

Metaverse Challenges and Opportunities In The Gospel Message

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Abstract: The metaverse is a new environment in the technology world that offers the same situation as the real world. This world offers meetings without having to face to face. The situation is up-to-date. The Church does not yet have a virtual fellowship format headed for augmented reality. The challenge of this media is the limited signal coverage. The operational cost of procuring equipment to support this service is prohibitive. The researcher used the library study method. This study seeks to explore material related to the metaverse. To delve into the world of the metaverse, its opportunities, and challenges. The Church compiles age-appropriate content but does not omit the message it wants to convey. The Bible can be understood in the local language and culture. The Church Develops an online learning curriculum.

Abstrak: Metaverse merupakan lingkungan baru dalam dunia teknologi yang menawarkan situasi persis sama dengan dunia nyata. Dunia ini menawarkan pertemuan tanpa harus tatap muka. Situasi yang ada benar-benar terkini. Gereja belum memiliki format persekutuan virtual yang menuju augmented reality. Tantangan media ini adalah jangkauan sinyal yang terbatas. Biaya operasional pengadaan alat untuk mendukung pelayanan ini sangat mahal. Peneliti menggunakan metode studi Pustaka. Penelitian ini berusaha mengeksplorasi materi terkait metaverse. Untuk menyelidiki dunia metaverse, peluang dan tantangannya. Gereja menyusun konten yang disesuaikan dengan usia namun tidak menghilangkan pesan yang ingin disampaikan. Injil dapat dimengerti dalam bahasa dan budaya setempat. Gereja Menyusun kurikulum pembelajaran daring.

INTRODUCTION

The Metaverse is a visual world that blends the physical and digital worlds (Zhao et al., 2022). Unifying these sites is real in virtual interactions, such as offline situations. The Metaverse is a way to interact with multiple users. It enables realized user communication seamlessly and dynamically (Mystakidis, 2022). Every user can meet in person in a virtual world without having to spend a lot of money. Because the virtual world is where digital avatars and people all over the world come together to work, shop, attend classes, pursue hobbies, enjoy social gatherings, and much more (Wiederhold, 2022),(Kim, 2021)(Kim, 2021) All activities can be carried out in this virtual environment indefinitely. In the metaverse, the world is imaginary, with a digital space allowing a more interactive environment (Akour et al., 2022). Users can imagine searching for the desired place. The Metaverse creates a virtual experience inside the physical world. Interactions that bring almost lifelike experiences (Siyayev & Jo, 2021) The interactions provided are precisely the same in the real world. The Metaverse has quickly become one of the innovations of cyberspace as a means of interaction. (Dewi Kumalasari et al., 2022).

The Metaverse differs from augmented reality (AR) and virtual reality (VR) in three ways, namely; first, VR focuses on a physical approach. Second, the Metaverse doesn't have to use AR and VR. Third, the Metaverse has a scalable environment to accommodate many people and can increase social relevance (Park & Kim, 2022) This reality exists in the metaverse. All virtual platforms have now been incorporated into the metaverse. The relationship of terms and acronyms of different complements; and the use of pseudo-perseverance to categorize such technologies (Nevelsteen, 2018).

Studies related to virtual evangelism, namely preaching the gospel through Youtube, Whatsapp, and others by making videos and audio containing Bible teaching in the Hakka language. Pay attention to all the words that the reviewer puts yellow marks, and please correct them (Jon & Suseno, 2021). Churches can use digital technology to effectively reach, connect, and engage with the many people currently using social media platforms. Popular culture as an efficient method of evangelism (Lee, 2019). Mission and evangelism in reaching users of digital platforms can do by entering the media space with ministry content. (Gultom, 2021) Digital media can easily realize synergistic effects (Lumantow & Agung, 2021) Virtual services can be implemented in groups of cells. (Berutu & Siahaan, 2020) The VR Church allows unbelievers and atheists to participate in ministries, hear the gospel, and explore the Christian faith through fellowship in small groups (Jun, 2020). The representation of religiosity on social media is a movement of 'Resistance' to dominant discourse in virtual and religious spaces (Tapotubun & Rahmah, 2021).

