

PASTORAL STRATEGIES IN FORMING LEADERSHIP GENERATION »Z«

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Abstract

The future leadership of the Church is facing quite a challenge. Generation Z has many advantages and uniqueness at a relatively young age. They have a hybrid life, equal and balanced between physical and virtual. Traditional churches will experience the problem of leadership training for Generation Z. The active role and practice of pastoral missions are needed in the development of Generation Z leadership because they have an excellent opportunity to become church leaders in the technological era. This article provides an update on the practice of church pastoral missions for forming Gen Z characters. What is the practice of local church pastoral missions in the formation of Gen Z leadership? And what strategies are used? Research objectives are: 1) Describe the practice of pastoral team missions in the formation of Gen Z leadership. 2) Describe the strategies used in the formation of the leadership. The research method is descriptive qualitative.

Keywords: Generation Z, pastoring, leadership, Church, social media

Introduction

Church leadership has been constantly changing. This is caused by the development of the times and the complexity of the stewardship itself, but also by the factors of generational differences and the congregation's character. The Church has reasons to be concerned about recent figures that say about 44.4 percent of Gen Z – people born after 1996 – characterize spirituality as empty.¹ There has been an exodus from organized churches, starting with the

¹ Cf. Tyler HUCKABE, How Gen Z Will Shape the Church, [Relevantmagazine.com](https://relevantmagazine.com/magazine/how-gen-z-will-shape-the-church/), 2021, <https://relevantmagazine.com/magazine/how-gen-z-will-shape-the-church/>.

Millennials and Gen Z accelerating the non-loyalty movement towards denominational or institutional affiliation, the post-Christian and post-Church damaged or dysfunctional mentality movement, and many non-traditional households.² Gen Z Christians see faith, the Church, and the world around them differently. They look at things very differently from the previous generation when they enter the workforce. And now, with the first generation in memory where Christians are a minority, the Church faces a challenge.³ The problem with the Church today is that the world is undergoing a leadership transition from Generation Y to Gen Z. The world has presented current facts and conditions about success. It brings access for Gen Z, having their capacities and abilities quite good. Forbes presents successful Gen Z personalities under the age of 30. Young motivators have also emerged. Young YouTubers have succeeded in bringing their channel content worldwide. Local churches tend to act cautiously, seem slow, and cannot compete with social media breakthroughs for this generation. Expressions of the Church, in general, include not caring, slow response to pressure, loneliness, lack of love, care and spirituality. The Church's pastoral team does not have many methods for the spiritual development of the younger generation in bringing faith movements, character maturing and strengthening solid spiritual leadership to survive and emerge as winners, especially against the negative impacts of the current era. The Church leadership tends to be exclusive and slow to pass the baton and there is a big gap with the younger generation.

Bomela conducted research in the Veeplaas Church of the Seventh-day Adventist Church, with 75% of church members in mentoring programs such as faith approach to maintaining spirituality, reducing or preventing moral decline, and providing counselling and guidance among young people.⁴ Sugiono and Waruwu stated that the growth of Church leadership is related to the ability of Church leaders to build effectiveness and Church growth in the face of technological turmoil. The Church is affected by generational change and is prepared with training for growth.⁵ Jura sees church leadership as influenced

² Cf. Mel WALKER, 8 Urgent Insights on Gen Z That Every Pastor Needs to Know, crosswalk.com, 2019, <https://www.crosswalk.com/church/pastors-or-leadership/urgent-insights-on-gen-z-that-every-pastor-needs-to-know.html>.

³ Cf. HUCKABE, How Gen Z Will Shape the Church.

⁴ Cf. Bulelani BOMELA, Mentoring Young People in Veeplaas Seventh-Day Adventist Church: The Role of the Local Church Leadership, *International Journal of Research and Innovation in Social Science*, 5 (2021) 11, 06–11.

⁵ Cf. SUGIONO – Mesirawati WARUWU, The Role of Church Leaders in Building the Effectiveness of Services and Church Growth Amid the Disruption Era Phenomenon, *Didasko*, 1 (2021) 2, 111–22.

by the role of the Church members in local church leadership. Church leadership has maximum impact when all components are empowered according to their abilities.⁶ The local church is responsible for self-development and must recognize the extraordinary potential of each member of its community.

Meanwhile, Tomatala sees leadership studies from the digital era that the leader needs global leadership with an entrepreneurial spirit, namely, administration closer to digital natives.⁷ Meanwhile, Kristianto and Simon present church leadership that succeeded in producing local leaders when they overcame pressure and persecution. The growth of church leadership starts from within the Church itself.⁸ Some of the studies above look at the role of leadership with respect to the younger generation with mentoring, active involvement in making breakthroughs, support, and an active leadership role. One divine family trains and prepares future leaders of the Church.

