

# ARTIFICIAL INTELLIGENCE: A STRATEGIC FRAMEWORK FOR EMPOWERING PASTORAL LEADERSHIP IN GEREJA METHODIST INDONESIA REGION 2 (GMI WILAYAH II)

Tan Ci Bui, S.Kom, M.TI<sup>1</sup>; Dr. Hockey Salim<sup>2</sup>  
<sup>1,2</sup>Sekolah Tinggi Teologi Wesley Methodist Indonesia

cibuitan@gmail.com;

## ABSTRACT

*This study examines the strategic role of Artificial Intelligence (AI) in strengthening pastoral leadership within Gereja Methodist Indonesia Region II (GMI Wilayah II). The rapid development of digital technology and the emergence of Society 5.0 present significant challenges for churches in maintaining effective ministry, organizational management, and youth engagement in the digital era. This research aims to formulate a theological, organizational, and technological framework for responsible AI adoption within the pastoral ministry context of GMI Region II.*

*The study employs a qualitative descriptive approach through literature review and contextual analysis of church leadership, Indonesian AI governance, pastoral ministry challenges, and digital transformation in religious institutions. The findings indicate that AI can significantly support pastoral effectiveness through administrative automation, predictive ministry analytics, digital communication, contextual evangelism, and theological content augmentation. AI also enables more efficient pastoral care across geographically dispersed congregations within the connexional polity structure of GMI.*

*However, the study also identifies major ethical and operational concerns, including theological integrity, data privacy, digital inequality, overdependence on AI-generated content, and the limitations of AI in replacing authentic spiritual presence and human empathy. Therefore, this research proposes a strategic framework based on three primary pillars: investment and digital equity, doctrinal integrity and ethical control, and data governance and accountability. The study concludes that AI should function as a supportive ministry instrument rather than a substitute for pastoral vocation, ensuring that technological innovation remains aligned with Christian ethics, Wesleyan theology, and the mission of the church in Indonesia's digital society.*

**Keywords:** Artificial Intelligence, Pastoral Leadership, Gereja Methodist Indonesia, Digital Ministry, Wesleyan Theology, Church Management, Society <sup>5</sup>.

## 1. Part I: Contextual Foundations and Leadership Mandate

The introduction of Artificial Intelligence (AI) into the spiritual sector presents both transformative possibilities and profound ethical complexities. For the Gereja Methodist Indonesia (GMI), specifically Region II (Wilayah II), AI offers a strategic pathway to enhance ministry effectiveness, bolster pastoral resilience, and successfully engage a rapidly digitizing national population. This report outlines a structured framework for the responsible adoption of AI, balancing technological utility with the foundational theological and cultural commitments of the Indonesian Methodist Church.

### 1. The Organizational Context of Gereja Methodist Indonesia Region 2 (GMI Wilayah II)

The GMI operates under a Connexional Polity, which dictates a centralized, structured system overseeing local churches across Indonesia, rooted in the teachings of John Wesley.<sup>1</sup> This centralized structure is critical for maintaining doctrinal consistency and accountability across a complex and vast geographical area.

#### General Overview of the Gereja Methodist Indonesia

The Indonesian Methodist Church (Gereja Methodist Indonesia / GMI) is a Protestant Christian denomination in Indonesia that follows the Wesleyan theological tradition founded by John Wesley. GMI emphasizes holiness, evangelism, discipleship, education, and social service.

#### Historical Background

Methodism entered Indonesia through missionary work connected to Methodist missions from abroad, especially in the early 20th century. The church grew significantly in regions such as:

- North Sumatra
- Java
- Kalimantan
- Batam and Riau Islands

The Indonesian Methodist Church became an autonomous national church and developed its own organizational structure, leadership, and ministries adapted to the Indonesian context.

#### Core Characteristics of GMI

##### 1. Wesleyan Theology

GMI teaches:

- Salvation through faith in Jesus Christ
- Sanctification and holy living
- Personal and social holiness

---

<sup>1</sup> DANIEL DELVIERO MARULI PANJAITAN and Widya Fransiska Febriati Anwar, "PERENCANAAN DAN PERANCANGAN GEREJA METHODIST CENTER DI DISTRIK 1/WILAYAH 2," July 10, 2024.

- Evangelism and discipleship

## **2. Connectional System**

Like other Methodist churches worldwide, GMI uses a “connectional” system, meaning congregations are connected under regional and national leadership rather than operating independently.

## **3. Emphasis on Education**

GMI is known for establishing:

- Schools
- Theological seminaries
- Educational institutions
- Community development ministries

## **Organizational Structure of GMI**

### **A. Local Church (Jemaat Lokal)**

This is the basic level of organization led by:

- Pastor/Pendeta
- Church boards and ministry departments
- Local ministry teams

Activities include worship, pastoral care, youth ministry, Sunday school, missions, and social outreach.

### **B. District (Distrik)**

Several local churches are grouped into districts.

District leadership generally coordinates:

- Pastoral supervision
- Church growth
- Ministerial assignments
- Training and administration

### **C. Annual Conference (Konferensi Tahunan)**

The Annual Conference is a major governing body in Methodist structure.

Responsibilities include:

- Ordination of pastors
- Policy decisions
- Financial and ministry planning
- Appointment of church workers
- Evaluation of ministries

Different regions in Indonesia may have their own conferences.

## **D. National Leadership**

At the national level, GMI is led by bishops and national church councils.

Key functions:

- National vision and mission
- Inter-church relations
- Theological guidance
- Coordination of nationwide ministries
- Representation in ecumenical organizations

### **Main Ministries**

#### **Worship Ministry**

Focuses on:

- Sunday worship
- Liturgy
- Music ministry
- Prayer meetings

#### **Christian Education**

Includes:

- Sunday school
- Bible study
- Theological education
- Leadership training

#### **Youth and Student Ministry**

Programs for:

- Teenagers
- University students
- Young adults

#### **Social Ministry**

GMI is involved in:

- Charity work
- Disaster relief
- Health programs
- Community empowerment

#### **Mission and Evangelism**

The church actively supports:

- Church planting
- Evangelistic outreach
- Missionary work

#### **Leadership System**

GMI leadership usually includes:

- Bishop (Episkopal leadership)
- Ordained pastors
- Lay leaders
- Ministry coordinators

This reflects the Methodist balance between clergy leadership and active participation of lay members.

## **Relationship with Global Methodism**

GMI is part of the worldwide Methodist tradition and maintains relationships with international Methodist bodies and ecumenical organizations.

