

Digital Ecclesiology and Hybrid Worship in Post-Pandemic Indonesian Religious Communities

Samsul Ode^{1*}, Kushandajani², Yuwanto³, Wijayanto⁴

^{1,2,3,4} Universitas Diponegoro, Indonesia

E-mail: samsulode@students.undip.ac.id

Abstract

The COVID-19 pandemic fundamentally altered religious practices in Indonesia, accelerating a transition toward hybrid worship models that combined physical and digital formats. Despite the end of pandemic-related restrictions, digital participation continued to grow, raising critical questions about its long-term implications for spiritual depth, social cohesion, and ritual sacredness. This study aimed to analyze the transformation of religiosity by examining shifts in community engagement patterns resulting from the move to digital formats, and to evaluate the psychosocial impact of online worship on spiritual meaning and interpersonal connection in a post-pandemic context. A descriptive qualitative method was employed, utilizing semi-structured in-depth interviews with 20 purposively selected interfaith informants across urban settings in Jakarta and rural settings in Alor (East Nusa Tenggara) and Rembang (Central Java). Data saturation guided sample size determination, and thematic analysis was applied following verbatim transcription and rigorous coding. The findings revealed a pronounced digital divide: urban communities particularly those with pre-pandemic infrastructure readiness, such as the Seventh-day Adventist community demonstrated proactive technological adoption, whereas rural communities were constrained by limited connectivity and reverted to physical gatherings. Based on qualitative coding of interview data, twelve of the twenty informants expressed that digital worship lacked a sense of sacredness, mainly due to the absence of physical sanctity and collective presence. Technology was perceived primarily as a functional transmission tool rather than a self-sustaining sacred space. The study concluded that while digital platforms enhanced accessibility for specific groups, the permanent shift toward hybrid worship risks spiritual alienation and weakens Durkheimian social solidarity without adequate mediation strategies. A theological redefinition through the concept of Digital Ecclesiology was recommended to maintain sacredness and inclusivity within hybrid faith ecosystems. This study contributes to the literature on digital religion by conceptualizing Digital Ecclesiology as a framework for understanding sacredness, inclusivity, and communal solidarity in hybrid worship ecosystems.

Keywords: Hybrid faith; cyber church; digital divide; sacredness; religious transformation.

INTRODUCTION

The COVID-19 pandemic triggered significant transformations across various life dimensions, most notably in how religious communities conduct worship (Lorea, Mahadev, Lang, & Chen, 2022; Muwaffiqillah, Kadi, Hakim, & Zulfa, 2024; Upenieks, 2022). Social restrictions and health protocols forced religious groups worldwide to transition from face-to-face gatherings to digital formats (Ayub et al., 2023; Kuhle & Larsen, 2021). This phenomenon is not merely a temporary trend but a transformation toward a permanent pattern known as "Hybrid Faith" a fusion of in-person and comprehensive digital religious experiences (Dzirasa-Payne, 2024). A 2025 Pew Research Center report noted that despite the end of physical restrictions, virtual participation grew by 13%, effectively balancing a corresponding decline in physical attendance (Tyson, Lipka, & Deane, 2025), underscoring that technology has become a central pillar in the stability of modern religious life. In Indonesia, this phenomenon is reinforced by the emergence of the "Cyber Church," which shifted the service paradigm from traditional-physical to digital-based media to reach congregants more inclusively (Ama & Mujiyono, 2025). Dzirasa-Payne's study indicates that the COVID-19 pandemic accelerated the adoption of digital communication technologies among churches and contributed to the emergence of Hybrid Faith, understood as the integration of in-

*Corresponding author

person and online faith experiences (Dzirasa-Payne, 2024). Analyzing this phenomenon is crucial for understanding its impact on cultural and social values and how individuals interpret spirituality in contemporary pluralist societies (Goodwin & Kraft, 2022).

