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Integrating Worship Philosophy into Urban Mission: Motivating the Church of Sungai Yordan Congregation through Worship Education

Rudy Budiatmaja [a]
Seno Lamsir [b]
David Ming [c, *]

[a] STT Hagiasmos Mission Jakarta, Indonesia
[b] STT Samuel Elizabeth Jakarta, Indonesia
[c] Kadesi High School Yogyakarta, Indonesia

[*] *davidmingming3@gmail.com*

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Abstracts:

Previous studies on Christian religious education and worship have largely examined liturgical theology and mission-oriented pastoral practice as separate domains, particularly in urban church contexts. While existing research has identified challenges such as declining worship participation, spiritual apathy, and the pressures of fast-paced urban life, limited attention has been given to how the philosophy of worship can function pedagogically as an integrative framework within Christian religious education.Addressing this gap, this study explores the integration of worship philosophy into Christian religious education, emphasizing worship as a holistic and missional form of teaching and formation. Employing a qualitative literature-based analysis, the study examines how mission-oriented and pastorally grounded practices have been applied in urban church settings to re-engage congregations and renew participation in corporate worship.The findings indicate that contextually sensitive and pastorally responsive mission practices—when grounded in a coherent philosophy of worship—serve as redemptive educational tools that foster renewed commitment to worship and service. The unique contribution of this study lies in its articulation of an integrative conceptual model that positions worship not merely as liturgical expression but as a transformative educational praxis, offering a constructive framework for revitalizing Christian education and congregational life in complex urban environments.

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Introduction

Learning, teaching, and education are three interrelated yet distinct concepts, especially within the framework of the church's mission to urban communities.[1] In the context of congregational life, these concepts are essential in shaping individuals spiritually, intellectually, and socially. While related, each term offers a different emphasis. Education refers to a broad, intentional process aimed at forming, developing, and nurturing individuals in knowledge, attitudes, values, and skills. In the ecclesial context, education encompasses not only formal teaching institutions such as schools and seminaries but also informal and non-formal learning environments such as churches and mission fields.[2] This educational process includes theological concepts, worship practices, spiritual formation, and pastoral mission services—each contributing to the holistic growth of individuals.[3] Teaching, on the other hand, is a more specific dimension of education. It is the intentional transmission of knowledge, understanding, and spiritual insight by a teacher or pastor to congregants. Teaching involves systematic planning, organization of content, and use of appropriate methods to ensure effective

1 David Ming and Muner Daliman, "Mission Theology in the Context of a Multiple Society," Pharos Journal of Theology 103, no. 2 (2022): 1–12, https://doi.org/10.46222/pharosjot.103.2015.

2 Nadia Wahyu Lurinda, Sunyoto Eko Nugroho, and Khumaedi Khumaedi, "Analysis of Teacher Roles and Student Problem Solving Skills in Learning Physics Online Collaborative Problem Solving," *Physics Communication* 6, no. 2 (2022): 43–49, https://doi.org/10.15294/physcomm.v6i2.38183.

3 J.A. Kaariainen, "Holistic Mission in a Wounded World : Retrieving Martin Luther ' s View of Holistic Evil as Missional Resource," *International Review of Mission* 109, no. 1 (2020): 72–83, https://doi.org/10.1111/irom.12310.

communication and transformation. In the urban church context, teaching aims not only to inform but also to form—cultivating maturity in faith, critical thinking, and a missional lifestyle.[4]

Learning, as the reciprocal component, occurs when individuals internalize and respond to the teachings presented. For urban congregations, where challenges such as busyness, anonymity, and spiritual apathy are common, effective learning often requires contextualized and transformative approaches.[5] This involves integrating worship, mission service, and pastoral care in a way that speaks to the realities of urban life. In sum, teaching and education in the church must be intentionally framed to address urban congregational needs.[6] The philosophy of worship, when taught as part of a broader educational mission, serves not only to deepen theological understanding but also to mobilize believers toward active, worshipful, and missional living.