Methodist churches globally share common roots in:

- Wesleyan theology
- Structured church governance
- Social engagement
- Evangelistic mission

## **Organizational Strengths**

Some commonly recognized strengths of GMI include:

- Strong educational tradition
- Structured administration
- Leadership development
- Community-oriented ministry
- Emphasis on discipleship and holiness

### **1.1. Polity, Leadership, and Connexional Mandate**

GMI Wilayah II is strategically led by Bishop Iwan Karo-karo.<sup>2</sup> The organization maintains a significant national footprint, encompassing 469 congregations, 119,000 members, and 232 active ministers.<sup>3</sup> <sup>4</sup> The centralized structure is essential for governing ministry across massive geographical distances, demanding that any technological solution, including AI, be standardized region-wide. AI, therefore, must function as a unifying administrative backbone, ensuring that central leadership has immediate, standardized data necessary for resource allocation and doctrinal oversight across all districts.

### **1.2. Geographical Scope and Complexity of Ministry**

The scope of GMI Region II is extraordinarily complex, spanning six diverse districts.<sup>5</sup> These districts cover major urban centers like Jabodetabek (Jakarta, Bogor, Depok, Tangerang, Bekasi) alongside remote and diverse provinces including Palembang/Jambi,

---

<sup>2</sup> "Methodist Church in Indonesia - Wikipedia," accessed May 19, 2026, [https://en.wikipedia.org/wiki/Methodist\\_Church\\_in\\_Indonesia](https://en.wikipedia.org/wiki/Methodist_Church_in_Indonesia).

<sup>3</sup> "Methodist Church in Indonesia - Wikipedia."

<sup>4</sup> "Methodist Church in Indonesia | World Council of Churches," accessed May 19, 2026, <https://www.oikoumene.org/member-churches/methodist-church-in-indonesia>.

<sup>5</sup> "Methodist Wilayah II," accessed May 19, 2026, <https://methodistwil2.org/index.php/about/methodist-wilayah-ii>.

Lampung, Jawa Tengah/Jawa Timur, Bali, Sulawesi, Kalimantan, and Papua.<sup>6</sup> This sheer physical distance renders frequent, centralized physical gatherings and administrative oversight impractical. The successful deployment of AI and digital tools is not merely an efficiency gain but a strategic requirement to maintain a functional connexional structure across such disparate regions.

Furthermore, the GMI maintains a strong legacy in education, operating 48 elementary schools, 62 secondary schools, and two tertiary institutions.<sup>7</sup> Specific schools, such as SMP and SMA Methodist 01 and 02 in Palembang, exemplify this significant educational footprint. The technology adoption strategy must exploit this existing resource by transforming GMI's established educational centers—including the theological seminary near Medan, which trains both male and female pastors<sup>8</sup>—into Digital Training Hubs. These hubs should offer accredited digital literacy and AI application training for pastors and lay leaders, securing sustainable, institutionally-supported capacity building across the region.

## **2. Pastoral Challenges and the Digital Mandate in the Indonesian Context**

AI support must be directly mapped to solving the concrete operational and relational struggles faced by GMI Wilayah II pastors, acknowledging the dual pressures of ministry workload and the rapid digital transition of Indonesian society.

### **2.1. The Burden of Non-Pastoral Tasks**

Pastoral leaders frequently encounter significant challenges to their professional resilience, including difficulties in conflict resolution, lack of spiritual support, and insufficient role recognition.<sup>9</sup> Pastors are often tasked with managing thousands of daily and weekly decisions related to ministry, finance, and operations. This administrative overload detracts from the core relational and spiritual duties for which they were ordained. AI's primary functional support must, therefore, be directed toward administrative automation to reduce this non-pastoral burden. Automating routine and repetitive tasks<sup>10</sup> allows the pastor to shift their valuable time and energy back toward high-touch relational ministry, discipleship, and personal spiritual development, which are crucial for maintaining ministerial character and preventing burnout.<sup>11</sup>

### **2.2. Adapting to Society 5.0 and Engaging Youth**

Indonesia is fully engaged in the societal paradigm shift toward digital integration, often framed as the Society 5.0 revolution. This era presents new challenges and

---

<sup>6</sup> "Methodist Wilayah II."

<sup>7</sup> "Methodist Church in Indonesia - Wikipedia."

<sup>8</sup> "Methodist Church in Indonesia | World Council of Churches."

<sup>9</sup> Benjamin A. Griffin and Benjamin A. Griffin, "Challenges of Pastoral Leaders: Maintaining Resilience While Contemplating Transitioning out of Ministry," *Electronic Theses and Dissertations*, June 1, 2021, <https://digitalcommons.acu.edu/etd/379>.

<sup>10</sup> "Generative AI for Churches: When to Use It & Why It Doesn't Always Work - Church Communications Group," accessed May 19, 2026, <https://churchcommunications.com/generative-ai-for-churches-when-to-use-it-why-it-doesnt-always-work/>.

<sup>11</sup> "Your Sermon Doesn't Need AI - The Gospel Coalition | Canada," accessed May 19, 2026, <https://ca.thegospelcoalition.org/article/your-sermon-doesnt-need-ai/>.

opportunities for religious organizations. Church leaders are mandated to prioritize adaptability and agility, embracing technological advances to enhance ministry effectiveness and engage all members, particularly the youth. Research confirms that engaging youth requires church leaders to communicate in the "language" of the younger generation, which is inherently digital and adaptive.<sup>12</sup> Therefore, AI adoption is not a discretionary upgrade but a strategic requirement for maintaining ministry relevance and stemming the decline of youth spirituality in the digital age.<sup>13</sup>

### 2.3. The Indonesian Regulatory and Cultural AI Baseline

The implementation strategy must be contextually sensitive to Indonesia's current approach to AI governance. Indonesia currently does not have dedicated AI regulation but relies on existing legal frameworks covering electronic information, transactions, and data protection.<sup>14</sup> However, the government views AI development with optimism, emphasizing the need for algorithms and codes to reflect the "positive values of Indonesian society".<sup>15</sup> The current Indonesian legal culture implicitly excludes AI as an independent creator, aligning with a broader cultural belief that creative works are fundamentally human and moral in nature.<sup>16</sup>

This regulatory environment allows the GMI to align its Christian ethical priorities—which emphasize love, truth, and justice<sup>17</sup>—with the national digital agenda. By framing GMI's ethical guidelines around these shared values, the church reinforces its legitimacy and presents itself as a responsible partner in the nation's technological development, potentially facilitating public-private collaborations focused on digital inclusion efforts.<sup>18</sup> This strategic alignment effectively creates an "Indonesia AI Value" proposition for the church.

---

<sup>12</sup> Zulfan Taufik, Vivi Yulia Nora, and Mardian Sulistyati, "Religious Literacy and Youth Peacebuilding: Interfaith Engagements in Indonesian Communities," *Asian Journal of Peacebuilding* 13, no. 2 (2025): 231-48, <https://doi.org/10.18588/202511.00a547>.

