

CONTEXTUALISING CHRISTIAN THEOLOGY IN THE POSTMODERN ERA: RESPONDING TO THE CHALLENGES OF THE DIGITAL WORLD WITH GOSPEL INTEGRITY

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Abstract

Christian theology in the postmodern era faces significant challenges driven by relativism, pluralism, and secularism, as well as the rapid advancement of digital technology. This study aims to examine the contextualisation of Christian theology in response to the dynamics of popular culture, focusing on the application of relevant theology in the virtual world without compromising the principles of the Gospel. The method employed is content analysis of both classical and contemporary theological literature. The findings of the research indicate that digital technology can be utilised by the Church to build an inclusive and transformative faith community while maintaining the integrity of Christian teachings. This study reveals the importance of contextualising theology in the digital realm, which not only addresses the challenges of the present age but also responds to the spiritual needs of postmodern society, creating space for a more relevant, Christ-centred Church mission.

Keywords: *Gospel, Theology, Postmodern, Popular Culture, Contextualisation.*

INTRODUCTION

Christian theology in the postmodern era faces significant challenges stemming from the rise of relativism, pluralism, and secularism. The Church is tasked with responding in ways that are not only relevant to contemporary cultural shifts but also faithful to biblical teachings. In an increasingly interconnected world shaped by digital technology, the Church must consider not only the impact of technology on how people interact and understand their faith but also adopt a critical stance toward the spirit of this age. Technology, which has revolutionised communication and social life, has the potential to distort perceptions of objective truth, especially when confronted with relativism and postmodernism, which contest absolute truth claims. In this context, the Church is challenged to engage with the digital realm critically, while also ensuring theological contextualisation to remain relevant and accessible to younger generations deeply immersed in the digital sphere.

Postmodernism, with its deconstructive approach to objective truth, presents a considerable challenge for a Church that upholds the Bible as universal and absolute truth. In response, the Church must undertake theological contextualisation, not only to achieve relevance in a rapidly changing world but also to ensure that Christian doctrine remains authentic, resisting the consumerism and individualism often prevalent in the digital world. This research focuses on the dialectic between biblically grounded teaching that critiques the spirit of the age and the need for theological contextualisation amid the rapid development of digital technology.

The research methodology employed is content analysis of relevant literature that discusses Christian theology, theological contextualisation, and the influence of digital technology on the Church and Christian faith. This analysis encompasses both classical theological works and contemporary writings that integrate theological perspectives with technological challenges within the global Church context. Key literature references include works by Westermann (1984), Brueggemann (1997), and Berkhof (1996), which explore theological concepts, the relationship between faith and culture, and the role of technology in shaping religious communication and practice.

The findings of this research indicate that the Church must adopt a critical stance towards the digital world, maintaining the truth of the Gospel as a guiding principle inseparable from contemporary realities. However, it is equally important for the Church to contextualise theology, allowing digital technology to be employed as a tool to build a more inclusive and authentic faith community, while avoiding the pitfalls of individualism and consumerism. The digital theology approach proposed in this study serves to create a deeper spiritual experience both in the real and virtual worlds, one that is relevant to current challenges and societal needs.

The novelty of this research lies in its emphasis on the dialectic between a Christian theology that critically engages with the spirit of the age and the need for theological contextualisation in this digital era. The study demonstrates how the Church can wisely utilise digital technology to reach a generation increasingly connected to the virtual world, without sacrificing the integrity of Christian teachings. This approach offers a fresh

perspective on understanding the Church's mission in the digital age, integrating a critical stance towards the virtual realm with an inclusive, transformative, and Gospel-centred contextualisation.

METHOD

This study employs a qualitative approach using content analysis to understand and interpret a range of relevant literature concerning Christian theology, theological contextualisation, and the influence of digital technology on the Church and Christian faith. This method was chosen as it enables an in-depth exploration of the meaning and messages embedded in various classical theological works and recent texts discussing the interaction between faith and digital culture.

The initial step in this research is the collection of literature, including theological books, journal articles, and works discussing the phenomenon of the digital world in the Church context. Primary literature referenced in this study includes works by authors who provide deep insights into Christian theology, the relationship between faith and culture, and the challenges faced by the Church as it enters the digital sphere. These works will be analysed with a focus on the depiction of Christian theology in the context of technological developments and postmodern challenges.

Content analysis involves identifying central themes in the selected literature related to issues such as relativism, postmodernism, and theological contextualisation within the digital world. The researcher will examine how each theological work addresses questions concerning objective truth, timeless and placeless biblical teachings, and how the Church can remain relevant in the digital age without compromising Christian doctrine. The analysis will reveal patterns related to theological contextualisation and the role of technology in Church ministry.

Data derived from literature analysis will then be processed through qualitative interpretation, connecting findings from the literature with the challenges and needs of the Church in the postmodern era. The researcher will explore ways in which the Church can employ digital technology to foster a Christ-centred faith community and how to uphold

Christian values in a world often inclined towards individualism and consumerism. The data interpretation will also consider how the Church can address the digital world, filled with scepticism and relativism, while adhering to the Gospel's absolute and universal truth.

By utilising content analysis as the primary approach, this study aims to elucidate the relationship between biblical teachings that critically engage with cultural shifts and the need for relevant digital theological contextualisation. This approach ensures that the research focus—covering theological relevance in the digital realm, the Church's mission, and the novelty of this study in offering a new perspective on digital theology in a postmodern Church context—can be effectively achieved.

RESULTS AND DISCUSSION

The Imitative Characteristics of the Present Age

Today's world increasingly embraces individualism, marking a shift from collective societal values toward a focus on personal achievement and self-expression. This individualistic orientation is characterised by a weakening of community-based support systems and a decline in social values that once prioritised collective well-being (Putnam, 2000). Emphasising personal independence over collective responsibility has altered social structures, affecting human relationships and eroding traditional community bonds. Scholars note that this focus on self-fulfilment is largely driven by market ideologies that promote independence and self-sufficiency.

Another prominent feature of modern society, particularly in the West, is the proliferation of shopping centres as central hubs in urban areas. These centres serve not only as places for purchasing goods but also as social hubs where urban residents congregate, emulating traditional public spaces while fundamentally commercialised. Ritzer (2010) explains this phenomenon within society, where shopping centres and similar spaces represent controlled environments designed to enhance consumer experiences, thereby shaping social interactions around economic transactions. This trend reflects changes in the way individuals engage with their surroundings, with shopping malls replacing traditional squares and community gathering places in urban settings.

The entertainment industry has also seen rapid growth, becoming deeply embedded in daily life. Western society's obsession with entertainment—whether through television, cinema, or music—has fostered a culture prioritising escapism and instant gratification. As noted by Putnam (2000) and others, this emphasis on entertainment as a primary leisure activity may diminish authentic social interactions, as individuals increasingly turn to media as a substitute for face-to-face engagement. The impact of this trend is profound, creating a society in which people are more inclined to find solace in fictional narratives than in community involvement.