Previous studies on digital worship adaptation can generally be classified into four main categories. The first group of studies focuses on efficiency and accessibility, particularly how digital technology expands religious participation for persons with disabilities, older adults, and other vulnerable groups. Online worship and digital religious platforms are seen as capable of reducing physical barriers by allowing individuals who face mobility limitations, health risks, or geographical constraints to participate in religious services from home (Agyekum, Ali, Asamoah, Namoo, & Al Nasiri, 2023; Maylenova, 2023; Ramadan & Amin, 2023). Recent studies further show that online Bible study groups can provide persons with disabilities with opportunities for peer support, learning, and spiritual participation, although their effectiveness depends heavily on platform design, digital literacy, and the availability of technical assistance (Opperman & Botha, 2025). Similarly, discussions on disability and digital ecclesiology emphasize that online church spaces can become more inclusive only when accessibility is intentionally embedded into digital worship design, rather than treated as an incidental consequence of moving services online (Amenyedzi, 2024). For older adults, online religious communities and lifelong spiritual learning platforms have been shown to provide intellectual, social, and emotional benefits, helping them maintain religious engagement, reduce distress, and enhance well-being in later life (Okun & Nimrod, 2020, 2021). However, this literature also cautions that digital religion does not automatically produce inclusion, as technological barriers, poor interface design, limited digital skills, and the loss of direct physical interaction may reproduce new forms of exclusion among the very groups that online worship seeks to reach (Amenyedzi, 2024; Fortune et al., 2024). Thus, accessibility-oriented studies generally agree that digital worship offers important possibilities for religious inclusion, but only when supported by adaptive technologies, inclusive design, and sustained digital literacy assistance.

The second group of studies emphasizes online religious participation during crises, particularly its role in maintaining ritual continuity, supporting mental health, and strengthening community resilience during the COVID-19 pandemic. In this literature, digital platforms are understood not merely as communication tools but as emergency religious infrastructures that enabled communities to adapt rituals, preserve spiritual routines, and sustain a sense of belonging despite physical restrictions (Campbell & Tsuria, 2022). Studies on pandemic-era ritual adaptation show that religious communities reconfigured worship practices into virtual formats, including online sacred spaces in Indonesian Christianity, innovative Jewish rituals, and digital Christian communities in Central Europe, demonstrating that crisis conditions stimulated new repertoires of ritual participation and communal attachment (Frei-Landau, 2020; Lattu, 2023; Spalová & Gajdoš, 2024). This crisis-oriented literature also highlights the psychosocial function of online religion: Shiba et al. (2023) found that online religious participation during lockdowns was associated with reduced self-harm risks and higher life satisfaction, while studies in Korea and Italy show that online religious involvement, spiritual support, and virtual prayer groups helped reduce depression, anxiety, and emotional distress during periods of social isolation (Keisari, Biancalani, Tavelli, Fassina, & Testoni, 2022; Yoo, 2022, 2024). However, these studies also suggest that digital worship functioned most effectively as a temporary and complementary mechanism of resilience rather than as a complete substitute for embodied communal worship, since many congregants continued to value physical presence as essential for deeper ritual experience and long-term community life (Jacobi, Andronicou, & Vaidyanathan, 2022).

The third group of studies focuses on private rituals, household worship, and individual religious engagement. In the post-pandemic context, digital platforms have enabled believers to access sermons, prayers, religious texts, and devotional practices more flexibly, allowing worship to move into domestic and personal spaces rather than remaining limited to formal houses of worship (Dzirasa-Payne, 2024). Studies on Indonesian digital natives show that smartphone-based Islamic applications, virtual communal prayers, and mediatized religious practices became increasingly normalized during the pandemic, transforming not only institutional worship but also everyday religious routines (Fakhrurroji, 2025). Similarly, online catechesis and household-based worship have created new opportunities for family-centered faith discussions and shared spiritual learning within domestic settings (Anorico, 2025).

