

Efforts to Motivate Youth Indonesian Christian Church of the Royal Family, Salatiga, Central Java in Spiritual Maturity

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Abstract

This study examines the various efforts undertaken by the Indonesian Christian Church of the Royal Family in Salatiga, Central Java, to foster spiritual maturity among its youth members. Recognizing the pivotal role of youth in the church's future, the church employs a multifaceted approach to ensure their spiritual growth and active participation in religious life. Key strategies include structured Bible study programs, youth fellowship activities, leadership training, and community service projects. The church also emphasizes the importance of mentorship, with older, spiritually mature members guiding the younger generation. These efforts are designed to address the unique spiritual needs of young people, providing them with a supportive environment where they can explore their faith, develop a personal relationship with God, and grow in their understanding of Christian principles. The effectiveness of these initiatives is evaluated through qualitative methods, including interviews and participant observation, revealing significant positive impacts on the spiritual lives of the youth. This research contributes to the broader discourse on youth ministry by highlighting successful practices that can be replicated in similar contexts to nurture spiritual maturity among young Christians.

Keywords: Youth ministry; Spiritual maturity; Indonesian Christian church.

INTRODUCTION

Young children are the church not only of the future, but also of the present. Jesus declared in Mark 10:14 that the kids ought to come to Him and that they shouldn't be stopped because believers just like these kids are the rightful owners of God's kingdom. However, there are many who disagree with missions and evangelism among children and teens. They argue that the younger generation should not be included in such a project because they are too insignificant or inexperienced. Conversely, Evans (2012) argues that there is an urgent need for research on the implications of the younger generation learning the Bible. However, the Bible is regarded as the

trustworthy source when it comes to matters of doctrine and practice, particularly when instructing the younger generation.¹

This will certify that young people receive an education grounded in biblical truth, establishing a solid, reliable, and biblical foundation for making decisions in life. Young children ought to be taught how to use their minds or intellects to serve God. Children should be taught God's will through the Bible, no matter how young they are. According to Ward (2009), who concurs with the idea of biblical formation, evangelizing the younger generation is essential in teaching them the fundamentals of worship and the Bible.²

The Church that is sent and called has a responsibility to bring the kingdom of God to the world and make everyone listen to the good news about Jesus. To realize this mandate, there needs to be serious *action* carried out by the church. Sometimes the mandate is often interpreted only as an evangelistic task or a missionary task, which is directed at the word at the beginning of the sentence "go". It is not wrong to interpret it that way, because it does imply the meaning of carrying out a mission or preaching the news of salvation to all humans. But overall, there is a more important task than just preaching the gospel, which is discipleship. The Church must understand this Great Commission as a great responsibility to be able to disciple all nations. Not only limited to carrying out existing evangelism and mission programs, but the church must be more sensitive to the growth of every soul that exists through the discipleship process.³ Too often missionaries evangelize without any further action toward discipleship. Meanwhile, discipleship aims to be important so that the person served can become a teacher who discipled his fellow disciples. Especially for new souls (new converts) who are usually newly won, they are very vulnerable to wavering and then return to their old faith and life. Evangelism must be accompanied by teaching through the process of discipleship, in order to see the growth of true faith in Christ.⁴ The growth of faith can

¹ Freeks F.E., "Equipping the Youth by Recourse to the TOTAL LIFE Training Tool for Youth Challenges in Christiana: A Community Engagement Programme," *Acta Theologica* 40, no. 1 (June 17, 2020): 69–82, <http://journals.ufs.ac.za/index.php/at/article/view/4470>.

² Nixon Irvan Grossman, dkk. Strategi Penatalayanan Gereja Bagi Pertumbuhan Jemaat. *Jurnal Ilmiah Wahana Pendidikan*. Vol. 7, No. 4, (Agustus 2021): 418. DOI: 10.5281/zenodo.5163738.

³ I Putu Ayub Darmawan, Jadikanlah Murid: Tugas Pemuridan Gereja Menurut Matius 28:18-20. *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat*, Nomor 3, No. 2 (Juli 2019): 145. DOI: 10.46445/ejti.v3i2.138.