The emergence of television as a primary source of companionship further signifies shifts in social dynamics. Studies show that individuals in Western societies spend significant time interacting with media content, often at the expense of real-world relationships (Turkle, 2011). Television offers a form of companionship that, while convenient, has fostered a kind of social isolation where individuals prefer screen-based interactions over interpersonal connections. This trend raises concerns about the long-term effects of media dependence on mental health and social cohesion.

The rise of the internet has further transformed social interaction, creating alternative forms of relationships through online networks. These virtual connections, facilitated by social media platforms and digital communication tools, provide convenience and accessibility but often lack the depth and authenticity of face-to-face relationships. According to Castells (2001), the emergence of networked individualism has redefined the concept of community in digital terms, where individuals are connected but removed from real-world interaction. This phenomenon has fostered a sense of attachment in digital spaces, which can simultaneously weaken social bonds in real life as people interact more with their online identities than with their physical communities.

In this way, the characteristic features of the imitative modern Western age are reflected through individualism, commercialised social spaces, the strong influence of the entertainment industry, reliance on television, and the creation of virtual communities. These trends highlight a broader cultural transformation that prioritises convenience and individual satisfaction over communal welfare and interpersonal relationships.

In the digital era, the internet and computers have become the primary means transforming how humans interact with one another. As information technology advances, interpersonal relationships have undergone significant change. Meetings between individuals, once reliant on physical interaction, can now occur through various digital media (Putnam, 2000). Interaction is no longer restricted to specific locations or times but allows for instant communication without geographical limitations. In this context, digital media, such as the internet, presents new ways of forming friendships, facilitating meetings, and even fostering personal relationships, such as dating, which previously required direct, in-person contact.

The transformation of shopping habits is also notable. Online shopping, for instance, has become the main choice for many people due to its convenience and efficiency. This allows consumers to access a wide range of products and services from around the world without leaving their homes. Research by Castells (2001) indicates that the internet not only changes shopping patterns but also shifts the dynamics between consumers and sellers, with a greater emphasis on digital interaction than on direct transactions. Additionally, in terms of communication, correspondence that once took place via mail has shifted to email, which offers speed and efficiency in the global exchange of information.

Personal relationships through digital media, including friendships and romantic connections, illustrate how technology has altered human expectations of closeness and companionship. Turkle (2011) suggests that, in many cases, people feel more comfortable communicating through digital media as it provides space and time for them to express themselves more freely. However, this change raises questions about the emotional depth and attachment generated through digital interactions compared to in-person encounters. Some experts argue that digital interaction may lead to more superficial relationships, while others believe that digital media offers opportunities for building broader and more diverse connections (Ritzer, 2010).

With the continuous development of digital media, we see how human relationships also continue to evolve. The internet not only serves as a medium for obtaining information but also plays a crucial role in shaping increasingly complex human relationships. This

demonstrates a fundamental paradigm shift in how humans understand presence and connectedness with one another.

The shift in how younger generations interact, alongside the advancement of digital technology, significantly impacts the social and cultural values inherited within society. Social media, initially designed as a means of communication and information sharing, has now become a primary platform for the younger generation to shape identity and gain social validation. Instead of growing up with traditional values passed down from their immediate social environment, many young people now prefer to pursue experiences accessible through virtual connections (Turkle, 2011). This results in interactions that place less emphasis on communal values, blurring their understanding of the meaning of social relationships that were once rich with responsibility and attachment.

Social media also contributes to a shift in the perception of closeness and commitment in social relationships. Whereas social bonds were once built through face-to-face meetings and based on deep mutual understanding, many now find digital interaction sufficient as a replacement for direct engagement. For example, Putnam (2000) observes that traditional social relationships involving physical presence and emotional attachment tend to decline. In contrast, relationships formed through digital media are often superficial and tend to be transactional, merely fulfilling a temporary need to feel connected. This phenomenon impacts the quality of genuine relationships, where social responsibility is often overlooked in virtual interactions.

Furthermore, the internet and social media create space for younger generations to form virtual communities based on shared interests or experiences. However, according to Castells (2001), the attachment built in digital communities often differs fundamentally from community relationships in physical society. Digital communities tend to be more fluid, as they do not bind individuals with specific responsibilities or commitments, as is typical in physical communities. This shift gives rise to a phenomenon of "connected individualism," where young people increasingly feel free to express themselves but simultaneously lose the emotional closeness and responsibility that are present in traditional social relationships.

Thus, the advancement of communication technology directly impacts the mindset of younger generations in viewing social relationships. Ritzer (2010) explains that uniform standards in social interactions also apply in the digital world, where everything is measured by speed, efficiency, and predictability. Interactions on social media often disregard relationship depth and social responsibility, shifting the focus toward individual satisfaction and new experiences. This ultimately contributes to a shift in social orientation among the younger generation, who now prefer personal experiences in the virtual world over interactions based on values and societal norms once held in high regard.

The modern era reveals a significant change in the way humans interact, with internet technology and social media at the centre of many social activities. The term "imitative age" (simulacrum age) captures the phenomenon where information and lifestyles can easily be disseminated and emulated by many without direct physical interaction. The internet and social media create virtual spaces enabling individuals to exchange information and build social identities instantly, resulting in fundamental changes in how people view and shape themselves. Through this process, younger generations become increasingly connected to global culture, which can influence the values and norms they uphold (Castells, 2001).

This information exchange process is no longer limited to local or cultural contexts but transcends geographical and social boundaries. Social media allows access to various lifestyles, values, and ideologies that do not always align with the traditional values of local society. For instance, social media platforms like Instagram or TikTok present certain lifestyle standards that can quickly be adopted and followed by users worldwide. This not only provides users with new "experiences" but also potentially causes a "value shift" among young people who feel that the new values they encounter online are more relevant than those taught by their society (Putnam, 2000).

In addition, changes in communication patterns result in increasingly pragmatic and less emotional human relationships. With the internet and social media, traditional boundaries in social relationships are becoming blurred; relationships are now more frequently built in virtual contexts, which may lack the social responsibility that typically exists in direct relationships (Turkle, 2011). This exchange of ideas and values in the virtual

world creates a new dynamic, where relationships are no longer based on physical closeness or genuine commitment but rather on temporary attraction and interest in digital content.

In this digital era, media-based interactions can establish new social standards through the globalisation of values and culture. As social media use intensifies, lifestyle patterns promoted across digital platforms tend to dominate young people's behaviour. Ultimately, young people increasingly view the internet as the main source for imitating and adapting various lifestyles, rapidly shaping their perception of self-identity and social expectations (Ritzer, 2010).