The question is, what kind of pastoral leadership in the development is needed for the development of Gen Z leadership? And what kind of strategy is used? Research objectives are 1) Describe the form of pastoral leadership in the leadership development of gen Z. 2) Describe the strategies used in their leadership development. The research method is descriptive qualitative with a literature study. The contributions are to pastors and missionaries to maximize church ministry and to Theological School students in preparing youth leaders in the Church.

1. Methods

The research method is descriptive qualitative with a literature study approach. Primary data come from the Bible, books that discuss leadership in general and leadership in the Church. Recent journals about leadership development are becoming a significant part of the discussion regarding the advantages and growth of Generation Z leadership. Secondary data come from observations, web pages, and social media sources related to the character and life pattern of Gen Z. The study conducted an initial discussion on the study of the Biblical Christian character development and leadership. Then, It is prac-

⁶ Cf. Demy JURA, The Role of Professionals in the Leadership of the Local Church Through Empowerment of Christian Education, *Proceedings of the 2nd Annual Conference on Blended Learning, Educational Technology and Innovation (ACBLETI 2020)* 560 (2021), 152–56.

⁷ Cf. Yakob TOMATALA, Human Capital 4.0 Leaders and Global Leadership in the Millennial Era, in: *Humaniora*, 4 (2020) 1, 18.

⁸ Cf. Victor CHRISTIANO – Simon SIMON, Kingdom Graph: Why Churches in Iran And China Are Growing Rapidly Despite Pressure or Persecution, in: *Amreta*, 4 (2021) 2, 1–32.

ticed in the church in general and the pattern of its development in the present era. The research was developed by looking at the capacity and positive values as the foundation for laying the core for leadership of Generation Z. Data from observations and phenomena of contemporary leadership were collected and compared with the condition of the Church. Next, I brought a discussion of the observational data on the character of Generation Z to the theory of spiritual leadership. Based on the study of leadership theory and the current appropriate approach, it is hoped to obtain a grand design for developing Gen Z leadership.

2. Results and discussion

Generation Z is a historically diverse generation, racially, sexually, and theologically. For this reason, they take things as easy as diversity and tolerance. This generation needs clarification in terms of expression. According to Barna's research, 59% of Gen Z identify as Christian compared to 68% of adults. Yet only one in 11 Youth personally in faith and practice is a »dedicated Christian.«⁹ They connect with people online and hope it reflects the real life of different ethnicities, sexual orientations, genders, and faith beliefs. They are also a very independent generation, seeing financial security as a goal in life. Gen Z wants a stable job to make ends meet and invest. However, spiritual practitioners can develop other sides in social activities – politics, media and, popular music, participation in secular activities, joyous religious/mental development, namely intimacy and worship. In addition, the impact of personal experience, volunteering, ministry, or religious rituals can be a significant growth trigger.¹⁰

3. Transpersonal exemplary Jesus by shepherds in leadership development of Gen Z

Jesus's leadership is the foundation and centre of developing other forms of leadership in the Church. The basis of the Bible states that Jesus Christ is the Head of the Church, and the congregation is part of the unity of the Body of

⁹ Cf. Kate SHELLNUTT, *Get Ready, Youth Group Leaders: Teens Twice as Likely to Identify as Atheist or LGBT*, Barna.com, 2018.

¹⁰ Cf. David C DOLLAHITE – Loren D MARKS, *Religions Positive Youth Religious and Spiritual Development: What We Have Learned from Religious Families*, in: *Religions*, 10 (2019) 548, 1–21.

Christ (Ephesians 1:22-23). Jesus became the epicentre of the Church and beyond (Revelation 5:6, 1:13). Leaders of churches minister for all tribes, ethnicities, languages, countries, nationalities, sects, segments, and structures of society (Galatians 3:28). God has anointed Jesus with the Holy Spirit and power (Acts 10:38). The basis for the leadership of the Apostles was when they had to wait in Jerusalem to receive the Holy Spirit (Acts 2:14). Paul also received the same anointing for his calling (Acts 9:17). Apart from being the head of the Church and the blessing of the Holy Spirit, the basis of Jesus's leadership is a servant-hearted leader or servant (John 13:4 -17, Mark 9:35). Leaders must have a servant spirit. (Ephesians 6:68). Leaders are servants. (Luke 22:26) And our great leader, Jesus, served as a servant (Luke 22:27). Church leadership is a sacrifice. Our leadership model is Jesus Christ.

Ronda said Jesus's leadership model was rooted in compassion and an intense relationship with the Father. Authentic leadership rejects institutional centralization, absolute local autonomy, or traditionalism.¹¹ Tarigan et al. see Jesus's leadership model persist in all ages, even amid a crisis.¹² Reu sees Jesus's leadership as a solution to problems of violence and crime and a vital component of the cell group model, a growth strategy adopted by many neo-Pentecostal churches adopt.¹³ Jesus's leadership effectively developed leadership at all levels and situations. Church leadership practitioners need to pay attention to practical ways and methods of building the foundation of Jesus's leadership among Generation Z.