The fourth group explores sacramental ontology and the distortion of religious meaning in virtual spaces. While digital worship offers flexibility, several studies argue that it may detach believers from embodied ritual space, sensory experience, and physical communal presence, thereby shifting collective worship toward more individualized forms of spiritual engagement (Kukowka, 2022; Wolf, Moerike, Luthe, Nord, & Hurtienne, 2022). This concern is central to debates on whether virtual media can legitimately mediate sacredness, divine presence, or sacramental grace in the same way as physical rituals (Boniface, Olanrewaju, & Adeiza, 2025; Immanuel, 2025). Although some scholars view digital worship as capable of producing new sacred spaces through intentional theological and liturgical design, others warn that reduced physical interaction may weaken fellowship, ritual depth, and the embodied experience of sacred community (Kołodziejska, Mandes, & Rabiej-Sienicka, 2024; Pakpahan, Aritonang, & Hendratmo, 2024; Widjaja, Boiliu, Prasetya, Simanjuntak, & Paat, 2021).

Despite these contributions, a significant gap remains. Most studies are limited to the emergency context of the pandemic and rarely explore long-term implications in post-pandemic landscapes, particularly in countries with sharp infrastructure inequality like Indonesia. Qualitative dimensions of the tension between Cyber Church innovation and the traditional need for physical presence *koinonia* in interfaith social cohesion remain underexplored. Furthermore, research linking Durkheim's theory of religious functionality with long-term digital mediation is largely uncharted territory.

This study draws on two theoretical pillars. First, Émile Durkheim's sociology of religion, which posits that religion requires 'collective presence' to sustain social solidarity and communal identity; without shared physical ritual, the integrative function of religion is weakened (Durkheim, 1915, 1995). Second, the emerging concept of Digital Ecclesiology, which holds that online sacred spaces can be legitimately constructed through deliberate theological innovation and appropriate digital mediation strategies (Ama & Mujiyono, 2025; Boniface et al., 2025). These two pillars create a productive tension: Durkheim highlights the risk of spiritual alienation in purely digital formats, while Digital Ecclesiology proposes that such risks can be mitigated through institutional design and theological redefinition. The concept of Hybrid Faith integrating physical and digital religious practice serves as the analytical bridge connecting both frameworks.

This study argues that while online worship offers extraordinary flexibility, the permanent transition toward Hybrid Faith risks spiritual alienation without proper mediation strategies. Without adequate digital ethics and theological innovation, permanent technology use risks distorting the sacredness of worship and widening the digital divide among congregants. To address this gap, this study aims to examine the transformation of religiosity in post-pandemic Indonesia by analyzing three interrelated dimensions: first, the adaptation of worship practices and the role of infrastructural constraints in shaping digital religious participation; second, the changing patterns of social interaction and community solidarity within online and hybrid worship settings; and third, congregants' perceptions

of ritual meaning and sacredness in digitally mediated worship. Through these dimensions, the study seeks to explain how Hybrid Faith operates not merely as a technological adjustment, but as a broader religious transformation that affects accessibility, communal attachment, and the construction of sacred experience in contemporary faith communities.

RESEARCH METHOD

This study employed a descriptive qualitative research design to investigate the Hybrid Faith and Cyber Church phenomena in post-pandemic Indonesia. This approach was chosen because the research sought to explore the tensions between technological innovation and religious tradition a domain that requires in-depth, contextually sensitive inquiry rather than statistical generalization.

The research was conducted across diverse geographical and socio-technological settings in Indonesia. Urban environments were represented by Jakarta (specifically the Jakarta Praise Community Church [JPCC] and the Seventh-day Adventist [GMAHK/Advent] community), while rural perspectives were captured from religious communities in Alor (East Nusa Tenggara), Rembang (Central Java), and Jelambar Jaya (West Jakarta, as a semi-urban comparator). These locations provided a critical spectrum of infrastructure readiness, ranging from high-technology urban centers to resource-constrained rural areas, enabling comparative analysis of digital adaptation patterns.