As we reflect on these significant transformations in social values and interactions, it becomes evident that the pervasive influence of digital culture extends beyond superficial behavioural shifts. This digital era not only redefines interpersonal relationships but also subtly restructures individual identity and collective societal norms. The rapid dissemination of lifestyles and ideologies through digital platforms encourages a tendency toward cultural uniformity, where individuality is shaped by trending global standards rather than by local heritage. Consequently, the deeper values that once fostered community cohesion, empathy, and personal responsibility risk being overshadowed by a focus on immediate, self-oriented engagement. This shift challenges us to consider the long-term implications for identity formation and the sustenance of authentic community bonds in an increasingly interconnected world.

Christian Concern Regarding the Spirit of the Age That Imitates

Christian concern over the prevailing spirit of the age, increasingly inclined towards imitating or adapting to worldly values, holds significant relevance within contemporary Christian ethics. In the modern era, Christian theology encounters a formidable challenge: how to engage with a postmodern society that frequently tends to reduce and even question objective truth and long-established traditional values in religious life. As the times advance, the spirit of postmodernism presents a markedly different worldview, influencing human perspectives and behavior across various aspects of life (Vanhoozer, 2005).

Postmodernism, in many respects, rejects the notion of universal and absolute truth, a concept long upheld within Christian tradition. Often termed the "post-truth" era, postmodern society favours relative and subjective perspectives when evaluating reality. In this context, Christian theology is called upon to respond with wisdom and courage, reaffirming the relevance of Divine truth in human life without succumbing to excessive adaptation to shallow, worldly principles (Lyotard, 1984). Consequently, Christian ethics must maintain its commitment to values rooted in Divine revelation, while offering interpretations that are pertinent to the challenges of this era.

One defining characteristic of postmodern society is the information explosion ushered in by the world of multimedia. Social media and other digital platforms not only provide vast access to information but also shape individuals' mindsets and behavior in real life. In such an environment, social interactions are often more influenced by media consumption than by direct experience or profound personal relationships. The influence of mass media, particularly entertainment and commercial media, tends to steer individual focus towards superficiality, materialism, and individualism (McLuhan, 1964). Christian ethics, which upholds the importance of communal life in love, justice, and fidelity to God's Word, now faces the challenge of responding to the dominance of a media culture that frequently runs counter to these values.

The presence of multimedia also has a significant impact on how society perceives identity, values, and morality. In many cases, individuals are more inclined to follow lifestyle standards presented by the media, often driven by social pressures and the desire to be accepted within certain communities. This can lead to a form of life detached from higher moral authority, including religious teachings, fostering a more pragmatic and relativistic lifestyle. Faced with this reality, Christian theology and ethics confront a crucial task: to remind believers of their true identity in Christ and affirm that the correct standard of living is not dictated by the world but by God's will.

In the Western context, Christian ethics is often viewed as a traditional ethic rooted in classical teachings passed down over centuries. This ethic encompasses moral principles derived from God's revelation in Scripture, guiding both personal and social life among

Christians. Yet, as time progresses, this traditional Christian ethic faces increased scrutiny due to the advancements of the age, especially with the emergence of new ethics that reflect shifting life values influenced by various social and cultural phenomena. This new ethic aligns with values evolving within modern and postmodern society, which tends to prioritise individual freedom, moral relativism, and pragmatism (MacIntyre, 1984).

A significant implication of these contemporary values is the emergence of "virtual morality" in the online realm. In cyberspace, social interaction, identity, and moral conduct are often regulated by digital platforms that provide space for freedom of expression and behaviour that is more open yet often lacking clear ethical control. Virtual morality encompasses various behaviours associated with social media, digital communication, and online transactions, potentially having a far-reaching social impact beyond traditional face-to-face interactions. Examples include online bullying (cyberbullying), information manipulation, and digital commerce that frequently neglect traditional moral values upheld in Christian teachings.

Virtual morality introduces new challenges for Christian theology and ethics, as it frequently operates outside established conventional moral principles. In the digital realm, moral actions are not always easily classified as right or wrong, due to the anonymous freedom that allows people to act without clear immediate consequences. This creates tension between the values emphasised in Christian ethics, which stress individual responsibility towards others, and more fragmented moral practices often influenced by self-interest within the digital world. Thus, Christian theology is faced with the vital task of reflecting on how Christian moral teachings can be applied within an increasingly digital world that shapes modern human life.

In this context, Christian ethics faces a major challenge in aligning traditional moral principles with the new realities introduced by the digital world. The presence of virtual morality exacerbates the gap between eternal values embedded in Christian teachings and the more fluid and dynamic moral developments in a global society influenced by technology. The question arises of how Christian moral teachings can be translated within the context of

a digital world that operates under different dynamics, yet remains relevant to the ethical calling of Christians to live in accordance with God's Word (Hauerwas, 1991).

Amid the shifting moral landscape influenced by digital and postmodern cultures, Christian ethics must reaffirm the unwavering foundation of God's truth as both timeless and transcendent. While engaging the complexities of this era, there is an urgent need to address not only the challenges but also the opportunity for Christians to act as moral anchors in society. By embodying authentic love, truth, and holiness, believers are called to bridge the divide between traditional ethical values and contemporary life, guiding society back to values that transcend temporary trends and reflect a higher moral calling.

Christian Ethics Amid Technological Advancements: A Comparison of Traditional Values and the Challenges of the Digital World

Traditional ethics, often rooted in principles that have developed through a long history, places great importance on interpersonal relationships as the fundamental basis for shaping human norms and behaviours. In traditional ethics, especially within the Christian tradition, primary attention is given to direct interactions between individuals within communities. This concept emphasises values such as love, justice, and respect for human dignity, shaped by Christian teachings that focus on relationships with others as an integral part of the life of faith (Berkhof, 1996). For example, Christian doctrine views moral life as a calling to live in love, grounded not merely in social obligation but in a profound relationship with God and one's fellow human beings.

However, technological developments, particularly through the use of computers and the internet, have brought significant changes to how humans interact. This technology reduces direct interaction between individuals and introduces a form of communication increasingly reliant on the virtual world. This shift leads to new social phenomena, where human relationships often become more personalised and reduced to more pragmatic or even superficial forms. Known as "virtual relationships," this phenomenon replaces the depth of face-to-face communication with digital interactions that often lack empathy and human warmth (Turkle, 2011). Moreover, in the digital realm, traditional values such as

social solidarity and human community are often displaced by individualistic values, influenced more by personal freedom and individual rights.

Meanwhile, the philosophy of science, as a discipline developed through research and experimentation, seeks truth through data and scientific interpretation. Scientific theories arise from research based on evidence and experiments, aiming to describe and explain objective reality (Kuhn, 1996). Within the philosophy of science, the dialectical process of data, experimentation, and theory leads to a more systematic and structured understanding of the world. However, this approach frequently overlooks the deeper moral or spiritual dimensions, which remain central to theology.

