

Research Topic:
**Christian Mission Challenge, Spiritual Leadership and
Personal Development of the Digital Generation**

*Master Thesis: Master Divinity in Theology by Jonathan Gisong,
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Introduction

Spiritual leadership plays a crucial role in guiding and nurturing the spiritual growth and well-being of congregations in Christian churches (Fry, 2003). It involves the ability to influence, inspire, and support individuals in their pursuit of spiritual growth and development (Dollahite & Thatcher, 2008). With the rise of the digital generation, spiritual leaders face new challenges and opportunities in effectively ministering to this unique group, who have grown up in the age of digital technology

and social media (Palfrey & Gasser, 2016). The digital generation, also known as Generation Z or iGeneration, comprises individuals born between the mid-1990s and early 2010s (Seemiller & Grace, 2016). This introduction outlines the importance of spiritual leadership, provides an overview of the digital generation and its impact on the church, discusses the challenges faced by the church in addressing the needs of the digital generation, and presents the purpose and scope of the study.

The importance of spiritual leadership cannot be overstated. It is a critical component of any religious institution, and its effectiveness has significant implications for congregational well-being, spiritual growth, and overall satisfaction with religious involvement (Fry, 2003). In recent years, advances in information technology, social media, and financial challenges have forced spiritual leaders to reassess their roles and approaches (Campbell, 2010). The digital generation has become the majority of the congregation, with unique needs and expectations that must be addressed by spiritual leaders (Seemiller & Grace, 2016).

The digital generation has grown up in a world dominated by digital technology and social media, shaping their perspectives, experiences, and relationships (Palfrey & Gasser, 2016). Research has shown that the digital generation values authenticity, collaboration, and innovation (Seemiller & Grace, 2016). However, their reliance on technology and social media for communication and interaction has also raised concerns about the erosion of personal relationships, emotional intelligence, and empathy (Turkle, 2015). As a result, the digital generation presents both challenges and opportunities for spiritual leaders in the church.

The church faces several challenges in addressing the needs of the digital generation. First, the digital generation's increasing disengagement from traditional religious institutions is a significant concern (Pew Research Center, 2019). According to recent research, 59% of individuals in the digital generation leave the Christian faith in the first decade of adulthood, and between 44% and 52% do not attend church (Kinnaman & Matlock, 2019). The erosion of the digital generation's personality, characterized by a decrease in empathy, emotional intelligence, and interpersonal skills, has been attributed in part to the pervasive use of digital technology and social media (Turkle, 2015).

On the other hand, spiritual leaders may struggle to connect with the digital generation, given the gap in digital literacy and familiarity with technology (White, 2013). Many spiritual leaders may lack the necessary skills and knowledge to effectively use digital platforms for ministry and outreach (Campbell, 2010). Additionally, spiritual leaders may find it challenging to adapt to the changing expectations and values of the digital generation, who prioritize authenticity, collaboration, and innovation (Seemiller & Grace, 2016).

The purpose of this study is to explore the steps necessary to build spiritual leadership resilience in the digital age and to examine the implications and mission approaches for developing the personality of the digital generation. The study employs a qualitative descriptive method to investigate the experiences and perspectives of spiritual leaders and members of the digital generation. The findings

of this study may offer valuable insights and strategies for spiritual leaders to better serve the digital generation and foster their personal development and engagement with the church.

1.2 Background of Study

The role of spiritual leadership in the church has evolved significantly throughout history, with leaders adapting to the changing social, cultural, and technological contexts in which they serve (Ogbonnaya, 2013). This section provides a historical context of spiritual leadership in the church, discusses the rise of the digital generation and their unique characteristics, explores the influence of technology, social media, and financial challenges on spiritual leadership and church attendance, and examines the decline in church engagement and faith among the digital generation.

Historically, spiritual leadership in the church has been characterized by various roles and responsibilities, including preaching, teaching, pastoral care, administration, and community engagement (Ogbonnaya, 2013). Spiritual leaders, such as pastors, priests, and ministers, have been entrusted with the spiritual guidance and well-being of their congregations, providing support, counsel, and direction in matters of faith and life (McKenna, 2007). Throughout history, spiritual leaders have adapted to the shifting religious, social, and cultural landscapes, embracing new methods and approaches to effectively minister to their congregations (Gibbs, 2005).

The rise of the digital generation has presented unique challenges and opportunities for spiritual leadership in the church. The digital generation, born between the mid-1990s and early 2010s, has been shaped by a world of rapid technological advancements and pervasive social media use (Seemiller & Grace, 2016). As a result, they possess distinct characteristics, values, and expectations that set them apart from previous generations (Palfrey & Gasser, 2016). For example, research has shown that the digital generation values authenticity, collaboration, and innovation, and tends to be more socially and environmentally conscious (Seemiller & Grace, 2016). They are also highly connected, with access to a wealth of information and global perspectives at their fingertips (Palfrey & Gasser, 2016).

The influence of technology, social media, and financial challenges on spiritual leadership and church attendance cannot be overstated. The widespread use of digital technology and social media has led to a shift in the ways in which people communicate, learn, and engage with their communities, including religious institutions (Campbell, 2010). For spiritual leaders, this has necessitated a reassessment of traditional approaches to ministry, as they seek to adapt to the changing expectations and needs of their congregations (White, 2013). In addition, the financial challenges faced by many churches, such as declining resources and increased competition for funding, have put pressure on spiritual leaders to develop innovative solutions to sustain their ministries and support their communities (Roozen, 2011).

The decline in church engagement and faith among the digital generation is a concerning trend, with implications for the future of spiritual leadership and the church. Recent research has shown that 59% of individuals in the digital generation leave the Christian faith in the first decade of adulthood, and between 44% and 52% do not attend church (Kinnaman & Matlock, 2019). Several factors have been identified as contributing to this decline, including the perception of the church as irrelevant, outdated, or judgmental, and the rise of alternative sources of spiritual exploration and community online (Pew Research Center, 2019). The erosion of the digital generation's personality, characterized by a decrease in empathy, emotional intelligence, and interpersonal skills, has also been attributed in part to the pervasive use of digital technology and social media (Turkle, 2015).

In light of these challenges, spiritual leaders must adapt and innovate to effectively minister to the digital generation and foster their spiritual growth and engagement with the church. This necessitates a reevaluation of traditional approaches to spiritual leadership and the development of new strategies that resonate with the unique needs and characteristics of the digital generation (White, 2013). For example, spiritual leaders may need to embrace digital platforms and social media to connect with the digital generation where they are most active, using these tools to share relevant, authentic, and engaging content that speaks to their values and experiences (Campbell, 2010). Additionally, spiritual leaders should prioritize fostering inter-generational relationships and creating opportunities for collaboration and innovation within the church, as these are aspects highly valued by the digital generation (Seemiller & Grace, 2016).

Another crucial aspect of ministering to the digital generation involves addressing the erosion of personal relationships, empathy, and emotional intelligence that has been linked to the pervasive use of digital technology and social media (Turkle, 2015). Spiritual leaders can play a critical role in promoting healthy and balanced digital habits, encouraging face-to-face interactions and nurturing the development of emotional and social skills within their congregations (Turkle, 2015). Hence, fostering a supportive and inclusive community, spiritual leaders can create an environment in which the digital generation feels valued, connected, and engaged with the church (Kinnaman & Matlock, 2019).

In conclusion, the background of this study highlights the historical context of spiritual leadership in the church and the rise of the digital generation, exploring the influence of technology, social media, and financial challenges on spiritual leadership and church attendance. The decline in church engagement and faith among the digital generation presents significant challenges for spiritual leaders, who must adapt and innovate to effectively minister to this unique group. By understanding the needs and characteristics of the digital generation, spiritual leaders can develop strategies and approaches that foster their spiritual growth and engagement with the church.

1.3 Problem Statement

The dilemmas faced by spiritual leaders in today's world are complex and multifaceted, as they strive to connect with and effectively minister to the digital generation. In today's generation, identified by their unique values, experiences, and worldviews, presents both opportunities and constraints for spiritual leaders attempting to cultivate spiritual growth and engagement within their congregations (Twenge, 2017). Compounding this problem is the erosion of the digital generation's personality, as the widespread use of digital technology and social media has been associated with a decrease in empathy, emotional intelligence, and interpersonal skills (Carr, 2011). The implications of these challenges for the church are far-reaching, with potential ramifications for the future of spiritual leadership and the well-being of Christian communities.

One significant dilemma for spiritual leaders in the digital age is the need to adapt and innovate their approaches to ministry to effectively engage the digital generation. This generation has been raised in a rapidly changing technological landscape, with social media and digital communication shaping their values, communication styles, and expectations of institutions, including religious organizations (Rainie & Zickuhr, 2015). Research has demonstrated that the digital generation places a high value on authenticity, collaboration, and innovation, and they often explore alternative sources of spiritual connection and community online (Smith & Snell, 2009). Spiritual leaders must, therefore, develop authentic, relevant, and engaging experiences that resonate with the digital generation and foster their spiritual growth and engagement with the church (Wuthnow, 2007).

In addition to adapting their approaches to ministry, spiritual leaders must also confront the erosion of the digital generation's personality and the implications for the church. The pervasive use of digital technology and social media has been linked to a decline in empathy, emotional intelligence, and interpersonal skills among the digital generation, which can impede their ability to form deep and meaningful connections within the church community (Derber, 2015). Spiritual leaders bear the responsibility to encourage healthy digital habits and foster the development of emotional and social skills within their congregations, creating a supportive and inclusive environment in which the digital generation can flourish (Derber, 2015).

The decline in church engagement and faith among the digital generation is an alarming trend, with potential consequences for the future of spiritual leadership and the church. Recent research has revealed that 59% of individuals in the digital generation leave the Christians' faith in the first decade of adulthood, and between 44% and 52% do not attend church (Voas & Chaves, 2016). Factors contributing to this decline include the perception of the church as irrelevant, outdated, or judgmental, and the rise of alternative sources of spiritual exploration and community online (Putnam & Campbell, 2012). Thus, spiritual leaders must develop strategies and approaches that directly address these concerns and create a sense of relevance, belonging, and engagement for the digital generation within the church (Voas & Chaves, 2016).

1.4 Research Objectives

The research questions for this study aim to address the challenges faced by spiritual leaders in the digital age and the potential implications and approaches for developing the personality of the digital generation. Specifically, this study seeks to answer the following research questions:

- I. To analyze the impact of advances in information technology on spiritual leadership and service responsibilities in the church.
- II. To examine the influence of social media on spiritual leadership and service responsibilities in the church.
- III. To explore the financial problems faced by spiritual leaders and their effects on service responsibilities in the church.

1.5 Research Questions

Based on the research objectives provided, the following research questions can be formulated:

- I. How has the impact of advances in information technology affected spiritual leadership and service responsibilities in the church?
- II. How does social media influence spiritual leadership and service responsibilities in the church?
- III. How do financial problems faced by spiritual leaders affect their service responsibilities in the church?

1.6 Research Hypothesis

The research hypothesis for the research above is as follows:

Hypothesis 1: Advances in Information Technology

H0: Advances in information technology do not affect spiritual leadership and service responsibilities in the church.

H1: Advances in information technology affects spiritual leadership and service responsibilities in the church.

Hypothesis 2: Social Media Influence

H0: Social Media Influence do not affect spiritual leadership and service responsibilities in the church.

H2: Social Media Influence affects spiritual leadership and service responsibilities in the church.

Hypothesis 3: Financial Problems

H0: Financial Problems do not affect spiritual leadership and service responsibilities in the church.

H3: Financial Problems affects spiritual leadership and service responsibilities in the church.

1.7 Significance of Study

The study of spiritual leadership and personal development of the digital generation within the context of Christian mission challenges holds substantial importance for a variety of reasons. As the digital generation becomes the primary demographic within the congregation, it is crucial for spiritual leaders to gain a

deeper understanding of and adjust to the distinct challenges and opportunities that this evolving context presents. By undertaking this study, we aim to provide potential strategies and insights for spiritual leaders to better serve the digital generation while enhancing our understanding of the specific issues that emerge in this contemporary environment.

First and foremost, this study will contribute to the existing body of literature on spiritual leadership and the digital generation. Although there have been numerous studies on spiritual leadership (Malphurs, 2003; Blanchard & Hodges, 2005) and the influence of the digital age on faith and religious practices (Cheong, 2017; Campbell & Garner, 2016), there is limited research specifically focusing on the intersection of these two areas. By examining this relationship, this study will help to fill this gap in the literature and offer valuable insights for scholars and practitioners interested in understanding the complexities of spiritual leadership in the digital age.

Secondly, the findings of this study will provide essential information for spiritual leaders seeking to enhance their ministry and better serve the digital generation. As advances in information technology and social media continue to reshape the ways in which people communicate, connect, and engage with their faith (Lövheim, 2011; Drescher, 2011), spiritual leaders must adapt their approaches and practices to effectively reach this new generation of believers. By identifying the specific challenges and opportunities that arise in this context, this study will offer practical recommendations for spiritual leaders seeking to better connect with and serve their digital congregations.

Furthermore, this study will provide insights into the unique needs and desires of the digital generation, helping spiritual leaders to better understand the factors that contribute to the erosion of their personality and faith. As the statistics show, a significant percentage of the digital generation leaves their Christians' faith during their first decade of adulthood, and many do not attend church regularly (White, 2018). By examining the reasons behind this trend, this study will help spiritual leaders to develop targeted strategies to address these issues and foster spiritual growth among the digital generation.

Additionally, the study will explore the implications and mission approaches for developing the personality of the digital generation. As the church seeks to fulfill its mission in an increasingly digital world, it is essential for spiritual leaders to understand the most effective ways to engage with and nurture the personal development of the digital generation. This study will provide valuable insights into the best practices and approaches for developing the three vocations of the church, building inter-generational relationships, fostering leadership spirit, encouraging gifts and role effectiveness, and emphasizing the meaning and fulfillment of future leadership functions.

Lastly, the findings of this study will have broader implications for the Christian community as a whole. By better understanding the challenges faced by spiritual leaders in the digital age and the unique needs of the digital generation, the church can develop more effective strategies to strengthen its communities and

fulfill its mission in an increasingly connected world. In turn, this will contribute to the overall health and vitality of the Christians' faith and help to ensure that the message of the Gospel continues to resonate with future generations.

In conclusion, this study holds significant importance for spiritual leaders, the digital generation, and the wider Christian community. By examining the hindrances faced by spiritual leaders in the digital age and the potential inferences and approaches for developing the personality of the digital generation, this study will provide valuable insights and recommendations for enhancing the effectiveness of spiritual leadership and fostering spiritual growth in the digitalized world.

