

Implementation Kambiumgo Application to Forming Character of Christ Through Discipleship in The Era of Society 5.0

Juliana Sianturi¹, Noh Ibrahim Boiliu²

¹Christian Religion Education, STIPAK Malang, East Java, Indonesia

²Christian Religion Education, UKI Jakarta, West Java, Indonesia

DOI: <https://doi.org/10.51583/IJLTEMAS.2025.1406000110>

Received: 01 July 2025; Accepted: 07 July 2025; Published: 23 July 2025

Abstract: Era of society 5.0, which is not easy to face and own the challenge for education, especially Christian religious education. In addition to having quite a tough challenge for Christian religious education, era Society 5.0 also presents good opportunities that can help Christian religious education to develop towards a better and more advanced direction. Based on the development of educational technology, Christian religious education is needed to adapt biblical principles to the current state of Christian society. A significant challenge is how to apply Christian theology in Christian religious education using technology without violating the doctrines that are fundamental to the Christian faith.

TransformNation is a program that operates in the field of education, specifically supporting Christian schools in rural areas in their efforts to empower marginalized communities. To address this problem, one of the methods researchers employ in this study is the implementation of an application, Kambiumgo, in Christian religious education, particularly in the field of discipleship. Based on these conditions, the following problems are formulated: how does the implementation of the Kambiumgo application form the character of Christ through discipleship in the TransformNation program in the era of society 5.0?

The objectives to be achieved in the study are to know the implementation Kambiumgo application, which forms the character-building Christ in the program TransformNation through discipleship in the era of society 5.0. The method used in this study is a qualitative approach with a descriptive case study method. The results of this study found that the Kambiumgo application is very useful for helping students from the TransformNation program to study God's Word and discuss it anywhere and anytime. Due to its flexible, communicative, and easily accessible nature, this helps the formation of Christ's character in the student discipleship TransformNation program conducted through small groups. Based on this research, it is suggested that in addition to using the kambiumgo application, small group is also expected to hold meetings routinely and provide feedback among small group members to find out the spiritual growth of each member so that they have a real relationship with Christ, not just carrying out tasks or routines.

Keywords: Application Kambiumgo; Character of Christ; Discipleship

I. Introduction

Education in the Revolution Industry Era Society 5.0

The era of society 5.0 strongly urges Indonesia to immediately race to follow the rhythm of the world that is changing so rapidly at this time, especially in the field of education. When the field of education in Indonesia is still struggling with the era of society 4.0, especially in remote areas that are far from technology, the presence of the era of society 5.0 has begun to hit and invade various fields in Indonesia, including the field of education. Educators in Indonesia are still having difficulty understanding the era of society 4.0, but must immediately adapt to the era of society 5.0. This is a turmoil and challenge that Indonesian educators cannot avoid. So, before going any further, we need to first understand the difference between the era of society 4.0 and the era of society 5.0.

We will start from the history of the revolution, Industrial Era 1.0 to 4.0. In essence, revolution is a change in the culture and society of society in line with the demands of the times, while industry is industrial change in the form of changing raw materials into quality finished products.¹ So, if these two words are combined, the result is a technological revolution, which means a major leap in human civilization that is moving forward and becoming more modern to make it easier for humans to live their lives.² In the era of the 4.0 educational revolution, education in Indonesia, we are requires us to follow technological developments and utilize technology and communication as more sophisticated facilities, even very sophisticated, to facilitate education.³

¹ N. J. Harahap, "Mahasiswa dan Revolusi Industri 4.0." *ECOBISMA J. Ekon. Bisnis dan Manajemen.*, vol. 6, no.1, pp. 70-78, Sept 2019, <https://doi.org/10.36987/ecobi.v6i1.38>.