Christian theology, on the other hand, is directly derived from divine revelation as expressed in Scripture. This revelation provides guidance for the Christian life and teachings, emphasising moral principles that stem from divine authority. In this regard, Christian theology not only focuses on doctrinal understanding but also on the practical application of these teachings in the everyday lives of believers. Teachings such as love, forgiveness, and faithfulness to God serve as the foundational principles that guide Christians to live according to God's will in all aspects of their lives (Ladd, 1974). This distinction creates tension between the fact-based, experimental worldview of the philosophy of science and the divinely revealed perspective within Christian theology.

The reality that technological advancements have fostered a culture of freedom, where individuals often feel unbound by moral or social obligations, adds complexity to the dialogue between the philosophy of science, Christian theology, and traditional ethics. The digital world introduces an environment that facilitates information manipulation, the spread of falsehoods, and a disregard for moral responsibility, which stands in stark contrast to Christian teachings on justice and truth. In this increasingly fragmented world, Christian ethics stands as a counter-narrative, aiming to resist the rising tide of individualism and relativism. Christian ethics reaffirms the importance of social responsibility, love-based morality, and recognition of God's authority, which cannot be replaced by technology or digital culture (Hauerwas, 1991).

Finally, in the context of power dynamics that are increasingly centred on the human will to dominate, Christian ethics teaches that human power must submit to the authority of God's Kingdom. The will to power, which often leads to injustice and oppression, must be subdued through spiritual and moral transformation driven by divine love and truth. In this sense, Christian ethics functions not only as a critique of the misuse of power in society but also as a reminder of the supreme authority of God, who teaches that true power lies in serving others (MacIntyre, 1984).

In addition, the ever-evolving landscape of artificial intelligence and automation introduces new ethical considerations that challenge the very essence of human agency and autonomy, core elements of Christian ethics. As technology increasingly influences personal decision-making and autonomy, Christian ethics is compelled to address the implications of this shift, reaffirming the inherent value of human judgement and moral responsibility. This perspective urges society to consider not only the advancements but also the potential limitations and risks of technology, advocating for a responsible integration that respects human dignity and aligns with God's ordained moral framework.

Christianity and the Context of the Postmodern Era: Challenges and Responses

Postmodernism, as a movement emerging after modernism, aims to critique and resist the foundational principles established in modern thought. Postmodernism encompasses various aspects of life, from social and cultural to artistic and literary, with one of its most striking features being the rejection of "metanarratives," or grand stories that are believed to be universally applicable. One such metanarrative that has been rejected in this context is Christianity, which was once regarded as the overarching narrative governing global morality. Postmodernism argues that this worldview is too narrow and fails to accommodate the complexity and diversity of the modern world. This creates a tension between Christianity and the developments of postmodern culture, where religious beliefs are seen as relative and increasingly irrelevant in a world that is becoming more fragmented globally (Lyotard, 1984).

In the postmodern world, information is increasingly distributed globally through various mass media such as television and the internet, accelerating the flow of information and introducing faster and broader communication patterns. This technological development has transformed the way humans interact and access knowledge. Technology allows individuals to communicate without the constraints of space and time, yet it also brings about impacts on interpersonal relationships, which often become more superficial and less profound. This phenomenon frequently replaces more personal human interactions with communication through digital devices, creating what is known as "virtual morality." In this sense, technology not only influences how we interact but also shapes the moral values prevailing in society (Turkle, 2011).

Technological advancements, particularly in the digital world, have altered many people's perceptions of morality and ethics. Many individuals, especially the younger generation, are exposed to values displayed through the media and the internet, which are not always in line with traditional moral principles. For example, television and the internet often present a world that is unrealistic, filled with entertainment that leads to instant gratification, escapism, and portrayals of life that do not reflect the challenges of the real world. These values tend to create a distorted view of what is important in life, such as pursuing personal pleasure or material gain without considering greater moral or social responsibilities. Consequently, the morality that develops in the digital world is often relativistic, ignoring basic moral principles that are universally applicable. Technology, in this case, is not neutral. It does not merely present information or enable communication, but also reveals and influences the values present in society. Various forms of technology, such as computers and the internet, fundamentally change the way humans think and behave, having a profound impact on social, cultural, and even spiritual life. Just as Darwin's theory of evolution suggests that inferior species are replaced by stronger ones, technology also creates a tendency to pursue superiority at the expense of others. In this regard, technology not only introduces comfort but also brings fundamental changes to the way humans view themselves and the world around them (Postman, 1992).

However, alongside the negative impacts caused by technology, there are also undeniable benefits. Technological advancements, particularly in the fields of production, communication, and transportation, have brought improvements to many aspects of human life. Technology enables more efficient food production, cheaper clothing, and easier access to transportation. Moreover, technology also introduces humanity to pluralism, a central spirit of postmodernism. Pluralism provides space for different worldviews, religions, and cultures to thrive, challenging the single value system that was previously accepted by society. In this context, humans are confronted with a variety of alternatives and choices, including in the areas of belief and moral values they adhere to, such as Christian faith (Foucault, 1991).

Yet, with the pluralism and relativism of values that are developing in technological society, complex moral dilemmas also emerge. There is no longer universal agreement on what values are considered right or wrong, and many individuals are beginning to question the foundations of these moral values. The values of life often depend on social influences, such as family and education, which vary between individuals and groups. In this situation, morality becomes something more dependent on personal choice and individual interests, rather than on deep and universal moral principles. This leads to the potential for unresolved disputes over values, with the rise of manipulation and greater tolerance in society. In this context, Christian ethics faces a significant challenge in providing answers to the moral dilemmas that arise in postmodern society (MacIntyre, 1984).

Herein lies the importance of Christian theology in providing solid moral guidance. Christian ethics emerges to critique the "virtual morality" that has developed in postmodern culture. In this regard, Christian theology does not only focus on individual moral teachings but also emphasizes the importance of social and spiritual responsibility to God and to others. Christian ethics offers a moral paradigm based on love, forgiveness, and service to others, which stands in contrast to the relativistic values that are prevalent in the digital society. Amidst the freedom offered by the media, Christian ethics stresses that this freedom must be used to serve, not to exploit or dominate others, in line with Christ's teachings that prioritise service and sacrifice (Hauerwas, 1991).

Thus, although technology and globalisation have brought many changes to the way humans live and think, Christian theology remains relevant as a moral force that calls believers to return to the principles of love and divine truth in the face of the complexities of an increasingly fragmented modern world.