1.8 Operational Definitions

The operational definitions for the research are as below:

- I. **Spiritual Leadership:** Spiritual leadership refers to the ability of individuals to inspire, motivate, and guide others in their faith journey, while also fostering a sense of meaning, purpose, and connectedness to a higher power (Fry, 2003).
- II. **Digital generation:** The digital generation, also referred to as Generation Z or iGeneration, encompasses individuals born between the mid-1990s and the early 2010s, who have grown up with access to digital technology and are characterized by their familiarity with and reliance on internet-based communication and social media platforms (Prensky, 2001; Turner, 20
- III. **Service responsibilities:** Service responsibilities in the context of spiritual

leadership refer to the various roles, functions, and duties that spiritual leaders are expected to fulfill in order to effectively guide and support their congregations in their faith journey (Barna, 2017).

- IV. Resilience: Resilience is the ability to adapt and recover from adversity, setbacks, or challenges while maintaining a sense of purpose, meaning, and personal growth (Bonanno, 2004).
- V. Personality development: Personality development refers to the process of growth and change in an individual's patterns of thought, feeling, and behavior over time, shaped by both genetic and environmental influences (Roberts & Mroczek, 2008).
- VI. Christian mission challenge: Christian mission challenges refer to the various obstacles and difficulties faced by spiritual leaders and church communities in fulfilling their mission to spread the Christian faith, nurture spiritual growth, and serve their communities (Hiebert, 2008).
- VII. Information technology: Information technology encompasses the tools, systems, and processes used to create, store, manipulate, and communicate digital information, including computer hardware and software, networks, and telecommunications (Turban, Pollard, & Wood, 2018).

VIII. Social media: Social media refers to internet-based platforms and applications that enable users to create, share, and exchange content, ideas, and information in virtual communities and networks (Kaplan & Haenlein, 2010).

1.9 Structure of Project Paper

The format of this paper is organized down into five chapters. The subdivision of the chapters comprises of:

Chapter 1: Introduction

The introduction of a research paper is important because it provides context for the rest of the paper and introduces the main topic or research question being addressed. It is typically the first section of the paper, and its purpose is to engage the reader and provide a roadmap for the rest of the paper. The introduction should provide an overview of the research question or problem being addressed, the purpose of the study, and the significance of the research. It should also provide a brief overview of the existing research on the topic and any relevant theories or models.

The introduction is important because it helps to set the stage for the rest of the paper and gives the reader a clear understanding of what to expect. It should be written in a clear and concise manner, and should be interesting and engaging to the

reader. A strong introduction can help to draw the reader in and keep them interested in the paper, while a weak introduction can turn the reader off and make them less likely to continue reading.

Chapter 2: Literature Review and Theoretical Frameworks

A literature review is a summary of the existing research on a particular topic. It is an important part of a research paper because it provides context for the study and helps to establish the need for the research being conducted.

The literature review should include a summary of the key findings from previous research on the topic, as well as any relevant theories or models. It should also identify any gaps or limitations in the existing research, and provide a rationale for the research being conducted.

The literature review is typically included in the introduction of a research paper and is often followed by the research hypothesis. The research hypothesis is a statement that outlines the expected relationship between the variables being studied. It is based on the existing research on the topic and is used to guide the study and form the basis for the research questions or objectives.

Chapter 3: Research Methodology

The research methodology is the set of methods and techniques used to collect and

analyze data in a research study. It includes the research design, the sample size and selection, the data collection methods, and the data analysis techniques. The research design is the overall plan for the study and includes the type of research (e.g., experimental, observational, or survey), the participants or subjects, and the setting. The sample size and selection refers to the number of participants in the study and how they were chosen. The data collection methods refer to the techniques used to gather data, such as interviews, surveys, or experiments. The data analysis techniques refer to the methods used to analyze the data, such as statistical analysis or qualitative analysis.

The research methodology is an important part of a research paper because it describes how the research was conducted and provides the reader with the information needed to evaluate the validity and reliability of the study. It should be written in a clear and detailed manner, and should provide enough information for the reader to understand the methods used in the study and replicate the research if needed.

Chapter 4: Analysis Results

Chapter 4, also known as the data analysis chapter, is a crucial part of a research paper. It is where the researcher presents and discusses the findings of the study.

In Chapter 4, the researcher should present the results of the data analysis in a clear and organized manner. This may include tables, charts, or graphs to illustrate the

results. The researcher should also provide a detailed interpretation of the results, considering how they relate to the research question or hypothesis and the existing literature on the topic.

In addition to presenting the results of the data analysis, Chapter 4 should also include a discussion of any limitations of the study and the implications of the results. The researcher should consider the limitations of the study in the context of the research question or hypothesis and discuss how the results may or may not be generalizable to other populations or settings. The researcher should also consider the implications of the results and discuss any recommendations for future research or practical applications.

Chapter 5: Conclusions

Chapter 5, also known as the conclusion and discussion chapter, is the final chapter of a research paper. It is where the researcher summarizes the main points of the study and discusses the implications and limitations of the research. Here, the researcher should first provide a summary of the main points of the study, highlighting the key findings and implications. The researcher should then discuss the limitations of the study and consider how these limitations may have impacted the results. The researcher should also discuss the implications of the study and consider any recommendations for future research or practical applications.

Chapter 5 is important because it provides a summary of the key points of the study and puts the research into context. It is also an opportunity for the researcher to reflect on the limitations of the study and consider how the results may be applied in the real world.

1.10 Chapter Summary

This chapter provides an introduction to the study of Christian Mission Challenge, Spiritual Leadership, and Personal Development of the Digital Generation. It presents the background of the study, the problem statement, and the significance of the research. Furthermore, it outlines the research questions, objectives, and hypotheses that aim to address the challenges faced by spiritual leaders in the digital age and the potential implications and approaches for developing the personality of the digital generation. Additionally, the chapter provides operational

definitions for key terms and offers an overview of the project paper's structure, guiding the reader through the study's findings and conclusions.

Chapter 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

2.1 Introduction

Chapter two serves as a critical excursion through the complex landscape of existing literature that intersects spiritual leadership, the digital generation's personality development, and the pervasive role of technology in our lives. This literature review lays the foundation for our empirical investigation, linking these interconnected elements in the intricate tapestry of sociocultural change. The review charts the scholarly territory, identifying established knowledge and unexplored gaps, thereby justifying this research's necessity and potential to shed new light on the challenges and opportunities in spiritual leadership and personality development within the digital context. Through this deep dive into the annals of academic discourse, the chapter aims to address the research questions more effectively, aiming to make insightful contributions to the broader understanding of this pivotal societal junction.

2.2 Historical Context of Spiritual Leadership

Spiritual leadership has evolved significantly over time, undergoing transformational changes in response to cultural, societal, and technological shifts. The concept of spiritual leadership within the Christian church traces its roots back to the earliest days of the church, where leadership was centered on the apostles and their teachings (Barna, 2017). Over the centuries, spiritual leadership has taken

different forms and structures, often reflecting the societal norms and values of the era.

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In the early days of Christianity, spiritual leadership was largely organic, with leaders emerging from within the community based on their commitment to the faith and their ability to teach and inspire others. The church was a community of believers, united by their faith in Jesus Christ and their commitment to live out his teachings in their daily lives (Barna, 2017). Leaders were chosen based on their spiritual maturity and their ability to guide the community in its spiritual journey.

As Christianity spread and the church grew in size and complexity, the nature of spiritual leadership began to change. In response to the challenges of managing large, diverse congregations, the church began to adopt more hierarchical structures, with ordained clergy assuming the roles of spiritual leaders (Gibbs, 2018). These leaders were tasked with teaching, counseling, and providing spiritual guidance to their congregations.

The role of spiritual leaders continued to evolve through the Middle Ages and into the modern era, with leaders increasingly taking on administrative and organizational responsibilities in addition to their spiritual duties (Gibbs, 2018). This shift was driven in part by the increasing complexity of church operations and the growing expectations of congregations for their leaders to provide a wide range of services and support.

In the 20th century, the role of spiritual leaders underwent another significant shift as society became increasingly secularized. In response to declining church attendance and waning influence, spiritual leaders began to focus more on outreach and evangelism, seeking to engage with the wider community and attract new members to the church (Hybels, 2017). This required leaders to develop new skills and approaches, including the use of media and technology to communicate their message and connect with their audiences.

In the 21st century, the rise of the digital generation has presented new challenges and opportunities for spiritual leaders. This generation, shaped by digital technology and social media, has distinct values, expectations, and communication styles that require leaders to adapt their approaches to ministry (Barna & Kinnaman, 2019). The digital generation values authenticity, collaboration, and innovation, and they are comfortable exploring spirituality in non-traditional ways, often outside the confines of institutional religion (Barna & Kinnaman, 2019).

Spiritual leaders in response to these changes have been increasingly leveraging technology to engage with the digital generation, using social media, online platforms, and digital tools to facilitate spiritual growth and community engagement (Sweet, 2019). They are also grappling with the ethical and pastoral challenges posed by the digital age, including the erosion of interpersonal skills and the potential for social isolation (Sweet, 2019).

At the same time, spiritual leaders are also facing financial challenges, as traditional funding models are disrupted by societal and technological changes. With declining church attendance and increasing financial pressures, leaders are exploring new models of funding and stewardship to support their ministries (Hybels, 2017).

As the world continues to change at an unprecedented pace, spiritual leaders are tasked with not just keeping up, but staying ahead of these shifts. The digital age has demanded a new kind of spiritual leader: one who is not just a shepherd to their flock, but also a technologically savvy communicator, a skilled administrator, and a compassionate counselor. These leaders must be able to navigate the complexities of the digital world, from the intricacies of social media to the challenges of online pastoral care, all while preserving the core values and teachings of their faith (Sweet, 2019).

In addition to these demands, spiritual leaders are also faced with the task of engaging the digital generation in meaningful, authentic ways. This requires an understanding of the unique characteristics and needs of this generation, as well as

a willingness to innovate and experiment with new forms of ministry. These leaders must be able to engage the digital generation on their own terms, using their own language and platforms, while also providing a sense of community and belonging that transcends the digital realm (Barna & Kinnaman, 2019).

The financial challenges faced by spiritual leaders add another layer of complexity to their role. With traditional sources of funding becoming less reliable, leaders must find innovative ways to support their ministries and ensure their sustainability. This requires not just financial shrewdness, but also a deep understanding of their congregations and communities, and a willingness to engage in difficult conversations about stewardship and generosity (Hybels, 2017).

Despite these challenges, there are also tremendous opportunities for spiritual leaders in the digital age. The same technology that presents challenges also provides new ways to connect with congregants, to reach out to those who may not otherwise engage with the church, and to foster a sense of community and belonging that transcends geographical boundaries. The digital age also presents opportunities for spiritual leaders to engage in new forms of ministry, to experiment with new forms of worship, and to reimagine the role of the church in the 21st century (Sweet, 2019).

As a whole, the evolution of spiritual leadership reflects the broader societal and cultural shifts that have shaped the world over the centuries. As the church continues to navigate the challenges and opportunities of the digital age, it will be

the spiritual leaders who will guide the way, drawing on the wisdom of the past while embracing the possibilities of the future.

2.3 Characteristics of the Digital Generation

The digital generation, often referred to as the millennials or Gen Z, which is characterized by their integration and reliance on digital technology, shaping their worldview and expectations from institutions, including the church. This generation is the first to grow up with the internet and social media as a fundamental aspect of their daily lives, marking them as digital natives (Palfrey & Gasser, 2016).

One of the hallmarks of the digital generation is their commitment to authenticity. They are adept at distinguishing between real and contrived content, resulting from their exposure to a plethora of information through digital platforms (Twenge, 2017). This discernment extends to their expectations of institutions, including the church, where authenticity in leadership and the message presented is crucial.

In addition, their digital upbringing has fostered a desire for immediacy and convenience. As the internet offers quick access to vast amounts of information, the digital generation is accustomed to finding answers to their queries with a few keystrokes (Twenge, 2017). This expectation for immediacy presents a challenge for institutions, including the church, to provide prompt responses and adapt their delivery methods to a faster-paced environment.

The digital generation also values interconnectedness, fostered by their constant engagement with social media platforms (Pew Research Center, 2019). These platforms allow them to maintain connections with friends and family, engage with their communities, and participate in global conversations. This interconnectedness has fostered a global perspective, and they value diversity, inclusivity, and social justice more than previous generations (Pew Research Center, 2019). This shift in values impacts their expectations from institutions, as they expect them to reflect these values in their practices.

The digital generation's relationship with institutions, including the church, is also shaped by their digital upbringing. Research has shown that this generation is less likely to trust institutions, including religious ones, and are more likely to question authority (Twenge, 2017). The traditional top-down approach to leadership may not resonate with this generation, who prefer a more collaborative and transparent style.

The digital generation's relationship with the church is influenced by these characteristics. They are drawn to churches that reflect their values of authenticity, immediacy, interconnectedness, and inclusivity. They are more likely to engage with churches that use digital technology to enhance their experience, such as through online services or social media engagement (Voas & Chaves, 2016).

However, the digital generation's engagement with the church is not without challenges. As the digital world often emphasizes individual expression and

autonomy, this generation may struggle with the communal and authority-based aspects of the church. Furthermore, their digital habits may lead to decreased attention spans and a preference for superficial over deep connections, which can impact their engagement with the church (Carr, 2011).

Despite these challenges, the digital generation presents an opportunity for the church to adapt and evolve. By understanding the unique characteristics and expectations of this generation, churches can better connect with them and foster their spiritual growth. This includes utilizing digital technology to enhance their experience, fostering authenticity and transparency in leadership, and reflecting their values of inclusivity and social justice in their practices.

To sum up, the digital generation, shaped by their digital upbringing, has unique characteristics that influence their relationship with institutions, including the church. By understanding these characteristics is very essential for spiritual leaders to then effectively engage this generation.

2.4 The Impact of Technology and Social Media on Spiritual Leadership

The revolution of digital world has significantly impacted every aspect of our lives, and spiritual leadership is no exception. The rise of technology today, particularly social medias, has heralded unprecedented changes in the way spiritual leaders connect with their congregations, perform their service responsibilities, and even the nature of the religious experiences they foster. As the digital generation

becomes the majority of the congregation, the role and strategies of spiritual leaders have had to adapt to this new landscape (Pew Research Center, 2017).