² I. P. U. Wasista, "Perkembangan Kreativitas Industri Furnitur dalam Revolusia Indusri 1.0 hingga 4.0," vo..1, p. 7, september 2019

³ Astini, N. K. S. (2019) Pentingnya Literasi Teknologi Informasi dan Komunikasi bagi guru sekolah Dasar untuk menyiapkan Generasi Milenial. *Prosiding Seminar National Dharma Acarya*, 1 (2018)

In the field of education, the challenges faced are getting higher as when enter the Industrial Era 5.0. Educators in the Industrial Era 5.0 are required to face a revolution in learning, challenges faced, opportunities, access that can be entered, and mandatory and must-have technological skills. Technology can be a very useful tool to enhance the experience of studying, although the matter is a problem in the form of a lack of skills in technology and data security.⁴ Educators in the era of society 5.0 must have good skills in the digital field and also think creatively. An educator is required to be more innovative and dynamic in their teaching. Therefore, three things must be utilized by educators in the era of society 5.0, namely the Internet of Things (IoT) in the world of education, Virtual (Augmented Reality) in the world of education, and the use of Artificial Intelligence (AI) which can be used to identify the learning needs of educators and their students.⁵ In addition, an educator must also have the skills and abilities of leadership, digital literacy, communication, entrepreneurship, and problem-solving.⁶

Technology Education in Era Society 5.0

Through research on Educational Technology in the era of society 5.0, Marianus Subandowo, who studied human behavior indirectly, concluded the following: First, facing the era of society 5.0 requires basic literacy skills such as data literacy, namely the ability to read, analyze, and big data in the digital world. Second, the pattern of integration of education and technology at the time has developed into the concept of society 5.0, which is able to answer sustainable challenges. Third, in the era of society 5.0, the tendency of society to prioritize the role of the system is diverted by the role of humans in supporting educational activities. Fourth, internet users continue to experience a significant increase, but the uneven distribution of internet users is an obstacle. Fifth, the era of society 5.0 is a human effort to realize technological, economic, and comfortable life progress inclusively.

Based on the results of the study, the researcher suggests: First, to face the era of society 5.0, educators should minimize their role as providers of learning materials and become an inspiration for the growth of student creativity. Second, it's already time, field education starts to transform and become an organization sustainable and resilient. Third, the blend of learning for students applied in education must be adjusted to the learning styles of the Millennial and Generation Z generations.⁷

Christian Religious Education in the Era of Society 5.0

Education in Indonesia, in general, welcomes the industrial era 5.0 and begins to use existing technology, so what about Christian religious education? What is Christian religious education doing in facing Era society 5.0? Due to the integration of technology and rapid social change, Christian religious education in religious mediation has significant importance. Conflicts of values and beliefs, extremism and radicalization are becoming more prevalent as the internet creates a globalize society, transcending time and place. Therefore, Christian religious education begins to build religious moderation in learning so that inclusion can be understood in the era of society 5.0.⁸

II. Research Methods

This research was conducted using a qualitative research type, namely a research approach that focuses on an in-depth understanding of social, cultural, or human behavioral phenomena by collecting and analyzing descriptive data such as words, texts, or observations, not numbers. The method used in this research is a qualitative approach with a descriptive case study method. Researcher use a descriptive case study type that aims to describe in detail the phenomenon by explaining the characteristics, processes, or events in the case.

This special and unique case study was conducted by describing the implementation of Kambiumgo application to form the character of Christ in students from the TransformNation program through discipleship in the era of society 5.0. The purpose of this study is to determine the implementation of Kambiumgo application that is used to form the character of Christ in students from the TransformNation program through discipleship in the era of society 5.0. Through this case study method, first, the researcher studies study beginning, which becomes the base for the study. Second, the researcher implemented the Kambiumgo application that was used in this study. Third, as an administrator entrusted by Kambium (Gloria Foundation), the researcher has the authority to check the data that occurs in the Transformation small group. Third, as a small group supervisor, the researcher has the authority to manage and coordinate small group activities in TransformNation. Fourth, as a lecturer, researcher, and have

⁴ Martini, E., Kusnadi., Darkam, D., & Santoso, G. (2019). Competence Based Citizenship 21 st Century Technology in Indonesia. *International Journal of Recent Technology and Engineering* 8 (1C2), 759-763. <https://doi.org/10.35940/ijrte.b1483.0882s819>

⁵ Faulinda Ely Nastiti, Aghni Rizqi Ni'mal'Abdu (2019). Kesiapan Pendidikan Indonesia mengadapi Era Society 5.0. *Journal Kajian Teknologi Pendidikan*, 1 (1), 61-66.

⁶ Muhtadin, I., & santoso, G. (2022). Transformation Work Disciple, Leadership style, and Employees Performance Based On 21st Century. *PICEI* 2022. 15 September 2022.