In the midst of these transformations, it is essential to recognise that Christian theology's response to the postmodern condition is not merely an intellectual exercise but a call to action. The challenge lies not only in addressing moral relativism and virtual morality but in reasserting the significance of the Christian worldview in a society where truth is often seen as fluid and subjective. The Christian faith, with its rootedness in the doctrines of creation, redemption, and the Kingdom of God, provides a distinctive narrative that challenges the relativistic tendencies of postmodernism. By upholding the uniqueness of Christ's teachings and the universal call to love and justice, Christian theology offers a transformative counterpoint to the fragmented and often superficial nature of contemporary culture. As such, it is not a retreat from the modern world but an invitation to engage deeply with its complexities, bringing hope and clarity through the timeless truths of the gospel.

Christian Theology and Ethics in Facing Digital Morality: A Critique of Technological Values in the Postmodern Era

In the postmodern era, the rapid advancement of technology, particularly in the fields of information and communication media, has had a significant impact on human behaviour and morality. Technologies such as computers, the internet, and social media are never neutral in their influence on society. Each technology carries specific values that shape the thinking, behaviour, and understanding of human life. In this regard, the values conveyed by technology often reflect the spirit of individualism and hedonism, where media users tend to pursue personal pleasure and freedom without considering the social and moral consequences of their actions (Postman, 1992). The lifestyle presented by the media in the virtual world tends to promote a free-spirited way of living, where traditional ethical values are eroded and replaced by a more flexible, relative form of morality.

The morality presented by technology, especially through social media and digital communication, often emphasises instant gratification and individual freedom rather than deeper moral values such as justice, love, and sacrifice as taught in the Christian tradition. This phenomenon creates a "virtual morality" that is transient, fragmented, and often neglects the aspects of social responsibility and universal ethics (Lyotard, 1984; Turkle, 2011). In this context, the media not only serves as a means of communication but also as a value-shaping force that influences individuals' views of the world and themselves. Social media and the virtual world offer the freedom to choose and express oneself, yet this freedom is frequently accompanied by the loss of clear moral boundaries and the absence of deeper ethical values.

Christianity, as a system of faith and teachings rooted in Divine revelation, is confronted with this reality. Christian theology, based on unshakeable moral principles, teaches that human life is not merely about individual freedom but also about living in right relationship with God and others. In this context, Christian theology becomes relevant as a tool for critiquing the development of alternative moralities offered by technology. Christian ethics stresses the importance of moral responsibility, not only towards oneself but also towards society and the environment. In a world increasingly fragmented by relativistic and individualistic values, Christian ethics offers a more holistic perspective, emphasising social solidarity, justice, and love that do not depend on personal gain or limitless freedom (Hauerwas, 1991; MacIntyre, 1984). Christian theology also plays a significant role in critiquing and evaluating new concepts of morality that are developing in the virtual world. For instance, the concept of "virtual morality," which has developed among social media users, reflects a morality detached from the broader social reality and often focuses on personal freedom without considering its impact on others. In this regard, Christian ethics teaches that true morality is grounded in love and responsibility towards God and others, as taught by Jesus Christ. For example, Jesus teaches love that is not limited to family or friends but also extends to enemies, a form of love that demands sacrifice and service (Matthew 5:44). This teaching corrects the virtual morality that often emphasises selfishness and limitless freedom.

In facing the development of technology and its impact on morality, Christian theology and ethics must remain relevant and provide a higher, transcendental perspective on human moral life. Through teachings based on principles of love, justice, and forgiveness, Christianity can function as a critical voice, reaffirming the importance of these values in human life. This also reflects the reality that, despite the ongoing development of technology, moral values rooted in Divine revelation remain an irreplaceable guide in human life and society (Ladd, 1974). As an integral part of church life, the Holy Spirit continues to guide believers to live according to God's will, facing the challenges of the times with wisdom and love.

Thus, Christian theology and ethics can be seen as an important counter-narrative in a world increasingly influenced by the values of technology and social media. Christian ethics provides a constructive critique of virtual morality and offers a deeper, transformative alternative, one that is grounded in right relationships with God and others. In this context, Christian theology not only functions as a spiritual foundation but also as a corrective tool against the flow of modern morality, which is often fragmented and focused solely on personal freedom (Foucault, 1991).

Christian theology and ethics are faced with great challenges in the postmodern era, where the development of information and communication technologies has a significant impact on moral values. The virtual world, presented through the internet and social media, offers a new space for social interaction, often blurring the boundaries of traditional ethics. Digital media, while offering freedom and flexibility, often carries values far removed from Christian teachings centred on love, justice, and social responsibility (Postman, 1992). This phenomenon calls for a response from Christian theology, which not only critiques virtual morality but also provides practical guidance for living a faithful Christian life in the face of these challenges.

Christian theology emphasises that human beings are created to live in right relationship with God and others (Hauerwas, 1991). In this regard, the Christian teaching on love is not limited to personal relationships but also demands a broader social responsibility. In the context of the virtual world, Christian ethics reminds us that personal freedom offered by

technology must be accompanied by an awareness of its impact on others and society. Christian ethics asserts that there is no freedom without responsibility (MacIntyre, 1984). Therefore, a Christian should use technology wisely, considering how their actions in the virtual world affect their relationship with God and others.

Moreover, Christian ethics in the face of virtual morality also teaches the importance of awareness of human limitations in understanding truth. Postmodernism often emphasises relativism, the view that truth is subjective and dependent on individual perspectives (Lyotard, 1984). Christian ethics, on the other hand, teaches that true truth comes from God and is objective. Therefore, when using technology, a Christian is called to always test the values found in the virtual world against the criteria of truth that comes from God's Word. In practice, this means that a Christian should be cautious in consuming information from the virtual world and avoid teachings or views that contradict biblical teachings.

Another concrete practice is responding wisely to the phenomenon of "virtual morality" that has developed among social media users. In the virtual world, morality often becomes fragmented and shifts into something more transient, where deep ethical values such as love, justice, and sacrifice are often sidelined. Christian ethics reminds believers to avoid virtual morality that is fleeting and not grounded in eternal moral principles. As an alternative, Christian ethics emphasises the importance of a healthy relationship between humans and God, reflected in acts of love for others, even enemies (Matthew 5:44).

Christian theology also plays a role in offering a view of true freedom. The virtual world often offers limitless individual freedom, but this freedom often comes with serious moral consequences. In Christian teaching, freedom does not mean limitless freedom, but freedom to choose to live in truth and love (Hauerwas, 1991). Therefore, a Christian is called to use the freedom provided by technology responsibly, considering the common good and respecting the dignity of others.

In relation to technology, Christian theology also emphasises the importance of maintaining deep moral values in daily life. Although technology provides easy access to various forms of entertainment and information, not all content in the virtual world aligns with Christian teachings. Therefore, a Christian should strive to differentiate between

edifying and harmful entertainment and choose content that supports the development of Christian character. This includes maintaining personal integrity when interacting in the virtual world, avoiding behaviours that undermine morality, such as hatred, defamation, or exploitation.