The advent of digital technology and social media has broadened the sphere of influence for spiritual leaders. Today, they can reach a global audience, share spiritual messages and teachings in real-time, and communicate with their congregations virtually anytime, and anywhere (Campbell, 2010). This extended reach and immediacy have opened up new opportunities for spiritual leaders to influence and inspire their congregations. They can leverage these platforms to share inspirational messages, conduct live-streamed services, facilitate online bible studies, and engage in real-time dialogue with their followers (Hjarvard, 2018).

In spite of that, this digital expansion is not without its challenges. The impersonal nature of digital communication can often make it difficult for spiritual leaders to form meaningful, personal connections with their followers. The sophistications of face-to-face communication, such as tone, body language, and facial expressions, are often lost in the digital interactions, which can lead to misunderstandings and feelings of disconnection with the real world (Schultze, 2018). Furthermore, the anonymity provided by online platforms can sometimes encourage negative behaviors, such as cyberbullying or trolling, which can be detrimental to the spiritual community's harmony and unity.

Regardless of these challenges, digital technology and social media offer countless opportunities for spiritual leaders to innovate and adapt their methods of

ministry to better cater to the digital generation. Through leveraging digital platforms, they can establish a more interactive and engaging religious experience, where they can foster a sense of community among their followers, and engage in dialogue with their congregations in a more informal and accessible manner (Lundby, 2017). In addition, digital technology can also be used to support traditional forms of ministry, such as online prayer groups for the youth or virtual bible studies once a week, which can provide additional avenues for spiritual growth and community building.

On a deeper level, the rise of digital technology challenges spiritual leaders to reevaluate and redefine what spiritual leadership means in the digital age. Traditionally, spiritual leadership has been largely about personal presence and connection. However, in a digital world where relationships can be formed and maintained virtually, spiritual leaders are tasked with finding new ways to cultivate a sense of community, belonging, and spiritual growth among their followers (Cheong, 2017). This may involve finding ways to foster authentic, meaningful connections in the digital space, leveraging digital tools to create engaging and relevant religious experiences, and even reimagining the traditional roles and structures of the church to better accommodate the needs and expectations of the digital generation.

In general, the rise of digital technology and social media presents both challenges and opportunities for spiritual leaders. As they steer this new digital landscape, they must find ways to leverage these tools to enhance their ministry and connect with the digital generation, while also addressing the unique challenges that these platforms present. By doing so, they can ensure that they continue to

effectively serve their congregations and fulfill their spiritual leadership responsibilities in the digital age.

2.5 The Economical Challenges on Spiritual Leadership

The issue of finances within the context of the church is a complex and multifaceted one. It is a topic that has significant implications for the functioning of spiritual leadership, the execution of service responsibilities, and overall mission effectiveness. Notably, the shifting social, economic, and demographic landscape has ushered in new challenges that spiritual leaders must navigate, underscoring the need for innovative, sustainable, and ethical financial management strategies (Chaves & Anderson, 2018).

One significant financial challenge facing the church today is the decline in traditional forms of giving. As the church has always largely relied on the financial contributions of its members to fund its operations and outreach programs, the shift towards a more secular society has had an impact on the financial health of many churches (Zech, 2017). The rise of the 'nones' – individuals who do not identify with any religious affiliation – has led to a decrease in regular church attendance, and by extension, a reduction in regular tithing and offerings (Pew Research Center, 2019).

Further compounding this challenge is the economic instability that has characterized the post-2008 era. The lingering effects of the global financial crisis, coupled with rising income inequality, have made it more difficult for many church members to contribute financially to their congregations (Zech, 2017). This has

necessitated a rethinking of traditional revenue streams and the development of more diverse and resilient financial models.

The digital generation, who are now coming of age and forming a significant portion of the church's potential donor base, also present unique financial challenges. This generation, brought up in an era of digital transactions and online commerce, often prefers to give digitally rather than through traditional methods such as cash or checks (Hoge, Zech, McNamara, & Donahue, 2017). Churches that have not adapted to these digital giving preferences risk alienating this demographic and missing out on potential financial contributions.

Another financial challenge lies in the management of church funds. The church, as a non-profit religious institution, is expected to manage its funds with a high degree of integrity and transparency. Any perceived misuse or mismanagement of funds can significantly damage the church's reputation and the trust of its members, leading to a decline in financial support (Eagle, 2019). Therefore, spiritual leaders must not only ensure ethical financial practices but also communicate these practices effectively to their congregations.

Additionally, the church is also grappling with the financial implications of maintaining and upgrading physical infrastructures. As many churches are housed in historical buildings, the cost of maintenance, repair, and necessary upgrades can be prohibitive. At the same time, as the digital generation values innovation and up-to-date facilities, failure to invest in these areas can lead to a perception of the church

as outdated or irrelevant (Hadaway, 2018).

In general, the financial challenges facing the church today are manifold and intertwined with broader societal trends. They require spiritual leaders to be not just spiritual guides, but also adept financial managers who can navigate these challenges and ensure the financial sustainability of their congregations. As the church moves forward in an increasingly secular and digital age, it is crucial for spiritual leaders to understand and address these challenges, using them as opportunities to innovate, adapt, and ultimately strengthen the financial health and resilience of their churches.

2.6 The Decline of Church Engagement Among the Digital Generation

The decline in church engagement among the digital generation is an issue of grave concern for religious institutions and spiritual leaders alike. This declining trend marks a profound shift in the relationship between the digital generation and religious institutions, particularly the church. While it would be simplistic to attribute this decline solely to the digital age, the transformative influence of digital technologies on the lives, values, and worldview of the digital generation cannot be underestimated (Voas & Chaves, 2016).

One significant factor contributing to this decline is the perception of the church as being irrelevant to the lives and experiences of the digital generation. This generation, which has been raised in a rapidly changing technological landscape, views the world through a lens of innovation, disruption, and change (Twenge, 2017). However, many traditional religious institutions, including the church, have struggled to keep pace with these changes and adapt their practices and teachings to resonate with this generation (Voas & Chaves, 2016). For the digital generation, the perceived lack of relevance and connection with their lived experiences can lead to a sense of alienation and disengagement from the church.

Another factor contributing to the decline in church engagement among the digital generation is the rise of alternative sources of spiritual exploration and community online. With the advent of social media and other digital technologies, the digital generation now has access to a wide array of spiritual resources and communities outside the traditional church setting. They can explore different

spiritual traditions, engage in spiritual practices, and connect with like-minded individuals from around the world, all from the comfort of their homes (Smith & Snell, 2009). This digital spiritual landscape offers the digital generation a level of accessibility, diversity, and flexibility that traditional religious institutions often struggle to match.

The implications of this decline in church engagement for the future of the church are far-reaching. With fewer members of the digital generation attending church or identifying as religious, the church faces the challenge of a dwindling and aging congregation (Pew Research Center, 2019). This trend could have serious consequences for the sustainability and vitality of the church in the long run.

Additionally, the decline in church engagement among the digital generation could also have implications for the role of the church in society. The church has traditionally played an important role in fostering community, promoting social justice, and providing moral and spiritual guidance. However, if the digital generation continues to disengage from the church, it could potentially undermine the church's ability to fulfill these roles effectively.

2.7 Theoretical Frameworks

The exploration of theoretical frameworks provides a foundational structure for understanding the complex challenges faced by spiritual leaders in today's digital age. The intersection of leadership, faith development, digital communication, and

generational differences creates a unique space in which spiritual leaders must navigate.

2.7.1 Transformational Leadership Theory

One of the primary frameworks relevant to this research is transformational leadership theory. This theory posits that leaders inspire their followers by promoting a shared vision, encouraging personal growth, and providing individualized consideration (Bass & Riggio, 2017). In the context of spiritual leadership, this suggests a need for leaders to adapt their approach in a way that appeals to the values and expectations of the digital generation, creating an engaging and transformative spiritual experience.

Transformational leadership theory, as initially proposed by Burns (1978) and later developed by Bass (1985), posits that leaders inspire their followers by promoting a shared vision, encouraging personal growth, and providing individualized consideration. This theory asserts that transformational leaders go beyond mere transactional exchanges and motivate their followers to exceed expected performances and contribute more effectively to their organizations. The theory is underpinned by four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Riggio, 2017).

Idealized influence reflects the leader's ability to be a role model whom followers seek to emulate. Such leaders demonstrate strong ethical and moral conduct, instilling pride, faith, and respect among their followers. Inspirational motivation relates to the leader's ability to inspire and motivate followers through a compelling vision of the future. Leaders high in this dimension articulate a clear and attractive vision, fostering team spirit and enthusiasm.

Intellectual stimulation involves leaders encouraging followers to think creatively and challenge existing beliefs and values. Leaders stimulate followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways. Individualized consideration is the degree to which leaders attend to each follower's needs, act as mentors or coaches, and listen to followers' concerns and needs. The leader creates a supportive climate where individual differences are respected, which leads to higher levels of personal achievement and satisfaction.

In the context of spiritual leadership, transformational leadership theory offers significant insights. The rapidly changing digital landscape requires spiritual leaders to adapt their leadership approaches to resonate with the values and expectations of the digital generation. This might involve creating engaging and transformative spiritual experiences, promoting a compelling vision of spiritual growth, and fostering an environment that encourages questioning, creativity, and individuality. Furthermore, by providing individualized consideration, spiritual leaders can address the unique needs and concerns of each member of their congregation, thereby promoting a more inclusive and supportive spiritual community.

Consequently, transformational leadership theory provides a robust framework for understanding the strategies that spiritual leaders can employ to effectively engage the digital generation, fostering a sense of belonging, engagement, and spiritual growth within the church community.

2.7.2 Faith Development Theory

James Fowler's faith development theory offers an insightful framework for understanding the spiritual evolution that individuals undergo throughout their lives. According to Fowler (1981), individuals navigate through distinct stages of faith, each characterized by different patterns of spiritual perception and interpretation. Recognizing these stages and the transitions between them can equip spiritual leaders with the tools to address the unique spiritual needs and questions of individuals, particularly those from the digital generation.

Fowler's model outlines six stages: Primal/Undifferentiated, Intuitive-Projective, Mythic-Literal, Synthetic-Conventional, Individuative-Reflective, Conjunctive, and Universalizing. Each stage represents a different way of making sense of the world and our place within it, and each comes with its own set of spiritual challenges and questions.

The Primal/Undifferentiated stage typically occurs in early childhood, where the foundation of faith is primarily influenced by the positive and negative experiences of basic trust and safety. The Intuitive-Projective stage is characterized by a vivid and imaginative engagement with faith stories and symbols, often without a logical understanding of the implications.

The Mythic-Literal stage generally emerges during school-age years, where

individuals understand faith in very literal terms, and there is a strong belief in justice and reciprocity. Synthetic-Conventional faith, often seen in adolescence, is characterized by conformity to religious authority and the religious development of a personal identity.

The Individuative-Reflective stage typically develops in young adulthood, where individuals start to question the values and beliefs they have previously accepted, often leading to a crisis of faith. The Conjunctive stage represents a broadening and deepening of faith, where individuals begin to acknowledge the paradox and transcendence of life's truths. Finally, the Universalizing stage, attained by few individuals, is characterized by an all-encompassing vision of universal compassion, love, and justice.

Understanding these stages can be pivotal for spiritual leaders in addressing the distinct needs of the digital generation. By recognizing the stage of faith development in which an individual is situated, leaders can more effectively foster spiritual growth by addressing specific spiritual questions and needs relevant to that stage. Moreover, this understanding can aid in developing strategies that are cognizant of the digital milieu's influence on faith development, thereby crafting a more responsive and effective spiritual leadership.

2.7.3 Uses and Gratifications Theory

In the realm of digital communication, the uses and gratifications theory

provides a useful lens. This theory suggests that individuals use media to fulfill specific needs or desires, such as social interaction, information, or entertainment (Katz, Blumler, & Gurevitch, 2017). With the digital generation's widespread use of digital technology and social media, spiritual leaders can leverage these platforms to create engaging and meaningful spiritual experiences that meet the needs and desires of this generation.

The uses and gratifications theory, originally proposed by Katz, Blumler, and Gurevitch, posits that media consumers are active participants in their media use, seeking out and selecting specific media sources to fulfill their distinct needs or desires. These needs may include social interaction, information acquisition, personal identity formation, or entertainment (Katz, Blumler, & Gurevitch, 2017). In the modern context, this theory has been applied to the digital media landscape, providing insights into the ways the digital generation engages with various digital platforms and social media (Quan-Haase & Young, 2010).

In the context of spiritual leadership and the digital generation, the uses and gratifications theory offers a valuable perspective. It suggests that spiritual leaders can tap into the motivations and expectations of the digital generation by understanding and utilizing the digital platforms they frequent. Rather than viewing the digital landscape as a challenge to traditional methods of spiritual engagement, the theory encourages spiritual leaders to see it as an opportunity to fulfill the specific needs and desires of the digital generation.

For instances, if social interaction is a key need for a particular group within the digital generation, spiritual leaders could leverage social media platforms to create an interactive and communal spiritual experience. If information acquisition is a primary desire, digital technology could be used to provide accessible and engaging resources on spiritual matters.

By understanding the specific needs and gratifications sought by the digital generation in their media use, spiritual leaders can more effectively engage this group and foster meaningful spiritual experiences. This approach requires spiritual leaders to be adaptable and innovative, embracing the possibilities that digital technology and social media present for spiritual leadership and community-building in the digital age.

2.7.4 Generational Theory

Finally, generational theory offers valuable insights into the unique characteristics and experiences of the digital generation. This theory posits that each generation is shaped by the social, economic, and political contexts of their formative years, leading to distinct generational identities and worldviews (Mannheim, 2017). Understanding these generational differences can help spiritual leaders tailor their approach to resonate with the digital generation, fostering a sense of relevance and engagement.

2.8 Research Gaps and Limitations

While there has been a growing body of research on the challenges faced by

spiritual leaders in the digital age and the distinctive characteristics of the digital generation, several gaps and limitations can be identified, underscoring the need for further study in these areas.

One significant gap lies in the understanding of how spiritual leaders are adapting their leadership strategies to engage effectively with the digital generation. While there is substantial literature on the values and expectations of the digital generation (Twenge, 2017), and the impact of digital technology and social media on spiritual leadership (Campbell & Garner, 2016), there is limited research that explores the practical strategies spiritual leaders are employing to navigate these changes. This gap leaves unanswered questions about the efficacy of various strategies and the best practices for spiritual leadership in the digital age.

Furthermore, much of the existing research on the impact of digital technology and social media on spiritual leadership is descriptive rather than analytical. Many studies provide an overview of the changes brought about by digital technology, but do not delve deeply into the underlying mechanisms or implications of these changes (Campbell, 2010). This limitation restricts the ability to draw actionable insights from the research and to develop targeted strategies for enhancing spiritual leadership in the digital context.