The study population consisted of religious practitioners from various faith backgrounds, including Islam, Christianity (Protestant and Catholic), and Buddhism (Vihara Lalitavistara). A purposive sampling strategy was implemented to select 20 key informants. Inclusion criteria required participants to be: (1) at least 18 years of age, and (2) to have had intensive experience with online worship during and after the COVID-19 pandemic. Sample size was determined by the principle of data saturation, defined as the point at which no new themes emerged from successive interviews; saturation was reached after the 18th interview, with two additional interviews conducted for confirmatory purposes.

This study did not employ an experimental intervention. All participants were observed and interviewed in naturalistic conditions regarding their existing worship practices. No manipulation or structured program was introduced by the research team.

Primary data were gathered through semi-structured in-depth interviews conducted both virtually (via Zoom and WhatsApp video call) and in person. A semi-structured interview guide was developed based on the research objectives and pre-validated through expert review to ensure thematic alignment. To mitigate potential communication barriers, the researchers provided technical assistance for digital interviews and utilized local dialects where necessary to ensure the depth and authenticity of qualitative data. Secondary data including institutional documents and statistical reports from religious organizations were integrated to triangulate the primary findings.

The data analysis followed a thematic analysis approach. The process began with verbatim transcription followed by a rigorous data-cleaning phase. Open coding was performed to identify recurring patterns regarding spiritual meaning, social dynamics, infrastructure constraints, and ethical challenges. Axial coding grouped these patterns into categories, which were then synthesized into overarching themes concerning the long-term impact of religious technology adaptation, namely: (1) adaptation of worship practices and infrastructure constraints; (2) social dynamics and community solidarity; and (3) perceptions of ritual meaning and sacredness.

RESULTS

Adaptation of Worship Practices and Infrastructure Constraints

The study identified significant variations in the transition to online worship. In urban areas such as Jakarta, Christian and Islamic communities actively adopted platforms such as Zoom and YouTube Live as primary worship infrastructures. Conversely, in rural regions like Alor and Rembang, infrastructure limitations forced congregants to continue physical gatherings despite health risks. This disparity suggests that the adoption of technology is not merely a theological choice but is heavily dictated by the availability of technical facilities on the ground. The data underscore a clear digital divide: urban congregants possessed the flexibility to choose virtual worship, while those in remote areas were constrained by signal limitations, forcing them to maintain conventional methods. This reality of limited access was vividly described by an informant: "In our village, infrastructure constraints are very palpable... we ultimately chose to continue face-to-face worship in the church because internet access was unsupportive" (W.S.B., personal communication, January 12, 2024).

In contrast to the obstacles faced by rural communities, the findings from the Seventh-day Adventist Church (GMAHK) community revealed the existence of a "Historical Readiness" variable that goes beyond geographical factors. As shown in Figure 1, the Adventist community had adopted live-streaming technology through official channels such as Hope Channel Indonesia long before the pandemic. This early adoption reduced technology shock during physical restrictions and ensured a smoother transition to online worship.