Christian theology also provides guidance on managing relationships between individuals in the virtual world. In the digital age, social relationships are often distorted, with more communication taking place through digital platforms than in person. This can cause human relationships to become shallower and more isolated. Christian ethics emphasises the importance of communication that is full of love, mutual respect, and constructive, both in the real world and the virtual world. In this regard, a Christian is called to maintain healthy communication on social media, avoiding slander, hatred, and division.

Another practical practice is demonstrating love in the virtual world through service and positive involvement. For instance, one can use social media to spread goodness, encourage others, and help those in need. This is a form of service that aligns with Jesus' teaching on love that transcends worldly boundaries and leads to self-sacrifice for the good of others (Matthew 25:35-40). As a church community, Christians can also use technology to extend their ministry, such as spreading biblical teachings, sharing faith experiences, and supporting one another in prayer and moral support.

Lastly, Christian ethics teaches the importance of critical and reflective thinking regarding the influence of technology on personal and social life. The virtual world, with all its conveniences and speed, often traps individuals in unconscious consumption habits. Christian ethics calls believers to continuously examine themselves, asking whether their actions in the virtual world reflect Christ's love and truth. This includes evaluating the influence of the media on attitudes and behaviour and making wise decisions about what is consumed and shared in the virtual world (MacIntyre, 1984).

Thus, Christian theology and ethics provide clear and comprehensive guidance in facing the challenges of virtual morality. By adhering to moral principles rooted in Divine revelation, Christianity can be a critical voice guiding believers to remain faithful to the

values of truth, love, and social responsibility, even though the digital world often offers a more flexible and relative morality.

In addressing the growing challenges posed by digital morality, Christian theology and ethics underscore the importance of maintaining an unwavering commitment to moral values rooted in Divine revelation. As society becomes increasingly influenced by digital technologies, Christian ethics remains a crucial counterbalance to the transient and fragmented moralities that permeate the virtual world. It is through these teachings that believers are called not only to uphold personal responsibility but to foster a communal sense of justice, love, and integrity that transcends the boundaries of the digital realm. By consistently applying biblical principles, Christians are equipped to navigate the complexities of modern technology with wisdom, ensuring that their actions in the virtual world reflect the deep moral truths of their faith and contribute to the well-being of society as a whole.

Contextualising Christian Theology in the Digital Age: Embracing Challenges and Opportunities

Christianity faces significant challenges in the postmodern era, an age marked by relativism, pluralism, and secularism. Postmodernism, with its deconstruction of objective truth, forces the Church to question traditional methods of communicating faith and theology. This philosophy prioritises plurality, asserting that truth is not universal but rather dependent on the perspective of individuals or particular groups. This presents a considerable challenge for the Church, which claims that the Gospel is an absolute truth that applies universally. However, despite the tendency to view postmodern values negatively, there is room for the contextualisation of theology and Christian ministry in this time. The contextualisation of theology is not a new concept in the history of the Church; it has been practiced throughout the ages as the Church has adapted to local cultures and contexts. For example, the early Church Fathers adjusted Christian teachings to the Greco-Roman mindset, and the Church's missions in Africa and Asia often adapted to local cultural contexts. The challenges of the postmodern era require the Church to be more creative in communicating

the truth of the Gospel in ways that resonate with contemporary society (Westermann, 1984; Brueggemann, 1997).

Digital theology has become a crucial aspect of this contextualisation. In a world increasingly connected by digital technology, the Church must find new ways to engage with its congregants. Digital theology is not just about using technology for the dissemination of information, but about creating spaces for dialogue and theological reflection that can link people in cyberspace to the truth of the Gospel. This allows the Church to be present in a space often considered separate from spiritual life—cyberspace—which has become the primary venue for communication and interaction for many, especially younger generations. In this way, the Church can not only use technology to spread its message but also to build closer, deeper relationships with its congregation, while introducing Christian values in a space heavily influenced by consumerism and individualism. Digital technology, in this context, can be an effective channel for reaching younger generations, who are more connected to the virtual world than the physical one (Ladd, 1974).

However, it is important to remember that the contextualisation of theology in the postmodern era does not mean adopting worldly values indiscriminately. Rather, it is an effort to communicate the truth of the Bible in ways that are relevant to culture without compromising the integrity of Christian teachings. In this regard, the Church must carefully consider how technology can be used wisely, to strengthen the Christian community and spread the Gospel, without falling into values that conflict with Christian doctrine. For instance, technology can be used to spread messages of love, peace, and justice—core Christian values. Here, Christian theology can critique the digital world, which is often filled with consumerism, individualism, and the manipulation of information. The Church is expected not only to be a part of the technological mainstream but also to be an agent of change that offers an alternative vision of how technology can be used for the common good (Berkhof, 1996).

Digital theology underscores the importance of profound theological reflection in adapting theology for a world increasingly dependent on technology. In this context, the Church must pose fundamental questions about what it means to be human in the digital age.

How can the Church maintain the essence of Christian community in the digital world? Can relationships within the congregation remain authentic even when mediated through screens? How can we ensure that online worship, teaching, and fellowship retain a deep spiritual dimension and are not merely entertainment or consumption? Recent studies show that many people feel emotionally isolated despite being connected through social media. This indicates a deep need for more authentic communities, not just virtual ones. In responding to these questions, the Church must use digital resources to facilitate Christ-centred communities, not merely for consumption or entertainment (Brueggemann, 1997).

As part of the contextualisation of theology, Christian ministry must also be reconsidered within the framework of the digital world. Pastoral ministry, traditionally conducted face-to-face, must find effective forms within the virtual realm. This does not mean replacing physical meetings, but rather expanding the scope of ministry to reach those who may not be able to attend church in person. This includes individuals who live in remote areas, have physical limitations, or are in challenging circumstances such as a pandemic. In this context, the church must take advantage of digital platforms such as social media, church apps, and streaming services to provide teaching, communal prayer, and theological reflection. Technology also enables the church to offer theological training and spiritual development through various online courses or webinars accessible to anyone around the world. This allows congregants to remain connected to God and one another, even though they are not in the same physical location (Westermann, 1984; Brueggemann, 1997).

In the effort of contextualising Christian theology in the digital age, it is important to consider three key concepts that can enrich understanding and application: inculturation, acculturation, and assimilation. Inculturation refers to the adaptation of Christian theology to local cultures without altering the core tenets of the faith. In the digital context, this means that the church must be able to speak the language of technology and digital culture without compromising biblical truth. For example, the church can use social media and digital platforms to spread Christian values such as love, peace, and justice, while remaining faithful to the unchanging message of the Gospel. The church can create content that educates the public on the teachings of love in online public debates, without distorting the essence of

Christian values. Inculturation in the digital realm must be undertaken carefully so that the Christian message remains authentic and not distorted by the consumerism or individualism often dominating the digital world. Thus, the church must find ways to express the Gospel's truth clearly, relevantly, and understandably, without sacrificing its depth (Sire, 2004).