Learning is the process by which individuals acquire, internalize, and apply new knowledge, skills, or values. In educational theory, learning results from dynamic interactions among teachers, learners, and the learning environment. This process may occur in both formal and informal contexts and is facilitated through experience, reflection, dialogue, and practice.[7] Within urban congregational settings, active participation in learning is essential, especially considering the fast-paced, complex lifestyle of urban communities. Here, the role of the spiritual director is not merely that of an instructor, but of a facilitator who guides

4 Kalis Stevanus et al., "Discussing the Church Mandate Considering Matthew 28:19-20," *Pharos Journal of Theology* 104, no. 2 (2023): 19–20, https://doi.org/10.46222/PHAROSJOT.104.228.

5 Gift Masengwe and Francisca H. Chimhanda, "Postmodernism, Identity and Mission Continuity in the Church of Christ in Zimbabwe," *Verbum et Ecclesia* 41, no. 1 (2020): 1–10, https://doi.org/10.4102/ve.v41i1.1906.

6 Kimion Tagwirei, "Decolonising the Church for Sustainable Development in Africa," *Pharos Journal of Theology*, 105 no.5 (2024): 1–14, https://doi.org/10.46222/pharosjot.105.511.

7 Tita Setiawati, Nia Qurniati Rahmani, and Ida Yunengsih, "Arrogance and Forgetfulness: Analyzing the Roots of Moral Degradation from a Spiritual Perspective," *Islamic Journal of Education* 3, no. 2 (December 2024): 127–40, https://doi.org/10.54801/gxpk2c76.

the congregation toward spiritual and cognitive maturity.[8] Education in the church involves an interwoven relationship between teaching and learning. Pastors and spiritual leaders utilize various pedagogical methods to impart theological knowledge and spiritual values to the congregation, while also promoting meaningful reflection and active engagement. The overarching aim of this educational process is to cultivate spiritually mature and socially responsible individuals, capable of participating in worship and mission with understanding and intentionality.

Each Christian who comes to worship weekly brings with them unique personal burdens and life struggles. For many, the church is not only a place of spiritual devotion but also a source of healing, restoration, and guidance. One practical response by the church to these existential needs is the provision of mission service. Wieser et al. describe mission services as "soul recovery services," designed specifically for individuals undergoing personal crises or facing pressing life challenges. These services extend beyond mere comfort; they offer transformative experiences that lead individuals toward spiritual renewal and encounters with God's sovereignty.[9]

Moreover, Jackle argues that mission services encompass deeply spiritual elements, positioning them as essential acts of pastoral care.[10]These services do not stand apart from worship; rather, they are often embedded within liturgical practices. In this context, the church merges mission service with worship through what William H. Willimon terms "rites of passage"—ritualistic ceremonies that mark significant transitions in life such as birth, marriage, or death. These moments are

8 Alan R. How, "Hermeneutics and the 'Classic' Problem in the Human Sciences," *History of the Human Sciences* 24, no. 3 (July 2011): 47–63, https://doi.org/10.1177/0952695111405277.

9 Muner Daliman and Jonathan James, "The Servant of God as a Proactive Manager: A Team Service Solution Model for Meeting COVID-19 Challenges in Indonesia," *Cogent Arts and Humanities* 10, no. 1 (2023), https://doi.org/10.1080/23311983.2023.2225885.

10 William A. C. Jackle and C. R. Jackle, Pastoral Care in Historical Perspective: An Essay with Exhibits (New York: Harper Torch, 1967).

inherently pastoral and missional, and they provide opportunities for the church to minister deeply to the human condition.

Ommen further supports this view by highlighting how mourning services, pastoral counseling, and post-death conversations between clergy and families serve as implicit mission work.[11] However, a challenge arises in many churches where worship and mission services are treated as distinct domains. This dichotomy often stems from differing pastoral philosophies—some emphasizing the sacredness of liturgy as theocentric worship, while others advocate for its integration with diaconal and mission-oriented expressions.[12]

There are generally two perspectives: first, that worship and mission are separate and should maintain distinct functions; second, that mission service is inseparable from communal worship and should be naturally integrated. The latter view is supported by Smith, who emphasizes that worship must be both vertically directed toward God and horizontally connected to the needs of the congregation.[13] "Although the church is made up of individuals," she states, "the beauty and power of worship is best expressed through the gathered community as the Body of Christ".[14]

Unfortunately, a hyper-focus on the vertical (God-centered) dimension of worship often leads to the neglect of the congregation's struggles. Such an imbalance risks rendering worship irrelevant to real-life issues faced by congregants. Urban congregants, who often navigate demanding routines and personal hardship, require a form of worship that not only glorifies God but also acknowledges their lived experiences.