The first is spiritual leadership in the feedback model and contemporary practice. Jesus once asked His disciples, who do you think I am? (Luke 9:18-21, Matthew 16:13-20, Mark 8:27-30), Jesus sent them in two and gave them the power to subdue the powers of darkness. He even gave a message not to bring anything but sticks and footwear. (Mark 6:5-13, Matthew 10:5-15, Luke 9:1-6), and Jesus also washed the feet of his twelve disciples, including Judas Iscariot, and instructed them to do so in the next leadership (John 13). However, the deepest teaching about who is the greatest in leadership is when it comes to placing placing every person by accepting and welcoming them. (Luke 9:46-48,

¹¹ Cf. Daniel RONDA, Christian Leadership in the Age of Technological Disruption, in: *Evangelikal*, 3 (2019) 1, 1–8.

¹² Cf. Sayang TARIGAN – Yanto Paulus HERMANTO – Nira OLYVIA, Leadership of the Lord Jesus in Time of Crisis as a Model of Today's Christian Leadership, in: *Harvester*, 6 (2021) 1, 38–54.

¹³ Cf. Tobias REU, Leadership in the Mold of Jesus: Growing the Church and Saving the Nation in Neo-Pentecostal Guatemala City, in: *The Journal of Latin American and Caribbean Anthropology*, 24 (2019) , 746–62.

Matthew 18:1-5, Mark 9:33-37). This generation is growing fast with a mindset and way of processing information and questions that arise from the current practice. Price takes an ethical leadership approach to help leaders identify ethically disruptive leadership features. The central thesis is that the construction of Ethical Leadership fails to capture the proper depth of leadership criticism.¹⁴ Harper describes six principles of biblical leadership: building leadership based on criticism delivered, not arguing, reducing motivation, obeying the law in difficult times, being humble in high positions, and all plans are subject to change.¹⁵ Jesus's leadership theology must be solid and essential, but there is room for criticism and adaptation to be taught to Generation Z concerning changing times and current conditions. In all pressures, the strength of Jesus's high leadership became vital in teaching both inter-, inter-and-trans-generational. The administration of Jesus Christ matches the leadership of the contemporary Church in the field of ministry and government. Leadership stability and flexibility always create calmness and commitment to move – understanding resilience and sufficient training and learning in actual situations. Jesus taught about the coming persecution and the recognition of Jesus (Matthew 10:16-33). The disciple is no higher than his teacher or a servant of his master. Jesus taught to be a disciple must bear the cross and follow him (Luke 14:31). He is willing to leave all his affairs and limitations only to search for the lost sheep (Luke 15:1-7), the lost dirham (Luke 15:8-10), and the prodigal son (Luke 15:11-32). Leadership success is not about numbers or other logical things (1 Corinthians 4:5). The correct indicators are faithfulness (Matthew 25:14-15), bearing the fruits of the Spirit (Galatians 5:22-23), the joy of serving, and glorifying God on earth (1 Peter 4: 11). Therefore, we allow this Gen Z to experience again soaked with the challenges of situations and circumstances. The Leader can develop them by giving responsibilities such as building a new evangelism post or a new community, mapping the evangelism area, or travelling prayers for poor regions of a spiritual condition.

The second point is to base Jesus's leadership on cultivating the principle of growth. The leadership that is built does not function to build the foundation but to other elements as broadly as possible. Fry and Egel pointed to the concept of Global Leadership for Sustainability (GLFs). The key is spirituality through the qualities of self-transcendence and connectedness by combining

¹⁴ Cf. Terry L PRICE, A 'Critical Leadership Ethics' Approach to the Ethical Leadership Construct, in: *Leadership*, 14 (2017) 6, 687–706.

¹⁵ Cf. Tom HARPER, 6 Surprising Leadership Principles from the Bible, in: *BiblicalLeadership.Com*, 2010.

an ethic of moral responsibility and an ethic of caring compassion.¹⁶ Gen Z must have a solid theological basis in the call of church leadership. Still, it is not enough to fuel the pump with intelligence, but teach them with love, tenderness, and high moral ethics for good (Ephesians 6:1, 4, Proverbs 1:8, 22: 6, 23:24, Colossians 3:21, 2 Timothy 3:15, Psalm 127:4, Hebrews 5:14).

The third point is to develop resilience to exist. Stability and flexibility of leadership always create calm and commitment to understanding endurance, adequate training, and learning time spans in actual conditions. Jesus taught about the coming persecution and the confession of Jesus (Matthew 10:16-33). It is written there that a disciple is not higher than his teacher or a servant of his master (Matthew 10: 24). Jesus also taught about taking up the cross and following really to become disciples (Luke 14:31). He is even willing to leave all his affairs and limitations to look for the lost sheep (Luke 15:1-7). They experience problems in physical, but they face a calling to build spirituality in the generation's call. The Leader develops it by assigning responsibilities such as making a new Evangelism Post, a new community, mapping evangelistic areas, or praying around for areas that are poor in spiritual condition.