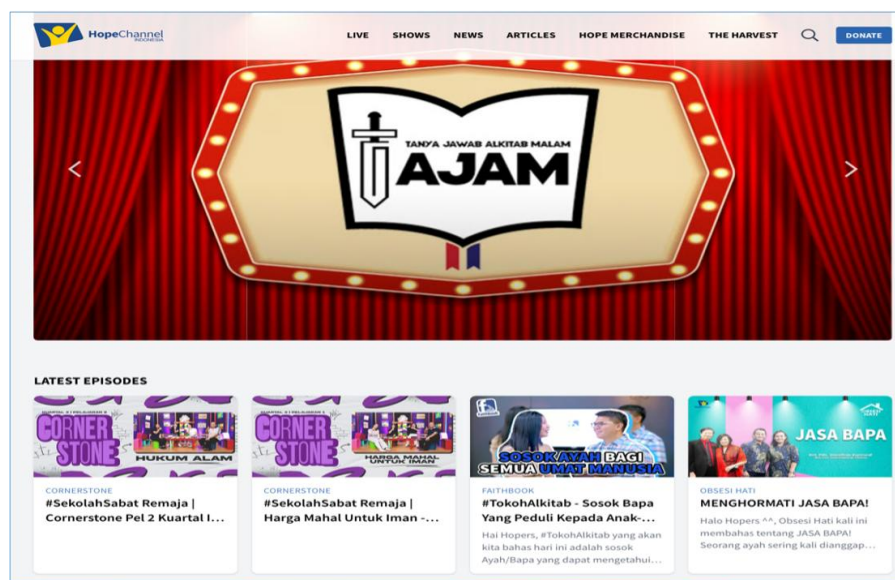


Figure 1. Digital Worship Transmission via Hope Channel Indonesia

As shown in Figure 1, Hope Channel Indonesia represents an established digital worship infrastructure that had been used by the Seventh-day Adventist community before the COVID-19 pandemic. The platform does not only function as a broadcasting medium, but also demonstrates the community's prior institutional readiness in integrating religious communication with digital

technology. This readiness helps explain why the transition to online worship during the pandemic was experienced less as a sudden disruption and more as a continuation of existing practice. One informant emphasized this point by stating, “We were already streaming before the pandemic. So when restrictions come, it’s not a distraction, it’s an extension of what we’ve already done” (R.E., personal communication, January 20, 2024). This finding indicates that pre-pandemic digital familiarity played an important role in reducing technology shock and strengthening religious resilience during periods of physical restriction.

Such readiness demonstrates that institutional digital literacy, built as part of community identity prior to a crisis, is a key determinant of religious resilience. To clarify the contrast between communities with strong digital readiness and those constrained by limited infrastructure, Table 1 compares the use of digital platforms in urban and rural religious settings based on platform type, connection quality, participation patterns, primary constraints, and adoption levels.

Table 1. Comparison of Digital Platform Usage between Urban and Rural Areas

Comparison Dimension	Urban Areas	Rural Areas
Primary Platforms	Zoom, YouTube Live, Hope Channel Indonesia	Limited physical meetings, local radio, WhatsApp
Connection Quality	Stable (Broadband / 4G+)	Unstable / signal blind spots
Participation Pattern	Hybrid (free choice: online/offline)	Forced offline (technical constraints)
Primary Constraints	Digital fatigue (screen exhaustion)	Technical infrastructure & data costs
Adoption Level	High (innovative & proactive)	Low (pragmatic-traditional)

As shown in Table 1, urban religious communities had greater flexibility in adopting hybrid worship because they were supported by stable internet connections, diverse digital platforms, and relatively higher technological readiness. In contrast, rural communities were more constrained by unstable signals, limited access to digital infrastructure, and the cost of internet data, which often forced them to maintain physical gatherings or rely on simpler communication channels such as local radio and WhatsApp. This comparison indicates that digital worship adaptation in post-pandemic Indonesia is not determined solely by theological preference or institutional willingness, but also by unequal access to technological infrastructure. Therefore, post-pandemic religious adaptation can be understood as pragmatic-geographical in nature, confirming that the digital divide remains a major barrier to spiritual inclusivity across different regions.

Social Dynamics and Community Solidarity

The study found that the shift to online worship significantly altered social interaction patterns within congregations. Communities such as the Majelis Taklim in Jelambar and the Buddhist community at Vihara Lalitavistara in Jakarta utilized Zoom as a coordination tool; however, many congregants experienced a loss of the emotional bonds typically fostered through physical presence. This sentiment was articulated by a respondent: “Many congregants feel deeply isolated due to reduced social interaction during online services. This diminishes the depth of their spiritual experience” (S.J., Member of Majelis Taklim in Rembang, Central Java, personal communication, February 1, 2024).