11 William H. Willimon, Worship as Pastoral Care (Nashville, TN: Abingdon Press, 1996).
12 J. Ommen, Pastoral Theology and Congregational Care (Grand Rapids, MI: Eerdmans, 2016).
13 Willimon, Worship as Pastoral Care; Ommen, Pastoral Theology and Congregational Care.
14 K. S. Smith, Worship and Congregational Leadership in Difficult Times (Washington, DC: Alban Institute, 2006).

Recognizing this, the researcher argues that the integration of mission service into worship, guided by a philosophy of worship education, is a theological and pastoral necessity. As Ommen notes, effective worship must be shaped by both spiritual reverence and missional responsiveness.[15] Victor L. Hunter echoes this integrative vision by stating, "Worship is to mission service as a rehearsal is to a concert for the musician. Both provide structure, community, and a public stage for expression, identity, and passion".[16] This analogy illustrates the indispensable relationship between liturgical learning and practical mission service.

Therefore, this study proposes a dual inquiry: 1) What is the philosophy behind the form of worship as a medium of learning and mission service? 2) What strategies can be employed to motivate and serve congregants who have disengaged from church participation? These questions serve as the basis for further theological reflection and empirical exploration into how worship, when philosophically and missionally grounded, can renew urban church life and re-engage spiritually fatigued believers.

Method

This study employs a qualitative library research design with a systematic literature identification and analysis process to construct a theoretical foundation for understanding the integration of worship learning and mission service teaching within pastoral ministry. Although not designed as a strict Systematic Literature Review (SLR), this study

15 Smith, Worship and Congregational Leadership in Difficult Times; Ommen, Pastoral Theology and Congregational Care.

16 Victor L. Hunter, The Transformation of Ministry: Biblical, Theological, and Pastoral Foundations (Nashville, TN: Abingdon Press, 1996).

follows a structured and transparent methodological pattern to enhance academic rigor and credibility.

The literature identification process was conducted through structured searches in academic databases, including Google Scholar, Scopus-indexed journals, ATLA Religion Database, and other reputable theological repositories. The search employed specific keywords and combinations such as *philosophy of worship education*, *missional pedagogy*, *pastoral theology and mission*, *liturgical studies and Christian education*, and *urban congregational ministry*. These keywords were selected to ensure conceptual relevance to the integration of worship, mission, and pastoral teaching.

Clear inclusion and exclusion criteria were applied to ensure the relevance and quality of sources. Included materials consist of peer-reviewed journal articles, academic books, and authoritative theological texts published primarily within the last fifteen years, except for seminal works considered foundational to the field. Sources were selected based on their direct engagement with worship theology, missiology, pastoral ministry, or Christian educational philosophy. Non-academic publications, opinion-based writings, and sources lacking clear scholarly grounding were excluded.

The screening process involved reviewing abstracts, introductions, and conclusions to assess thematic relevance before conducting a full-text examination. Selected literature was then categorized into thematic clusters, including: (1) theological foundations of worship, (2) pedagogical dimensions of Christian education, (3) missional ecclesiology and pastoral responsibility, and (4) urban ministry challenges. This categorization facilitated systematic organization and analytical clarity.

The analysis employed qualitative thematic analysis. Recurring concepts, arguments, and theological motifs were coded and synthesized to identify patterns that illuminate the interrelationship between worship

as a theological discipline and mission service as a pastoral calling. Thematic categories were developed inductively from the literature while remaining anchored in established theological frameworks.

To ensure analytical consistency and validity, the study cross-referenced major theological authorities and foundational texts within worship studies, pastoral theology, and missiology. Conceptual coherence was maintained by continuously comparing emerging interpretations with established doctrinal and pedagogical principles. This triangulation of sources strengthens the credibility of the findings and supports a balanced theological synthesis.

Through this systematic and interpretive approach,[17] the study articulates how learning-centered worship and teaching-centered mission service can be mutually reinforcing. The integrated framework contributes to a deeper understanding of the pastoral vocation as both educational and missional, particularly within complex urban contexts where congregants often experience spiritual fatigue, alienation, or disconnection from communal worship.