Jesus's leadership did not end when He ascended to Heaven. It did not stop with the Apostles but continued to be manifested from generation to generation, especially in Gen Z. Jesus's leadership flowed to pastors and pastoral teams in real terms, and spiritual trans person occurred at a young age with great potential.¹⁷ Gen Z highly values transformational personal experiences. It is enabling them to take leadership patterns to a new level. The Transpersonal leadership of Jesus, continued by the pastoral team, has equipped them to become authentic, ethical, caring, and more effective but still biblical leaders.

4. The Church and the Healing Movement as strategy to build spiritual recovery

The Church has the duty and responsibility to build, equip, teach and bring the congregation it serves to continue to grow in faith with the call of koinonia, martyria, and Diakonia. Bololoo, Telambanua, and Fitriani state that the vocation of the Church includes worship, fellowship, preaching, teaching, ministry, confirmation, and testimony. A pastor becomes a role model in serving

¹⁶ Louis W. FRY – Eleftheria EGEL, Global Leadership for Sustainability, in: *Sustainability*, 13 (2021)11, 1–28.

¹⁷ John KNIGHTS – Danielle GRANT – Greg YOUNG, Developing 21st Century Leaders, a Complete New Process, in: *Journal of Work-Applied Management*, 12 (2020) 1, 6–21.

and training people.¹⁸ The pastoral team became a breakthrough in the movement. Jura wrote that a local church is responsible for the self-development and potential of each member. Professional church members may qualify for leadership in a local church. Leaders need to create space to make themselves new leaders.¹⁹ The pastoral team serves with determination and the heart of the servant. Leaders have a great responsibility – those who educate, mentor, and supervise others – to convey a sound and holistic view of leadership.²⁰ Comprehensive action is needed based on the Church's vocation to provide many approaches.

The first is that the Church becomes the centre of a trusted spiritual family. The actual indication of a divine family is living together in harmony (Psalm 133:1). It is not insulting or judging one another (Romans 14:10). Healthy families show love for one another in ways that members enjoy as a family (Ephesus 4: 32) A healthy family will be skilled in healthy communication and use time to communicate together (Proverbs 16: 23, patience and forgiveness (Col 3:13). This action is a solution for the Gen Z. They have a lacking of affection from their physical parents. They have a lack sense of respect and love for each other, and the quality of family relationships is deficient. Gultom and Sophia stated that Shepherd plays the role of the Spiritual Father of Gen Z by acting as a friend in building character and mentality. Leaders must be examples and role models by looking at future standards to be achieved and preparing to become new leaders.²¹ A well-scheduled pastoral counselling room can be a place where they can share their feelings and support. Paul sees the need to develop a new religious paradigm based on the analogy of a »field hospital,« which emphasizes pastoral care as the primary step in assisting Generation Z.²² The act of becoming one divine family will significantly influence the formation of new characteristics. Gultom, Widjaja, Nova et al. emphasize the vital

¹⁸ Cf. Fauduzanoloo BOOLOLO et al., Pastoral Spirituality and Its Implications for Exemplary Development of Church Members, in: *Caraka*, 2 (2021) 1, 168.

¹⁹ Cf. Dempsey JURA, The Role of Professionals in the Leadership of the Local Church Through Empowerment of Christian Education., in: *Proceedings of the 2nd Annual Conference on blended learning, educational technology and Innovation (ACBLETI 2020)*, at: <https://www.atlantis-press.com/proceedings/acbleti-20/125957943>

²⁰ Cf. Petr CINCALA – Jerry CHASE, Servant Leadership and Church Health and Growth, in *Journal of Applied Christian Leadership*, 12 (2018) 1, 88.

²¹ Cf. Joni Manumpak Parulian GULTOM – Selvyen SOPHIA, The Spiritual Father's Position in Shepherding the Digital Generation According to 1 Corinthians 4:14-2, in: *Gracia Deo*, 4 (2022) 2, 291–314.

²² Cf. Paul JARZEMBOWSKI, Mobilizing the Field Hospital: Pastoral Care as a Paradigm for Ministry with Young Adults, in: *Religions*, 11 (2020) 11, 1–9.

role of pastors in developing the understanding dimension of Generation Z by restoring their accurate self-image, providing spiritual assistance in developing motivation, and providing counselling and training services.²³ The Church, through the pastoral team, must be able to present the love of Christ in sincerity as a spiritual parent for Gen Z. It is not enough to pay more attention and give particular time to build quality verbal communication. Quality time is maximized in community meetings and praying even though it is constrained, such as fellowship, eating together, sharing, and praying for one another (James 5:16; Romans 15:1-3).

The second thing is spiritual restoration. Even if gen Z come from Christian or Catholic families, their spiritual quality is deficient. Apart from their home church in their village or village, they are very limited in serving the congregation. Their parents and extended family tend to be unspiritual. Violence, insults, pressure, and bad attitudes are always shown and experienced by this young generation.