⁷ Subandowo, M. (2022) *Teknologi Pendidikan di Era Society 5.0*. *Sagacious Jurnal Ilmiah Pendidikan dan sosial*. Vol.9, no.1, 24-25, ISSN:2255-8911.

⁸ Messakh, J. J., Boiliu E. R., Rantung, D. A., Naibaho L., (2023). Peran Pendidikan Agama Kristen dalam membangun Moderasi BEragama di Era 5.0. *Edukatif Jurnal Ilmu Pendidikan*. Vol. 5, no. 5 (2023). <https://doi.org/10.31004/edukatif.v5i5.5678>

the authority to analyze and evaluate continuously renew the discipleship carried out in the TransformNation community. Some of these things help researcher to produce the expected data optimally.

III. Research Results and Discussion

Christian Religious Education Base on Discipleship

Christian education is a process of instilling values in students to understand the Christian values taught so that they can apply them in their daily lives, wherever they are. The process of instilling Christ's values in Christian religious education is carried out so that students can understand the values taught by their teachers, in the form of honesty, integrity, loyalty, etc. Through process learning, the expectation for students becomes personal, which is Christ's character.⁹ Formation character should be done through coaching, especially so that students become mature in action.¹⁰ One of the methods used to form the character of Christ is through discipleship.

Bill Donahue argues, "Disciples of Christ are people who live like Christ, who are formed like Him, practicing spiritual disciplines such as prayer, quiet time, worship, reading and studying, community, and service. They are lifelong learners and lovers of Christ." Disciples of Christ learn from the way of life of Jesus, they continually build spirituality endlessly, with the lifestyle they exemplify to their students they then day, Lord Jesus is an example in service and discipleship. He recruited 12 men who would later be known as His disciples.¹¹ He was willing to share His life with His disciples. He recruited 12 men who would later be known as His disciples. He spent the rest of His time on earth imparting key lessons needed to understand their lives. His goal was to prepare them for His mission while He was not physically present on earth. He approached discipleship with His followers in several ways, namely: teaching, modeling, urging, and encouraging. The Great Commission is not just about evangelism, but discipleship also (Matthew 28:19-20). Discipleship is pursuing the word of God and living it every day.¹²

Scott Morton states, "Discipleship is a lifelong process, but the first step is to help the convert become firmly rooted in Christ." This means that the new convert must receive help so that the "spiritual baby" who is born again can grow normally.¹³ Discipleship produces disciples of Christ who separate themselves from sin and live by the word of God. Jim Putman and Bobby Harrington explain Jesus' disciples. First, Jesus' disciples are people who are increasingly spiritually mature. This happens when Christians truly understand the Bible. Second, disciples are people who care about the lost. Third, disciples are people who love the poor and marginalized in the name of Jesus Christ. We must live and love as Jesus lived and loved. Fifth, disciples are people who already know the truth and are experiencing sanctification so that they can live differently in this world. They refrain from sinning and love the word of God. They long to know God and make Him known. Worshipping God is the core of the life of a mature believers. Seventh, mature disciples are witnesses of Christ in all things. They know how to win people to Jesus and take part in giving personal testimony of faith as well as part of the local church.¹⁴

Dietrich Bonhoeffer stated, "Christianity without discipleship is the same as Christianity without Jesus". The argument behind his rather dramatic statement is one of the bases of this study. Without discipleship, there is no Christianity because discipleship is what gives life to the Christian faith." Dietrich Bonhoeffer explained at length that discipleship means obedience to Christ because Christ is the object of that obedience. Christology, doctrinal order, religious knowledge of grace and forgiveness of sins that are mediocre make discipleship irrelevant. Christianity without Christ, which life, of course Christianity without discipleship and Christianity without discipleship already of course Christianity without Christ.¹⁵ Sadly, Christianity without discipleship is far more dominant in the mindset of most churches today. In addition to sucking out what is the strength of the church, Christianity without discipleship makes the church to melt itself with culture around him. Which is sad, when morality between church and culture no longer shows a difference, the church loses power and its authority.

Willard defines and describes discipleship as follows: "Discipleship is a relationship built in Jesus Christ so that I can reveal His character. As His disciple, I learn how to live in the Kingdom of God as He would have lived if He had become me. Therefore, it is natural that my behavior will change later. As time goes by, I become more accustomed and it is easy to do the things He said and did."¹⁶ In other words, we can't follow Christ without a desire to be like Him. Following Christ requires new birth and renewal, meaning that if we are born again, then we will follow Him.