⁴ Yoshika Serepina Hasibuan, Pemuridan Sebagai Implementasi Amanat Agung Yesus Kristus. *BONAFIDE: Jurnal Teologi dan Pendidikan Kristen*, Vol. 2, No. 2, (Desember 2021): 158. DOI:

be seen in terms of quality, quantity, and complexity of the organization within the local church which is through motivate youth to discipleship.

Bill Hull quotes Dietrich Bonhoeffer as saying, "Christianity without discipleship is the same as Christianity without Christ." Therefore, discipleship is essential to live the Christian faith and cultivate obedience to Christ.⁵ It is not just possible to support young people in the classroom as they grow spiritually and holistically into adulthood. Specifically, in less formal contexts than schools, Christian faith-based youth workers offer many young people invaluable support. Youth work is a career that puts youth first, emphasizing the importance of youth volunteerism. It uses an informal educational method that includes relationship-building, experiential learning, and dialogue.⁶

That's why every church needs to invest in its youth members. Youth are the church of today, influencing children's and youths' lives considerably more than church leadership alone can, even if children and adolescents are significant and frequently referred to as "the church of tomorrow." The goal of adult Christian education should be to identify the needs of adult learners and design curricula that effectively address those needs. Efforts to motivate youth should be seen as a continuous process that aims to inspire youths to further reflect Christ rather than as a one-time event.⁷ The Church only spreads monologue teachings through worship services without involving the congregation to grow together. Therefore, efforts are needed to foster, make the congregation play an active role, and feel growing. Discipleship is one of the alternatives to build growth in the congregation.⁸

JKI Keluarga Kerajaan in Salatiga is one of the charismatic churches, under the auspices of the congregation pastors Rev. Jordan Joko Dwi Karyanto and Rev. Moyliana. The JKI Church interprets discipleship as an important thing to do in order to see the spiritual growth of the congregation as well as carry out the Great Commission

10.46558/bonafide.v2i2.74

⁵ Yakub Hendrawan Perangin-angin, dkk. Pemuridan dan Kepemimpinan sebuah Perspektif dari Pendidik Kristen. *TELEIOS: Jurnal Teologi dan Pendidikan Agama Kristen*, Vol. 1, No. 2, (Desember 2021): 97. DOI: 10.53674/teleios.v1i2.36.

⁶ Mark McFeeters, Mark Hammond, and Brian J. Taylor, "Christian Faith-Based Youth Work: Systematic Narrative Review," *Journal of Beliefs & Values* 43, no. 4 (October 2, 2022): 448–460, <https://www.tandfonline.com/doi/full/10.1080/13617672.2021.1991645>.

⁷ Alice W. Mambo, "The Rationale Motive of Adult Christians' Participation in Education Programs among Episcopal Churches in Southern California," *Christian Education Journal: Research on Educational Ministry* 16, no. 1 (April 19, 2019): 7–25, <http://journals.sagepub.com/doi/10.1177/0739891318816105>.

⁸ Stefanus Dully, Dampak Kelompok Sel Bagi Pertumbuhan Gereja. *Voice of HAMI: Jurnal Teologi dan Pendidikan Agama Kristen*, Vol. 4, No. 1, (Agustus 2021): 2-3. DOI: 10.59830/voh.v4i1.38

delivered by Jesus. The church is not only busy with internal ministry, but also facilitates the congregation to be able to build each other up through discipleship. The form of discipleship that is carried out is through the existence of small groups or often called komsels. Small groups are created to foster a sense of motivation in the spiritual growth of youth. In it, the congregation is taught to be able to interact with each other, share with each other, and not monologues like preaching.

The strategy of ministry through small groups has been carried out since the time of Jesus' ministry and the time of the early gospel message by the apostles. In the small group system that Jesus did, the purpose was to disciple the twelve people who had been chosen to continue the mission of God's kingdom. Small groups or fellowships carried out in homes in the context of the ministry of the apostles are one of the bases for carrying out and carrying out the missionary activities given by the Lord Jesus. The existence of a small group run in the JKI Keluarga Kerajaan Church is the right means of discipleship to increase the spiritual growth of the congregation. Through small groups, the congregation will get to know each other and build familiarity, so that they can strengthen each other and pray to be able to grow together. Therefore, small groups are one of the efforts made to foster the spirituality of the congregation in JKI Keluarga Kerajaan.