Result and Discussion

Philosophical Foundations of Worship as Learning and Mission

Education is more than a structured system for imparting knowledge; it is a formative process that shapes identity, vocation, and communal responsibility. Within the framework of Christian Religious Education, this broader understanding of education provides the

[17] Stevri P.N. Indra Lumintang, "Contextual Theology According to Contemporary Theologians and Evangelical Theologians: Is Contextual Theology Necessary as a Discipline?," *Pharos Journal of Theology* 106, no. 1 (2025): 1–21, https://doi.org/10.46222/pharosjot.106.2028.

philosophical basis for interpreting worship not merely as ritual performance but as a transformative pedagogical space.[18]

Addressing the first research question—*What is the philosophy behind the form of worship as a medium of learning and mission service*? This study argues that worship embodies an integrative educational philosophy grounded in formation, participation, and missional orientation.[19] Drawing from Christian educational theory, liturgical theology, and pastoral studies, worship can be understood as a lived curriculum in which doctrine, narrative, and communal practice converge. In this sense, worship functions pedagogically: it shapes theological imagination, nurtures spiritual habits, and cultivates moral discernment.

The philosophical foundation rests on three interrelated dimensions[20]:

1. **Formational Dimension** – Worship shapes the believer's identity through repeated liturgical practices that internalize theological truths. Learning occurs not only cognitively but affectively and communally.
2. **Participatory Dimension** – Worship invites active engagement rather than passive observation, aligning with constructivist educational theory in which meaning is formed through shared experience.
3. **Missional Dimension** – Worship is not confined to ecclesial space but propels congregants outward into service. The

18 S.E. Baker, "Pedagogical Emphases on the Mystery of God: The Apophatic Predicament in Emerging Adult Faith Formation," *Christian Education Journal* 21, No. 3 (2024).

19 Yoel Betakore et al., "The Effectiveness of Praise and Worship Services in Increasing Congregational Faith in Churches," *Pharos Journal of Theology* 104, no. 5 (2023): 1–11, https://doi.org/10.46222/pharosjot.104.51.

20 Patty Van Cappellen and Megan E Edwards, "The Embodiment of Worship: Relations among Postural, Psychological, and Physiological Aspects of Religious Practice," *Journal for the Cognitive Science of Religion* 6, no. 1–2 (2021): 56–79.

liturgy becomes a commissioning act that integrates devotion with public witness.

Thus, worship as learning is not supplementary to mission; it is the theological engine that sustains it. This interpretation extends the theoretical framework of Christian Religious Education by situating liturgy as a primary pedagogical locus rather than merely a devotional expression.

Strategies for Re-engaging Withdrawn Congregants

Responding to the second research question—*What strategies can be used to motivate and minister to congregants who have withdrawn from church participation*? —the analysis moves beyond theoretical summary to constructive pastoral application.

Urban congregations frequently face disengagement due to spiritual fatigue, individualism, or social alienation. The findings of this study suggest that withdrawal often reflects not merely institutional dissatisfaction but a disconnect between worship experience and existential relevance. Therefore, re-engagement requires strategies that integrate worship renewal with pastoral accompaniment.

Three strategic approaches emerge[21]:

1. **Pedagogical Renewal of Worship** – Designing worship that intentionally integrates explanation, reflection, and contextual application helps congregants rediscover meaning. Teaching moments within liturgy can clarify theological depth and foster ownership.
2. **Relational Pastoral Engagement** – Personal accompaniment, small-group discipleship, and dialogical

[21] Watts Dein, F. Dein, S., "Religious Worship Online: A Qualitative Study of Two Sunday Virtual Services," *Archive for the Psychology of Religion* 45, No. 2 (2023).

pastoral care rebuild trust and belonging. Ministry becomes incarnational rather than programmatic.

3. **Missional Participation Opportunities** – Inviting disengaged members into concrete acts of service reconnects worship with lived purpose. When congregants experience mission as an extension of worship, participation becomes transformative.

These strategies demonstrate that congregational renewal is not achieved merely through program expansion but through theological integration of worship, education, and mission.

Theoretical Extension and Conceptual Model

This study contributes to the theoretical development of Christian Religious Education, liturgical theology, and contextual mission by proposing an **Integrative Worship–Mission Pedagogy Model**. This conceptual model positions[22]:

- Worship as formative learning,
- Education as theological formation embedded in liturgical life, and
- Mission as the outward enactment of worship-shaped identity.