⁹ Muhaimin. (1996). Strategi Belajar Mengajar. Surabaya: Citra Media. Hem. 153.

¹⁰ Thomas Lickona. (2012). Pendidikan Karakter. Yogyakarta Kreasi Kencana. Hl.,4.

¹¹ Donahue, Bill. (2010). Membimbing Kelompok Kecil untuk Mengubah Hidup. Yogyakarta: Yayasan Gloria Graffa. Hlm 13-15

¹² Barna, George. (2010) Menumbuhkan Murid-murid Sejati. Jakarta: Metanio. Hlm 23-26

¹³ Morton, Scott. (2011) Pemuridan untuk semua Orang. Yogyakarta: Yayasan Gloria. Him 31-32

¹⁴ Putman, Jim & Bobby Harrington. (2016). Discipleship. Yogyakarta: Yayasan Gloria. Hlm. 55-59

¹⁵ Dietrich Bonhoeffer (1937). The Cost of Disciples. New York: MacMillan. Hlm 64-65

¹⁶ Dallas Willard. (Mei 2004) Catatan pidato pada Spiritual Formation Forum. Los Angeles.

Christian Community Based on Discipleship

One of the concepts in discipleship, which is most seldom developed, that is, understanding that the atmosphere community in a small group determines growth, or the death of the community. The most important topics in the transformation of spiritual life are acceptance, relationship integrity, and trust. The echo of classical discipleship mandates trust: "You must be trustworthy." Movement coaching spiritual mandate submission, "If you want to become part of this group, you must devote yourself completely to it. There is no bargaining."¹⁷ So, can a disciple grow in all situations?

Dietrich Bonhoeffer grew up in prison, inspiring even fellow prisoners and guards with his strength. More than A million others were blessed by his writings, Letters and Papers from Prison. Alexander Solzhenitsyn wrote, "Thank you, prison camp." For his imprisonment, he has grown his spirituality. Victor Frankel became world famous for his writing in *Man's Search for Meaning* which describes how he survived the persecution of the Nazis. He spoke about how no one can take away from another person the power of choice - the inner control to choose to be content and feel at peace.¹⁸ Humans have demonstrated the ability to survive, and even thrive, in hostile situations and dire conditions. So, we also know that people can grow spiritually apart from families and churches. So, what is the best environment for a person's spiritual growth? How do we bring someone out of their shell? In order to grow, people need trust, grace, humility, submission, and affirmation from their environment. Here's how: First, trust is key, because we can only accept the truth that we believe. Trust has as much to do with the messenger as it does with the content of the message. When you trust someone to the point where you are vulnerable or vulnerable to criticism, you are giving that person a say in your life. This is the time when the transformational path takes place, and you begin to make progress. This trust is always based on integration. You can trust people who have proven to be reliable and honest.

However, this does not mean that someone must always agree with your ideas or support your behavior. However, you can trust him to listen without judging or blaming. Having someone who can be trusted to provide us with a haven and genuine acceptance is a blessing. You can let yourself be under that person's influence. The result of this fragility will reflect what Jesus said, "When a disciple has finished his studies, he "will be like his teacher" (Luke 6:40).

Second, grace means treating people better than they deserve. It means looking past mistakes to give our praise and support to others. Some of us have a hard time giving grace to ourselves, but when we use God's love and grace toward us, we can receive the grace He bestows. For every person, God treats us in everything more good than we deserve. When we strive to create a gracious environment, we create a culture of acceptance in which people see the value and goodness in others. We do not ignore sin, mistakes, or problems. Rather, we are better able to deal with these issues in a gracious environment. When we provide a place where they feel safe, affirmed, and more willing to take risks, they are more likely to be open to change.

Third, humility, as the primary characteristic of Christ's character, is the ground zero for personal transformation. Without humility, Christ could not have submitted himself to the Father or sacrificed himself for the whole world. Just as humility is the primary characteristic of Christ's character, it must also be the foundation on which we build when we want to follow Jesus and be shaped into his image. Think of it this way: without humility, there is no submission; without submission, there is no trust relationship; without trust relationships, we will not make ourselves vulnerable; without vulnerability, no one influences us, and without influence, we will not change.