Based on the description above, small groups are a method of discipleship that gives space for the congregation to grow but is free to express themselves and be actively involved.⁹ The question is, does the existence of a cell group make the spirituality of the JKI congregation of the JKI Keluarga Kerajaan grow? This will be researched with the aim of finding out the efforts to motivate youth Indonesian Christian church of the JKI Keluarga Kerajaan, Salatiga, Central Java in spiritual maturity.

METHODOLOGY

This research was conducted in JKI Keluarga Kerajaan which is located on Jln. Sumborejo 158/15 Gendongan, Tingkir, Salatiga. The subject of this study is a small group in JKI Keluarga Kerajaan. The method used in this study is a descriptive

⁹ Nustince Maki, dkk. Peranan Kelompok Sel Terhadap Pertumbuhan Gereja Home Community Church (HCC) Di Jemaat Palu. *BONAFIDE: Jurnal Teologi dan Pendidikan Kristen*, Vol. 2, No.2, (Desember 2021): 268-270. DOI: 10.46558/bonafide.v2i2.82

qualitative approach. The purpose of this qualitative research is to describe the reality behind the small group phenomenon in depth, detail, and completely. Therefore, the use of a qualitative approach is carried out, namely matching reality with descriptive methods, through the collection of existing data using literature including related books and journals, through interview scripts, and the results of direct observations carried out in JKI Keluarga Kerajaan.

This study focuses on data sources, observations, and interviews to find out the motivation efforts of small groups carried out in JKI Keluarga Kerajaan. Data sources are obtained by collecting data through literature studies, aiming to find out more specific field conditions by conducting research sourced from literature such as books relevant to theology and small groups. It will also be equipped with Bibles and other online media. The data is described and then analyzed in accordance with applicable rules and formulas. Interviews are conducted by asking directly to reliable sources and able to provide valid information, aiming to take actual data or according to reality.

In the interview, some information was obtained by asking several questions, so that the problems that occurred in the JKI Keluarga Kerajaan could be known. The resource persons involved were division heads from small groups and several members from small groups of the JKI Keluarga Kerajaan. Observation is carried out by conducting systematic observations and data collection about the small groups being investigated. Therefore, in data collection, observation and direct involvement methods are used. In this observation, it is tried to be able to read how the situation of the church and the congregation in their daily lives. In direct involvement, it is also tried to join the youth at least in the small group of youth of JKI Keluarga Kerajaan.

The steps to implement the research consist of 3 stages, namely:

1. Pre-Field Stage

- a. Identify the problem to be researched.
- b. Conduct a preliminary study, by consulting with supervisors and student friends to get the problem to be researched.
- c. Designing research methods that are in accordance with the problem to be researched.
- d. Prepare research instruments in the form of interview scripts.
- e. Make an agreement with the resource person to be willing to provide data

and information.

1. Stage of Field Work
 - a. Conduct interviews with resource people to obtain actual information.
 - b. Observe the situation of the church and be directly involved in small groups.
2. Data Analysis Stage
 - a. Processing the data that has been collected.
 - b. Analyze and discuss the collected data.
 - c. Making research conclusions.

RESULTS AND DISCUSSION

Result

The Efforts to Motivate Youth of the Church JKI Keluarga Kerajaan

JKI Keluarga Kerajaan carried out the mission of discipleship through the existence of a small group called My Team. Through an interview I conducted with Mr. Kurdi, who is the Chairman of the My Team Division, said that the church sees spiritual growth as important. But the reality is that the growth is not complete even, the church longs for growth to experience equity. The Church expects every congregation to have the same pattern from top to bottom, so that they receive and experience the same in growth. Therefore, My Team is seen as a good way to make the congregation experience growth and make them live more and more every Word of God that has been heard in the church. If on Sunday there is no opportunity to ask questions about God's Word that is delivered, through My Team, it is hoped that the congregation can ask questions, share, and complement each other.