Nevertheless, social isolation could be mitigated through a 'Segmented Interaction' strategy, as implemented by the Seventh-day Adventist congregation. The community distinguished platforms according to their interactive purposes: streaming channels (Hope Channel Indonesia) were utilized for mass public worship (passive listening), while Zoom was reserved specifically for segmented religious discussions within smaller groups. This bidirectional model in small groups proved effective in maintaining deep interpersonal relationships that cannot be achieved through one-way broadcasts, demonstrating that technology is capable of maintaining social cohesion when used not merely as a broadcasting medium but as an intimate space for dialogue.

Data analysis identified several emerging patterns: the intensification of private worship, the rise of social isolation, and the difficulty of personal spiritual supervision by religious leaders. These phenomena validate the functional theory of religiosity, which posits that religion requires collective presence to sustain solidarity (Durkheim, 1915, 1995). Consequently, future Hybrid Faith models must create more intimate and bidirectional social interaction spaces to overcome the rigidity of one-way digital formats.

Perceptions of Ritual Meaning and Sacredness

The research findings indicated that participants held diverse views regarding the spiritual quality of online worship. Some informants felt aided by the convenience and accessibility offered by digital platforms. However, the majority perceived that digital rituals tended to lose their 'sacred' value and were frequently hindered by technical obstacles that disrupted the solemnity of worship: “Online worship can only partially replace traditional rituals... connectivity issues become a major challenge that disrupts one's focus (khusyukan)” (R.H., Buddhist Practitioner, personal communication, February 7, 2024).

Interestingly, the perception regarding the loss of sacredness was not felt as intensely by groups with established digital cultures and infrastructure readiness. For Seventh-day Adventist congregants, worship via live streaming and Zoom forums was no longer considered a spiritual barrier, as they had adapted to such technologies prior to the pandemic. The absence of 'technology shock' allowed these congregants to focus on the substance of worship rather than the constraints of the device, indicating that the perception of sacredness within digital spaces is subjective and heavily influenced by the level of digital literacy and frequency of interaction with digital media.

Based on thematic categorization of the interview data, rather than a statistical survey, participants' perceptions of digital worship sacredness were grouped into three main categories: dissatisfied, moderately satisfied, and highly satisfied. As presented in Figure 2, twelve of the twenty informants, or 60%, were coded as dissatisfied with the sacredness of online worship. These

informants associated the loss of sacredness with the absence of physical sanctity, collective presence, and ritual atmosphere. Five informants, or 25%, occupied a moderately satisfied position because they acknowledged the functional benefits and convenience of digital platforms despite their perceived spiritual limitations. Meanwhile, three informants, or 15%, reported a high level of satisfaction, particularly elderly congregants who prioritized health safety and accessibility over the traditional ritual atmosphere. These percentages should be understood as coding-based proportions within a small qualitative sample, not as statistically generalizable survey results.

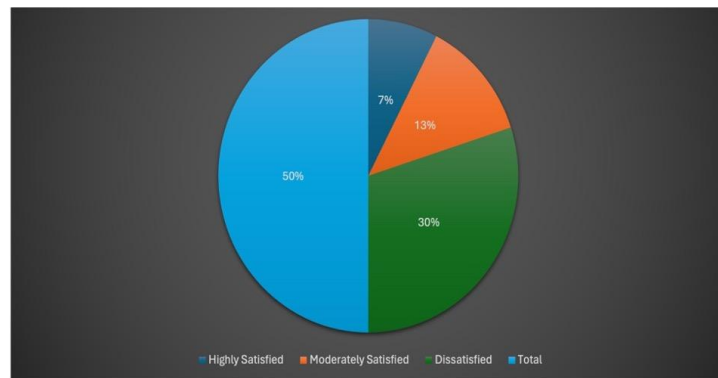


Figure 2. Coding-Based Distribution of Informants' Perceptions of Digital Worship Sacredness