<sup>13</sup> Heryanto et al., "The Challenge of Church Leaders with the Decline of Youth Spirituality during the Period of the Society 5.0 Revolution," *Pharos Journal of Theology* 106, no. 1 (2025): 1-23, <https://doi.org/10.46222/PHAROSJOT.106.5>.

<sup>14</sup> "AI Tracker - Tracking AI Law and Policy Globally," accessed May 19, 2026, <https://www.hsfkramer.com/insights/reports/ai-tracker>.

<sup>15</sup> Rifai Rifai, "The Realizing Good Governance through Integrated Services in the Era of Society 5.0," *Jurnal Civics: Media Kajian Kewarganegaraan* 19, no. 2 (October 31, 2022): 175-85, <https://doi.org/10.21831/JC.V19I2.53444>.

<sup>16</sup> Dyah Permata Budi Asri, Irmanjaya Thaher, and Riya Widayanti, "Artificial Intelligence, Legal Culture, and the Indonesian Formal Legal System: Negotiating Norms in The Regulation of Emerging Technologies," *Journal of Cultural Analysis and Social Change* 10, no. 3 (2025): 457-68, <https://doi.org/10.64753/jcasc.v10i3.2439>.

<sup>17</sup> "AI and Accountability: A Christian Perspective - OBSERVER - the Latest Information about Indonesian News and Social Culture," accessed May 19, 2026, <https://observerid.com/ai-and-accountability-a-christian-perspective/>.

<sup>18</sup> "Minister Says AI Must Reflect Indonesia's Positive Values - ANTARA News," accessed May 19, 2026, <https://en.antaranews.com/news/387617/minister-says-ai-must-reflect-indonesias-positive-values>.

## **2. Part II: AI Applications for Augmenting Pastoral Effectiveness**

AI provides scalable support across three primary functional areas: administration and analytics, content creation, and digital care.

### **2.1 AI for Administrative Optimization and Predictive Analytics**

The sheer scale and complexity of GMI Region II's operations necessitate digital tools for administrative efficiency and measurable ministry evaluation.

#### **2.1.1 Efficiency in Organizational Workflows**

AI-powered tools, such as Church Management Software (ChMS) and commercial AI Church Assistants, offer comprehensive suites to handle repetitive tasks.<sup>19</sup> These systems can optimize the management of church property, systematize information accumulation, and streamline communication across the six geographically dispersed districts.<sup>20</sup> The ability of AI to reduce the heavy workload borne by church staff, particularly in managing communications, event sign-ups, and volunteer recruitment, enables faster content generation and improved efficiency across various sectors.<sup>21</sup>

#### **2.1.2 Data-Driven Ministry: Analytics for Engagement and Growth**

Centralized data analytics platforms are indispensable for a church of GMI Region II's size, offering the only scalable method for regional oversight and localized ministry planning. These tools track attendance, first-time visitors, demographics, and participation trends in small groups and volunteer roles.<sup>22</sup> This data allows leaders to segment the congregation based on engagement levels and interests, facilitating personalized communication efforts.<sup>23</sup>

This capability transforms AI into a Proactive Shepherd's Tool, operationalizing a core biblical mandate. Pastors cannot manually monitor every member, but predictive analytics can pinpoint individuals or families who have become less active, known as at-risk members.<sup>24</sup> Tracking participation trends and engagement patterns ensures that modern-day shepherds can identify those who might be struggling or drifting away. This systematic identification allows pastors to reach out personally to offer support, prayer, and encouragement, fulfilling the mandate

---

<sup>19</sup> "Generative AI for Churches: When to Use It & Why It Doesn't Always Work - Church Communications Group."

<sup>20</sup> "Methodist Wilayah II."

<sup>21</sup> "Generative AI for Churches: When to Use It & Why It Doesn't Always Work - Church Communications Group."

<sup>22</sup> "Church Analytics Software | ChurchIQ by StudioC," accessed May 19, 2026, <https://thestudioc.org/churchiq/>.

<sup>23</sup> "Analytics-Driven Growth: Using Data to Bring Your Congregation Back After Summer | ACS Technologies," accessed May 19, 2026, <https://www.acstechnologies.com/church-growth/analytics-driven-growth-using-data-to-bring-your-congregation-back-after-summer/>.

<sup>24</sup> "Analytics-Driven Growth: Using Data to Bring Your Congregation Back After Summer | ACS Technologies."

of seeking out and caring for those who have strayed, as highlighted in the Parable of the Lost Sheep (Luke 15:4-7).<sup>25</sup>

### **2.1.3 Financial Stewardship and Connexional Funding**

AI-powered analytics are vital for financial transparency and stewardship, particularly within the connexionally funded GMI structure. Tools like Donor Health Dashboards provide instant, granular insights into giving patterns, identifying first-time, increasing, newly engaged, lagging, declining, or lapsed givers.<sup>26</sup>

The necessity for measurable impact data extends beyond local church finances. The cost of commercial ChMS platforms, which can range from \$48 per month for basic plans up to \$350 per month for larger congregations<sup>27</sup>, represents a significant investment. Given that GMI's global structure relies on Connectional Funding provided by local churches<sup>28</sup>, this investment must be rigorously justified. Analytics provide the hard data—such as improved donor retention rates and increased engagement following a ministry initiative<sup>29</sup>—that serves as the measurable Return on Investment (ROI), securing local church buy-in for future technological phases.

## **2.2 Generative AI for Theological Content Augmentation**

Generative AI (GenAI) is a powerful tool capable of producing novel content, including text and images, in response to prompts.<sup>30</sup> For pastoral leadership, this technology must be carefully deployed to augment, not replace, core ministerial duties.

### **2.2.1 Enhancing Scholarly Depth and Content Diversity**

Gen AI functions as an indispensable research assistant, synthesizing scholarly articles, commentaries, and historical contexts related to biblical texts or theological topics. For instance, a pastor preparing a sermon on the parables of Jesus could use AI to access insights from sources they might not otherwise have the time to explore. Furthermore, GenAI can suggest varied metaphors and illustrations (e.g., comparing forgiveness to a healing balm or a bridge) and generate content considering different perspectives, such as that of a skeptic versus a believer.<sup>31</sup> This capability is crucial for GMI pastors, many of whom may be bivocational or lack dedicated research staff, thus democratizing access to high-quality theological scholarship.

### **2.2.2 Evangelism and Contextual Content Creation**

---

<sup>25</sup> "Analytics-Driven Growth: Using Data to Bring Your Congregation Back After Summer | ACS Technologies."