Acculturation focuses on the process of exchange between Christian culture and digital culture. The church is expected not only to communicate the Christian message in the context of digital culture but also to learn from it, creating spaces for mutual dialogue and reflection. For instance, the church can adopt online practices such as discussion forums, support groups, or digital courses that engage congregants in shared learning. In this way, the church can enrich its theological understanding as the dynamics of the online world evolve. In this context, the church can use platforms such as Zoom or YouTube to conduct interactive Christian teachings, involving church members in conversation and Q&A sessions. By utilising these digital platforms, the church can expand its reach without losing its true Christian identity, while providing a relevant response to the rapid development of technology. This form of acculturation also allows the church to introduce Christian values in a broader context, such as by using relevant hashtags or engaging in trending social discussions (Postman, 1993).

Assimilation, in the context of contextualising Christian theology in the digital age, involves the absorption or integration of digital cultural elements into the practices of the church without diminishing the distinctive features of the Christian faith. Assimilation in the digital realm may include the use of social media platforms to foster more intimate relationships between congregants and preachers, despite the challenges of creating authentic community in the virtual world. The church must think about ways in which technology does not isolate congregants but strengthens social and spiritual bonds between them. For example, the church can provide virtual worship spaces that enable people from various locations to worship together, creating a sense of togetherness even while physically apart. In this regard, the church must avoid using technology solely for consumption, such as relying too heavily on visual entertainment that detracts from the quality of worship or teaching. This process of assimilation needs to be carried out wisely, considering the

potential social and emotional gaps that can be caused by technology addiction or shallow interactions. Therefore, the church must always assess the impact of technology on the spiritual lives of congregants, ensuring that technology strengthens their faith, not the other way around (McGrath, 2019).

Moreover, worldview should be seen as the deepest level in cultural anthropology that must be taken into account in the effort of contextualising theology. A worldview encompasses how individuals or groups perceive and understand reality, both physical and spiritual. In the digital context, worldviews are often shaped by dominant values in the online world, such as consumerism, relativism, and individualism. For example, in a digital world focused on individual freedom, the church must explain and emphasise the importance of living in community, as stated in Philippians 2:3-4, which highlights sacrifice and care for others. The church must be able to introduce a more inclusive worldview, one that promotes solidarity in a world that often prioritises personal interests. For instance, online communities such as virtual prayer groups or theological discussion sessions can serve as spaces to build a shared understanding of how Christ's love can be applied to broader social relationships, even in the digital world (Sire, 2004).

The worldview shaped in the digital era often contradicts biblical values, which emphasise the importance of living together within a faith community. In this regard, the church must emphasise the teaching that relationships between believers are not solely focused on individual interests but also on love for others, as written in John 13:34-35. In the virtual world, where interactions are often superficial, the church must remind the congregation of the importance of deeper, loving relationships, even in digital spaces. To achieve this, the church could establish online small groups for sharing life together, deepening faith bonds, and supporting one another in prayer and daily life. This approach allows the church to maintain a profound spiritual dimension despite existing in an often more superficial digital world (Postman, 1993).

Christian theology in the digital era must be able to respond to the changes in worldview by offering a transformative alternative, one that is not only relevant to digital culture but also capable of reshaping that worldview to align more closely with Christ's

teachings. For example, the church could organise training on digital ethics, emphasising values such as responsibility, love, and integrity, which are highly relevant to the moral challenges present in the online world. The church needs to answer the challenges of the times by demonstrating that the digital world can be a place for building the Kingdom of God, not just an arena for consumerism or mere entertainment. It could offer young people alternatives on how to use technology wisely, such as managing social media use for activities that draw them closer to God and others. In this way, the church can become an agent of change, shaping healthy habits for interacting in the digital world (McGrath, 2019).

By considering inculturation, acculturation, assimilation, and worldview as integral components of contextual theology in the digital age, the church can not only provide relevance within the context of popular culture but also make a larger contribution to shaping a more humane and just digital culture. The church must become an agent of change that not only follows the current technological trends but also shapes the direction of technological development with strong moral values rooted in Christ's teachings, bringing positive impact to society worldwide. For example, the church could use technology to host charitable events or fundraising campaigns to support the underprivileged or disaster victims, using social media to spread messages of kindness and solidarity. Through this approach, the church can demonstrate how technology can be used for the common good while staying faithful to Christian teachings of love and peace (Sire, 2004).

However, the greatest challenge in contextualising theology in the digital world is maintaining the authenticity and integrity of Christian teachings in a context that is often fragmented and divided. In the postmodern world, truth is often seen as relative and dependent on individual perspectives. In this context, digital theology is not only about the method of delivery but also about remaining steadfast in the truth while adapting to a constantly changing world. The church must remain committed to preserving the fundamental teachings of the Christian faith, such as the divinity of Christ, salvation through faith, and the authority of Scripture, while finding the right ways to communicate these messages in a world that is vastly different from the past (Berkhof, 1996).

Contextualising theology also requires the church to respond to moral issues that arise in the digital world, such as the spread of hatred, fake news, and data manipulation. The church must be capable of providing a critical moral voice against practices that harm humanity in the virtual world. Recent studies show that much hatred and injustice thrive online, whether through social media or other platforms. Here, Christian theology can offer ethical guidance on how to use technology wisely, love others through digital media, and maintain personal integrity in this increasingly transparent and connected world. The church is expected to not just follow the flow of technology but to be a moral transformation agent in cyberspace.

Maintaining Christian Integrity and Morality in the Digital World: A Call for Ethical Leadership

The contextualisation of Christian theology in the digital era is crucial for responding to the moral challenges that arise in the virtual world, such as the spread of hatred, fake news, and data manipulation. In a world increasingly interconnected through technology, ethical issues are becoming more complex. The use of social media and other digital platforms often brings negative consequences, such as polarization, injustice, and verbal violence. The church faces the significant task of providing a relevant moral response based on Christian teachings. Contextualising theology in the digital age must involve presenting Gospel values in a form that is accessible and comprehensible to the online community. For instance, love, truth, and justice in Christian teachings must guide responses to all forms of hatred and injustice that are prevalent in the digital world. In the digital era, the church's moral response is much needed, as digital platforms often become battlegrounds for debates and conflicts, frequently filled with hatred and slander.

A relevant approach for contextualisation in this situation is a theology that responds to technological developments and their societal impacts. The church must delve into the moral issues emerging in the digital world and relate theological responses to Christian ethical principles. This can be done by fostering dialogue between the church's teachings and technological developments, examining how biblical principles can be applied in evolving

social situations in the digital world. For instance, love for others can be adapted into interactions characterised by understanding and empathy in cyberspace, rather than the hostility or hatred that often arises. Therefore, contextualising theology also means responding to the challenges of the times with a profound understanding of the social and technological realities at hand. The church must take an active role in building a healthier digital space by sharing messages of love and understanding.