Another major problem is that the characteristics of the gospel approach to building this generation are very different, and church practitioners are often unaware. Percy wrote that there was a shift in the sketch of Generation Z's religious/spiritual landscape when they began to prioritize personal experiences and spiritual fulfilment. At the same time, formal and traditional religions moved further back.²⁴ The conditions and readiness are needed for the church pastoral team to reach the inner healing of this generation. Plessis and Nkambule point to the essential skills of a church ministry team: (1) Language and imagination for open communication and information to increase trust and loyalty. (2) The ability to act as an optimal leader. (3) Acceptance and sympathy in accepting the shortcomings of others. (4) Broad insight, and (5) High awareness and creativity of the current situation. (6) Considering solutions in a holistic view.²⁵ Therefore, the approach of God's Word in emphasizing Jesus as a personal Saviour becomes the main point. The main goal besides salvation itself is the inner healing of Generation Z. This is the opening way to receiv-

²³ Cf. Joni Manumpak Parulian GULTOM et al., Pastoral Strategy in Developing the Dimension of Understanding Generation Z, in: *Evangelical*, 6 (2022) 1, 47–58.

²⁴ Cf. Martyn PERCY, Sketching a Shifting Landscape: Reflections on Emerging Patterns of Religion and Spirituality among Millennials, in: *Journal for the Study of Spirituality*, 9 (2019) 2: 1–11.

²⁵ Cf. Amanda L Du PLESSIS – Carol M NKAMBULE, Servant Leadership As Part Of Spiritual Formation Of Theological Students in Contextualisation of 21st Century Theological Training, in: *HTS Theologise Studies / Theological Studies*, 76 (2020) 2, 6–7.

ing true salvation and repentance. Evangelism patterns that can be used are revival services, seminars, or retreats.

The third step is the Healing Movement program, held continuously at least once a year. It can be done in the church or with a retreat. This program distributes materials about recovering one's personality, such as healing inner wounds, healing the Father's heart, and restoring self-image. Praise and worship are methods to open hearts and give thanks, then share God's Word related to the themes above. The important thing during this event is prayer and counselling. The pastoral team, church elders, and ministers of God are the principal members of the activity. They pray for the participants who yearn to experience recovery. Steps of release and personal comfort are the targets of this program. The impact to be achieved is not only release and repentance but the openness of the heart as a step toward recovery. The participants opened themselves and were honest in the presence of God and received the visit of the Holy Spirit. The pastoral team creates several groups for the participants to testify and share about each other's lives with the help of a mediator. In the last episode of the program, some participants were allowed to witness the spiritual experience that had just been experienced in front of other participants as a step toward winning faith and restoring life (Revelation 12:11). This program can be a local church approach that has implications and maximum impact in shaping the character of Gen Z in the future. This program also produces new converts.

5. Future strategy as discipleship and a mentoring concept

Leaders must be able to paint a picture of the future. Leadership enables prospective to overcome the problems of change in the future. The pastor is obliged to be a change leader for every church member. The mentoring process and informal mentoring classes are ongoing church actions. Apart from primary Bible teaching about ministry, vocation, and leadership, the central part of this class is sharing personal experiences. The pastor and pastoral team need to explain the process of transition to the transformation of a person in a divine calling to a church leadership position through the stages of change experienced. Influential leaders help others share their future in faith and hope before living it. Leaders manage paradigm shifts and must learn to make others comfortable with their future vision. Often, Church leadership only focuses on authority and authority to make certain decisions without impact. It can hinder the open relationships that are being built. Clinton, Lu-

cas, and Barna et al. suggest that Jesus began his lessons on leadership with two examples from everyday experiences for his disciples: (1) »Master over them« and (2) »Exercising authority.« Interestingly, all the models still reign supreme in the world of natural style. The analogy is, if you have the largest army, running the show with a large army. At the same time, the latter involves using positional authority to make things happen.²⁶ Bae emphasizes the usefulness and value of a leader's »believing self« framework to demonstrate that belief is a representation, as well as a function, of the cultural history that binds individuals and society together.²⁷ A shepherd must consider several approaches in witnessing an efficient and effective narrative to arouse patriotic spirit and victory.