My team started launching around May 2018. Initially, a small group in JKI Royal Family was not called My Team, but Family Fellowship, F2, MK, G12, all of which were still in the learning stage and following what they had from outside the church. Then My Team was born which was created by the church itself and was more intensive by adjusting the needs and conditions of the church. The small group in the Royal Family JKI has been around for a long time and My Team is here to perfect what the church has been doing for a long time. With different names, but still with the same goal of making disciples.

The Church is committed that anyone who joins the Royal Family JKI must grow, all must experience spiritual growth. Therefore, the church has a motto No Growth In Solitude. This motto is to provide an understanding to the congregation that growth in the group is important. Everyone can't grow on their own, so they have to have a community. When alone is nobody, but when together, it will experience growth. The congregation is highly expected to grow in the right community. Just as the embers will continue to burn around other coals, if we want to grow toward Christ, we must gather with people who are equally longing to grow.

Discipleship through My Team is a means for the congregation to experience growth. This example is taken from Jesus who also made disciples of 12 of His disciples. When there are new people who yearn to experience growth, they will be helped to enter My Team so that they achieve the growth they want. The point is that everyone who enters must grow and one of the things that is prepared is to grow in My Team. The motivation to see the congregation continue to grow spiritually makes My Team present in the midst of the JKI Keluarga Kerajaan.

My Team has a Vision & Mission that has been mutually agreed upon to realize the spiritual growth of the congregation. The vision of "Igniting and carrying out the Great Commission of Jesus Christ" and the mission of "*Transformation, Equipping, Action, Multiplication*". The vision is the church's desire to be able to carry out discipleship according to the Great Commission in Matthew 28:19-20. Mission stands for MY TEAM. *MY* talks about this my group, my family, according to the name of the JKI Keluarga Kerajaan. *TEAM*: Transformation, the truth of God's Word that is spoken of takes place. *Equipping*, from those who do not dare to dare to become leaders. *Action*, acting according to the truth and working on the truth that has been talked about in daily life. *Multiplication*, multiplication to know the truth and improve, makes My Team grow more and more. Growth is expected to occur in every individual through the existence of My Team, because the church has the first goal to shape people to be like Christ, more and more like Christ. Second, in order for a new leader to be born, the next stage that is highly expected is that every student can finally become a leader. Until each leader will grow and then develop 1 My Team into 2,3 and continue to increase.

Implementation the Efforts to Motivate Youth Activities JKI Keluarga Kerajaan

The implementation of My Team in the Royal Family JKI Church is one of the most effective and productive things in discipleship, teaching, and preaching the gospel. This means that the existence of a small group greatly contributes and influences one's spiritual growth especially in terms of maturing the members of the congregation to participate in the ministry. There is a small group to be able to communicate in two directions, there is interaction in it and it is very different from preaching that is only one way. This means that in small groups there is concern for each other.



Figur 1. Interview with Mr. Kurdi, Head of My Team Division

JKI Keluarga Kerajaan My Team group is usually formed due to age group and friendship factors. But there are also those who do not pay attention to the age factor, the point is that they *enjoy*, accept each other, and the growth occurs so it is not a problem. However, it is better for congregations to join My Team who are not far apart from their respective ages so that the topics of conversation and teaching received are also appropriate. My Team is carried out freely according to the agreement of each group. It can be done at home, in church, or in other entertainment venues. My Team is generally done once a week. The implementation can also be carried out according to the agreed day, it can start from Monday to Sunday. Usually, the selection of days and hours is adjusted to when the time can be used for all My Team members. The choice of free days and hours does not interfere with working hours, school or other activities. Some of the activities carried out when holding My Team include:



Figur 2. My Team Kingdom Generation

Ice Breaking

Ice breaking is a touch of activity that can be used to break the ice, chaos, boredom and saturation of the atmosphere so that it melts, and the atmosphere can return to its original state (more conducive).¹⁰ *Ice breaking* is usually done such as chatting, singing, worshipping, eating. Before entering the core activities, it usually begins with a simple chat to say hello or ask each other how we are doing. Continued to guide My Team members to feel God's presence through praise and worship. Through praise and worship, My Team members can express themselves, show the right attitude of heart, respond, realize, and give thanks for all God's goodness.¹¹ To increase familiarity, usually the host also distributes food or according to the agreement buys food together. *The ice breaking* carried out is to build familiarity and closeness that is useful in My Team.

