then the fourth is the last three factors who have the same layer, namely the emergence of creativity to teach, awareness to continue learning in serving and wanting to be known as a Pastor.

External Factors Supporting Virtual Theology in MEDSOS

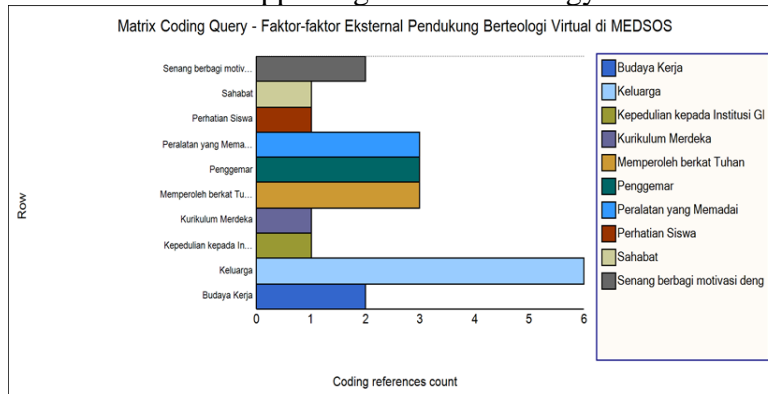


Figure : 9. External Factors with Virtual Theology in MEDSOS.

Description :

Based on the Matrix Coding Query, the main factor for GMIM Pastors and Religious Teachers with virtual theology is family support. Then the factors in the second layer are the support of adequate equipment, fan support and obtaining God's blessings, the third factor is the pleasure of sharing motivation with other people and work culture, and the fourth factor which is in the same row, namely the

support of friends, the attention of students, independent curriculum and concern for GMIM institutions.

Very Memorable Experience of Virtual Theology at MEDSOS

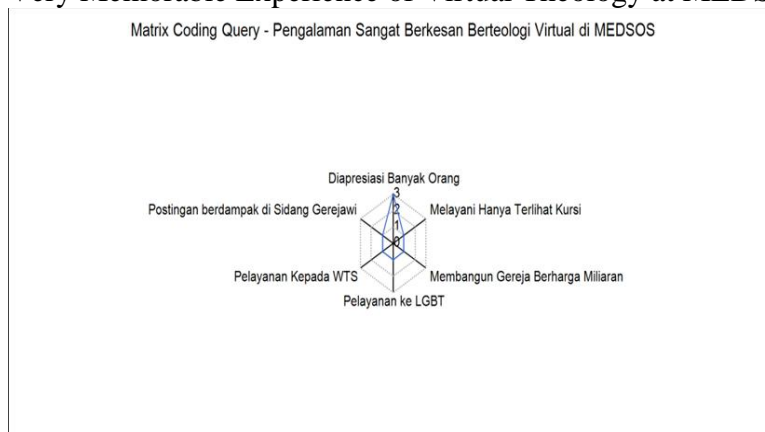


Image : 10. Very Impressive Experience of Virtual Theology at MEDSOS

Description :

Based on the Matrix Coding Query, the most memorable experience of GMIM Pastors and Religious Teachers in virtual theology on social media is appreciated by many people, next is when posting on social media builds perceptions of ecclesiastical congregation activities, then can build a church building worth billions of rupiah through fundraising funds on social media in the form of food sales, another interesting service is service in but it turns out that they are no longer visible people but only chairs are left, then is being able to reach service spaces that are rarely found in public services, namely services for prostitute women (WTS) and services for the LQBT (lesbian, gay, bisexual, transgender).

3. Obstacles and solutions in virtual theology through social media.

- 3.1. The biggest obstacle in virtual theology on social media for GMIM Pastors and Religious Teachers is dealing with insults from other people, managing time to create and posting content because they are dealing with busy service schedules in the congregation, as well as other obstacles, namely not being used to service on social media so it still seems stiff and has a gap or gap between digital native and digital immigrant generations.
- 3.2. To deal with various obstacles in virtual theology, the steps taken are; self-control and emotions, being proud by apologizing if there are mistakes, thinking positively and forgiving any criticism or insult received, asking for family support, wisely managing time in the midst of busy services, making careful preparations, equipping oneself with an understanding of digital literacy and use digital technology, as well as providing adequate equipment.