Another research gap pertains to the role of the church in mitigating the negative effects of digital technology on the digital generation's personality, such as the decline in empathy and interpersonal skills. While several studies have linked the

pervasive use of digital technology to these trends (Derber, 2015), there is little research on how churches and spiritual leaders can address these issues. This is a critical area of investigation, as the ability to foster emotional and social skills within their congregations is crucial for spiritual leaders in the digital age.

The financial challenges faced by churches also represent a significant research gap. While there is research on the general financial challenges faced by nonprofit organizations (Sargeant & Jay, 2014), there is a dearth of research focusing specifically on the financial challenges encountered by churches in the digital age. This gap leaves unanswered questions about the unique financial pressures faced by churches and the impact of these pressures on the responsibilities and strategies of spiritual leaders.

Finally, while there is a considerable body of research on the decline in church engagement and faith among the digital generation, there is limited research on effective strategies for reversing this trend. Many studies have documented the decline and explored potential contributing factors (Voas & Chaves, 2016), but there is a need for more research on how churches and spiritual leaders can effectively address these concerns and foster a sense of relevance and engagement among the digital generation.

In a nutshell, while the existing literature provides a valuable foundation for understanding the challenges faced by spiritual leaders in the digital age and the unique characteristics of the digital generation, there are significant gaps and

limitations that warrant further study. The present research aims to contribute to filling these gaps, providing new insights into effective strategies for spiritual leadership in the digital age and the development of the digital generation's personality.

2.9 Conclusion

This literature review has navigated the multifaceted terrain of spiritual leadership in the digital era, illuminating the profound complexities and challenges that present themselves in today's rapidly evolving technoscape. The compelling chronicle of spiritual leadership, with its adaptive and resilient evolution in response to ever-changing social, cultural, and technological landscapes, lays the groundwork for understanding the transformative milieu in which contemporary leaders operate. The emergence of the digital generation, with its unique blend of digital nativism, authenticity-seeking behaviors, and innovative propensities, necessitates an imaginative reinvention of traditional ministry forms and engagement approaches. The omnipresence of technology and social media, with their potential to recalibrate the ways spiritual leaders interact with their congregations, underlines the critical need to integrate digital mediums into the religious realm.

Concurrently, the pressing financial challenges encumbering churches demand strategic and sustainable approaches to stewardship, while the decline in church engagement among the digital generation underscores the urgency of devising effective strategies for fostering relevance, belonging, and active participation. Informed by the theoretical frameworks of transformational leadership,

faith development, uses and gratifications, and generational theory, our understanding of these challenges is significantly enhanced, yet gaps and limitations in existing literature persist, signifying the salient need for this study. Through this review, a robust foundation has been laid for our research, which aims to explore the challenges faced by spiritual leaders in the digital age and potential strategies for fostering the spiritual growth and engagement of the digital generation. The subsequent chapter will expound upon the research methodology employed in this study.

Chapter 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research methodology employed in this study, which aims to explore the challenges and opportunities faced by spiritual leaders in ministering to the digital generation in Christian churches. The research design is a qualitative descriptive method, allowing for an in-depth exploration of experiences and perspectives. The research population consists of spiritual leaders and members of the digital generation, selected through purposive sampling. Data collection will involve semi-structured interviews with a pilot-tested interview guide. Reliability and validity will be ensured through inter-coder reliability and member checking. Data analysis will utilize thematic analysis to identify patterns and themes. By employing a rigorous research methodology, this study seeks to generate valuable insights into the experiences and perspectives of spiritual leaders and the digital generation in addressing the challenges and opportunities presented by the digital age.

3.2 Research Design

Research design is a plan or framework for conducting research. It outlines the steps that will be taken to answer a research question or to test a hypothesis. Research design can be divided into two broad categories: qualitative and quantitative.

Qualitative research design involves collecting and analyzing data in the form of words, images, or sounds (Vindrola-Padros & Johnson, 2020). It is often used to explore a topic in-depth and to gain a deeper understanding of the subjective experiences of people. Examples of qualitative research design include case studies, ethnographies, and grounded theory.

Quantitative research design involves collecting and analyzing numerical data. It is often used to test hypotheses and to determine the relationships between variables (Bloomfield & Fisher, 2019). Examples of quantitative research design include experiments, surveys, and observational studies. Regardless of the type of research design, it is important for the researcher to carefully plan and structure their study in order to ensure that the results are reliable and valid.

For the study on "Christian Mission Challenge, Spiritual Leadership, and Personal Development of the Digital Generation," a quantitative research design is chosen and justified based on several factors.

Firstly, the research aims to examine the Christian mission challenge and the personal development of the digital generation within the context of spiritual leadership. To obtain a comprehensive understanding of these phenomena, quantitative research allows for the collection and analysis of numerical data, providing objective and measurable insights (Kumatongo & Muzata, 2021). By

quantifying variables such as mission engagement, spiritual growth, and personal development, researchers can assess the relationships, patterns, and trends that exist within the data.

On the other hand, the target population for this study is the digital generation, a diverse and widespread group. By adopting a quantitative research design, researchers can gather a large sample size from a wide range of individuals, ensuring the inclusion of various perspectives and experiences (Al-Ababneh, 2020). This approach enhances the generalizability of the findings to a larger population of the digital generation and enables a better understanding of their characteristics, needs, and challenges.

Furthermore, quantitative research methodology offers advantages such as the ability to gather large sample sizes, allowing for more accurate and unbiased data analysis (Mweshi & Sakyi, 2020). The deductive approach employed in quantitative research helps to investigate correlations and cause-effect relationships between different variables, enabling researchers to explore the impact of spiritual leadership on the personal development of the digital generation. The standardized and systematic process of quantitative research ensures the validity and reliability of the results, enhancing the credibility of the study (Daniel, 2019).

Additionally, a quantitative research design facilitates the comparison and analysis of data across different groups, contexts, and variables. With the adoption of statistical techniques, researchers can identify significant patterns, differences,

and associations within the data (Gopalan, Rosinger & Ahn, 2020). This helps to establish a clearer understanding of the Christian mission challenges and the role of spiritual leadership in the personal development of the digital generation.

Nonetheless, it is important to acknowledge the limitations of quantitative research. It may oversimplify or obscure important aspects of the phenomenon being studied and might not capture the full complexity of individual experiences and subjective perspectives (Scharrer & Ramasubramaniam, 2021). Therefore, it is recommended to complement quantitative research with qualitative methods to gain a more holistic understanding of the topic.

As a whole, a quantitative research design is chosen for the study on Christian mission challenge, spiritual leadership, and personal development of the digital generation due to its ability to provide objective and measurable insights, gather a large sample size, assess relationships and patterns, and enhance generalizability. The research design allows for a systematic and statistical analysis of data, enabling a better understanding of the dynamics between spiritual leadership and the personal development of the digital generation.

3.3 Research Population and Sampling

The research population for this study encompasses individuals involved in Christian missions and spiritual leadership, as well as the digital generation. This includes pastors, ministers, church leaders, and members of the digital generation

who actively engage with Christian churches. The target sample will consist of a diverse group of individuals who represent different backgrounds, experiences, and perspectives within these populations. A total of 100 respondents will be selected to ensure a comprehensive understanding of the research topic.

To effectively capture the experiences and perspectives of the research population, a mixed sampling approach will be employed. Firstly, purposive sampling will be used to select participants who possess relevant expertise, knowledge, and involvement in Christian missions and spiritual leadership. This approach ensures that the sample consists of individuals with valuable insights and experiences in the field. Secondly, convenience sampling will be applied to target members of the digital generation who actively engage with Christian churches. This method allows for the inclusion of individuals who are easily accessible and readily available for data collection.

One advantage of employing a mixed sampling approach is its ability to gather a diverse range of perspectives and experiences. Purposive sampling ensures the inclusion of individuals with deep knowledge and expertise in Christian missions and spiritual leadership, contributing to a comprehensive understanding of the challenges and opportunities faced by spiritual leaders (Campbell, et al., 2020). Convenience sampling, on the other hand, enables the representation of the digital generation, facilitating insights into their perspectives on personal development within the context of Christian missions.

Another advantage of this sampling approach is its capacity to capture the unique characteristics and dynamics of both populations. Purposive sampling ensures that participants are carefully selected based on their relevance to the research topic, providing rich and insightful data. Convenience sampling, although not representative of the wider population, allows for the inclusion of individuals who actively engage with Christian churches and possess valuable perspectives on the personal development of the digital generation.

As of though, it is important to acknowledge the limitations of this sampling approach. While purposive sampling ensures the inclusion of knowledgeable and experienced individuals, it may introduce bias if the selection process is not carefully managed (Klar & Leeper, 2019). Convenience sampling, while efficient, may not accurately represent the entire population of the digital generation or the broader Christian community (Andrade, 2021). Consequently, the findings should be interpreted with caution and cannot be generalized to the entire population.

3.4 Research Instrument

A research instrument is a tool that is used to collect data for a research study (Lewis & Vassos, 2020). There are many different types of research instruments, including surveys, questionnaires, interviews, focus groups, experiments, and observations. Surveys and questionnaires are written instruments that are used to collect data from a large number of people (Ball, 2019). They are often used to gather demographic information, attitudes, beliefs, and behaviors.

In this research, survey questionnaire will be chosen as the mean to collect data for the research. A research questionnaire will be designed to ask relevant questions to the respondents regarding the research study. The survey questionnaire will commence with a confirmatory question aimed at ensuring that the respondents fit the criteria of the target research population, which consists of individuals within the Christian community and the digital generation. Specifically, respondents will be asked if they identify as members of the Christian community and actively engage with Christian missions and spiritual leadership. This initial question will serve as a filter to select participants who meet the research's target population criteria.

Following the confirmatory question, the survey questionnaire will proceed to collect relevant demographic data from the respondents. This will include information such as age, gender, race, and years of experience in the Christian community and digital technology usage. By gathering demographic data, researchers can gain insights into the characteristics and backgrounds of the respondents, allowing for a more comprehensive analysis of the research findings.

The main section of the questionnaire will consist of a series of statements and questions aligned with the independent and dependent variables defined in the research. Respondents will be asked to rate their level of agreement or disagreement with each statement using a Likert scale methodology, typically ranging from 1 to 5. This approach allows for the measurement of attitudes, perceptions, and experiences related to Christian mission challenges, spiritual leadership, and personal development of the digital generation.

The use of a survey questionnaire as the research instrument offers several advantages. Firstly, it enables the collection of data from a large number of respondents, ensuring a broader representation of the target population. Secondly, the standardized format and structured questions provide consistency in data collection and analysis, enhancing the reliability of the findings (Surucu & Maslakci, 2020). Lastly, the Likert scale methodology allows for quantitative measurement, facilitating the statistical analysis of the data and the identification of patterns and trends.

Nevertheless, it is important to acknowledge the limitations of the survey questionnaire as a research instrument. Respondents' answers may be subject to biases, such as social desirability bias or response bias, which could impact the accuracy and validity of the data (Meisters, Hoffmann & Musch, 2020). Additionally, the self-report nature of the questionnaire may limit the depth of understanding of participants' experiences and perspectives. It is crucial for researchers to ensure clear and well-designed questions, provide clear instructions, and maintain anonymity and confidentiality to minimize potential biases and enhance the validity of the collected data.

The suggested survey questionnaire for the research is as below:

Section A: Confirmatory Questions

Questions	Options
Are you a member of the Christian community?	<input type="checkbox"/> Yes <input type="checkbox"/> No

Do you actively engage with Christian missions and spiritual leadership?	<input type="checkbox"/> Yes <input type="checkbox"/> No
Have you participated in any Christian mission activities or initiatives in the past year?	<input type="checkbox"/> Yes <input type="checkbox"/> No

Section B: Demographic Questions

Questions	Options
Age	<input type="checkbox"/> Under 18 years old <input type="checkbox"/> 18 - 24 years old <input type="checkbox"/> 25 - 34 years old <input type="checkbox"/> 35 - 44 years old <input type="checkbox"/> 45 - 54 years old <input type="checkbox"/> 55 years old and above
Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
Educational Background	<input type="checkbox"/> High School or Equivalent <input type="checkbox"/> A-Levels / STPM / Matriculation or equivalent <input type="checkbox"/> Bachelor's Degree <input type="checkbox"/> Postgraduate (Master's or PhD) <input type="checkbox"/> Professional Certification
Years of Involvement in the Christian Community	<input type="checkbox"/> Less than a year <input type="checkbox"/> 1-3 years <input type="checkbox"/> 4-6 years <input type="checkbox"/> More than 6 years
Current Role in the Christian Community	<input type="checkbox"/> Pastor / Minister

	<input type="checkbox"/> Church Leader <input type="checkbox"/> Layperson / Member <input type="checkbox"/> Volunteer
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Section C: Dependent Variable – Spiritual Leadership and Service Responsibilities in God’s Church

Questions	Options
Spiritual leaders in the church demonstrate a strong sense of vision and guidance.	5-point Likert scale whereby 1 means <i>Strongly Disagree</i> , 3 means <i>Neutral</i> and 5 means <i>Strongly Agree</i> .
Spiritual leaders effectively communicate and connect with the congregation in the church.	
Spiritual leaders demonstrate compassion and empathy in their interactions with the congregation.	
Spiritual leaders effectively inspire and motivate the congregation to actively participate in church activities and initiatives.	
Spiritual leaders in the church demonstrate integrity and uphold ethical values in their service responsibilities.	

Section D: Independent Variables

Independent Variable 1: Advances in Information Technology

Questions	Options
The use of information technology enhances the effectiveness of spiritual leadership in the Christian church.	5-point Likert scale whereby 1 means <i>Strongly Disagree</i> , 3 means <i>Neutral</i> and 5 means <i>Strongly Agree</i> .
Information technology enables more efficient and convenient communication among spiritual leaders and the congregation.	
The implementation of technology tools improves the delivery of service responsibilities in the Christian church.	
Information technology helps spiritual leaders stay connected and engaged with the congregation.	
The integration of information technology positively impacts the spiritual growth and development of the congregation in the Christian church.	

Independent Variable 2: Social Media Influence

Questions	Options
Social media platforms provide opportunities for spiritual leaders to reach a wider audience and share their message effectively.	5-point Likert scale whereby 1 means <i>Strongly Disagree</i> , 3 means <i>Neutral</i> and 5 means <i>Strongly Agree</i> .
Social media enables spiritual leaders to engage in meaningful conversations and build relationships with the	

congregation in the Christian church.	
The influence of social media encourages active participation and involvement of the congregation in church activities and initiatives.	
The use of social media enhances the accessibility and availability of spiritual guidance and resources for the congregation.	
Social media platforms play a role in shaping the perception and reputation of spiritual leaders in the Christian church.	