Fourth, submission is a word of love before it is a word of authority. You subordinate yourself to people because you want to be in relationships that are useful to you, and they will be there for you. Submission does not involve someone who will "make sure you are on the right track," but rather letting someone help you stay committed. Submission means I choose to let a person love me." No, there is a matter which more radical or counter-cultural compared to Christians who submit themselves to the needs of others.¹⁹

Fifth, affirmation is powerful. It creates an environment that allows people to let go of their defenses and allows for deep change. Affirmation becomes a way of life in a gracious environment. This reminds people that God values them. This is more than just theology, but is a truth that they experience. Confirmation allows people to become broken before God and confront unconfessed sin, shame, and inner life issues that destroy our good efforts of discipleship.²⁰

Christian Community Based on Technology

In the current era of society 5.0, technology is no longer a foreign thing in a community. Technology has given a chance for a Christian to grow spiritually through various existing sources without being limited by space and time.²¹ Development technology opens the door for a person Christian for involved in practice spiritually and strengthens their relationship with God, one of which

¹⁷ Billhull. (2014) Panduan lengkap pemuridan. Yogyakarta: Yayasan Gloria. Ham 17-18

¹⁸ Billhull. (2014) Panduan lengkap pemuridan. Yogyakarta: Yayasan Gloria. Ham 126-133

¹⁹ Willian Law. Christian Perfection II dalam The Work of Rev. William Law. Vol.3. Hlm. 263-265

²⁰ Billhull. (2004). Choose the Life: Eksploring a Faith That Embraces Discipleship. Grand Rapids, MI: Baker. hl. 35-39

²¹ Gaol, R.L. & Hutasoit, R. (2021). Media sosial sebagai Ruang Skaral: Gereja yang bertransformasi bagi perkembangan SPiritual Generasi Z dalam Era Digital. KENOSIS: Jurnal Kajian Teologi, 7 (1). hlm. 146-157.

is through applications that create a learning environment about God's word that can be preached and practiced anywhere and anytime.

In several journals, it was found that technological changes have had a significant impact on the dimensions of spiritual life in contemporary Christian society. In general, using technology, specifically applications, has given new opportunities for people involved in Christian spiritual activities, including prayer and reading the Bible digital version.²² One of the applications that used in this research is Kambiumgo application. This application helps its users in making flexible and adaptive disciples because it can be done anywhere and anytime, is easy to use and simple, but does not reduce the quality of personal fellowship with God and understanding the Word personally or in groups. The material contained in it is the basic material for Kambium development, which starts from the rooted, growing, and fruiting stages. Each stage has ten chapters of material, in which there are seven sub-topics of time contemplation material for seven days of reflection and equipped with reflection questions, and their application can be used as discussion material in growth groups.²³ The Kambiumgo application is used in one of the activities that is part of the discipleship curriculum in the TransformNation Program.

Small Group of Transform Nation Program

The Transform Nation program is an educational program that focuses on the formation of Christian teachers. This program has a vision of empowering marginalized communities through Christian schools. This program is committed to developing Christian schools in rural Indonesia by channeling quality educational personnel. The goal is to form prospective Christian teachers into disciples of Christ who make disciples through the Christian discipleship system.

Through this system, graduates are expected to become a Christian who act as disciples of Christ and make disciples. There are three important things expected in this program, namely: First, as future educators, students of the Transform Nation program are formed to become rural teachers with the basic idea that excellent teachers are the key to the future. Second, as future leaders, students of the Transform Nation program are formed to become creative leaders and have the character of Christ. A creative leader, in this case, means a leader who can solve the problems he faces based on the Bible. Third, as future catalysts, students of the Transform Nation program are formed to become catalysts who serve God and those around them as an expression of gratitude for the grace of God that they have received.²⁴

Transform Nation is a full scholarship education program. This program recruits students who have completed high school and are a maximum of 20 years old. Every high school graduate accepted into the Transform Nation program is required to commit to eight years of years divided into two periods, namely the first period, they must undergo lectures in Malang for four years (the first to fourth years) and the second period, they carry out a civil service bond by working as teachers in a predetermined place according to existing needs (the fifth to eighth years). Every year, on average, Transform Nation accepts 15 high school students from various remote areas in Indonesia. The number sometimes changes according to the commitment of the year, and different students need approval from their parents or families before they join this Program.²⁵