Barriers to Virtual Theology on Social Media

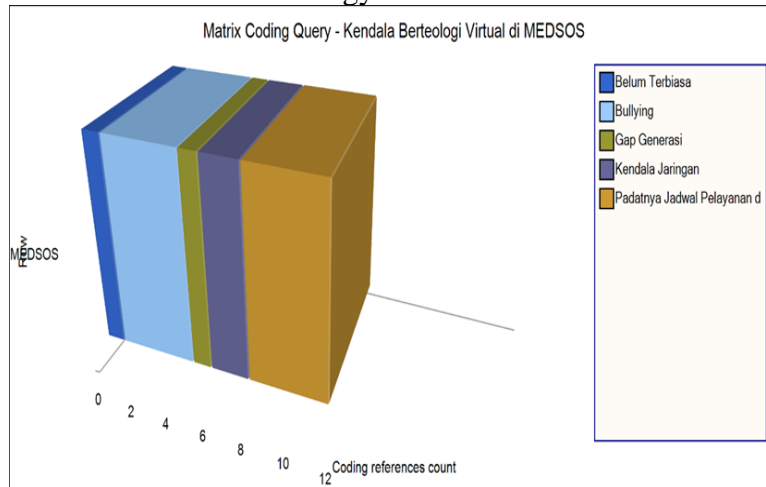


Image : 11. Barriers to Virtual Theology in MEDSOS.

Description :

Based on the Matrix Coding Query, a virtual theological solution on social media, the first is time management in responding to the busy schedule of services and managing time to create posts or content, the second is positive thinking in the face of criticism, insults or bullying on social media, the third is inviting collaborate with parties to criticize posts or content on social media and then GMIM Pastors and Religious Teachers must be equipped with digital literacy training.

4. Implications of virtual theology through social media in evangelism and PAK for the GMIM Congregation fellowship.
 - 4.1. Worship services on social media (Online Worship) familiarize, strengthen and strengthen fellowship as a congregation and one family. This argument is based on the fact that online worship allows families to sit together as a fellowship that worships God and even family members can be actively involved in the online worship fellowship. Another reason is that with this online worship service, congregations who do not come to the fellowship of worship directly in the church building can be reached with this online fellowship wherever they are so that the fellowship of God's people is not limited by distance, place and time. community service on social media will continue to link each other in direct encounters.
 - 4.2. Worship meetings that are attended physically (Onsite Worship) are considered better because; Face-to-face is very good to have direct control with the sheep or congregation, because fellowship with families who come to worship together at the church house will strengthen the intimacy of faith and love in togetherness as a family but also with other believers, Homelithically there is an element of emotion or pathos; we can predict the emotions of the congregation if we look at their facial expressions, gestures; this is difficult to see if worship services are online. Online worship will go against longstanding theological values; like for example a bench, a bench in a church has a theological value of togetherness because the church community is

communal. Communal in the church can be seen from the people sitting on the pews, singing together, looking at the same.

- 4.3. Responding to the challenges of fellowship in the current era of the industrial revolution 4.0 is balancing between online and onsite fellowship or what is known as Hybrid Worship. Each congregation must adapt to the needs of the situation and conditions of the congregation because both Online Worship and Onsite Worship create fellowship. combining and collaborating these two fellowships in the form of Hybrid Worship is a middle way that must be taken by the church in responding to the conditions of the times and the needs of the congregation.
- 4.4. In particular, at GMIM a very strong foundation of fellowship is built within the column-column community because the fellowship in the column is not only a worship fellowship but also includes eating together which creates intimacy, sharing diakonia and prayer based on mutual concern to help and strengthen one another as a fellowship of the church of God.