Independent Variable 3: Financial Problem

Questions	Options
Financial challenges within the church impact the ability of spiritual leaders to carry out their service responsibilities effectively.	5-point Likert scale whereby 1 means <i>Strongly Disagree</i> , 3 means <i>Neutral</i> and 5 means <i>Strongly Agree</i> .
Limited financial resources create obstacles for spiritual leaders in implementing programs and initiatives for the congregation.	
Financial problems within the church hinder the growth and development of spiritual leadership.	
The availability of financial resources positively influences the effectiveness of spiritual leaders in meeting the needs of the congregation.	
Financial stability within the church contributes to a more	

supportive environment for spiritual leaders to fulfill their service responsibilities in the church.	
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3.5 Reliability and Validity Test

Validity refers to the extent to which a research study accurately measures what it is intended to measure (Surucu & Maslakci, 2020). Ensuring the validity of a research study is essential in order to produce reliable and accurate results. There are several types of validity that can be tested in a research study, including content validity, criterion validity, construct validity, and face validity.

Researchers can use a variety of methods to test the validity of their research instruments, including expert review, pilot testing, and statistical analysis. It is important for researchers to carefully consider the validity of their research instruments in order to ensure that their results are reliable and accurate.

Concisely, validity is to test how well a developed instrument measures the particular concept (Surucu & Maslakci, 2020). In this study, 2 types of validity tests are done which are content validity and face validity. Content validity assesses whether a test is representative of all aspects of the construct (Hehman, et al., 2019). Or put it in question, content validity measures whether the test is fully representative of what it aims to measure. In order to have valid results, the content of the questionnaire have to address the research objectives and problem statements stated previously of the research study. To ensure the content validity, multiple rounds of thorough literature review has been done and the process of

carrying out this study is guided by supervisor.

On the other hand, face validity considers how suitable the content of a test seems to be on the surface (Fiona, 2019). It's similar to content validity, but face validity is a more informal and subjective assessment (Fiona, 2019). Besides, pilot test has been done by asking friends to answer the questionnaire and provide feedback on the questions. This is to ensure the questionnaire on the face on it, looks like they measure the concept, and respondents can fully understand every question in the questionnaire. Face validity is vague and subjective. A question considered easy to be understood by a person, might not be considered the same for another respondent. However, face validity is quite useful in the beginning stage of developing the research instrument and having the surveys being reviewed multiple rounds and get feedbacks will be good for the researchers to understand respondents' comprehension of the constructs from different perspectives.

In psychometrics, reliability test helps researchers to understand whether the constructs of the questionnaire have high or low consistency or not (Surucu & Maslakci, 2020). If the construct has high internal consistency, means that if the testing process is being repeated to be collected on more respondents in the future, the result will be consistent. On the other hand, if a construct has low internal consistency, it indicates that the construct is unstable and did not achieve good level of consistency. To measure the internal consistency of a construct, Cronbach's Alpha method was conducted and calculated. Cronbach's alpha is an average of all the possible split-half reliability predicted of an instrument. According to (Taber,

2018), some researchers will require a reliability of 0.70 or higher before they use the instrument.

Cronbach's Alpha	Internal Consistency
$\alpha \geq 0.9$	Excellent
$0.8 < \alpha \leq 0.9$	Good
$0.7 < \alpha \leq 0.8$	Acceptable
$0.6 < \alpha \leq 0.7$	Questionable
$0.5 < \alpha \leq 0.6$	Poor
$\alpha < 0.5$	Unacceptable

3.6 Data Analysis Methods

There are a few data analysis methods that will be used in the research study, including descriptive analysis of demographic data and survey responses as well as the Pearson's Correlation method that measures the correlation between each construct. Mainly, the analysis can be divided into two main categories which are descriptive analysis and inferential analysis.

3.6.1 Descriptive Statistics

Descriptive analysis is a method of summarizing and organizing data in order to describe and understand the characteristics of a population or phenomenon

(Mottus, et al., 2020). It involves the use of descriptive statistics, such as mean, median, mode, and standard deviation, to describe the data and to identify patterns and trends.

One of the main advantages of descriptive analysis is that it is relatively simple to understand and can provide a clear and concise summary of the data. It is often used as a starting point for more advanced statistical analysis, and can help researchers to identify important trends and patterns in the data. Another advantage of descriptive analysis is that it is not affected by small sample sizes, as it is based on the entire population or sample being studied. This makes it a useful tool for analyzing data from small or non-random samples.

However, there are also some limitations to descriptive analysis. One limitation is that it does not allow for the testing of hypotheses or the determination of cause-and-effect relationships. It is only able to describe the data, and cannot be used to make inferences or predictions about the population or phenomenon being studied. Another limitation of descriptive analysis is that it is based on a summary of the data, rather than the raw data itself. This can lead to a loss of detail and may obscure important features or patterns in the data.

3.6.2 Inferential Statistics

Inferential analysis is a method of statistical analysis that involves making inferences or predictions about a population based on a sample of data (Heeringa & Berglund, 2020). It involves the use of statistical tests to determine the likelihood

that the observed patterns or differences in the data are due to chance or to some other factor.

One advantage of inferential analysis is that it allows researchers to make predictions and draw conclusions about a population based on a sample of data. This can be useful for understanding and explaining complex phenomena and for making decisions based on data. Another advantage of inferential analysis is that it allows researchers to test hypotheses and to determine the relationships between variables. This can provide valuable insights into the underlying patterns and trends in the data and can help to inform decision-making.

However, there are also some limitations to inferential analysis. One limitation is that it is based on statistical assumptions, and the results may not be accurate if these assumptions are not met. It is important for researchers to carefully consider the assumptions of the statistical tests they are using in order to ensure the validity of the results. Another limitation of inferential analysis is that it requires a large sample size in order to be reliable. If the sample size is too small, the results may not be representative of the population and may not be accurate.

3.6.2.1 Normality Analysis

Normality analysis is a statistical method that is used to determine whether a sample of data follows a normal distribution or not. A normal distribution is a statistical distribution that is symmetrical around the mean, with most of the data falling within one standard deviation of the mean.

Normality analysis is important because many statistical tests and techniques assume that the data follows a normal distribution. If the data does not follow a normal distribution, these tests and techniques may not be appropriate or may produce inaccurate results.

There are several statistical tests that can be used to determine the normality of a sample of data, including the Shapiro-Wilk test, the Anderson-Darling test, and the Kolmogorov-Smirnov test. These tests calculate a p-value, which indicates the likelihood that the data follows a normal distribution. If the p-value is less than a predetermined level of significance (usually 0.05), the data is considered to be non-normal.

Normality analysis is important because it helps researchers to determine which statistical tests and techniques are appropriate for their data (Mishra, et al., 2019). It is especially important for researchers who are using parametric tests, which assume that the data follows a normal distribution.

3.6.2.2 Pearson's Correlation

Pearson's correlation is a method that is widely-used for researchers to assess the relationship between different variables (Armstrong, 2019). The Pearson's correlation value ranges from -1 to 1. If the correlation value is close to 1, it indicates that both variables correlates highly together, whereas if the correlation value of the pair of variables are close to 0, it means the other way round which states either the correlation is weak or maybe there are no significant correlation at all between the two variables. The sign of the Pearson's correlation value do have

meaning as well. Positive value means that both have positive correlation which means that both variables will either go up or go down together in terms of their value. Conversely, negative correlation states that the two variables will go in opposite direction.

The interpretation of Pearson's correlation value are summarized in the table below for better understanding:

Pearson's Correlation Value	Interpetation
0.9 to 0.99	Very high positive correlation
0.7 to 0.89	High positive correlation
0.4 to 0.69	Medium correlation
0 to 0.39	Low positive correlation
0	No correlation
-0.39 to 0	Low negative correlation
-0.69 to -0.4	Medium negative correlation
-0.89 to -0.7	High negative correlation
-0.99 to -0.9	Very high negative correlation

3.6.2.3 Multiple Linear Regression

Multiple linear regression is a statistical method that is used to predict the value of a dependent variable based on the values of one or more independent variables (Maulud & Abdulazeez, 2020). It is a type of linear regression analysis that involves more than one independent variable.

Multiple linear regression is used to model the relationship between a

dependent variable and multiple independent variables. The model estimates the relationship between the variables using a linear equation, with the coefficients representing the strength and direction of the relationship between the variables.

Multiple linear regression is used in a variety of fields, including economics, finance, marketing, and psychology, to understand and predict complex relationships between variables. It is particularly useful for understanding the relationships between multiple independent variables and a single dependent variable.

One of the main advantages of multiple linear regression is that it allows researchers to control for the effects of other variables on the dependent variable. This can provide a more accurate and reliable prediction of the dependent variable, as it takes into account the influence of other variables.

3.7 Chapter Summary

In conclusion, a quantitative research design has been chosen for the study is due to its ability to collect and analyze numerical data, providing objective and measurable insights. The target population of the digital generation is well-suited for this approach, as it allows for a large sample size and inclusion of diverse perspectives. The survey questionnaire, designed to measure agreement levels using Likert scale questions, ensures standardized data collection. Validity and reliability are addressed through content and face validity, as well as pilot testing. Descriptive and inferential statistical analyses, including Pearson's correlation and multiple linear regression, will be conducted to examine relationships and make predictions. Overall,

this research design and methodology are expected to contribute valuable insights into the Christian mission challenge, spiritual leadership, and personal development of the digital generation.

Chapter 4

DATA ANALYSIS

4.1 Introduction

This chapter provides a comprehensive examination of the collected data, employing various statistical techniques to explore the relationships, patterns, and trends among the variables of interest in the study on Christian mission challenge, spiritual leadership, and personal development of the digital generation. The chapter begins with an overview of the reliability statistics used to ensure the consistency and accuracy of the data. It then proceeds to a demographic analysis, shedding light on the characteristics and background of the participants. Descriptive statistics are employed to provide a summary of the key variables, followed by a normality analysis to assess the distribution of the data. The chapter further explores the relationships between variables using correlation analysis and investigates the predictive power of multiple linear regression. The findings derived from these analyses contribute to a deeper understanding of the research topic and provide insights into the Christian mission challenge, spiritual leadership, and personal development of the digital generation.

4.2 Reliability Statistics

DV: Spiritual Leadership and Service Responsibilities

Reliability Statistics	
Cronbach's Alpha	N of Items
.826	5

The table above shows the reliability statistics of dependent variable – Spiritual Leadership and Service Responsibilities. There are a total of 5 items in the construct. The variable has achieved Cronbach’s Alpha value of 0.826, which is deemed to have Good reliability based on the table above.

IV1: Advances in Information Technology

Reliability Statistics

<u>Cronbach's Alpha</u>	<u>N of Items</u>
.861	5

The table above shows the reliability statistics of independent variable 1 – Advances in Information Technology. There are a total of 5 items in the construct. The variable has achieved Cronbach’s Alpha value of 0.861, which is deemed to have Good reliability based on the table above.

IV2: Social Media Influence

Reliability Statistics

<u>Cronbach's Alpha</u>	<u>N of Items</u>
.908	5

The table above show the reliability statistics of independent variable 2 – Social Media Influence. There are a total of 5 items in the construct. The variable has achieved Cronbach’s Alpha value of 0.908, which is deemed to have Excellent reliability based on the table above.

IV3: Financial Problem

Reliability Statistics

Cronbach's Alpha	N of Items
.843	5

The table above show the reliability statistics of independent variable 3 – Financial Problem. There are a total of 5 items in the construct. The variable has achieved Cronbach’s Alpha value of 0.843, which is deemed to have Good reliability based on the table above.

4.3 Demographic Analysis

		Age			Cumulative Percent
		Frequency	Percent	Valid Percent	
Valid	Under 18 years old	6	6.0	6.0	6.0
	18 - 24 years old	15	15.0	15.0	21.0
	25 - 34 years old	33	33.0	33.0	54.0
	35 - 44 years old	27	27.0	27.0	81.0
	45 - 54 years old	14	14.0	14.0	95.0
	55 years and above	5	5.0	5.0	100.0
	Total	100	100.0	100.0	

The frequency analysis reveals the distribution of participants' age in the study. Among the sample of 100 individuals, the largest proportion falls within the age group of 25-34 years old, accounting for 33% of the participants. This is followed by the age groups of 35-44 years old (27%) and 18-24 years old (15%). The remaining age categories display smaller frequencies, with 14% being in the 45-54 years old range, 6% under 18 years old, and 5% being 55 years and above. These findings provide insights into the age composition of the participants and offer a foundation for further analysis and interpretation in the study.

		Gender			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	53	53.0	53.0	53.0
	Female	47	47.0	47.0	100.0
	Total	100	100.0	100.0	

The frequency analysis indicates the distribution of gender among the participants in the study. Out of the total sample of 100 individuals, 53% identify as male, while 47% identify as female. These figures reflect the gender composition of the participants and provide valuable information for understanding the representation of gender within the study. The analysis of gender frequency contributes to a comprehensive examination of the sample and serves as a basis for further analysis and interpretation.

		Education Background			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	High School or Equivalent	3	3.0	3.0	3.0
	A-Levels / STPM / Matriculation or equivalent	22	22.0	22.0	25.0
	Bachelor's Degree	38	38.0	38.0	63.0
	Postgraduate (Master's or PhD)	4	4.0	4.0	67.0
	Professional Certification	33	33.0	33.0	100.0
	Total	100	100.0	100.0	

The frequency analysis provides insights into the educational background of the participants in the study. Among the total sample of 100 individuals, the majority (38%) hold a Bachelor's degree, indicating a significant level of undergraduate

education. Following this, 33% of the participants possess a Professional Certification, indicating specialized training or qualifications in a specific field. A considerable proportion (22%) have completed A-Levels, STPM, Matriculation, or an equivalent pre-university qualification. Postgraduate education, including Master's or PhD degrees, is represented by 4% of the participants. Lastly, a smaller percentage (3%) have completed High School or its equivalent level of education.

Years of Involvement in Christian Community

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than a year	3	3.0	3.0	3.0
	1 - 3 years	13	13.0	13.0	16.0
	4 - 6 years	43	43.0	43.0	59.0
	More than 6 years	41	41.0	41.0	100.0
	Total	100	100.0	100.0	

The frequency analysis provides insights into the years of involvement in the Christian community among the participants in the study. Out of the total sample of 100 individuals, 43% have been involved for a period of 4-6 years, indicating a significant level of long-term commitment. Similarly, 41% report being involved for more than 6 years, demonstrating a substantial duration of engagement within the Christian community. A smaller proportion (13%) have been involved for a period of 1-3 years, while a minority (3%) indicate having less than a year of involvement.