As shown in Figure 2, most informants perceived online worship as spiritually limited, especially because digital platforms could not fully reproduce the atmosphere of physical sacred space and collective ritual presence. Four primary trends emerged from this distribution. First, convenience became the main added value of online worship, especially for congregants who faced health, distance, or mobility constraints. Second, technical disruptions, such as unstable internet connections and audio-visual interruptions, were experienced not merely as technological problems but as spiritual barriers that disturbed solemnity or *khusyukan*. Third, many informants expressed a strong desire to return to physical worship because embodied participation was seen as essential to achieving ritual completeness. Fourth, some informants appreciated the creativity and variety of digital religious content, although this appreciation did not fully eliminate concerns about weakened sacredness. These findings indicate that, without deeper theological innovation and mediation strategies, digital worship may continue to be perceived as a secondary form of worship rather than a fully legitimate sacred experience.

DISCUSSION

This study reveals that post-pandemic worship adaptation in Indonesia produced significant variations between urban and rural areas. In Jakarta, mass adoption of technologies such as Zoom and YouTube Live occurred rapidly, whereas in Alor and Rembang, infrastructure limitations necessitated a return to physical gatherings. Four adaptation patterns were identified: total adoption, forced adaptation, persistent physical worship, and the use of alternative platforms as a middle ground. While practically convenient, online worship was perceived as spiritually 'shallow' and triggered a risk of social isolation due to the loss of physical sanctity and communal interaction. Technology thus functions primarily as an

administrative and transmission tool rather than as a sacred space largely due to a lack of theological innovation capable of mediating 'divine presence' through a digital screen.

The findings regarding successful transitions in major cities support Campbell's (Campbell, 2020) foundational theory on shifting faith engagement in digital environments. However, this study diverges from Shiba et al. (Shiba et al., 2023): while Shiba et al. found increased well-being through online worship, the current data indicate 'spiritual deprivation' and social isolation in predominantly rural contexts, suggesting that psychosocial outcomes are moderated by infrastructure readiness and prior digital literacy. This finding aligns with Kuhle and Larsen (Kuhle & Larsen, 2021), who demonstrated that forced online religion during COVID-19 lockdowns produced mixed outcomes depending on community characteristics.

The identification of the Digital Divide as a barrier to spiritual inclusivity in Indonesia transcends the disability-focused inclusivity addressed by Agyekum et al. (Agyekum et al., 2023). This study reinforces the challenges of 'Sacramental Ontology' proposed by Boniface et al. (Boniface et al., 2025), where digital pixels are not yet fully capable of mediating grace in the same manner as physical elements. Areiza-Padilla, Veas-Gonzalez, and Galindo-Becerra (2022) similarly found that in Catholic communities across Latin America, the pandemic-era shift to virtual sacraments generated theological controversy and congregational dissatisfaction, paralleling the findings in this Indonesian context.

The dominance of accessibility and convenience over ritual depth indicates a shift toward consumer-oriented religiosity. Kidwell and Borer (2021) analyze the megachurch context in Las Vegas, where technology and celebrity culture are integrated into worship practices, blurring the boundary between the sacred and the profane. In such contexts, congregants increasingly evaluate worship through entertainment value rather than ritual depth, a dynamic that resonates with this study's finding that digital religious content is often appreciated for its variety but criticized for its limited sense of sacredness.

The concept of Digital Ecclesiology, advanced in this study as a theoretical contribution, finds partial precedent in the work of Dein and Watts (2023), who proposed that institutional digital strategy encompassing both content design and community management is essential for maintaining congregational cohesion in hybrid worship environments. The Seventh-day Adventist community's 'Historical Readiness' variable corroborates this claim: pre-pandemic investment in live-streaming infrastructure (Hope Channel Indonesia) effectively neutralized technology shock and minimized spiritual alienation, a finding consistent with Campbell and Tsuria's (Campbell & Tsuria, 2022) framework of digital religion as an institutionalized practice rather than an individual adaptation.