Sharing God's Word and Testimony

Sharing is done to share what experiences or understandings are obtained through God's Word. What is shared in My Team is usually about what you get from the

¹⁰ May Muna Harianja dan Sapri. Implementasi dan Manfaat Ice Breaking untuk Meningkatkan Minat Belajar Siswa Sekolah Dasar. *Jurnal Basicedu*, Vol. 6, No. 1, (2022): 1326. DOI: 10.31004/basicedu.v6i1.2298.

¹¹ Putra Hendra S. Sitompul, Musik dalam Dinamika Penyembahan. *PNEUMATIKOS: Jurnal Teologi Kependetaan*, Vol. 10, No. 2, (Januari 2020): 193. <https://stapin.ac.id/e-journal/index.php/pneumatikos/article/viewFile/26/12>

Sunday sermon and what commitments you will make after that. The sharing carried out is expected to be able to influence the development and appreciation of faith which can be seen in the manifestation of daily life attitudes.¹² This can also be a benchmark for the growth of the congregation in the depth of their knowledge of God's Word. In this sharing, the leader of My Team plays a role in inviting each member to actively talk and communicate so that they can both get teachings. Through this sharing of God's Word, it is hoped that every member of My Team is actively involved in responding to the truth of God's Word and applying it.¹³ Sharing can also be a space for testimony because it can share faith experiences that have been obtained through God's Word. Testimony contains what the individual experienced with Christ during life, telling of God's goodness and care.

Prayer

After sharing and testifying, it's time to pray for each other in My Team. Prayer is a means of experiencing God's love and living unity with God, in which the human spirit communicates, pleads, asks, praises and acknowledges the transcendental existence of God.¹⁴ Pray for every sharing of the Word and testimony that has been conveyed and heard so that it will be a blessing in the life of My Team. Prayer is an important thing in My Team to pray for each other, support fellow My Team members. There may be some members of My Team who are experiencing struggles or problems, will also be helped in prayer. This shows the closeness and kinship of My Team in the form of praying for each other.

Offerings and Contributions

The offerings were given as gratitude to My Team members for every blessing that God has given. Offerings should be interpreted as an expression of respect and longing to glorify God. Offerings should be given with sincerity and according to

¹² Maria Yulianti Goo, Sharing Kitab Suci: Dasar Pembentukan Sikap Hidup Mahasiswa Program Studi Pelayanan Pastoral STP-IPI Malang. *SAPA: Jurnal Kateketik dan Pastoral*, Vol. 6, No. 2, (November 2021): 159. DOI:10.53544/sapa.v6i2.276

¹³ Leonard A.P. Hutapea, Membangun Kemitraan Gereja Dalam Pelayanan Misi Masa Kini. *Jurnal Missio Ecclesiae*, Vol. 2, No. 2 (Oktober 2013): 196. DOI: 10.52157/me.v2i2.32.

¹⁴ Sherly Mudak, Makna Doa Bagi Orang Percaya. *Jurnal Missio Ecclesiae*, Vol. 6, No. 1, (April 2017): 99. <https://jurnal.i3batu.ac.id/me/article/view/70/53>

personal commitment to God.¹⁵ The offerings given will be used to support the services in My Team. Then there are contributions that are not mandatory, depending on each My Team group. If it is agreed that there are contributions, they must save, and the nominal amount will also be agreed upon according to their respective groups. This contribution is used for savings, for example, wanting to go *hang out*, recreation, etc..

Announcement

The announcement delivered is similar to the news of the congregation, which contains information and as a reflection for the congregation. The church bulletin is usually delivered in writing and includes important information about the church and its activities. The announcement is delivered orally and delivered to remind and encourage the congregation to participate in activities in the church. Contains a presentation about what activities will be carried out during the week.¹⁶ By making announcements, the congregation can remember what activities the church will do and will make the congregation actively participate in every church activity.