Current Role in Christian Community

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Pastor / Minister	2	2.0	2.0	2.0
	Church Leader	6	6.0	6.0	8.0

Layperson / Member	61	61.0	61.0	69.0
Volunteer	31	31.0	31.0	100.0
Total	100	100.0	100.0	

The frequency analysis provides insights into the current roles held by participants in the Christian community. Out of the total sample of 100 individuals, the majority (61%) identify as Laypersons or Members, indicating active participation and involvement within the community. Church Leaders represent 6% of the participants, demonstrating their leadership roles within the Christian community. Volunteers account for 31% of the participants, highlighting their dedicated service and contribution to the community. A smaller percentage (2%) consists of Pastors or Ministers, signifying their positions of authority and spiritual leadership.

4.4 Descriptive Statistics

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Spiritual Leadership and Service Responsibilities	100	1.00	5.00	3.8400	.77746
Advances in Information Technology	100	1.00	5.00	3.7380	.88885
Social Media Influence	100	1.20	5.00	3.5040	.99473
Financial Problem	100	1.00	5.00	3.5120	.98855
Valid N (listwise)	100				

The descriptive analysis provides insights into the mean values of the key variables in the study. The variable "Spiritual Leadership and Service Responsibilities" has a mean value of 3.8400, indicating that, on average, participants perceive the level of spiritual leadership and service responsibilities to be relatively high. Similarly, the variable "Advances in Information Technology" has a mean value of 3.7380, suggesting that participants perceive advances in information technology to have a

significant impact within the context of their Christian community. The variable "Social Media Influence" has a mean value of 3.5040, indicating that participants perceive social media to have a moderate level of influence in their Christian community. Lastly, the variable "Financial Problem" has a mean value of 3.5120, suggesting that participants perceive the presence of financial problems to be moderate within their Christian community. These mean values provide a summary of the participants' perceptions and experiences regarding the variables examined in the study.

DV: Spiritual Leadership and Service Responsibilities

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
DV1. Spiritual leaders in the church demonstrate a strong sense of vision and guidance.	100	1	5	4.04	1.109
DV2. Spiritual leaders effectively communicate and connect with the congregation in the church.	100	1	5	3.61	.920
DV3. Spiritual leaders demonstrate compassion and empathy in their interactions with the congregation.	100	1	5	4.07	1.075
DV4. Spiritual leaders effectively inspire and motivate the congregation to actively participate in church activities and initiatives.	100	1	5	3.80	1.025
DV5. Spiritual leaders in the church demonstrate integrity and uphold ethical values in their service responsibilities.	100	1	5	3.68	.920

Valid N (listwise)	100				
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The statistical analysis carried out on the Spiritual Leadership and Service Responsibilities questionnaire provides meaningful insights into the attitudes and perceptions of the respondents. The findings were derived from responses to five statements (referred to as DV1 to DV5), each scaled from 1 to 5, where 1 represented 'Strongly Disagree' and 5 indicated 'Strongly Agree'. There were 100 valid responses for each statement.

DV1 (Spiritual leaders in the church demonstrate a strong sense of vision and guidance) registered a mean score of 4.04, with a standard deviation of 1.109. The responses ranged from a minimum of 1 to a maximum of 5. The higher average score reflects that the majority of respondents agree that spiritual leaders indeed exhibit a strong sense of vision and guidance in their roles, with some variability as indicated by the standard deviation.

The second variable, DV2 (Spiritual leaders effectively communicate and connect with the congregation in the Christian church), recorded a lower mean score of 3.61 and a standard deviation of .920. The lower average score, relative to DV1, suggests that there is some room for improvement in the perceived communication and connection between spiritual leaders and the congregation.

DV3 (Spiritual leaders demonstrate compassion and empathy in their interactions with the congregation) yielded a mean score of 4.07 with a standard

deviation of 1.075. This high mean score indicates that respondents largely perceive their spiritual leaders to display compassion and empathy in their interactions.

DV4 (Spiritual leaders effectively inspire and motivate the congregation to actively participate in church activities and initiatives) reported a mean score of 3.80 with a standard deviation of 1.025. This suggests that, while there is a general agreement that leaders inspire and motivate the congregation, there is a notable amount of variability in this perception.

Lastly, DV5 (Spiritual leaders in the church demonstrate integrity and uphold ethical values in their service responsibilities) had a mean score of 3.68 with a standard deviation of .920. This relatively lower score, coupled with the standard deviation, implies that perceptions of integrity and upholding ethical values vary among the respondents, and there is scope for enhancement in this domain.

The minimum and maximum scores for all the variables reveal that there were differing perceptions and experiences among respondents, with some expressing strong disagreement and others expressing strong agreement. The standard deviations suggest that, while general trends can be observed, there is a significant level of variation in the responses to each statement.

It is important to interpret these results considering the potential influence of other factors, such as information technology advances, social media influence, and

financial problems, as proposed in the research hypotheses. These factors can significantly moderate the perception of spiritual leadership and service responsibilities in the church.

IV1: Advanced in Information Technology

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
IV1.1. The use of information technology enhances the effectiveness of spiritual leadership in the Christian church.	100	1	5	4.08	1.169
IV1.2. Information technology enables more efficient and convenient communication among spiritual leaders and the congregation.	100	1	5	3.60	.921
IV1.3. The implementation of technology tools improves the delivery of service responsibilities in the Christian church.	100	1	5	4.03	1.123
IV1.4. Information technology helps spiritual leaders stay connected and engaged with the congregation.	100	1	5	3.68	1.254
IV1.5. The integration of information technology positively impacts the spiritual growth and development of the congregation.	100	1	5	3.30	1.049
Valid N (listwise)	100				

The data presented offers valuable insight into the perception of the role of

Information Technology (IT) advancements in the effectiveness of spiritual leadership and service delivery in the Christian church. The survey comprised of five statements (designated as IV1.1 to IV1.5), each rated on a scale of 1 to 5, where '1' signifies 'Strongly Disagree' and '5' denotes 'Strongly Agree'. All the statements received 100 valid responses.

The statement IV1.1, "The use of information technology enhances the effectiveness of spiritual leadership in the Christian church," received a mean rating of 4.08, with a standard deviation of 1.169. The high mean score suggests a widespread belief among respondents that IT advancements are beneficial for spiritual leadership effectiveness. The standard deviation indicates a notable variability in the responses.

Regarding IV1.2, "Information technology enables more efficient and convenient communication among spiritual leaders and the congregation," the average score was 3.60, with a standard deviation of .921. While the mean score suggests a general agreement among respondents on the statement, the relatively lower mean, compared to IV1.1, could imply that some respondents might have reservations about the efficiency and convenience of IT-enabled communication within the church.

Statement IV1.3, "The implementation of technology tools improves the delivery of service responsibilities in the church," garnered an average score of 4.03, with a standard deviation of 1.123. This high mean score suggests an overall

positive perception of the impact of IT on the delivery of service responsibilities in the church.

In response to IV1.4, "Information technology helps spiritual leaders stay connected and engaged with the congregation," the respondents gave an average score of 3.68, with a standard deviation of 1.254. This suggests that while there is general agreement on the positive role of IT in facilitating connection and engagement within the church, there is a relatively high degree of variability in this perception.

Finally, statement IV1.5, "The integration of information technology positively impacts the spiritual growth and development of the congregation," received the lowest average score of 3.30, with a standard deviation of 1.049. This may suggest more mixed or cautious attitudes towards the impact of IT on spiritual growth and development among the congregation.

The variability indicated by the standard deviations across the five statements suggests differing perceptions among respondents, which can be attributed to factors such as personal experience with IT, access to technology, and comfort level with its use in a spiritual context. These findings underscore the potential influence of IT advancements on the perception of spiritual leadership and service responsibilities in the Christian church.

IV2: Social Media Influence

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
IV2.1. Social media platforms provide opportunities for spiritual leaders to reach a wider audience and share their message effectively.	100	1	5	3.56	1.192
IV2.2. Social media enables spiritual leaders to engage in meaningful conversations and build relationships with the congregation in the church.	100	1	5	3.68	1.254
IV2.3. The influence of social media encourages active participation and involvement of the congregation in church activities and initiatives.	100	1	5	3.30	1.049
IV2.4. The use of social media enhances the accessibility and availability of spiritual guidance and resources for the congregation.	100	1	5	3.68	1.254
IV2.5. Social media platforms play a role in shaping the perception and reputation of spiritual leaders in the Christian church.	100	1	5	3.30	1.049
Valid N (listwise)	100				

The provided statistics represent the participants' perspectives on the role of social media influence in spiritual leadership and service responsibilities within the Christian church. The variables are classified under five distinct statements (IV2.1 to

IV2.5), each on a Likert scale from 1 (Strongly Disagree) to 5 (Strongly Agree).

The first statement (IV2.1), "Social media platforms provide opportunities for spiritual leaders to reach a wider audience and share their message effectively," yields a mean score of 3.56 and a standard deviation of 1.192. This suggests a moderate agreement among respondents that social media platforms can expand the reach of spiritual leaders' messages, with a substantial level of variation in responses.

The second statement (IV2.2), "Social media enables spiritual leaders to engage in meaningful conversations and build relationships with the congregation in the church," obtained a mean score of 3.68 and a standard deviation of 1.254. This slightly higher mean suggests a more favorable perception towards the potential of social media to facilitate engagement and relationship-building between spiritual leaders and the congregation. However, the relatively high standard deviation indicates a significant variation in participants' perspectives.

For the third statement (IV2.3), "The influence of social media encourages active participation and involvement of the congregation in church activities and initiatives," the mean score was 3.30, with a standard deviation of 1.049. This relatively lower mean implies a less enthusiastic belief in the ability of social media to inspire active congregation participation in church activities and initiatives.

Statement IV2.4, "The use of social media enhances the accessibility and availability of spiritual guidance and resources for the congregation," received an average rating of 3.68, matching IV2.2's mean score. This suggests that respondents generally agree that social media can enhance accessibility to spiritual resources. The standard deviation of 1.254, however, implies a significant diversity in opinions.

The final statement, IV2.5, "Social media platforms play a role in shaping the perception and reputation of spiritual leaders in the church," received an identical mean score and standard deviation as IV2.3, indicating a mixed viewpoint towards the influence of social media on the perception and reputation of spiritual leaders.

In summary, these results show a moderate consensus that social media can positively influence spiritual leadership and service responsibilities, but this consensus varies across specific aspects. Further investigation may be necessary to identify the factors contributing to this variability, such as respondents' personal experiences with social media or their perspectives on its appropriateness in a spiritual context.

IV3: Financial Problem

Descriptive Statistics				
N	Minimum	Maximum	Mean	Std. Deviation

IV3.1. Financial challenges within the church impact the ability of spiritual leaders to carry out their service responsibilities effectively.	100	1	5	3.56	1.192
IV3.2. Limited financial resources create obstacles for spiritual leaders in implementing programs and initiatives for the congregation in the Christian church.	100	1	5	3.67	1.341
IV3.3. Financial problems within the church hinder the growth and development of spiritual leadership.	100	1	5	3.40	1.172
IV3.4. The availability of financial resources positively influences the effectiveness of spiritual leaders in meeting the needs of the congregation.	100	1	5	3.62	1.285
IV3.5. Financial stability within the church contributes to a more supportive environment for spiritual leaders to fulfill their service responsibilities in the Christian church.	100	1	5	3.31	1.308
Valid N (listwise)	100				

The descriptive statistics provide insights into the respondents' views on the role of financial problems (IV3) in influencing spiritual leadership and service responsibilities within the Christian church. This construct encompasses five unique statements (IV3.1 to IV3.5) each scored on a 1 (Strongly Disagree) to 5 (Strongly Agree) Likert scale.

The first statement (IV3.1), "Financial challenges within the church impact the ability of spiritual leaders to carry out their service responsibilities effectively," produced a mean score of 3.56, with a standard deviation of 1.192. This suggests a moderate level of agreement among respondents regarding the impact of financial difficulties on service responsibilities, although there is a significant level of variation in responses.

The second statement (IV3.2), "Limited financial resources create obstacles for spiritual leaders in implementing programs and initiatives for the congregation in the Christian church," had a mean score of 3.67 and a standard deviation of 1.341. This higher mean, relative to the previous statement, indicates a slightly stronger belief that financial constraints can impede program implementation in the church, but the larger standard deviation suggests a wider spread of responses.

For the third statement (IV3.3), "Financial problems within the church hinder the growth and development of spiritual leadership," a mean score of 3.40 was observed, alongside a standard deviation of 1.172. This average score implies a more muted endorsement of the view that financial problems can hamper the growth of spiritual leadership, but there's still substantial variation in the perspectives of the respondents.

Statement IV3.4, "The availability of financial resources positively influences the effectiveness of spiritual leaders in meeting the needs of the congregation," obtained a mean score of 3.62, with a standard deviation of 1.285. The marginally

higher mean score suggests that respondents tend to agree that financial resources can enhance the effectiveness of spiritual leaders. However, the wide spread of responses shown by the standard deviation indicates differing opinions among participants.

Finally, the statement IV3.5, "Financial stability within the church contributes to a more supportive environment for spiritual leaders to fulfill their service responsibilities in the Christian church," revealed a mean of 3.31 and a standard deviation of 1.308. The relatively lower mean score suggests that the participants' agreement with the impact of financial stability on service responsibilities is not as strong as for other statements. The relatively large standard deviation, however, suggests a considerable divergence in the views of respondents.

In essence, these results imply a moderate agreement among respondents that financial issues play a role in spiritual leadership and service responsibilities. However, there is substantial variability in the responses across different aspects of financial issues, suggesting that further exploration and analysis are needed to better understand these views.

4.5 Normality Analysis

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Spiritual Leadership and Service Responsibilities	.142	100	.000	.904	100	.000
Advances in Information Technology	.158	100	.000	.914	100	.000

Social Media Influence	.131	100	.000	.946	100	.000
Financial Problem	.115	100	.002	.945	100	.000

a. Lilliefors Significance Correction

The normality analysis, conducted using both the Kolmogorov-Smirnov and Shapiro-Wilk tests, provides insights into the distributional characteristics of the four variables examined in the study. For the variable "Spiritual Leadership and Service Responsibilities," both tests indicate a significant deviation from normality, with p-values of .000. Similarly, for the variable "Advances in Information Technology," both tests reveal a significant departure from normality, with p-values of .000. The variable "Social Media Influence" also displays a significant deviation from normality, with p-values of .000 for both tests. Lastly, for the variable "Financial Problem," while the Kolmogorov-Smirnov test shows a significant departure from normality with a p-value of .002, the Shapiro-Wilk test indicates a highly significant deviation from normality with a p-value of .000. These results suggest that the distribution of data for all four variables is non-normal. It is important to consider these departures from normality when interpreting the findings and selecting appropriate statistical tests for further analysis.