<sup>26</sup> "Church Analytics Software | ChurchIQ by StudioC."

<sup>27</sup> "Top 10 Best Free All-in-One Church Management Software for 2026 | Tithely," accessed May 19, 2026, <https://get.tithe.ly/best/all-in-one-church-management-software>.

<sup>28</sup> "2025 Connectional Budget Is Approved," accessed May 19, 2026, <https://www.globalmethodist.org/connectional-funding-budget-gets-approved>.

<sup>29</sup> "Church Analytics Software | ChurchIQ by StudioC."

<sup>30</sup> "Generative AI for Churches: When to Use It & Why It Doesn't Always Work - Church Communications Group."

<sup>31</sup> "Pro's And Con's of Using AI for Sermon Writing: 18 Issues to Consider - Exponential," accessed May 19, 2026, <https://exponential.org/pros-and-cons-of-using-ai-for-sermon-writing-18-issues-to-consider/>.

GenAI, utilizing large language models (LLMs) that draw upon billions of documents 26, is particularly effective at combinatorial creativity—combining old ideas in new ways to create novel expressions.<sup>32</sup> This makes it an ideal tool for large-scale evangelism and contextual content creation, a critical mandate for the GMI.<sup>33</sup> Evangelical leaders in Asia have called upon the church to embrace AI as a "God-given opportunity" to complete the Great Commission.<sup>34</sup> GenAI can rapidly generate culturally and linguistically appropriate content for outreach across the six diverse districts of Region II, which require engagement in various local languages, including Indonesian, Chinese, and English.<sup>35</sup>

However, the power of GenAI introduces a critical Creativity-Integrity Trade-off. While effective for novelty, GenAI is prone to reliability issues, including hallucinations or confabulations.<sup>36</sup> Errors in sacred teaching or misrepresentation of doctrinal positions risk violating the church's doctrinal integrity. Therefore, the GMI must mandate a "Human-in-the-Loop" protocol for all generated theological content, ensuring that every sermon draft, theological point, or educational piece is meticulously vetted and edited by the human pastor before delivery.

Moreover, the ethical lines must be clear regarding intellectual honesty. Relying on AI to generate entire sermons can stunt the pastor's spiritual growth and development of character, which is the "greatest calling of the pastor".<sup>37</sup> The practice of presenting wholly AI-generated content as original work constitutes plagiarism, a moral failure that violates the commandments against stealing and coveting, and is grounds for removal from pastoral office.<sup>38</sup> GMI policy must explicitly limit AI use to organizational structuring, research, and stylistic correction (e.g., correcting typos or alliterating key points)<sup>39</sup>, preserving the hard work of exegesis and spiritual struggle necessary for genuine ministerial formation.

## **2.3 AI in Digital Pastoral Care and Community Building**

AI tools can enhance accessibility and administrative efficiency in pastoral care but must never be allowed to replace the necessary human element of spiritual relationship.

### **2.3.1 Accessibility through Digital Worship and Education**

The COVID-19 pandemic demonstrated the necessity and effectiveness of technology, including digital liturgy and online church, which broke down physical barriers and allowed

---

<sup>32</sup> "Theological Frontiers for AI Creativity - AI and Faith," accessed May 19, 2026, <https://aiandfaith.org/insights/theological-frontiers-ai-creativity/>.

<sup>33</sup> "Generative AI in Christian Evangelism - The Apologist Project," accessed May 19, 2026, <https://apologistproject.org/generative-ai-in-christian-evangelism>.

<sup>34</sup> "'Now Is the Time': Evangelical Leader Urges Church in Asia to Harness AI for the Great Commission - Christian Daily International," accessed May 19, 2026, <https://www.christiandaily.com/news/now-is-the-time-evangelical-leader-urges-church-in-asia-to-harness-ai-for-the-great-commission>.

<sup>35</sup> "Methodist Church in Indonesia | World Council of Churches."

<sup>36</sup> "Theological Frontiers for AI Creativity - AI and Faith."

<sup>37</sup> "Your Sermon Doesn't Need AI - The Gospel Coalition | Canada."

<sup>38</sup> "Your Sermon Doesn't Need AI - The Gospel Coalition | Canada."

<sup>39</sup> "Your Sermon Doesn't Need AI - The Gospel Coalition | Canada."

communities in places like Indonesia to maintain religious duties despite restrictions.<sup>40</sup> High attendance figures during the pandemic confirmed the potential of virtual worship services.<sup>41</sup> AI facilitates this by offering real-time translation of religious materials, providing tailored spiritual guidance, and using AI-based notifiers to remind individuals of prayer times or religious events.<sup>42</sup>

### 2.3.2 The Empathy Gap and the Limits of AI Companionship

A crucial distinction must be made between functional AI support and authentic spiritual presence. The theological consensus is that AI, while capable of imitating the words of Jesus, cannot imitate the heart of Jesus.<sup>43</sup> AI-driven pastoral care, such as artificial companionship apps like Replika, are designed to meet the personal needs of the user, leading to a situation where "otherness often vanishes".<sup>44</sup> Empathy and pro-social behavior are complex human traits indexed to neurochemicals and neural activity, often involving the activation of shared brain regions between the empathizer and the recipient.<sup>45</sup> An algorithm cannot replicate this neuroscientific basis of empathy.

Therefore, the Theological Distinction Between Function and Presence must be codified in GMI policy. AI is a tool for facilitation (e.g., scheduling, reminders, resource delivery), not substitution. Policy must prohibit AI involvement in high-stakes relational activities like personalized counseling, confession, or administering sacraments, ensuring these activities remain human-to-human to preserve the authenticity and intimacy of the spiritual life that physical presence provides.<sup>46</sup>

### 2.3.3 Using AI for Social Justice and Outreach

Beyond internal church functions, AI can serve the church's broader mission of social holiness and justice. In Southeast Asia, AI technology is already being used by Christian organizations to combat human trafficking and exploitation. Algorithms scan online platforms to identify and rescue victims, providing law enforcement with actionable leads.<sup>47</sup> This demonstrates how AI, when oriented toward Christian values of love, truth, and justice<sup>48</sup>, can

---

<sup>40</sup> "(PDF) Religion and Technology: Ethical Implications of Integrating Artificial Intelligence into Religious Practice and Experience," accessed May 19, 2026, [https://www.researchgate.net/publication/395292438\\_Religion\\_and\\_technology\\_ethical\\_implications\\_of\\_integrating\\_artificial\\_intelligence\\_into\\_religious\\_practice\\_and\\_experience](https://www.researchgate.net/publication/395292438_Religion_and_technology_ethical_implications_of_integrating_artificial_intelligence_into_religious_practice_and_experience).