Firstly, narrate the transformed testimony with enthusiasm. Psalm 60:1-14 tells of David's leadership, which tells the story of his battle against Mesopotamian Aram – Zoba was tough and seemed about to be defeated. Still, David strengthened his faith in the power and deeds of God that gave him victory. And David taught it. The pastor or pastoral team often present past experiences, but today's troubles and worries are in the pulpit and ministry. Leaders do not share only theory and book words. But they must give new experiences, and thoughts, even Rhema. The pastoral team must guide and help Gen Z to see leadership capacity in the duties and responsibilities of ministry with Jesus's leadership. Hannas and Rinawati mention that the leadership characteristics of Jesus from Matthew 20:25-28 are communication, firmness, calm, humility, service, and sacrifice. Communication is an element of character and the central ability of leadership.²⁸ Wijaya sees Jesus's leadership practice as rooted in a deep spiritual connection with the Father and driven by a compassionate heart. The Church must be able to build a relationship of love in actual service rather than a mere organizational system.²⁹ It is essential for church leaders to clearly describe leadership in a divine capacity by witnessing God's mercy when going through the storms of life and the severe challenges of ministry that God faces. This testimony becomes a bridge for mutual trust, openness, and learning to remember the process of spiritual growth. Looking

²⁶ Cf. J Robert CLINTON et al., *Effective Church Leadership; a Matter of the Heart*, Second (Illinois: Tyndale House Publishers, 2013), 95-96.

²⁷ Cf. Bosco B. BAE. Believing Selves and Cognitive Dissonance: Connecting Individual and Society via Belief, in: *Religion and the Individual Belief, Practice, Identity*, 7 (2016) 7, 6–19.

²⁸ Cf. BAE, 207.

²⁹ Cf. Yahya WIJAYA. Jesus' Leadership as a Reference for Today's Church Leadership, in: *Jaffray*, 16 (2018) 2, 129.

at the contemporary Church, the pattern and method of storytelling or sharing of a church leader with young leaders has tended to be abandoned.

The second is the servant-leadership approach. This leadership concept is very effective for Gen Z. From the start; they are simply individuals, devoid of wealth, honour, and respect. They are very understanding and understand the meaning of a servant. Eva, Robi, and Senjaya show that servant leadership predicts an additional 19% variance in citizen behaviour, 5% variance in role performance, and 4% variance in organizational commitment to transformational leadership.³⁰ Humility should emphasize love and attention as much as possible by starting a conversation about Millennial topics. It is a dynamic material that can be delivered in sermons and shared material (Colossians 3:12; Phil 2:3).³¹ Servant leadership needs to learn about effective communication. Influential communication culture and listening skills in communicating must be accustomed to being more likely to express their opinions on problems than solve problems.³² Meilina et al. stated that Millennial behaviour is a role model, a high-level composition consisting of several ideal components that have the effect of sacrificing their interests for collective gain, thereby following, encouraging them to do the same.³³ By referring to Christ and His servants, servant leadership is still needed in today's church. However, a new approach is undergoing adaptation and development. The young local congregation has a very existence ability and strength that strongly supports the ministry. Swanzen says Gen Z tends to grow up much earlier, raised by more pragmatic Gen X parents. This parenting style influences teaching preferences. There is about 42% of Gen Z children will follow the example of their parents. It is higher compared to about 36% of Gen Y children. Leadership engages in warm and open but high-value two-way communication. Every word and testimony of a leader can inspire them and allow them to share the ideas and stories they want to tell.

The third step is the transfer of spiritual experience and sensitivity. Ferry's theory of the three lenses concept is andragogy, appreciative, and optimistic theology paradigms. 1) The andragogy paradigm is used as an existential

³⁰ Cf. Nathan EVA et al., *Servant Leadership: A Systematic Review and Call for Future Research*, in: *Leadership Quarterly*, 30 (2019) 1, 113.

³¹ Cf. JMP GULTOM, *Effective Pastoring for Millennials in the Age of Society 5.0*, in: *Shift-key*, 11 (2021) 2, 106.

³² Cf. Ambar WULAN SARI, *The Importance of Listening Skills in Creating Effective Communication*, in: *EduTech*, 2 (2016) 1, 1.

³³ Cf. Selvi Diana MEILINDA – Yadi LUSTIADI – Wawan HERNAWAN, *Millennial Behavior: An Approach to Leadership Behavior*, in: *Wacana Publik Public Discourse*, 13 (2020) 2, 121.

lens. It focuses on the experience of the self and the subject. The experience of the issue does not define the normative basis. However, another paradigm is needed to construct people's personal experiences to avoid the tendency to use them as a normative basis rather than the Bible. 2) The appreciative paradigm is used to conduct a situational review of church life. The community's communal experience, according to the local context, can be used as a frame for the people's personal experiences. 3) Optimistic theology. The normative perspective of the Church supports and directs the integration into aspects of individual and community experience.³⁴ The pastoral team makes life experiences in biblical leadership the main normative foundation of spiritual life. After that, they lead Generation Z in transition, that bad experiences do not make their future or their life end. The Church continues to appreciate commitment and loyalty, but it also provides vast opportunities for them to take part in building the body of Christ in ministry. Pastors equip them with appropriate leadership theology studies in an ongoing process. Like David's leadership, a harp picker became King (2 Samuel 2:4), Elisha, the prophet who succeeded Elijah (2 Kings 2:1-18), Gideon, Esther, Jeremiah, and other figures. Thus, there is strong optimism based on the Bible and divine anointing occurs between the pastoral team and Gen Z; the church ministry program becomes easier with unity of heart. It is closely interwoven in worship praise, mission outreach, cell community, and the manifestation of the gift of the Holy Spirit.