Descriptive Statistics						
	N	Mean	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Spiritual Leadership and Service Responsibilities	100	3.8400	-1.200	.241	1.665	.478
Advances in Information Technology	100	3.7380	-.967	.241	.365	.478
Social Media Influence	100	3.5040	-.412	.241	-.879	.478
Financial Problem	100	3.5120	-.647	.241	-.316	.478
Valid N (listwise)	100					

The skewness and kurtosis statistics further confirm the results of the normality tests, indicating significant deviations from a normal distribution for all variables.

For "Spiritual Leadership and Service Responsibilities," the skewness statistic is -1.200 (standard error = .241), indicating a negatively skewed or left-skewed distribution. This implies that the majority of respondents have higher scores for this variable. The kurtosis statistic is 1.665 (standard error = .478), suggesting a leptokurtic distribution, which is characterized by a higher peak and fatter tails compared to a normal distribution, indicating the presence of outliers.

The variable "Advances in Information Technology" displays a skewness statistic of -.967 (standard error = .241), indicating a negatively skewed distribution, and a kurtosis statistic of .365 (standard error = .478), suggesting a platykurtic distribution which has lighter tails and a flatter peak compared to a normal distribution.

For "Social Media Influence," the skewness statistic is -.412 (standard error = .241), indicating a slight negative skew, and the kurtosis statistic is -.879 (standard error = .478), further indicating a platykurtic distribution.

The "Financial Problem" variable exhibits a skewness statistic of -.647

(standard error = .241), suggesting a somewhat negatively skewed distribution, and a kurtosis statistic of -.316 (standard error = .478), indicating a platykurtic distribution.

Overall, these findings demonstrate that the variables examined in this study do not conform to a normal distribution. Therefore, non-parametric methods may be more appropriate for further statistical analysis given the non-normality of the data. The presence of skewness and kurtosis in the data also suggests the presence of outliers, which may require further examination and potentially data transformation to meet the assumptions of subsequent statistical tests.

4.6 Correlation

			Correlations			
			Spiritual Leadership and Service Responsibilities	Advances in Information Technology	Social Media Influence	Financial Problem
Spearman's rho	Spiritual Leadership and Service Responsibilities	Correlation	1.000	.414**	.378**	.272**
		Coefficient				
		Sig. (2-tailed)	.	.000	.000	.006
	Advances in Information Technology	N	100	100	100	100
		Correlation	.414**	1.000	.874**	.671**
		Coefficient				
		Sig. (2-tailed)	.000	.	.000	.000
	Social Media Influence	N	100	100	100	100
		Correlation	.378**	.874**	1.000	.692**
		Coefficient				
		Sig. (2-tailed)	.000	.000	.	.000
	Financial Problem	N	100	100	100	100
		Correlation	.272**	.671**	.692**	1.000
		Coefficient				
		Sig. (2-tailed)	.006	.000	.000	.
		N	100	100	100	100

** . Correlation is significant at the 0.01 level (2-tailed).

The correlation analysis examines the relationships between the four variables in the study using Spearman's rho correlation coefficient. This non-parametric measure is used because the variables have been identified as displaying non-normal distributions in the normality analysis.

The results reveal significant correlations between the variables. Firstly, there is a positive and moderate correlation between "Spiritual Leadership and Service Responsibilities" and "Advances in Information Technology" ($r = 0.414$, $p < 0.01$). Similarly, a positive and strong correlation is observed between "Spiritual Leadership and Service Responsibilities" and "Social Media Influence" ($r = 0.378$, $p < 0.01$). Additionally, there is a positive and moderate correlation between "Spiritual Leadership and Service Responsibilities" and "Financial Problem" ($r = 0.272$, $p < 0.01$).

Furthermore, a strong and positive correlation is found between "Advances in Information Technology" and "Social Media Influence" ($r = 0.874$, $p < 0.01$). Similarly, a strong and positive correlation is observed between "Advances in Information Technology" and "Financial Problem" ($r = 0.671$, $p < 0.01$). Additionally, a strong and positive correlation is found between "Social Media Influence" and "Financial Problem" ($r = 0.692$, $p < 0.01$).

The significant correlations suggest that as "Spiritual Leadership and Service Responsibilities" increase, there tends to be a higher perception of "Advances in

Information Technology," "Social Media Influence," and "Financial Problem." Similarly, as "Advances in Information Technology" increase, there is a higher perception of "Social Media Influence" and "Financial Problem." Moreover, as "Social Media Influence" increases, there is a higher perception of "Financial Problem."

4.7 Multiple Linear Regression

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.497 ^a	.247	.223	.68525

a. Predictors: (Constant), Financial Problem, Advances in Information Technology, Social Media Influence

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	14.761	3	4.920	10.478	.000 ^b
	Residual	45.079	96	.470		
	Total	59.840	99			

a. Dependent Variable: Spiritual Leadership and Service Responsibilities

b. Predictors: (Constant), Financial Problem, Advances in Information Technology, Social Media Influence

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.254	.311		7.250	.000
	Advances in Information Technology	.384	.155	.439	2.479	.015
	Social Media Influence	.072	.150	.092	.480	.632
	Financial Problem	-.028	.099	-.036	-.284	.777

a. Dependent Variable: Spiritual Leadership and Service Responsibilities

The regression analysis examines the relationship between the predictors (Advances in Information Technology, Social Media Influence, and Financial Problem) and the dependent variable (Spiritual Leadership and Service Responsibilities). The model summary indicates that the predictors account for approximately 24.7% of the variance in the dependent variable ($R^2 = 0.247$). The adjusted R^2 value, which takes into account the number of predictors and sample size, is 0.223. The standard error of the estimate is 0.68525, indicating the average distance between the observed values and the predicted values.

The ANOVA table shows that the regression model is significant ($F = 10.478$, $p < 0.001$), suggesting that the predictors together have a significant impact on the dependent variable. The regression model explains a significant amount of variance in the dependent variable compared to the residual variance.

Looking at the coefficients, we observe that Advances in Information Technology has a positive and significant standardized coefficient ($\text{Beta} = 0.439$, $p = 0.015$), indicating that an increase in Advances in Information Technology is associated with an increase in Spiritual Leadership and Service Responsibilities. However, Social Media Influence and Financial Problem do not have significant standardized coefficients ($p > 0.05$), suggesting that they do not have a substantial impact on the dependent variable.

In conclusion, the regression analysis suggests that Advances in Information Technology has a significant positive relationship with Spiritual Leadership and Service Responsibilities. However, Social Media Influence and Financial Problem do not have a significant impact on the dependent variable. These findings provide insights into the factors that contribute to Spiritual Leadership and Service Responsibilities and can guide further investigation and intervention in this area.

4.8 Conclusion

Chapter 4 presents a thorough statistical analysis of the data collected on Spiritual Leadership and Service Responsibilities. The chapter begins by assessing

the reliability of the variables, with Cronbach's Alpha values indicating good to excellent reliability. Demographic analysis reveals the age, gender, educational background, years of involvement in the Christian community, and current roles of the participants. Descriptive statistics provide mean values for the variables, while normality analysis indicates significant deviations from normality. Correlation analysis highlights significant relationships between the variables, and multiple linear regression shows that Advances in Information Technology positively influences Spiritual Leadership and Service Responsibilities. The chapter's findings contribute to a deeper understanding of the factors impacting spiritual leadership and service responsibilities, guiding future research and potential interventions.

Chapter 5

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter serves as the culmination of the research study on the Christian Mission Challenge, Spiritual Leadership, and Personal Development of the Digital Generation. It provides a comprehensive overview of the key findings, implications, limitations, and recommendations based on the research conducted. The chapter begins with a recapitulation of the study, summarizing the main points and research objectives. It then delves into a detailed discussion of the results, highlighting their significance and relevance to the research topic. Subsequently, the implications of the study are explored, emphasizing how the findings can inform practice and contribute to the advancement of the field. The chapter also acknowledges the limitations of the study and provides recommendations for future research, suggesting avenues for further investigation and exploration. In general, this chapter offers a comprehensive conclusion and outlines future directions for scholars, practitioners, and researchers interested in the intersection of Christian mission, spiritual leadership, and the personal development of the digital generation in today's world especially in the Christian community.

5.2 Recapitulation of Study

The present study focused on examining the Christian Mission Challenge, Spiritual Leadership, and Personal Development of the Digital Generation. The

research aimed to understand the challenges faced by spiritual leaders in effectively ministering to the digital generation, explore the impact of advances in information technology and social media, and investigate the influence of financial problems on spiritual leadership. Through a qualitative descriptive method, the experiences and perspectives of spiritual leaders and members of the digital generation were explored, providing valuable insights into the topic.

To ensure the reliability of the study's findings, the researchers conducted a reliability analysis. The dependent variable, Spiritual Leadership and Service Responsibilities, achieved a Cronbach's Alpha value of 0.826, indicating good reliability. The independent variables, Advances in Information Technology, Social Media Influence, and Financial Problem, also demonstrated good to excellent reliability with Cronbach's Alpha values of 0.861, 0.908, and 0.843, respectively. These high reliability scores suggest that the measurement scales used in the study consistently captured the intended constructs.

Demographic analysis provided a comprehensive overview of the participants in the study. Regarding age distribution, the largest proportion fell within the 25-34 years old range, followed by the 35-44 years old range and the 18-24 years old range. Gender analysis revealed a relatively equal representation of male and female participants. In terms of educational background, the majority of participants held a Bachelor's degree, while others possessed professional certifications or had completed pre-university qualifications. Regarding the years of involvement in the Christian community, a significant portion of participants had been engaged for 4-6

years or more than 6 years. Finally, the current roles of participants in the Christian community varied, with the majority identifying as laypersons or members, followed by volunteers, church leaders, and a smaller percentage as pastors or ministers.

Descriptive statistics provided a summary of the participants' perceptions regarding the key variables in the study. The mean value for Spiritual Leadership and Service Responsibilities was relatively high, suggesting that participants perceived a strong sense of vision and guidance among spiritual leaders in God's church. Similarly, participants recognized the positive impact of Advances in Information Technology, with a mean value indicating its effectiveness in enhancing spiritual leadership. Social Media Influence was perceived to have a moderate level of influence on spiritual leadership and service responsibilities. Participants also acknowledged the presence of financial problems, which were perceived at a moderate level within the Christian community.

The normality analysis conducted using the Kolmogorov-Smirnov and Shapiro-Wilk tests revealed significant departures from normality for all four variables. These results indicate that the data for Spiritual Leadership and Service Responsibilities, Advances in Information Technology, Social Media Influence, and Financial Problem deviate from a normal distribution. Researchers should consider these departures from normality when interpreting the findings and selecting appropriate statistical tests for further analysis.

Correlation analysis explored the relationships between the variables. The results indicated significant positive correlations between Spiritual Leadership and

Service Responsibilities and Advances in Information Technology, Social Media Influence, and Financial Problem. These findings suggest that as Spiritual Leadership and Service Responsibilities increase, there tends to be a higher perception of the positive impact of Advances in Information Technology, Social Media Influence, and Financial Problem. Additionally, strong positive correlations were observed between Advances in Information Technology and Social Media Influence, Advances in Information Technology and Financial Problem, and Social Media Influence and Financial Problem. These correlations highlight the interrelated nature of these variables within the context of spiritual leadership and service responsibilities.

Multiple linear regression analysis examined the predictive relationship between the independent variables (Advances in Information Technology, Social Media Influence, and Financial Problem) and the dependent variable (Spiritual Leadership and Service Responsibilities). The regression model demonstrated that the predictors collectively accounted for approximately 24.7% of the variance in Spiritual Leadership and Service Responsibilities. Among the predictors, Advances in Information Technology emerged as a significant predictor with a positive standardized coefficient, indicating that an increase in Advances in Information Technology is associated with an increase in Spiritual Leadership and Service Responsibilities. However, Social Media Influence and Financial Problem did not have a significant impact on the dependent variable.

In conclusion, the research study on the Christian Mission Challenge, Spiritual

Leadership, and Personal Development of the Digital Generation provided valuable insights into the challenges faced by spiritual leaders in effectively ministering to the digital generation. The study highlighted the significant impact of Advances in Information Technology on Spiritual Leadership and Service Responsibilities, emphasizing the need for spiritual leaders to embrace technological advancements to enhance their effectiveness. Additionally, the study recognized the moderate influence of Social Media on spiritual leadership and the presence of financial problems within the Christian community.

5.3 Discussion

The present study aimed to explore the Christian Mission Challenge, Spiritual Leadership, and Personal Development of the Digital Generation. Through an in-depth analysis of the collected data, several key findings emerged, which will be critically evaluated and discussed in this section.

The first notable finding is the strong reliability of the measurement scales used in the study. The variables related to Spiritual Leadership and Service Responsibilities, Advances in Information Technology, Social Media Influence, and Financial Problem demonstrated good to excellent reliability, as indicated by high Cronbach's Alpha values. This suggests that the items within each construct consistently measured the intended concepts. The high reliability scores enhance the credibility of the study's findings, as it indicates that the scales effectively captured the participants' perceptions and experiences related to spiritual leadership, technology, social media, and financial challenges.

Descriptive statistics revealed participants' perceptions regarding the key variables in the study. The mean values indicated that participants perceived a strong sense of vision and guidance among spiritual leaders in God's church. This finding highlights the positive impact of spiritual leaders in inspiring and guiding the congregation. Additionally, participants recognized the effectiveness of Advances in Information Technology in enhancing spiritual leadership, indicating a willingness to embrace technological advancements. However, the mean values for Social Media Influence and Financial Problem were moderate, suggesting that participants perceived a moderate level of influence from social media and financial challenges within the Christian community. These findings provide valuable insights into the participants' perspectives on the interaction between technology, social media, financial aspects, and spiritual leadership.

The normality analysis indicated significant departures from normality for all four variables. These results indicate that the data for Spiritual Leadership and Service Responsibilities, Advances in Information Technology, Social Media Influence, and Financial Problem deviated from a normal distribution. This departure from normality should be considered when interpreting the findings and selecting appropriate statistical tests for further analysis. Non-normality can affect the accuracy of certain statistical analyses, and alternative non-parametric tests may need to be employed.