Implementation Kambiumgo Application

Transform Nation's small group is one of the efforts made by the Transform Nation program in fulfilling the expected Vision, Mission, and Goals. This small group is carried out by all students of the Transform Nation program. Currently, the number of students of the Transform Nation program attending lectures is 47. All students are divided into ten small groups, so each of them has members of around 4-5 people. Each small groups have a head small group. Every five head small group have a leader, and the two small group leaders have a cell mentor. Each small group will meet once a week for 1.5 hours. Each head small group will meet with their small group leaders once a week for 1 hour. Each small group leaders will meet with their mentor once a week for 1 hour.

This activity is carried out to maintain the quality of growth of the TransformNation small group members so that they remain on track based on the word of God and in accordance with the vision, mission, and objectives of the TransformNation small group. Everyone involved in the TransformNation small group is required to download the KambiumGo application, which is a partner in their growth. Inside the app, they must read the Bible every day and answer questions that are put into their respective small group. Each head small group is responsible for ensuring that their members do this. Each head small group does the following: The same as the lower supervision leader of small group. Leader, of head small group does the same thing under the supervision of the mentor.

²² Muhibbin, Z. & Mahfud, C. (2018). Penguatan Spiritual untuk menghadapi Fenomena Dehumanisasi Akibat Teknologi Maju dan Industrialisms. IPTEK Journal of Proceedings Series, (5). hlm. 266-271

²³ Aplikasi Kambium Go (2024). Yayasan Gloria. <https://www.kambiumgo.org/>

²⁴ Program TransformNation Malang. Buku Budaya Program TransformNation (2017). Malang: TransformNation. Hlm 12-17

²⁵ Program TransformNation Malang. <https://www.instagram.com/transformnation.id/>



Teaching habits to students in the TransformaNation program is not easy. Sometimes they tend to forget, even lie, rather than admit that they have not read the Bible through the KambiumGo application. If this happens, heads of small group must take further action by helping their members. They need to grow also by the values of discipleship, namely growing in trust, grace, humility, submission, and affirmation. It is hoped that all those involved in it will more love the word of God and believe in 2 Timothy 3:16-17, which states: “All Scripture is given by God and is useful for teaching, for rebuking, for correcting behavior and for training in righteousness. So that every man of God may be equipped for good works.” TransformNation’s small group which scheduled in the curriculum is also supported by other activities, such as mentoring, dorm life, and other forms of community activities.

IV. Conclusion

Discipleship is the method used in the TransformNation program to achieve the vision, mission, and goals of the TransformNation program. The Word of God is the foundation of the formation of the TransformNation program. This program seeks to answer the need for qualified Christian teachers who are committed to loving their students with all their hearts and minds as a fulfillment of the mandate of the greatness that Jesus commanded.

The TransformNation program's discipleship activities are carried out in various forms. One of them is in the form of TransformNation small group that using technology in the form of the KambiumGo Application as a working partner in discipleship. This application helps every student in the TransformNation program to read the Bible flexibly, anywhere and anytime, which will then be discussed in each cell group meeting by the weekly readings that are systematically arranged. Discussion of the TransformNation small group is carried out in the form of a small fellowship that refers to the application of the TransformNation cell group concept to grow in all things towards Jesus Christ who applies the 4P rhythm, namely: **P**enyembahan (Worship), **P**engajaran (Teaching), **P**ersekutuan (Fellowship), and **P**elayanan (Service) to achieve these two things, (1) the TransformNation small group is carried out so that TransformNation students have a community that shares God's vision to the world (Missional Community) by the commands of Jesus Christ which He stated in Matthew 28:19-20 and (2) Besides That, small group of TransformNation aiming for to form lifestyle evangelism in every TransformNation student that starts from Christ through the word of God (from Inside to Outside) by getting used to care to one another in their respective small groups, sharing the word of God so that His truth can be revealed to everyone in their respective small groups, and ultimately praying for each other and asking for help. Lord, in the spiritual growth, each member of small groups. Overall, this group refers to the life of the early church as found in Acts 2:42-47, which is adjusted to the conditions of the times and the learning model of Generation Z, who are currently students of the TransformNation program. So far, after implementing the KambiumGo application for almost a year (since July 2024), the development of Christ's character in each TransformNation Program student has experienced quite significant development and varies depending on some big commitments they make in using the application to help them grow in Christ. May the research be useful and beneficial for those who need it. *Sola Gratia*.