Furthermore, the church must recognise the importance of personal integrity in the digital world. In cyberspace, identities are often distorted or even misused. Excessive use of social media can lead to behaviours reflecting narcissism or addiction, often negatively affecting mental health and social relationships. The church must offer ethical guidance on how to manage one's digital presence, encouraging the congregation to live with integrity and sincerity, while avoiding deception or manipulation that is common in the online world. Christian theology teaches about truth (Ἀλήθεια - Aletheia), which can serve as a strong foundation for filtering information in the digital world, helping the church guide people in avoiding the spread of fake news and harmful misinformation. This contextualisation of theology requires sensitivity to the identity crises many people face in the digital world, providing a firm moral foundation for acting with integrity.

The contextualisation of theology in the digital world must also involve the judicious use of technology to expand the mission of the Church. Technology can be employed not only to strengthen internal relationships within the Church but also as a means to convey moral and theological messages to the outside world. As agents of moral transformation, the Church can promote Christian principles in combating the spread of hatred and injustice, giving voice to relevant social issues. This approach to digital theology, involving the use of social media, blogs, podcasts, or video platforms, can be utilised to educate the public on Christian values and encourage critical thinking on morality in online interactions. For instance, the Church could create a digital campaign aimed at reducing the spread of hate by using Bible quotes and moral messages from the Christian tradition.

Moreover, the Church must ensure that this contextualisation of theology focuses not only on addressing emerging social problems but also on shaping the character of its

congregation, making them exemplars in the digital world. By teaching Christian ethical principles based on love, truth, and justice, the Church can assist its members in becoming agents of positive change in cyberspace. Through deep theological reflection and the correct approach, the Church can present a Christian morality that builds a more civil, loving, and respectful online environment. This approach aligns with the teachings found in the Scriptures, which state that God's people should be the light and salt of the world, including in the digital realm (Matthew 5:13-14). A practical example of this is the use of Church social media accounts to educate the congregation on digital ethics and to build a supportive community in the effort to halt the spread of hatred and misinformation.

In addition, the Church must be attuned to the spiritual longing present in the digital world. While many seek entertainment and pleasure online, there is also a quest for meaning in life and spiritual fulfilment. Research indicates that many people feel anxious and isolated despite being connected to many others in the virtual space, thus creating a need for deeper spiritual experiences. In this regard, the Church can provide an alternative by delivering a relevant Gospel message through digital media. Digital theology offers the opportunity for the Church to be a voice of peace and hope to many who may feel isolated in a high-pressure online world.

However, the Church must also exercise caution to avoid the illusion that digital technology can replace the experience of real community. Direct, face-to-face relationships and fellowship in the Spirit remain essential aspects of Christian life. Some studies suggest that, although digital technology can extend the Church's reach, the true spiritual experience is more profound when conducted in direct encounters. Therefore, while the virtual world offers many opportunities, the Church must maintain a balance between its digital presence and physical community. The contextualisation of theology in the postmodern era means that the Church must combine both in complementary ways, rather than as substitutes for one another.

Digital theology, when applied correctly, can serve as a means to extend the Church's mission and have a positive impact on society. Research indicates that Churches active on social media and other digital platforms can reach more people, even those beyond the reach

of physical churches. This is not just about disseminating information, but about building deep, meaningful relationships with the congregation and the broader world. In this way, the Church can play an important role in shaping the thoughts and worldviews of people in the digital space.

Thus, the Church must wisely and carefully take advantage of the opportunities that the digital world presents. In the face of postmodern challenges, the Church must remain faithful to biblical teachings while also being open to the contextualisation of theology relevant to an increasingly digitally connected world. The Church can use technology to strengthen community, spread the Gospel, and provide moral guidance in this advanced and challenging world. Through digital theology, the Church can become an agent of change, bringing truth and hope to a world filled with confusion and distress.

Nevertheless, it must be remembered that the contextualisation of theology must always emphasise and uphold the truth that Jesus Christ is the only Saviour of humanity and the world. Only in Jesus Christ is there forgiveness of sins and true hope for humanity, which has suffered from the depravity of sin, and for a world that has suffered from the depravity of creation due to human sin.

In summary, the proclamation of Jesus Christ remains eternally relevant, especially in the digital age. While the packaging and methods of church ministry may be contextualised to engage modern society, the core message of salvation through the person and work of Jesus Christ must remain unchanged. Christ's redemptive work transcends the worldview of any era, and the digital world is no exception. Even amidst the shifting dynamics of technology, the Church's commitment to faithfully presenting the Gospel continues to be essential, as it is the ultimate means through which humanity finds hope, restoration, and eternal life. The Church's message of redemption through Jesus Christ, therefore, remains steadfast, offering an unchanging anchor in the rapidly evolving digital age.

CONCLUSION

This study has successfully demonstrated the significance of contextualising Christian theology in the postmodern era, which is increasingly influenced by the advancement of digital technology. In facing challenges such as relativism, pluralism, and secularism, the Church is called to maintain the integrity of the Gospel while responding to the needs of the present age. The digital world, with all its potential and risks, provides a new space for the Church to engage with its congregation and the broader society, opening possibilities for a more inclusive and transformative mission. However, the Church must remain cautious not to fall into the traps of consumerism and individualism, which are often characteristic of the virtual world, potentially obscuring the primary purpose of the Church's mission itself.

Through the application of digital theology, the Church does not merely respond to technological developments but also bridges the gap between the physical and virtual worlds in a manner that remains faithful to the truth of the Gospel. Digital theology serves as a means of responding to society's longing for a deeper and more authentic spiritual experience, both in the real world and online. Nevertheless, this cannot be separated from the importance of maintaining the essence of Christian teachings that remain relevant and impactful in human life, without succumbing to the consumptive and individualistic nature of digital platforms themselves.

The novelty of this research lies in its emphasis that the contextualisation of Christian theology is not solely aimed at responding to changes in the times but also as a response to the deeper spiritual yearning of postmodern society, particularly in the digital realm. This approach brings a new perspective on how the Church can utilise technology to create communities centred on Jesus Christ, the one true saviour of humanity and the world, without losing the integrity of fundamental Christian teachings. This study opens up opportunities for the Church to carry out a more transformative, inclusive, and integrative mission, capable of reaching the younger generation increasingly connected to the virtual world, while remaining faithful to its moral and spiritual calling as the body of Christ in the world. Nevertheless, the Church must remain steadfast in proclaiming that Jesus Christ

remains, and will forever remain, the only Lord and Saviour of humanity and the world throughout all ages, including this postmodern era.

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