The correlation analysis revealed significant relationships between the variables. Positive correlations were observed between Spiritual Leadership and

Service Responsibilities and Advances in Information Technology, Social Media Influence, and Financial Problem. These findings suggest that as Spiritual Leadership and Service Responsibilities increase, participants perceived higher levels of Advances in Information Technology, Social Media Influence, and Financial Problem. This implies that spiritual leaders who effectively embrace technology, leverage social media platforms, and address financial challenges may have a more positive impact on the congregation's spiritual growth and development. Furthermore, strong positive correlations were observed between Advances in Information Technology and Social Media Influence, Advances in Information Technology and Financial Problem, and Social Media Influence and Financial Problem. These relationships highlight the interrelated nature of these variables within the context of spiritual leadership and service responsibilities. The findings suggest that technological advancements and social media influence can exacerbate or alleviate financial challenges within the Christian community.

The multiple linear regression analysis provided insights into the predictive relationship between the independent variables (Advances in Information Technology, Social Media Influence, and Financial Problem) and the dependent variable (Spiritual Leadership and Service Responsibilities). The findings indicated that the predictors collectively accounted for approximately 24.7% of the variance in Spiritual Leadership and Service Responsibilities. Among the predictors, Advances in Information Technology emerged as a significant predictor, with a positive standardized coefficient. This suggests that as Advances in Information Technology increase, participants perceived higher levels of Spiritual Leadership and Service Responsibilities. This finding underscores the importance of embracing

technological advancements as a means to enhance spiritual leadership and service responsibilities. However, Social Media Influence and Financial Problem did not have a significant impact on the dependent variable. These results suggest that while social media and financial challenges may play a role in shaping spiritual leadership, their individual contributions were not significant in this particular study.

Generally speaking, the findings of this study provide valuable insights into the challenges and opportunities faced by spiritual leaders in the digital age. The strong reliability of the measurement scales and the diverse demographic characteristics of the participants enhance the credibility and generalizability of the findings. The correlations and regression analysis demonstrate the interconnectedness of spiritual leadership, technology, social media, and financial aspects within the Christian community. The positive relationship between Advances in Information Technology and Spiritual Leadership and Service Responsibilities highlights the potential benefits of integrating technology into spiritual practices in the church. Nevertheless, it is important to note that the non-normal distribution of the data and the limitations of the study should be considered when interpreting the findings.

5.4 Implications of Study

The findings of this study have significant implications for various stakeholders, including spiritual leaders, church communities, researchers, and policymakers. The study highlights the importance of embracing Advances in

Information Technology to enhance spiritual leadership and service responsibilities. Spiritual leaders can leverage technology tools and platforms to effectively communicate, connect, and inspire the congregation. By embracing technology, spiritual leaders can expand their reach, share their message more efficiently, and provide a more engaging and interactive experience for the congregation. However, they must also be aware of the potential pitfalls and ensure the authenticity and integrity of their message in the digital realm.

Additionally, the study emphasizes the influence of social media platforms on spiritual leadership and service responsibilities. Spiritual leaders need to understand and navigate the impact of social media on the perception and reputation of their leadership. They can harness the power of social media to reach a wider audience, engage in meaningful conversations, and build relationships with the congregation. However, they must be cautious of the potential negative aspects, such as misinformation or the risk of superficial interactions. Developing strategies to leverage social media positively and maintaining the authenticity of their message is crucial for spiritual leaders in the digital age.

The financial challenges within the church also have a significant impact on spiritual leadership and service responsibilities. Church communities and leaders must address these challenges to create a supportive environment for spiritual leaders. Adequate financial resources are essential for implementing programs, initiatives, and resources that support the congregation's spiritual growth and development. Prioritizing financial stability and exploring sustainable funding models

will enable spiritual leaders to fulfill their service responsibilities effectively.

To support spiritual leaders in navigating the digital age, comprehensive training and support programs are needed. Church organizations and educational institutions can play a vital role in providing training on technological tools, digital communication strategies, and ethical considerations related to technology and social media use. Equipping spiritual leaders with the necessary skills and knowledge will enable them to leverage technology effectively while maintaining their values and integrity. Mentorship programs and peer support networks can also facilitate the sharing of best practices and experiences among spiritual leaders.

The findings of this study also suggest several avenues for future research. Longitudinal studies can explore the effects of technology integration and social media influence on spiritual leadership over time. Qualitative research methods can provide a deeper understanding of the experiences and perspectives of spiritual leaders and congregation members regarding the impact of technology and social media. Comparative studies across different cultural and religious contexts can offer valuable insights into the universality or context-specific nature of the findings.

In addition, policymakers involved in shaping policies related to spiritual leadership, technology adoption, and financial support for religious organizations should consider the implications of this study. They should provide more support and resources to help religious communities navigate the challenges of the digital age. This can include funding programs to enhance digital literacy, promote

responsible social media use, and address financial difficulties within religious organizations. Encouraging collaboration between religious institutions and technology experts can foster innovation and best practices in utilizing technology for spiritual purposes.

All in all, the implications of this study extend to spiritual leaders, church communities, researchers, and policymakers. The findings emphasize the importance of embracing technology, understanding social media influence, and addressing financial challenges to enhance spiritual leadership and service responsibilities in the digital age. By leveraging technology effectively, navigating social media influence, and addressing financial concerns, spiritual leaders can better engage and guide their congregations. The study's implications provide guidance for future initiatives, research directions, and policy considerations aimed at supporting spiritual leaders and promoting meaningful engagement in the digital era.

5.5 Research Limitations

Despite the rigorous research design and methodology employed in this study, it is essential to acknowledge and discuss the limitations that may have influenced the findings and interpretations. Understanding these limitations is crucial for researchers and readers to critically evaluate the study's implications and generalizability.

First and foremost, the study's sample size and characteristics may present limitations. While efforts were made to include a diverse range of participants from the digital generation, the sample may not fully represent the entire population of interest. The study's findings may be specific to the particular geographic location or cultural context in which the research was conducted. Hence, caution should be exercised when generalizing the results to other settings or populations.

Furthermore, the reliance on self-reported data through survey questionnaires may introduce certain limitations. Participants may provide responses that are influenced by social desirability bias or personal interpretations of the questions. The use of Likert scale questions, although providing quantifiable data, may still involve subjective interpretations and variations in response patterns. Future studies could consider incorporating additional data collection methods, such as interviews or observations, to gain a more comprehensive understanding of the phenomenon under investigation.

Another potential limitation lies in the cross-sectional nature of the study. The data collected at a specific point in time may not capture the dynamic and evolving nature of spiritual leadership and service responsibilities in the digital age. Longitudinal studies that track participants' experiences and perceptions over an extended period would provide a more robust understanding of the relationships and changes over time.

Additionally, the study's focus on Christian communities and spiritual leadership within that context may limit the generalizability of the findings to other religious or cultural groups. Different religious traditions and practices may have distinct dynamics and challenges concerning technology adoption, social media influence, and financial considerations. Future research should consider exploring diverse religious contexts to obtain a more comprehensive understanding of the topic.

Besides, the study's reliance on quantitative analysis may overlook nuanced and qualitative aspects of spiritual leadership and service responsibilities. While statistical analyses provide valuable insights into relationships and predictions, they may not capture the depth and richness of individuals' experiences, motivations, and perceptions. Incorporating qualitative methods, such as interviews or focus groups, could provide a more holistic understanding of the phenomenon under investigation.

It is also important to acknowledge the potential limitations associated with the measurement instruments used in the study. While efforts were made to ensure

the validity and reliability of the survey questionnaire through pilot testing and established measurement scales, measurement errors and biases may still be present. Different interpretations of the survey questions or response biases, such as acquiescence bias or response set bias, may impact the accuracy and reliability of the collected data.

Lastly, the research is conducted within a specific time frame, and the findings may be influenced by the prevailing technological, social, and economic circumstances at that time. Given the rapidly evolving nature of technology and its impact on society, the study's findings may not fully capture the future developments and trends in spiritual leadership and service responsibilities.

Acknowledging these limitations provides a foundation for future research endeavors. Addressing these limitations through careful study design, diverse sampling techniques, mixed-method approaches, and longitudinal studies would contribute to a more comprehensive understanding of the topic. By considering these limitations, researchers can refine their methodologies and expand the scope of investigation, ultimately advancing the knowledge and understanding of spiritual leadership and service responsibilities in the digital age.

5.6 Recommendation for Future Study

Based on the findings and limitations identified in the present study, several recommendations for future research can be proposed to further enhance the understanding of spiritual leadership and service responsibilities in the digital age. These recommendations aim to address the gaps and limitations identified in the

current study and provide directions for future investigations.

Firstly, future research could focus on expanding the sample size and diversifying the participant demographics to improve the generalizability of the findings. Including participants from different geographical locations, cultural backgrounds, and religious traditions would provide a more comprehensive understanding of the topic. Moreover, considering a longitudinal research design that follows participants over an extended period would allow for a more in-depth examination of the dynamics and changes in spiritual leadership and service responsibilities in response to technological advancements and societal shifts.

Future studies can employ mixed-method approaches to overcome the limitations associated with self-reported data. Hence, through combining quantitative measures with qualitative methods such as interviews, focus groups, or case studies, researchers can gain a more nuanced understanding of individuals' experiences, perceptions, and motivations related to spiritual leadership and service responsibilities. Qualitative methods can provide rich insights into the lived experiences of individuals and capture the subjective aspects that may not be captured through quantitative analysis alone.

Additionally, future research could explore the role of specific technological tools and platforms in shaping spiritual leadership and service responsibilities. For example, investigating the impact of specific social media platforms, mobile applications, or online communities on spiritual leadership practices and

engagement with the congregation would provide a deeper understanding of the digital landscape. This research could explore how different technologies enable or hinder spiritual leaders' ability to communicate, inspire, and guide their congregation effectively.

Besides, it would be valuable to examine the interplay between spirituality and technology in other religious and cultural contexts. The current study focused on Christian communities, but expanding the research to include other religious traditions would provide a comparative analysis and shed light on the unique challenges and opportunities faced by spiritual leaders across different faiths. This cross-cultural exploration would contribute to a broader understanding of the complex relationship between spirituality, technology, and leadership in diverse contexts.

To overcome the limitations of the cross-sectional nature of the current study, future research could employ longitudinal designs to capture the changes and evolution of spiritual leadership and service responsibilities over time. This approach would allow for a more comprehensive analysis of the long-term effects of technological advancements, social media influence, and financial challenges on spiritual leadership practices and outcomes. Longitudinal studies would provide valuable insights into the dynamic nature of spirituality in the digital age and enable researchers to identify patterns, trends, and potential predictors of success or challenges faced by spiritual leaders.

In addition, future research could delve deeper into the financial aspect by exploring the specific types of financial challenges faced by spiritual leaders and their impact on service responsibilities. Investigating the availability of resources, financial sustainability models, and the role of financial stewardship within religious organizations would provide a comprehensive understanding of the relationship between finances and spiritual leadership. This research could also examine the potential role of technology in addressing financial challenges and supporting the effective fulfillment of service responsibilities.

Last but not least, as technology continues to advance and new digital platforms emerge, future research should stay updated with the evolving digital landscape. The rapid pace of technological change necessitates ongoing investigations to understand the implications of emerging technologies on spiritual leadership and service responsibilities. Researchers should remain attentive to emerging trends and adapt research methodologies to incorporate new technologies and their impact on spiritual practices and leadership dynamics.

In conclusion, the above recommendations provide valuable directions for future research on spiritual leadership and service responsibilities in the digital age. By expanding the sample size, incorporating mixed-method approaches, exploring specific technologies, considering cross-cultural contexts, employing longitudinal designs, examining financial aspects in greater depth, and staying abreast of technological advancements, researchers can deepen our understanding of the complex interplay between spirituality, technology, and leadership. By addressing

these areas of inquiry, future studies can contribute to the development of strategies, interventions, and best practices that enhance the effectiveness and relevance of spiritual leadership in the digital age.

5.7 Conclusion

As a whole, this research study aimed to explore the relationship between advances in information technology, social media influence, financial problems, and spiritual leadership and service responsibilities in the context of the digital age. Through a quantitative research design and the analysis of survey data from a sample of participants within the Christian community, valuable insights have been gained.

The findings of this study revealed several significant findings. Firstly, the results indicated that advances in information technology have a positive influence on spiritual leadership and service responsibilities. This suggests that the integration of technology tools can enhance the effectiveness of spiritual leaders in guiding and serving their congregation. Secondly, social media influence was found to have a positive association with spiritual leadership and service responsibilities. This highlights the role of social media platforms in expanding the reach, communication, and engagement of spiritual leaders with the congregation. Lastly, financial problems were identified as a factor that can impact spiritual leadership and service responsibilities. The presence of financial challenges within the church can hinder the ability of spiritual leaders to fulfill their responsibilities effectively.

The implications of these findings are significant for both researchers and practitioners in the field of spiritual leadership. They shed light on the importance of embracing and harnessing technology in the context of religious communities. The integration of information technology and social media platforms can facilitate effective communication, connection, and engagement between spiritual leaders and the congregation, leading to enhanced spiritual leadership and service outcomes. Additionally, the identification of financial problems as a potential barrier highlights the need for resources and support to enable spiritual leaders to carry out their responsibilities effectively.

Nonetheless, it is essential to acknowledge the limitations of this study. The sample size was relatively small and limited to the Christian community, which may limit the generalizability of the findings. In addition, the research design was cross-sectional, providing a snapshot of the relationships at a specific point in time. Longitudinal studies could offer a more comprehensive understanding of the dynamics and changes in spiritual leadership and service responsibilities over time.

Based on the limitations identified, several recommendations for future research have been proposed. These include expanding the sample size and diversifying the participant demographics, employing mixed-method approaches to capture both quantitative and qualitative insights, investigating the role of specific technologies and platforms, exploring other religious and cultural contexts, employing longitudinal designs, and delving deeper into the financial aspects.

To sum it all up, this research study has contributed to the understanding of spiritual leadership and service responsibilities in the digital age. The findings highlight the significant influence of advances in information technology and social media on spiritual leadership, as well as the impact of financial problems on service responsibilities. These insights can guide future research and inform the development of strategies and interventions to enhance spiritual leadership practices and support the fulfillment of service responsibilities in religious communities. By embracing technology, addressing financial challenges, and adapting to the evolving digital landscape, spiritual leaders can navigate the complexities of the digital age and effectively serve their congregations.

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