<sup>41</sup> Manotar Tampubolon, "Rethinking the Use of Technology and the Online Church for Christian Services During the COVID-19 Lockdown," *Indonesian Journal of Religion and Society* 5, no. 1 (2023): 1-12.

<sup>42</sup> "(PDF) Religion and Technology: Ethical Implications of Integrating Artificial Intelligence into Religious Practice and Experience."

<sup>43</sup> "Reverend Cautions against Relying on Religious AI Chatbots | Morning in America - YouTube," accessed May 19, 2026, <https://www.youtube.com/watch?v=fgnOa-fUUs>.

<sup>44</sup> "Christian Pastoral Care and Companionable AI — Centre for Technomoral Futures," accessed May 19, 2026, <https://www.technomorfutures.uk/news-database/christian-pastoral-care-and-companionable-ai>.

<sup>45</sup> "Christian Pastoral Care and Companionable AI — Centre for Technomoral Futures."

<sup>46</sup> Tampubolon, "Rethinking the Use of Technology and the Online Church for Christian Services During the COVID-19 Lockdown."

<sup>47</sup> "AI and Christian Responses to Global Challenges | FaithGPT," accessed May 19, 2026, <https://www.faithgpt.io/blog/ai-and-christian-responses-to-global-challenges/>.

<sup>48</sup> "AI and Accountability: A Christian Perspective - OBSERVER - the Latest Information about Indonesian News and Social Culture."

be directed toward critical service and the common good, aligning technological advancement with missional purpose.

### **3. Part III: Theological Discernment and Risk Mitigation Strategy**

A successful AI integration strategy must be underpinned by a robust theological and ethical framework that addresses specific operational risks inherent in the Indonesian context.

#### **3.1 Defining the GMI Ethical Framework for Artificial Intelligence**

The GMI, as a part of the Indonesian religious landscape, is not constrained to purely secular ethical debates. The ethical framework must be founded on a local theological premise.

##### **3.1.1 The Indonesian Theological Premise: AI as Api**

Indonesian religious discourse, evident even in the Friday sermon in Bandung, views AI as morally neutral "fire" (api). The analogy holds that api can be used to cook food or burn down a house; its morality depends entirely on human control and wisdom.<sup>49</sup> This framework rejects a purely secular ethical baseline, aligning instead with local moral vocabularies and cultural context.<sup>50</sup> This premise is highly empowering for GMI, allowing the church to adopt technology without compromising its spiritual identity, provided that adoption is governed by rigorous human judgment.

##### **3.1.2 Christian Ethical Imperatives and Human Dignity**

Christian ethics provides a necessary foundation for controlling the api of AI. The Evangelical Statement of Principles for Artificial Intelligence affirms that AI is a technology that must never be assigned a level of human identity, dignity, or moral freedom. Responsibility for AI's actions rests solely with humans.<sup>51</sup> Ethical AI must always prioritize human dignity and fairness, reflecting the values of love, truth, and justice. The church's role is to ensure that AI remains oriented toward the well-being of humanity and creation, acting as a servant, not a master.<sup>52</sup>

##### **3.1.3 Codifying Pneumatological Ethics in Policy**

The theological acceptance of AI, particularly in spiritual practices like liturgy, requires "critical, ethical, and pneumatological theological awareness".<sup>53</sup> GMI, as a Wesleyan-Methodist

---

<sup>49</sup> Daphne Wong-A-Foe, "Between Code and Creed: Islamic Ethical In-Betweenness on AI in Indonesia," *Proceedings of the AAAI/ACM Conference on AI, Ethics, and Society* 8, no. 3 (October 15, 2025): 2939–41, <https://doi.org/10.1609/AIES.V8I3.36800>.

<sup>50</sup> Wong-A-Foe.

<sup>51</sup> S. S. Popova, "Use of Artificial Intelligence in the Activities of Religious Associations and Control Over Them," *Journal of Digital Technologies and Law* 2, no. 1 (March 21, 2024): 101–22, <https://doi.org/10.21202/JDTL.2024.6>.

<sup>52</sup> "AI and Accountability: A Christian Perspective - OBSERVER - the Latest Information about Indonesian News and Social Culture."

<sup>53</sup> Pangihutan Siregar, "Hikmat Jurnal Agama Kristen Digital Liturgy and the Discernment of the Spirit: A Theological Framework for AI-Based Worship in Urban Indonesian Congregations" 02 (2024): 8–14.

church that emphasizes the work of the Holy Spirit (Pneuma), must move beyond standard secular guidelines (e.g., transparency, accountability). The church must codify a Spiritual Vetting Process for new AI applications. This process should ask: Does this application facilitate the spiritual formation of the user and the discernible movement of the Holy Spirit, or does it merely automate the practice of religiosity?

This framework also addresses the risk of Commodification of Sacred Life. The reliance on commercial tools and detailed "Donor Health Dashboards"<sup>54</sup> risks reducing the spiritual value of a member to a data point. The principle of non-maleficence (not harming) must guide data usage.<sup>55</sup> GMI policy must ensure that these analytics tools remain diagnostic servants that support ministry, rather than becoming the definitional masters of spiritual health or ministry success.

## 3.2 Managing Operational Risks and Legal Compliance

Two major operational constraints—data sovereignty and the digital divide—must govern the implementation strategy for GMI Region II.

### 3.2.1 Data Sovereignty and Security Risks

Integrating AI, especially through commercial SaaS platforms, raises fundamental questions about data security and privacy.<sup>56</sup> Commercial SaaS vendors often store and process sensitive data externally, creating vendor lock-in and raising significant compliance concerns.<sup>57</sup> Given the vast geographical and potentially sensitive nature of GMI Region II's operations, data sovereignty and the protection of private member information are critical institutional security matters.

The necessity for a Proactive Policy Adoption strategy is dictated by the fragmentation of the Indonesian regulatory environment. To mitigate legal and institutional risk related to member data, GMI must adopt strict, high-standard internal protocols now—especially concerning explicit member consent for data use and rigorous vetting of third-party vendor contracts—before binding national legislation on liability and ethical use is fully established.<sup>58</sup>

### 3.2.2 The Urban-Rural Digital Divide Constraint

The most significant constraint on equitable AI adoption is the stark digital divide present across Indonesia. Research highlights significant infrastructure challenges in rural areas, leading to an urgent need for increased digital literacy and accessibility initiatives in underserved regions.<sup>59</sup> For AI to serve the entire connexional body of Region II—from the metropolis of

---

<sup>54</sup> "Church Analytics Software | ChurchIQ by StudioC."