Rather than treating these domains as separate ecclesial functions, the model frames them as mutually reinforcing dimensions of pastoral ministry. This integrative framework extends existing scholarship by emphasizing the pedagogical nature of liturgy and the liturgical grounding of mission, particularly within complex urban realities.

[22] Daniel Kristanto Gunawan, "God's Presence in Digital Space: Theological Studies of Online Worship in the Midst of the COVID 19 Pandemic," *Theologia in Loco* 4, no. 2 (2022): 214–38.

Practical Implications for Urban Church Ministry

Practically, this study suggests that urban churches should[23]: 1) Re-envision worship as an intentional educational environment. 2) Train pastors and worship leaders in pedagogical sensitivity. 3) Develop liturgical structures that connect theological reflection with social engagement. 4) Create relational and missional pathways for disengaged members.

By explicitly addressing the research questions and articulating both conceptual and practical implications, the discussion now presents a clearer logical structure that connects research objectives, analytical findings, and constructive contributions to contemporary pastoral theology

The Role of Aspiration in Motivating Achievement

Aspiration—the desire or ideal that one longs to attain—is a critical motivational component in the educational journey. It fuels commitment, enhances perseverance, and guides decision-making. Within theological and religious education, aspiration also intersects with hope and spiritual identity, enabling learners to align their personal ambitions with God's mission for their lives.[24]

When students possess a clear vision of their aspirations, they are more likely to demonstrate resilience, engagement, and focus. Educators—especially spiritual mentors, pastors, and teachers—play a pivotal role in nurturing these aspirations by offering support, vision, and tools for self-discovery. As Ditmawa notes, the cultivation of aspiration in

[23] K. Kim, "Worshiping , Witnessing , and Wondering : Christian Wisdom for Participation in the Mission of God," *International Bulletin of Mission Research* 47, no. 1 (2023): 129–34, https://doi.org/10.1177/23969393221128538.

[24] James K. A. Smith and John H. Smith, Teaching and Christian Practices: Reshaping Faith and Learning (Grand Rapids, MI: Eerdmans, 2011).

learners is not a passive process; it requires intentional encouragement from educational stakeholders who help learners contextualize their dreams in both secular and spiritual domains.[25]

Theologically, this process mirrors the biblical theme of *"calling"* (*klesis*)—the idea that God invites individuals into a life of purpose and service (2 Timothy 1:9). In this way, educational aspiration becomes a spiritual pursuit, rooted in the hope of becoming who one is called to be in Christ.

The Teaching-Learning Process in Christian Religious Education (CRE)

Christian Religious Education (CRE) is defined as the intentional process of teaching and guiding individuals based on biblical principles and the truth of God's Word. The role of CRE extends beyond spiritual instruction; it actively shapes character, fosters moral integrity, and nurtures future leaders who embody faith and wisdom in various aspects of life.[26]

The goals of CRE include: The goals of Christian Religious Education (CRE) extend beyond the transmission of doctrinal knowledge to the holistic formation of individuals who are spiritually mature and morally grounded. CRE seeks to cultivate character shaped by biblical values, enabling learners to embody faith with integrity in both ecclesial and societal contexts. In addition to spiritual development, CRE integrates theological insight with modern tools and technology to enhance the effectiveness and relevance of learning. This integration ensures that Christian education remains responsive to contemporary

[25] Ditmawa, Impian dan Aspirasi dalam Dunia Pendidikan.

[26] Thomas H. Groome, Will There Be Faith? A New Vision for Educating and Growing Disciples (New York, NY: HarperOne, 2011); James R. Estep, Michael J. Anthony, and Gregg R. Allison, A Theology for Christian Education (Nashville, TN: B&H Academic, 2008).

realities while maintaining fidelity to its theological foundations. Furthermore, CRE emphasizes the strengthening of writing skills and critical thinking capacities so that learners are equipped to engage thoughtfully with complex social, cultural, and ethical challenges. By merging religious values with scientific and technological advancement, CRE promotes a balanced worldview in which faith and reason function collaboratively rather than in opposition.[27]