In the end, the pastoral team must be able to use targeted, intentional and meaningful verbal communication to share spiritual experiences with God for Gen Z. The developed principles are related to the strength of narrative quality, continuity, and interaction. Generation Z is no longer an object but an essential subject in building the body of Christ. Trials and challenges will be faced but will sharpen the shared motivation to make the Word, the love of the Lord Jesus, and the Holy Spirit's authority the foundation for spiritual teaching and practice.

6. Gen Z Mission and Evangelism Continues in the Personal Capacity of the Local Pastor

Practical theology in missions and evangelism is a part of Pastoral ministry concerned with specific age group programs and a space for them to partici-

³⁴ Cf. Ferry Y. MAMAHIT et al., *Church Revitalization*, ed. Ferry Y. Mamahit dan Andreas Hauw, Malang: LP2M STT SAAT, 2021, 209-210.

pate in God's work. In this participation, youth becomes the main focus. It is not only for the church's future but also for the present. The epicentre of youth ministry is more than programs and attendance. It is also God's word and God's church in the world. Clinton et al. show that relational reality therapy is most dramatic when it builds commitment to service and training support provided not only to talk about material things but also to share life.³⁵ The pastoral team plays an active role in repentance and fulfils the Great Commission of the Lord Jesus. The step is to provide a burden and space for their involvement in daily life and progress monitoring and evaluation. Febrianto wrote that if we wish to prevent young people from immorality and want them to love the church, then we try to provide a modern program that keeps them present at church. *Teknos* is ultimately centred on the idea of creativity that works to achieve the desired result.³⁶ Dunaetz saw the ability of Generation Z to lead small groups at his age. It turns them into potential leaders, leads others to grow spiritually, develops their gifts, builds meaningful friendships, forms networks to support possible ministries, and helps them to become »good and faithful servants« (Matthew 25:23).³⁷ The 5-fold vocation in the church becomes a solid foundation for fulfilling the duties and responsibilities of the church in building, equipping this generation Z for the next ministry (Philippians 4:11-12). The clear and distinctive emphasis of mentoring classes on young people with leadership capacity brings the courage to make breakthroughs. An inner recovery strategy is an initial approach. David said inner healing and enthusiasm to continue serving God with a new heart (Psalm 51:12, 18-19).

The next thing is the development of self-confidence. The young Gen Z workers with poor experience suffer from severe mental and psychological problems. They experience loneliness, lack of attention, and affection. Their personality is disturbed. Perhaps their family is limited in motivation, while friends and the community are in the same situation and condition. A simple breakthrough is with Praise and worship to teach them God's presence. Of particular concern is teaching in simplicity, and personal experience is more emphasized than mere entertainment and liturgy. The quality of Praise and worship is often connoted with mere stage and entertainment. Didimus stated

³⁵ Cf. CLINTON et al., *Effective Church Leadership; a Matter of the Heart*, 116-117.

³⁶ Cf. Ferry Y MAMAHIT et al., *Church Revitalization*, 293.

³⁷ David R DUNAETZ, Barriers to Leading Small Groups among Generation Z and Younger Millennials: An Exploratory Factor Analysis and Implications for Recruitment and Training, in: *Christian Education Journal*, 18 (2021) 1, 12.

Praise and worship could be an educational strategy that brings people to the proper understanding by generating answers and beliefs. This behaviour is characterized by confession of sin, repentance, personal experience with God, and building a loving relationship to restore faith, hope, and self-image.³⁸

Another approach is to bring the collaboration of music and God's Word in virtual media that can teach the congregation about the limitations of time and place through information technology in their respective gadgets. This influential Christian music and Kerygma strategy became a catalyst for the younger generation in building the proper self-motivation to return to God. It is an essential solution because the virtual space is extensive, unlimited, and flexible after physical worship begins to move to cyberspace.³⁹ The second step is prayer, deliverance, and the Word of God. The pastor, who is supported by the pastoral team, leads these young people in a renewed life through the visit of the Holy Spirit with an attitude of honesty and willingness to let go of disappointment, bitterness, resentment, and a dark past. Hejlar sees healing ministries into two groups namely the first theory of Healing in Atonement, namely by giving faith on the part of people in need. Secondly, with actions that react to the violence, they felt in the previous approach, turning to the immersion prayer.⁴⁰

Pastoral teams can use networks and social media for this generation's evangelizing mission. Lewis stated about the social and digital culture that forms expectations about surveillance on social media for the spiritual formation of Christian users. It shows the life experiences of individuals developing networks in online and offline environments. The collapse of context open to some users but limited to others can affect the formation of beliefs.⁴¹ The leadership mission of this digital generation is no longer manual and groping. Church leadership must be able to see the direction, the spectrum that is awakened when they are in a foreign land, but at the same time, the world is within their grasp. Indeed, there is an antithesis in their personalities. On the one hand, Gen Z, who work as migrant workers in foreign countries have creativ-

³⁸ Cf. Didimus Sutanto B PRASETYA et al., Praise and Worship As Discipleship Strategies, in: *Fidei*, 4 (2021) 2, 262–79.