<sup>55</sup> Armstrong Chanda, "Religion and Technology: Ethical Implications of Integrating Artificial Intelligence into Religious Practice and Experience," *IJOESH Indonesian Journal of Religion Spirituality and Humanity* 4, no. 1 (2025): 25-54, <https://doi.org/10.18326/ijores.v4i1.25-54>.

<sup>56</sup> Chanda.

<sup>57</sup> "Custom AI Development vs SaaS AI Tools: Pros & Cons Explained," accessed May 19, 2026, <https://binarymarvels.com/custom-ai-development-vs-saas-ai-tools/>.

<sup>58</sup> "AI Tracker - Tracking AI Law and Policy Globally."

<sup>59</sup> "Unpacking Urban-Rural Divide to Accelerate Inclusive Digital," accessed May 19, 2026, <https://www.unesco.org/en/articles/unpacking-urban-rural-divide-accelerate-inclusive-digital-transformation-aceh-indonesia>.

Jakarta to the remote areas of Kalimantan and Papua<sup>60</sup>—this inequality must be addressed structurally.

This calls for Infrastructure Investment as a Foundational Connexional Duty. AI systems, like those used for climate resilience, have proven effective in community networks built to address the rural gap.<sup>61</sup> Therefore, GMI must allocate specific funding from the centralized Connectional Funding budget<sup>62</sup> to subsidize essential digital equipment, low-bandwidth solutions, and specialized digital literacy training for local churches in remote areas. This is not simply an IT expense; it is a Ministry Equity Investment necessary to ensure that the transformative power of AI benefits all GMI members equally.

## **4. Part IV: Strategic Adoption and Roadmap for GMI Region 2**

### **4.1 Digital Literacy and Capacity Building for Leaders**

Successful technology integration hinges on the quality of leadership and the digital competence of the clergy.

Visionary leaders are essential for determining effective technology utilization policies and ensuring that technological tools align with the moral and cultural framework of the religious organization.<sup>63</sup> For GMI, this means fostering adaptive, participatory leadership that leverages technology thoughtfully to enhance ministry effectiveness while avoiding uncritical adoption.<sup>64</sup>

Theological training must adapt to this new reality. The seminary curriculum should integrate Digital Theology, providing a critical framework for discernment.<sup>65</sup> Training must be adaptive and reflect the digital landscape in which religious discourse circulates.<sup>66</sup> The strategic utilization of GMI's educational infrastructure as digital training hubs will be critical for achieving high-impact digital literacy across the Region II leadership team.

### **4.2 Technology Procurement and Phased Implementation Model**

GMI Wilayah II requires a structured approach to procurement, balancing the speed and cost efficiency of commercial solutions with the need for security and customization.

#### **4.2.1 The Necessity of a Hybrid Procurement Model**

The choice between off-the-shelf Software as a Service (SaaS) and custom-built solutions is strategic. SaaS platforms offer quick, affordable adoption for general, common needs like email

---

<sup>60</sup> "Methodist Wilayah II."

<sup>61</sup> "'Closing the Digital Divide between Urban and Rural Areas' | GIZ," accessed May 19, 2026, <https://www.giz.de/en/newsroom/stories/closing-digital-divide-between-urban-and-rural-areas>.

<sup>62</sup> "2025 Connectional Budget Is Approved."

<sup>63</sup> Marulitua Sijabat & Thomson Siallagan Heryanto Heryanto, Rudy Pramono, "Conceptualisation of Ideal Church Leaders in the Society Revolution 5.0," 2025.

<sup>64</sup> Heryanto Heryanto, Rudy Pramono.

<sup>65</sup> Siregar, "Hikmat Jurnal Agama Kristen Digital Liturgy and the Discernment of the Spirit : A Theological Framework for AI-Based Worship in Urban Indonesian Congregations."

<sup>66</sup> Taufik, Nora, and Sulistyati, "Religious Literacy and Youth Peacebuilding: Interfaith Engagements in Indonesian Communities."

management or initial data tracking. However, custom solutions are necessary for organizations with unique workflows, sensitive data, or specialized goals, as they provide high control and integration with legacy systems.<sup>67</sup>

GMI Wilayah II's strategic needs necessitate a Hybrid Procurement Model:

- **Phase I:** Leverage accessible SaaS solutions (e.g., ChMS, GenAI subscriptions) for rapid administrative gains, such as tracking member engagement and handling routine communications.<sup>68</sup> This aligns with the Technology Acceptance Model (TAM) and Diffusion of Innovation (DOI) theory, emphasizing perceived usefulness and ease of use to encourage initial adoption across the varied districts.<sup>69</sup>
- **Phase II:** Reserve capital for custom development of mission-critical, data-sensitive systems tailored specifically to GMI's complex connexional processes and unique theological workflows. This approach reduces long-term costs and unlocks automation personalized to GMI's specific operations.<sup>70</sup>

The comparative assessment below illustrates the trade-offs:

Table1 : Comparative Analysis of AI/ChMS Procurement Models for GMI Wilayah II

Criteria	SaaS (Subscription/Off-the-Shelf)	Custom AI Development (Internal/Contracted)	Strategic Recommendation for GMI Wilayah II
<b>Initial Cost &amp; Speed</b>	Low/Moderate, Fast Deployment 22	High, Slow Deployment 43	<b>Phase I Focus:</b> Rapid adoption of administrative tools via SaaS.
<b>Customization &amp; Integration</b>	Limited, general use 39	High, tailored exactly to GMI polity 43	<b>Phase II Focus:</b> Custom build for complex, unique theological/polity workflows.
<b>Data Control &amp; Sovereignty</b>	Low control; external processing 39	High control; internal security standards adhered to.	<b>Mitigation:</b> Strict vendor vetting; future migration of sensitive data to internal/custom platforms.
<b>Long-Term Cost</b>	Predictable monthly cost; prone to vendor lock-in 39	Lower long-term cost once established; requires internal IT maintenance 39	Budget for scaling SaaS and future custom development maintenance costs.24

<sup>67</sup> "Custom AI Development vs SaaS AI Tools: Pros & Cons Explained."

<sup>68</sup> "'Now Is the Time': Evangelical Leader Urges Church in Asia to Harness AI for the Great Commission - Christian Daily International."

<sup>69</sup> Lee Riley and Kim Critchlow, "Digital Transformation Strategies Used by Church Leaders to Increase Revenues and Meet Budgetary Goals," *Open Journal of Business and Management* 13, no. 05 (2025): 3679-96, <https://doi.org/10.4236/ojbm.2025.135198>.

<sup>70</sup> "Custom AI Development vs SaaS AI Tools: Pros & Cons Explained."