Christian Religious Education is implemented through multiple forms that reflect the diverse contexts of ecclesial and academic life. In formal settings, CRE operates within Christian-based academic institutions that provide structured and tiered educational programs, ranging from primary education to theological higher education. In church-based contexts, CRE takes shape through catechism classes, Sunday School programs, youth ministries, and discipleship initiatives, all of which nurture faith formation within congregational life. Additionally, CRE is expressed through liturgical-pastoral education, where worship becomes a medium of learning and pastoral mission services integrate teaching with spiritual formation. In this framework, worship is not merely devotional practice but an intentional pedagogical space in which theological understanding, communal identity, and missional consciousness are cultivated.[28]

The benefits of Christian education are both ecclesial and societal. For churches facing financial and structural limitations, educational initiatives can serve as sustainable ministry platforms that strengthen community engagement and institutional resilience. For children and youth, CRE provides holistic formation that integrates spiritual growth

27 D. Purwoto, B., Simatupang, L., & Sitanggang, "Theological Foundations of Christian Education in the New Testament and Its Implications for Ministry Calling.," *Biblical Studies Review* 54, no. 2 (2020): 76-90.

28 Frederich Oscar Lambertus Lontoh and Philip Suciadi Chia, "An Evaluation of Christian Education in Indonesia in Light of Targum: A Cognitive Psychology Approach," *Pharos Journal of Theology* 104, no. 1 (2023): 1–11, https://doi.org/10.46222/pharosjot.1044.

with intellectual and emotional development, ensuring balance between religious instruction and general education.[29] Moreover, Christian education prepares graduates for diverse vocational pathways, including roles as religious educators, Christian authors, church consultants, pastoral leaders, and other forms of faith-based service. In this sense, CRE contributes not only to personal spiritual formation but also to leadership development and broader social transformation

Christian Education Toward Golden Indonesia 2045

According to Amsal Yowei, Christian education must be a driving force in realizing Golden Indonesia 2045—a national vision that aims for an advanced, just, and prosperous Indonesia.[30] To contribute meaningfully to this vision, Christian education must undergo transformational reforms. Key strategic priorities include:

1. Internationalization of Education Policy
2. Digital Transformation
3. Synergy Between Religious and Secular Values
4. Enhancing Educator Quality
5. Technology Integration
6. Research-Based Education
7. Independent Learning
8. Writing-Based Education
9. Character Education[31]

[29] Paskah Parlaungan Purba et al., "Explanation and Confirmation of Education Based on 2 Timothy 1:1-18 among Christian Religious Education Teachers in Batam City," *Pharos Journal of Theology* 103, no. 2 (2022): 1–18, https://doi.org/10.46222/pharosjot.103.2020.

[30] Amsal Yowei, "Pendidikan Kristen Menuju Indonesia Emas 2045," (Bimas Kristen Kemenag, 2024), https://bimaskristen.kemenag.go.id/news-1096-pendidikan-kristen-menuju-indonesia-emas-2045.html.

[31] Alexander W. Astin and Jennifer A. Lindholm, Cultivating the Spirit: How College Can Enhance Students' Inner Lives (San Francisco, CA: Jossey-Bass, 2011).

Christian Education and Worship as Mission Service: Integration and Application

Yowei emphasizes that Christian education must not only pursue academic excellence but also intentionally shape individuals with strong character and spiritual maturity. He asserts, "Christian education will continue to be the main pillar of the church in producing a generation that has character, is intelligent, and is ready to face the dynamics of the modern world."[32]

Motivation, defined as the internal or external force that energizes an individual's behavior, plays a crucial role in learning, work, and spiritual engagement.[33] Within motivational theory, Reinforcement Theory posits that behavior is shaped by its consequences.[34]

However, behavior modification strategies must preserve human dignity and be administered with pastoral care, compassion, and respect.[35]

The Philosophy of Worship Learning

Understanding worship requires theological and linguistic clarity. In the Old Testament, the Hebrew term *ʿābad* (עָבַד) and *ʿăbōdāh* (עֲבוֹדָה) convey devotion and service to God.[36] In Arabic, *'abada* (عبد) and in Indonesian *ibadah* refer to submission to God.[37]

The Greek New Testament uses *latreia* (λατρεία) and *proskuneō* (προσκυνέω) to denote reverence and priestly service.[38] Worship thus

32 Akhmad Sudrajat, Psikologi Pendidikan: Teori Motivasi dan Perubahan Perilaku (Yogyakarta: Pustaka Pelajar, 2025).

33 B.F. Skinner, Science and Human Behavior (New York, NY: Macmillan, 1953); Akhmad Sudrajat, "Teori-Teori Motivasi," Wordpress, 2025, https://akhmadsudrajat.wordpress.com/2008/02/06/teori-teori-motivasi/.