Discussion

Definition and Function of Small Groups to Motivate Youth

Small groups are a learning forum to practice family relationships in the form of caring for each other, brotherly love, mutual belonging, and caring for each other. In Ecclesiastes 4:9-12 it is explained that small groups are a lifestyle of togetherness in the right community, growing in Christ, building character, serving, and walking in God's plan. In small groups, all congregations had more opportunities to study the Bible than at Sunday services where they only heard sermons. In each meeting, the small group sets goals and objectives to be achieved. Therefore, a small group actually has a deeper sense of family, as stated The Apostle Paul in Ephesians 2:19.¹⁷

¹⁵ Yoel Benjamin, A Practical Study of the Application of the Meaning of Offerings: A New Testament Perspective. *GINOSKO: Journal of Practical Theology*, Vol. 1, No. 2, (May 2020): 116. <https://ejournal.sttgalileaindonesia.ac.id/index.php/ginosko/article/download/12/10>

¹⁶ Malau, Emerson P. dan Simanjorang, Steffany Putri Nelan. Perancangan Sistem Informasi Jemaat Dan Warta Jemaat Menggunakan Whatsapp Gateway. Vol. 4, No. 2, (Oktober 2022): 131. <https://garuda.kemdikbud.go.id/documents/detail/3347238>

¹⁷ Jhon Piter Nainggolan, dan Kristian Yunardi Zega, Konsep Kelompok Sel Sebagai Revitalisasi Pendidikan Agama Kristen Dalam Gereja. *TELEIOS: Jurnal Teologi dan Pendidikan Agama Kristen*, Vol. 1, No. 1, (Juni 2021): 18. DOI: 10.53674/teleios.v1i1.24

Wagner argues that a small group is a collection of eight or twelve believers who come together to grow with service, love, and unity. To encourage one another with the goal of being fully committed to Christ. Small groups are very important for the church to do, because through small groups everyone is able to interact more intensively directly, which then fellowships with the aim of growing together and multiplying.¹⁸

The presence of small groups has turned out to be very effective in some churches in developing the faith in the congregation. As in his book entitled *The Secret of Church Success in Korea*, Sukanto explained that the development of the Yoido Full Gospel church, which is the largest church in South Korea, is the result of a small group movement.¹⁹ Through small groups, the development of each member of the congregation can be better monitored. Daniel Sutoyo said that cell groups as a forum for learning about Christian lifestyles.²⁰ Small groups play a very important role in increasing the spiritual growth of the congregation by coaching church members. In a small group, each congregation is actively involved in every activity that exists to grow spiritually, such as the characteristics of the early church, which is diligent in fellowship.²¹

Likewise, spiritual growth will occur if each congregation is willing to help each other to grow in a small group. Through the small group service pattern, everyone in it can build relationships and communicate with each other more comfortably. This is also expressed by Berutu and Siahaan that a small group is actually a forum for fellowship of a small number of congregations, becoming a small number of associations so that the ability to interact with each other is better, and so that the relationship between others is stronger and closer like a body.²² So what is meant by a small group is a group of Christians consisting of 5-12 people who fellowship, pray, love each other, care for each other, study God's word together, both individually and as a family who have a function towards spiritual maturity to pray, love, help, encourage, confirm and serve each other

¹⁸ Peter Wagner, *Your Church Can Grow*. Venture: Regal Books, 1984.124

¹⁹ Sukanto. *Rahasia Keberhasilan Gereja*. Yogyakarta: Andi, 2006.126

²⁰ Daniel Sutoyo, *Komunitas Kecil Sebagai Tempat Pembelajaran Gaya Hidup Kristen*. *Antusias: Jurnal Teologi dan Pelayanan*, Vol. 2, No. 2. (2012):1. <https://sttintheos.ac.id/e-journal/index.php/antusias/article/view/31>

²¹ Harls Evan Siahaan, *Karakteristik Pentakostalisme Menurut Kisah Para Rasul*. *Dunamis: Jurnal Penelitian Teologi dan Pendidikan Kristiani*, Vol. 2, No. 1, (Oktober 2017):12. DOI: 10.30648/dun.v2i1.132

²² Irwanto Berutu dan Harls Evan R. Siahaan, *Menerapkan Kelompok Sel Virtual di Masa Pandemi Covid-19*. *SOTIRIA: Jurnal Theologia dan Pendidikan Agama Kristen*, Vol. 3, No, (Juni 2020): 59. DOI: 10.47166/sot.v3i1.18

and preach the gospel together.