## 5. Conclusion and Strategic Recommendations

The adoption of Artificial Intelligence represents a defining moment for GMI Region II, offering transformative capabilities across ministry. This opportunity must be approached with agency, discernment, and boldness, ensuring that the technology is redeemed as a grace-filled tool that serves the Great Commission.<sup>71</sup>

### 5.1 Summary of Transformative AI Opportunities

AI provides the tools necessary to modernize ministry and enhance pastoral effectiveness:

1. **Administrative Relief:** AI reduces the non-pastoral administrative burden on leaders, directly increasing ministerial resilience.<sup>72</sup>
2. **Proactive Care:** Data analytics enable the centralized leadership to identify and support at-risk members at scale, operationalizing personalized care across vast distances.<sup>73</sup>
3. **Theological Depth:** Generative AI democratizes access to scholarly resources, enhancing the research and contextualization of sermons and teachings.<sup>74</sup>
4. **Mission Effectiveness:** AI facilitates efficient communication and culturally appropriate evangelism efforts across the diverse districts of Region II.<sup>75</sup>

### 5.2 Strategic Policy Blueprint: The Three Pillars

To ensure that AI remains a servant to humanity and glorifies God<sup>76</sup>, GMI Wilayah II must immediately establish policy based on three strategic pillars:

#### **Pillar 1: Investment & Equity (Funding the Fire)**

- **Establish a centralized Connectional Digital Transformation Fund** designed to ensure equitable access and support across all six districts, potentially utilizing a percentage of the annual Connectional Funding and designated Growth Contingency funds.<sup>77</sup>
- **Prioritize bridging the digital divide** through subsidized infrastructure, equipment, and low-bandwidth AI-enabled solutions for remote and rural churches, turning this challenge into a core mission equity investment.<sup>78</sup>

#### **Pillar 2: Doctrine & Integrity (Controlling the Fire)**

- **Implement the "Human-in-the-Loop" standard** for all generative AI output, requiring mandatory human theological review and editing of content before public

---

<sup>71</sup> "'Now Is the Time': Evangelical Leader Urges Church in Asia to Harness AI for the Great Commission - Christian Daily International."

<sup>72</sup> Griffin and Griffin, "Challenges of Pastoral Leaders: Maintaining Resilience While Contemplating Transitioning out of Ministry."

<sup>73</sup> "Methodist Wilayah II."

<sup>74</sup> "Pro's And Con's of Using AI for Sermon Writing: 18 Issues to Consider - Exponential."

<sup>75</sup> "'Now Is the Time': Evangelical Leader Urges Church in Asia to Harness AI for the Great Commission - Christian Daily International."

<sup>76</sup> "AI and Accountability: A Christian Perspective - OBSERVER - the Latest Information about Indonesian News and Social Culture."

<sup>77</sup> "Methodist Wilayah II."

<sup>78</sup> "Unpacking Urban-Rural Divide to Accelerate Inclusive Digital."

use. Policy must strictly prohibit the presentation of wholly AI-generated text as original pastoral work, framing it as a moral breach of integrity.<sup>79</sup>

- **Formally prohibit AI involvement in high-stakes relational ministry** such as personal spiritual counseling, confession, or administering sacraments. These activities must be reserved for human pastors to preserve the authenticity, intimacy, and non-replaceable empathy required for genuine spiritual formation.<sup>80</sup>

### **Pillar 3: Data & Accountability (Securing the Fire)**

- **Adopt robust Internal Data Governance Protocols immediately.** Given the nascent state of Indonesian AI regulation, GMI must set a high internal standard for securing member privacy, financial data, and third-party vendor agreements to mitigate legal and institutional risk.<sup>81</sup>
- **Mandate specialized digital literacy and ethical discernment training** for all regional and local leaders, ensuring they understand the capabilities and limitations of AI from a pneumatological and moral perspective.<sup>82</sup>

By diligently following this strategic framework, GMI Wilayah II can ensure that technology, likened to api (fire), brings light and not destruction, thereby securing the long-term effectiveness and resilience of its pastoral leadership in the digital age.

---

<sup>79</sup> “Your Sermon Doesn’t Need AI - The Gospel Coalition | Canada.”

<sup>80</sup> “Reverend Cautions against Relying on Religious AI Chatbots | Morning in America - YouTube.”

<sup>81</sup> “AI Tracker - Tracking AI Law and Policy Globally.”

<sup>82</sup> Siregar, “Hikmat Jurnal Agama Kristen Digital Liturgy and the Discernment of the Spirit : A Theological Framework for AI-Based Worship in Urban Indonesian Congregations.”