Implications of Virtual Theology for the GMIM Congregation

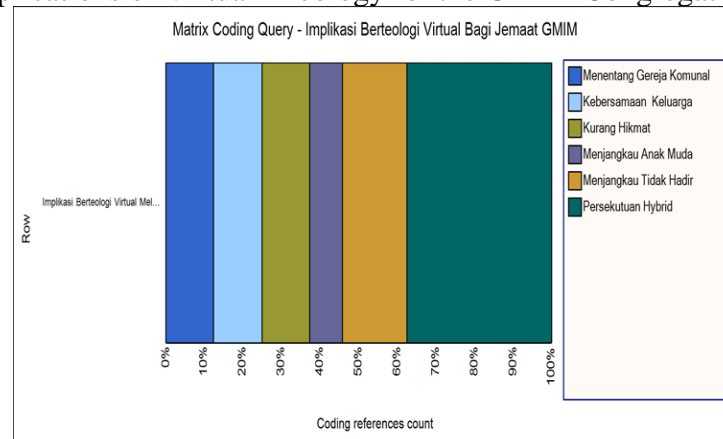


Image : 13. Implications of Virtual Theology for the GMIM Congregational Fellowship.

Description :

Based on the Matrix Coding Query, the implication of virtual theology for GMIM church fellowships is dominated by the hope that online and onsite fellowships can run together in a Hybrid fellowship, namely a combination of online and onsite fellowships. The second implication is that virtual theology is needed to reach people who are not present in worship including in church, the third implication is that virtual theology can build family togetherness because families can make fellowship together at home, however there are also negative implications which tend to be contrary to the nature of the church communal ones; present together, sit together, see the same thing, apart from that online fellowship based on virtual theology is considered by some to be less wise than conventional worship. Although there are also those who argue that the wisdom or not of a worship does not depend on online or onsite worship, but on the person who worships it. Because

even in the onsite fellowship, one's worship can be disrupted if there are other people who are noisy while worshipping and in fact each onsite worship can regulate the solemnity of their worship. The final implication is that this fellowship is needed in reaching young people.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

1. Virtual theology is theology that was born from God's omnipotence through the development of internet-based information and communication technology, to bridge, share the good news (the Bible) and absorb learning, understanding and experience of religion, faith and truth through virtual spaces including social media. , with the intention to establish familiarity for those who use it in order to glorify God.
2. The factors that support GMIM Pastors and Religious Teachers in virtual theology on social media are internal factors and external factors. Internal factors namely; self-awareness that as a servant of God, Pastors and Religious Teachers are also called upon to serve on social media, a sense of love for GMIM as an institution where shelter must be maintained, encouragement to continue honing oneself in preaching the Word, facilitating the preparation of sermon materials and subject matter and encouragement themselves so that the existence of the service can be recognized, and get additional financial income even though this factor is relatively small. External factors namely; motivation and assistance from family is the most dominant part, then there are friends, friends, congregation members and technical equipment such as smart phones and the availability of internet networks. For PAK aspects, curriculum, students and parents are important external factors.
3. The biggest obstacle in virtual theology on social media for GMIM Pastors and Religious Teachers is dealing with insults from other people, managing time to create and posting content because they are dealing with busy service schedules in the congregation, as well as other obstacles, namely not being used to service on social media so still feels stiff. To deal with various obstacles in virtual theology, the steps taken are; self-control and emotions, being proud by apologizing if there are mistakes, thinking positively and forgiving any criticism or insult received, asking for family support, wisely managing time in the midst of busy services, making careful preparations, equipping oneself with an understanding of digital literacy and use digital technology, as well as providing adequate equipment.
4. The implication of virtual theology for the GMIM congregational fellowship is dominated by the hope that online and onsite fellowships can work together in a Hybrid fellowship, namely a combination of online and onsite fellowships. The second implication is that virtual theology is needed to reach people who are not present in worship including in church buildings. The third implication is that virtual theology can build family togetherness because families can make fellowship together at home. communal church; present together, sitting together, seeing the same thing. In addition, online fellowship based on virtual theology is considered by some to be less wise than conventional worship. The

final implication is that this fellowship is needed in reaching young people. b. Suggestion