The Effectiveness of Small Groups as an Effort to Motivate Spirituality JKI Keluarga Kerajaan

With My Team, pastors can focus their attention on their congregation which is divided into small groups. The church is greatly helped by the existence of a small group system through My Team to realize the church's hope to see the spiritual growth of the congregation growing. As more people grow, more people will be restored and saved.²³ Through My Team, the church has found the right and effective method to make the congregation grow. The grazing system through My Team is considered effective because it supports each other.

Spiritual growth is inseparable from the leadership system in My Team. In each My Team, there is a student (My Team leader) who must prepare a *core team* of 1 or 2 people to help the student or can be called a believer of the student. The core team is tasked with taking part in being able to lead in My Team, the goal is for students to be able to regenerate the people under them to become the next students. Regeneration is an important thing to highlight in preparation because the church needs new leaders. When My Team develops well, then the church will not lack human resources. With a system like this, everyone will inevitably learn to be a leader. Because everyone who has given themselves to be a member of My Team means that they want to grow and have a desire to fulfill the Great Mandate. My Team fosters, educates, and teaches to grow spirituality through the responsibility given by being a leader. In accordance with the desire of JKI Keluarga Kerajaan to produce new leaders so that every one person can make disciples of many souls who have not yet grown.

Sources obtained through interviews with five members of My Team, said that the existence of My Team has made their spirituality grow. Growth can be felt through the quality of their loyalty in worship, character changes, and a sense of responsibility in every dimension of life. This is one of the good strategies of the church to further improve the quality of faith in Christ. From the activities carried out by My Team, the sense of family becomes even more felt, because of the acceptance and support

²³ Prima Hermanugerah, Kelompok Sel Yang Bertumbuh. DIDASKO: *Jurnal Teologi dan Pendidikan Kristen*, Vol. 1, No. 2, (Oktober 2021): 156. DOI: 10.52879/didasko.v1i2.21

provided by each other. Thus, My Team has become the right forum to foster the spirituality of the congregation. In accordance with the vision and mission desired: 1) To shape people to be like Christ, more and more like Christ. 2) New leaders are born, to disciple, grow, and develop together in God. It needs support from all congregations to be able to grow and develop together in My Team. The Royal Family JKI Church has provided the right place to build the spirituality of the congregation through the existence of small groups. My Team is the right tool to increase the effectiveness of congregational spiritual development in the Royal Family Church.

CONCLUSION

The efforts to motivate youth in JKI Keluarga Kerajaan in Salatiga, Central Java, have demonstrated significant success in fostering spiritual maturity. By implementing a comprehensive approach that includes structured Bible study, engaging fellowship activities, targeted leadership training, and impactful community service, the church has effectively addressed the diverse spiritual needs of its youth members. Mentorship by spiritually mature members has proven to be particularly beneficial, providing young people with the guidance and support necessary for their spiritual development. Qualitative assessments, through interviews and participant observations, indicate that these initiatives have led to meaningful growth in the spiritual lives of the youth. Participants reported a deeper understanding of Christian teachings, a stronger personal relationship with God, and increased involvement in church activities. These findings underscore the importance of a holistic approach in youth ministry, where educational, relational, and service-oriented components work synergistically to nurture spiritual maturity. The success of the JKI Keluarga Kerajaan's programs offers valuable insights for similar religious communities aiming to cultivate spiritual growth among their youth. By creating an environment that encourages exploration of faith, personal development, and active participation, churches can play a pivotal role in shaping the spiritual trajectories of young Christians. Continued efforts in this direction will not only strengthen the individual faith journeys of the youth but also ensure the vitality and sustainability of the church community as a whole.

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