Regarding the role of platform segmentation, Ben Lulu (2021) found that the move to a virtual space changed the ritual structure and sense of connection of community congregations who used Zoom reported a more active and different experience of participation compared to one-way broadcasting, directly supporting this study's identification of the 'Segmented Interaction' strategy as a best practice for the Hybrid Faith model.

Methodologically, this study is strengthened by its multi-site and interfaith design, which enables comparison across geographic, denominational, and infrastructural contexts. The use of data saturation to determine sample adequacy and triangulation between interview data, institutional documents, and statistical reports also enhances the credibility of the qualitative findings. The use of triangulation combining interview data with institutional documents and statistical reports further enhances the validity of the conclusions.

Nevertheless, this study has several limitations. The absence of formal IRB approval, the relatively small number of informants, and the cross-sectional nature of the data limit the transferability of the

findings to broader religious populations in Indonesia. In addition, the use of verbal consent in some rural contexts, although culturally appropriate, may not fully align with stricter international research ethics standards. Future studies should employ longitudinal designs and broader comparative samples to examine how spiritual well-being and digital adaptation evolve over time.

To optimize digital religious practices, religious institutions need to develop a more deliberate Hybrid Faith strategy. First, Digital Ecclesiology should be advanced to define digital worship not merely as a temporary substitute, but as a legitimate theological category with its own rituals, norms, and spiritual architecture. Second, bidirectional and segmented platform use should be strengthened to reduce social isolation and maintain emotional attachment within congregations. Third, the distribution of spiritual infrastructure, including connectivity support and digital literacy training for rural communities, is necessary to ensure inclusivity within hybrid worship ecosystems. Finally, personal mentoring by religious leaders remains essential to prevent the erosion of social solidarity emphasized in Durkheim's theory of collective presence.

CONCLUSION

This study concludes that the post-pandemic transition toward online worship has established a permanent 'Hybrid Faith' phenomenon in Indonesia; however, its effectiveness remains heavily contingent upon geographic context, infrastructure readiness, and institutional digital literacy. Digital adaptation in Indonesia reveals a sharp disparity between urban and rural communities. The success of the Seventh-day Adventist community demonstrates that pre-existing infrastructure and prior familiarity with live-streaming technologies significantly minimized spiritual and technical barriers, allowing for a smoother transition compared to communities that began adapting only during the pandemic crisis. This finding underscores that institutional digital investment is a proactive strategy for religious resilience, not merely a reactive response to crisis. Although online worship poses a risk of social alienation, the deployment of segmented platforms streaming for mass services and Zoom for small-group discussions proved effective in maintaining social cohesion and emotional depth. This evidence affirms that technology can mediate collective presence if managed through intimate, bidirectional interactions, thereby preserving the Durkheimian function of religion as social solidarity. Technology is currently perceived primarily as a practical mediation tool and has yet to be fully recognized as a self-sustaining sacred space. This study contributes to the scientific discourse by advancing the concept of Digital Ecclesiology, asserting that digital sacredness can be intentionally constructed through deliberate theological innovation, appropriate platform design, and sustained community engagement strategies.

Overall, this research reaffirms that the Digital Divide and Digital Fatigue remain critical challenges for spiritual growth within the Cyber Church model. Religious institutions are advised to focus not only on content transmission but also on equitable distribution of spiritual infrastructure and intensive personal mentoring to ensure the psychological well-being and long-term loyalty of their faith communities.

Future studies should employ longitudinal designs to track changes in spiritual well-being and digital adaptation over time. Comparative studies across different national contexts particularly in the Global South, where infrastructure inequality is acute would enrich the theoretical framework of Digital Ecclesiology. Quantitative validation of the Hybrid Faith model through large-scale survey instruments is also recommended to establish transferable findings beyond the qualitative scope of this study. Additionally, action research collaborations between academic institutions and religious organizations could test the practical implementation of Digital Ecclesiology principles in real community settings.

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