In this section there are several contributions of thoughts and findings which will be described in the form of suggestions as follows:

1. Need to urgently create a Virtual Dogmatic program. For GMIM as an institution, it must immediately have ecclesiastical dogmatic learning in virtual form which is published via social media and various other internet applications. This is very important because it is a foundation for virtually theology but also in implementing evangelism and PAK in the context and identity as part of the reformed church. GMIM's special servants including Pastors and Religious Teachers have one voice in voicing church dogmas and congregations also have clear guidelines so that they are not easily swayed by various forms of teachings that are not in line with and in line with GMIM dogmas.
2. Create GMIM Virtual Reality digital applications. To answer digital services, GMIM as a large church needs to make a breakthrough by not only serving on social media but creating virtual reality applications. If this application is made, the GMIM congregation will not only be able to interact through services on social media, but in virtual reality, even beyond the Hybrid Church. In GMIM Virtual Reality, a member or group of congregation members can feel as if they are directly present in the worship service, because their gestures and eye contact are connected directly to digital applications. Gestures in virtual reality are performed directly by the limbs. This certainly can bridge conventional virtual services which are limited to audio and virtual contact, while direct physical movement is also very important in showing care and interaction in services. In this application one can pray, worship, evangelism and PAK services, Pastoral services and others as well as the presence of direct physical contact even though it is still on a virtual basis. GMIM virtual reality can be part of GMIM Ecclesiology because GMIM is a Missionary, Inclusive and Ecumenical church so that GMIM's ministry can reach anyone, anywhere and interact with anyone without being hindered by certain barriers and digital media is one of the bridges for its ministry to reach more many people efficiently and effectively.
3. GMIM as an institution must also conduct various digital literacy trainings for the congregation, especially for special servants including Pastors and Religious Teachers to enrich their understanding of how to use social media but also about the importance of evangelism and PAK services on social media.
4. For universities, social media services such as appearing and preaching on social media, creating content on social media must be mandatory teaching materials for every student who will be involved in the world of service.
5. Pastors and Religious Teachers can bring theological issues about Hybrid Church and
6. GMIM Virtual Reality so that it can be discussed officially in ecclesiastical sessions, so that it can be studied comprehensively on the theological basis and its implementation in ministry in the midst of the congregation.

7. Pastors and Religious Teachers of GMIM must also equip themselves both independently and through training, including learning on social media how to serve on social media itself so that they grow more capable, wiser, impressive, admirable and amazing.
8. To all GMIM congregations, power and financial support for virtual theology must be part of the congregation's program every year. This must be done so that evangelism and PAK services on social media are not only considered as flavor enhancers in ministry but also as staples in ministry that receive priority and full support from all GMIM congregations.
9. To the government, it should complement internet infrastructure as an important part of supporting virtual-based services, including on social media.

REFRENSI

- Arina, Hein., GMIM dan Misi Allah, Konferensi Alpha, Grand Kawanua, Manado. Maret 2022.
- London, H.B.Jr; Niel B. Wiseman, Pelayanan Allah yang Berjiwa Besar (Ter. A.J.Sauta), Jakarta: Yayasan Pekabaran Injil Imanuel, 1999.
- BPMS GMIM, Tata Gereja 2021. Tomohon: Percetakan Sinode GMIM, 2021.
- Lattu, Izak. Teologi Virtual: Memahami Tuhan dan Sesama dalam Dunia Cyber. Webinar 4 Juli 2020: Youtube Palito Hanggoluan, 2020.
- Le Duc, Anthony. Cyber/Digital Theology: Rethinking about Our Relationship with God and Neighbor in the Digital Environment, 2015.