References

1. Astini, N. K. S. (2019) The importance of Information and Communication Technology Literacy for elementary school teachers to prepare the Millennial Generation. Proceedings of the National Dharma Acarya Seminar, 1 (2018).
2. Kambium Go Application (2024). Yayasan Gloria. <https://www.kambiumgo.org/>.
3. Barna, George. (2010) Cultivating True Disciples. Jakarta: Metanio. pp. 23-26.
4. Billhull. (2014) The complete guide to discipleship. Yogyakarta: Gloria Foundation. pp. 17-18.
5. Billhull. (2014) The complete guide to discipleship. Yogyakarta: Gloria Foundation. pp. 126-133.
6. Billhull. (2004). Choose the Life: Exploring a Faith That Embraces Discipleship. Grand Rapids, MI: Baker. pp. 35-39.
7. Dallas Willard. (May 2004) Address notes at the Spiritual Formation Forum. Los Angeles.
8. Dietrich Bonhoeffer (1937). The Cost of Disciples. New York: MacMillan. pp 64-65.
9. Donahue, Bill. (2010). Guiding Small Groups to Change Lives. Yogyakarta: Gloria Graffa Foundation. pp 13-15.
10. Faulinda Ely Nastiti, Aghni Rizqi Ni'mal'Abdu (2019). Readiness of Indonesian Education to face the Era of Society 5.0. Journal of Educational Technology Studies, 1 (1), 61-66.
11. Gaol, R.L. & Hutasoit, R. (2021). Social media as a Scalar Space: A transformed church for the spiritual development of

- Generation Z in the Digital Age. KENOSIS: Jurnal of Theological Studies, 7 (1). pp. 146-157.
12. Gordon Mursell, ed. (2001). Story of Christian Spirituality. Minneapolis: Potter Press. pp. 284-285.
 13. P. U. Wasista, "The Development of Creativity in the Furniture Industry in the Industrial Revolution 1.0 to 4.0," vo..1, p. 7, september 2019.
 14. Martini, E., Kusnadi, Darkam, D., & Santoso, G. (2019). Competence Based Citizenship 21st Century Technology in Indonesia. International Journal of Recent Technology and Engineering 8 (1C2), 759-763. <https://doi.org/10.35940/ijrte.b1483.0882s819>.
 15. Morton, Scott. (2011). Discipleship for everyone. Yogyakarta: Gloria Foundation. Him 31-32.
 16. Messakh, J. J., Boiliu E. R., Rantung, D. A., Naibaho L., (2023). The Role of Christian Religious Education in Building Religious Moderation in the Era 5.0. Edukatif Journal of Education. Vol. 5, no. 5 (2023). <https://doi.org/10.31004/edukatif.v5i5.5678>.
 17. Muhaimin. (1996). Teaching and Learning Strategy. Surabaya: Citra Media. pp. 153.
 18. Muhtadin, I., & santoso, G. (2022). Transformation Work Disciple, Leadership style, and Employees Performance Based On 21st Century. PICEI 2022. 15 September 2022.
 19. Muhibbin, Z. & Mahfud, C. (2018). Spiritual Strengthening to face the Dehumanisation Phenomenon Due to Advanced Technology and Industrialisms. IPTEK Journal of Proceedings Series, (5). pp. 266-271.
 20. N. J. Harahap, "Students and the Industrial Revolution 4.0." ECOBISMA J. Econ. Business and Management., vol. 6, no.1, pp. 70-78, Sept 2019, <https://doi.org/10.36987/ecobi.v6i1.38>.
 21. Putman, Jim & Bobby Harrington. (2016). Discipleshipt. Yogyakarta: Gloria Foundation. pp. 55-59.
 22. Subandowo, M. (2022) Educational Technology in the Era of Society 5.0. Sagacious Scientific Journal of Education and social. Vol.9, no.1, 24-25, ISSN: 2255-8911.
 23. Thomas Lickona. (2012). Character Education. Yogyakarta Kreasi Kencana. Hl.,4.
 24. Willian Law. Christian Perfection II in The Work of Rev. William Law. Vol.3. pp. 263-265.