³⁹ Cf. Joni M. P. GULTOM et al., Christian Influencer Music and Kerygma Strategy Based on David's Leadership in Building Native Digital Self-Motivation, in: *EPIGRAPHE*, 5 (2021) 2, 161–175.

⁴⁰ Cf. Pavel HEJZLAR. Two Paradigms for Divine Healing and Beyond, in: *Journal of the European Pentecostal Theological Association*, 33 (2013) 2, 196–202.

⁴¹ Cf. Bex LEWIS. Social Media, Peer Surveillance, Spiritual Formation, and Mission: Practising Christian Faith in a Surveilled Public Space, in: *Surveillance and Society*, 16 (2018) 4, 517–532.

ity, ideas, and skills that remain global with advanced information technology. Therefore, the current model of mission and evangelism does not cease with repentance and new birth but evolves toward discipleship and makes them new missionaries. The context of Matthew 28:18-20 is understood as the Great Commission in search of lost souls to be saved. At the same time, the main context is to go and make them disciples. The purpose of this discipleship is to continue continuous mission action. Manktelow describes the Missionary Family Tree that joined the London Missionary Society from 1796–to 1923, the list of missionary children, family information that passes through the first generation of missionary children, essentially about ministry ages missionaries.⁴² The pastoral team's focus is to make Generation Z a target for the mission. And it continues to the next generation. The formation of the missionary seed from the beginning of the soul's conversion should be an act of follow-up of the church, but it tends to be abandoned. Several approaches can be taken for a quality mission and quality evangelism, such as: 1) Cultural assimilation in the local church. Churches in America or Europe widely use this strategy in dealing with cultural and ethnic diversity, such as Latinos, Africans, and Koreans.⁴³ The pastoral team accepts and opens hearts in cultural unity in reaching out to the soul. 2) Mission trips to remote places. The pastoral team teaches the mission and burden of evangelism to indigenous tribes. It is instilled in a heart willing to serve, sacrifice, and the mentality to continue fighting in preaching the gospel.

Conclusion

The pastor has a ministry responsibility to develop the character and leadership of Generation Z. Pastoral leadership is the spearhead in completing the Great Commission in making disciples of them become a church that excels in future leadership vocations. Strategies and approaches must undergo contemporary changes and adaptations in various forms. The construction for this research is: 1) Transpersonal Generation Z Leadership through the example of Jesus. Jesus's leadership is the foundation and centre of the development forms of leadership in the Church. The basis of the Bible states that Jesus Christ is the

⁴² Cf. Emily J. MANKTELOW, *Missionary Families*, Manchester: Manchester University Press, 2015.

⁴³ Cf. Jonathan CALVILLO, Intergenerational Ties in Latinx Protestant Congregations: Sustaining Ethnicity through Organizational and Affective Connections, in: *Religions*, 10 (2019) 9, 1–18.

head of the Church and the people are part of the unity of the Body of Christ 2) The Church and the Healing Movement is a Strategy for Building Spiritual Recovery. Parents with the Church are becoming the centre of a trusted spiritual family, growing in the inner life with the gospel and repentance, and recovering through the healing movement. 3) The »Looking Ahead« Strategy is one of the Discipleship and Mentoring Concepts. Leaders must be able to paint a picture of the future. And 4) The pastor's practical capacity becomes a benchmark and a solid basis for teaching Mission and Evangelism to Gen Z.

Sažetak

PASTORALNE STRATEGIJE U OBLIKOVANJU VODSTVA GENERACIJE »Z«

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Buduće vodstvo Crkve nalazi se pred velikim izazovom. Generacija Z posjeduje mnoge prednosti i jedinstvenosti u relativno mladoj dobi. Ona ima hibridni život, jednak i uravnotežen između onog fizičkog i virtualnog. Tradicionalne će se Crkve susresti s problemom obučavanja vodstva za generaciju Z. Aktivna uloga te praksa pastoralnih misija potrebni su u razvoju vodstva generacije Z stoga što oni imaju izvrsnu priliku postati crkvenim vođama u tehnološkoj eri. Ovaj članak donosi najnovije informacije o praksi crkvenih pastoralnih misija za formiranje karaktera generacije Z. Kakva je praksa pastoralnih misija lokalne crkve u formiranju vodstva generacije Z? I koje se strategije koriste? Ciljevi istraživanja su: 1) Opisati praksu pastoralnih timskih misija u formiranju vodstva generacije Z, te 2) opisati strategije korištene u formiranju vodstva. Metoda istraživanja je deskriptivno – kvalitativna.

Ključne riječi: *Generacija Z, dušobrižništvo, vodstvo, Crkva, društveni mediji*