## REFERENCES

- “(PDF) Religion and Technology: Ethical Implications of Integrating Artificial Intelligence into Religious Practice and Experience.” Accessed May 19, 2026. [https://www.researchgate.net/publication/395292438\\_Religion\\_and\\_technology\\_ethical\\_implications\\_of\\_integrating\\_artificial\\_intelligence\\_into\\_religious\\_practice\\_and\\_experience](https://www.researchgate.net/publication/395292438_Religion_and_technology_ethical_implications_of_integrating_artificial_intelligence_into_religious_practice_and_experience).
- “2025 Connectional Budget Is Approved.” Accessed May 19, 2026. <https://www.globalmethodist.org/connectional-funding-budget-gets-approved>.
- “AI and Accountability: A Christian Perspective - OBSERVER - the Latest Information about Indonesian News and Social Culture.” Accessed May 19, 2026. <https://observerid.com/ai-and-accountability-a-christian-perspective/>.
- “AI and Christian Responses to Global Challenges | FaithGPT.” Accessed May 19, 2026. <https://www.faithgpt.io/blog/ai-and-christian-responses-to-global-challenges/>.
- “AI Tracker – Tracking AI Law and Policy Globally.” Accessed May 19, 2026. <https://www.hsfkramer.com/insights/reports/ai-tracker>.
- “Analytics-Driven Growth: Using Data to Bring Your Congregation Back After Summer | ACS Technologies.” Accessed May 19, 2026. <https://www.acstechnologies.com/church-growth/analytics-driven-growth-using-data-to-bring-your-congregation-back-after-summer/>.
- Asri, Dyah Permata Budi, Irmanjaya Thaher, and Riya Widayanti. “Artificial Intelligence, Legal Culture, and the Indonesian Formal Legal System: Negotiating Norms in The Regulation of Emerging Technologies.” *Journal of Cultural Analysis and Social Change* 10, no. 3 (2025): 457–68. <https://doi.org/10.64753/jcasc.v10i3.2439>.
- Chanda, Armstrong. “Religion and Technology: Ethical Implications of Integrating Artificial Intelligence into Religious Practice and Experience.” *IJORESH Indonesian Journal of Religion Spirituality and Humanity* 4, no. 1 (2025): 25–54. <https://doi.org/10.18326/ijores.v4i1.25-54>.
- “Christian Pastoral Care and Companionable AI — Centre for Technomoral Futures.” Accessed May 19, 2026. <https://www.technomorfutures.uk/news-database/christian-pastoral-care-and-companionable-ai>.
- “Church Analytics Software | ChurchIQ by StudioC.” Accessed May 19, 2026. <https://thestudioc.org/churchiq/>.
- “Closing the Digital Divide between Urban and Rural Areas’ | GIZ.” Accessed May 19, 2026. <https://www.giz.de/en/newsroom/stories/closing-digital-divide-between-urban-and-rural-areas>.
- “Custom AI Development vs SaaS AI Tools: Pros & Cons Explained.” Accessed May 19, 2026. <https://binarymarvels.com/custom-ai-development-vs-saas-ai-tools/>.
- “Generative AI for Churches: When to Use It & Why It Doesn’t Always Work - Church Communications Group.” Accessed May 19, 2026. <https://churchcommunications.com/generative-ai-for-churches-when-to-use-it-why-it-doesnt-always-work/>.
- “Generative AI in Christian Evangelism - The Apologist Project.” Accessed May 19, 2026. <https://apologistproject.org/generative-ai-in-christian-evangelism>.
- Griffin, Benjamin A., and Benjamin A. Griffin. “Challenges of Pastoral Leaders: Maintaining Resilience While Contemplating Transitioning out of Ministry.” *Electronic Theses and Dissertations*, June 1, 2021. <https://digitalcommons.acu.edu/etd/379>.
- Heryanto Heryanto, Rudy Pramono, Marulitua Sijabat & Thomson Siallagan. “Conceptualisation of Ideal Church Leaders in the Society Revolution 5.0,” 2025.
- Heryanto, Rudy Pramono, Lorens Manuputy, and Agustini. “The Challenge of Church Leaders with the Decline of Youth Spirituality during the Period of the Society 5.0 Revolution.” *Pharos Journal of Theology* 106, no. 1 (2025): 1–23. <https://doi.org/10.46222/PHAROSJOT.106.5>.
- “Methodist Church in Indonesia - Wikipedia.” Accessed May 19, 2026. [https://en.wikipedia.org/wiki/Methodist\\_Church\\_in\\_Indonesia](https://en.wikipedia.org/wiki/Methodist_Church_in_Indonesia).

- “Methodist Church in Indonesia | World Council of Churches.” Accessed May 19, 2026. <https://www.oikoumene.org/member-churches/methodist-church-in-indonesia>.
- “Methodist Wilayah II.” Accessed May 19, 2026. <https://methodistwil2.org/index.php/about/methodist-wilayah-ii>.
- “Minister Says AI Must Reflect Indonesia’s Positive Values - ANTARA News.” Accessed May 19, 2026. <https://en.antaranews.com/news/387617/minister-says-ai-must-reflect-indonesias-positive-values>.
- “‘Now Is the Time’: Evangelical Leader Urges Church in Asia to Harness AI for the Great Commission - Christian Daily International.” Accessed May 19, 2026. <https://www.christiandaily.com/news/now-is-the-time-evangelical-leader-urges-church-in-asia-to-harness-ai-for-the-great-commission>.
- PANJAITAN, DANIEL DELVIERO MARULI, and Widya Fransiska Febriati Anwar. “PERENCANAAN DAN PERANCANGAN GEREJA METHODIST CENTER DI DISTRIK 1/WILAYAH 2,” July 10, 2024.
- Popova, S. S. “Use of Artificial Intelligence in the Activities of Religious Associations and Control Over Them.” *Journal of Digital Technologies and Law* 2, no. 1 (March 21, 2024): 101–22. <https://doi.org/10.21202/JDTL.2024.6>.
- “Pro’s And Con’s of Using AI for Sermon Writing: 18 Issues to Consider - Exponential.” Accessed May 19, 2026. <https://exponential.org/pros-and-cons-of-using-ai-for-sermon-writing-18-issues-to-consider/>.
- “Reverend Cautions against Relying on Religious AI Chatbots | Morning in America - YouTube.” Accessed May 19, 2026. <https://www.youtube.com/watch?v=fgnOa-fUUbs>.
- Rifai, Rifai. “The Realizing Good Governance through Integrated Services in the Era of Society 5.0.” *Jurnal Civics: Media Kajian Kewarganegaraan* 19, no. 2 (October 31, 2022): 175–85. <https://doi.org/10.21831/JC.V19I2.53444>.
- Riley, Lee, and Kim Critchlow. “Digital Transformation Strategies Used by Church Leaders to Increase Revenues and Meet Budgetary Goals.” *Open Journal of Business and Management* 13, no. 05 (2025): 3679–96. <https://doi.org/10.4236/ojbm.2025.135198>.
- Siregar, Pangihutan. “Hikmat Jurnal Agama Kristen Digital Liturgy and the Discernment of the Spirit: A Theological Framework for AI-Based Worship in Urban Indonesian Congregations” 02 (2024): 8–14.
- Tampubolon, Manotar. “Rethinking the Use of Technology and the Online Church for Christian Services During the COVID-19 Lockdown.” *Indonesian Journal of Religion and Society* 5, no. 1 (2023): 1–12.
- Taufik, Zulfan, Vivi Yulia Nora, and Mardian Sulistyati. “Religious Literacy and Youth Peacebuilding: Interfaith Engagements in Indonesian Communities.” *Asian Journal of Peacebuilding* 13, no. 2 (2025): 231–48. <https://doi.org/10.18588/202511.00a547>.
- “Theological Frontiers for AI Creativity - AI and Faith.” Accessed May 19, 2026. <https://aiandfaith.org/insights/theological-frontiers-ai-creativity/>.
- “Top 10 Best Free All-in-One Church Management Software for 2026 | Tithely.” Accessed May 19, 2026. <https://get.tithe.ly/best/all-in-one-church-management-software>.
- “Unpacking Urban-Rural Divide to Accelerate Inclusive Digital.” Accessed May 19, 2026. <https://www.unesco.org/en/articles/unpacking-urban-rural-divide-accelerate-inclusive-digital-transformation-aceh-indonesia>.
- Wong-A-Foe, Daphne. “Between Code and Creed: Islamic Ethical In-Betweenness on AI in Indonesia.” *Proceedings of the AAAI/ACM Conference on AI, Ethics, and Society* 8, no. 3 (October 15, 2025): 2939–41. <https://doi.org/10.1609/AIES.V8I3.36800>.
- “Your Sermon Doesn’t Need AI - The Gospel Coalition | Canada.” Accessed May 19, 2026. <https://ca.thegospelcoalition.org/article/your-sermon-doesnt-need-ai/>.