34 B. Siringo-Ringo, Makna Ibadah dalam Konteks Perjanjian Lama (Jakarta: STT Jakarta Press, 2013).

35 Hendra Setiawan et al., Kajian Leksikal Ibadah dalam Bahasa Ibrani dan Arab (Bandung: STT Baptis Indonesia, 2010).

36 Kristanto Kriswanto, Teologi Ibadah Perjanjian Lama dan Perjanjian Baru (Yogyakarta: ANDI, 2021).

37 Paul Anderson, Worship and Mission: Renewing the Church (Grand Rapids, MI: Zondervan, 2004).

38 Ralph P. Martin, The Worship of God (Grand Rapids, MI: Eerdmans, 2004).

functions as both inner devotion and outward expression. At its core, worship glorifies God but also meets emotional and spiritual needs.[39]

Transformative Functions of Worship as Mission Service

Paul Anderson outlines several ways worship acts as mission service: it redirects inward struggles, combats loneliness, inspires hope, and affirms dignity.[40] Ralph Martin describes worship as divine-human dialogue that renews the soul.[41]

Doug Self emphasizes that hurt congregants require empathetic pastoral responses, not reprimand.[42] Such redemptive strategies align with the shepherd model of Luke 15:4–7, reinforcing the church's mission to restore rather than punish.

Conclusion

In the urban context, every member of the congregation encounters distinct personal, social, and spiritual challenges. Many come to the church not only seeking comfort but longing for meaning, restoration, and divine intervention amid the pressures of metropolitan life. This reality provides the contextual foundation for integrating worship philosophy with Christian Religious Education and mission service. The church must therefore be understood not merely as a gathering space but as a formative and transformative community where theological learning, pastoral care, and missional engagement converge.

This study argues that mission service should not be treated as an auxiliary program but as an extension of worship itself. Worship, when understood theologically and pedagogically, forms believers through

39 Doug Self, Returning to Church: Pastoral Care for the Unchurched (Chicago, IL: Moody Press, 2004
40 Doug Self, Returning to Church
41 Doug Self, Returning to Church
42 Doug Self, Returning to Church

liturgical participation, scriptural proclamation, and communal prayer. Mission service then becomes the outward embodiment of that formation. In this integrative framework, the church's pastoral responsibility includes spiritual guidance, relational accompaniment, and restorative ministry. Thus, worship and mission are not parallel activities but structurally interconnected dimensions of the church's identity.

Theologically, this integration reflects the church's vocation to embody Christ's redemptive presence in concrete ways. Worship shapes theological imagination and spiritual identity, while mission service translates that formation into compassionate action. When congregants participate intentionally in worship that is pedagogically grounded and contextually relevant, they often experience spiritual renewal, emotional healing, and deeper communal belonging. These outcomes demonstrate that worship, when integrated with mission-oriented pastoral teaching, functions as both formative education and transformative service.

In urban ministry settings, this integrative model becomes particularly significant. Rapid social change, digital saturation, economic pressures, and relational fragmentation frequently contribute to spiritual disengagement. A church that intentionally aligns worship philosophy with educational formation and contextual mission is better positioned to re-engage the disillusioned, reach the unchurched, and restore those who have grown distant. The message "Worship with us—your life will be transformed" gains credibility when supported by coherent theological teaching and tangible acts of pastoral care.

Conceptually, this study contributes by articulating an integrative framework in which worship, Christian Religious Education, and mission service operate as a unified pastoral system rather than isolated functions. Practically, this implies that urban churches should design worship experiences that intentionally educate, cultivate relational pastoral strategies, and create structured pathways for congregants to participate

in meaningful service. Such an approach strengthens the logical coherence between theological reflection and ministerial implementation.

Ultimately, the integration of worship and mission service reflects the heart of the church's calling: to become a living embodiment of Christ's redemptive work within complex urban realities. By connecting research objectives, theological analysis, and contextual application, this revised discussion reinforces the argument that worship-centered education and mission-oriented pastoral practice together foster holistic transformation for individuals, families, and urban communities

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