This post is important because the child is currently addicted to TikTok, games, Facebook, and Instagram for self-actualization. This paper will focus on the preaching of the gospel through the metaverse. So the study of this paper focuses on using the metaverse as a medium for preaching the gospel today.

Throughout this article, it does not appear what the researcher offers because all paragraphs only quote the opinions of other researchers without being given the offer of the original idea of the researcher, which is the update of this study.

METHOD

The method used is a literature

study. Identify unsolved research challenges and unlearned research topics from each perspective. Finally, we present some promising high-impact future research directions (Yang et al., 2022). The Literature Review is a summary and overview of the Research and Evangelism section in the Metaverse (Pramudita et al., 2020). The first step is the library survey step, which is to prepare the necessary equipment. Second, collect scientific sources. Third, determine the time. Fourth, read and interpret sources. Fifth, analyze and draw conclusions (Purwati et al., 2022). Analysis methods using content analysis and descriptive analysis. Library materials are critically and thoroughly analyzed to support suggestions and ideas (Fadli, 2021).

RESULTS AND DISCUSSION

The Gospel in Metaverse Reality

The uniqueness of the purpose and the search for information related to the gospel message today are very diverse (Sharma, 2022). Virtual gospel preaching is becoming a necessity for today's church. It takes a lot of creativity to manage it so that the people watching are not saturated. So there needs to be a collaboration between principles and methods in the church building flexibility in all conditions. In this regard, the church is transforming the innovation and creativity of worship based on digital technology. Because data can be stored in virtual space. If you want to see or explore the lessons that have been passed, you can reopen. Through such efforts, the church effectively reaches out to the unreached world community (Pakpahan et al., 2022). Communities that prefer to spend hours on a device or on a laptop. The most real outreach is to the gamer community, tiktok and Instagram. But it is undeniable that virtual ministries have not been able to

provide pastoral services (Young, 2022). A ministry that is open all the time, where everyone can communicate anytime and anywhere. In the field of trauma therapy, the selection of bible passages has a lot of potential to calm the mind (Dickie, 2021). For reading and pondering the word can give strength to the soul.

The church and the media need to build reciprocal relationships that will contribute to improving and to develop the various groups and individuals they target (Bogešić, 2019). Because nowadays, everyone has connected with all the social media that exists. The users are also, ranging from adults to children. The most users are youth and children.

It is these hedonic values that drive more powerfully than the quality of cognitive relationships (Al Nawas et al., 2021). The value of pleasure is more enduring in building relationships than just knowing. So there needs to be a reorientation of mission-shaped church planting in real life and virtually (Meadows, 2012). Thus hybrid evangelism became the lifestyle of every evangelist. Evangelists can use facebook, YouTube, Instagram, and Tiktok for mission services. (Waruwu & Purdaryanto, 2021) Mission services that pay attention to all the needs of the people.

The proposed technology integration includes video conferencing, spatial audio, and additional application integration (Hedrick et al., 2022). The ultimate goal is to structure the metaverse in a way that is morally acceptable and collectively by society (Bibri, 2022). Here Ecclesiology and technology can realize the ministry of church unity. Collaboration between principles and methods in the church will build a church that is flexible in all conditions (Pakpahan et al., 2022).

The Uniqueness of the Metaverse Gospel

Social media can be used through digital evangelism can be an effective tool

reaching all age groups, the concept of home or church cell has been used before (Sastrohartoyo et al., 2021). Because the power of social media is enormous in influencing opinion in society. The digital Bible is praised for exceeding the merits of the printing press for spreading God's word throughout the world (Parmenter, 2021). This happens because, everyone already has a *cellphone*, except for people who live in very remote areas. So the believer's responsibility needs to evaluate the implementation of the gospel preaching of ministry that has been practiced so far (Djone, 2022). This evaluation concerns the routine activities carried out so far. This has to do with freedom of expression with spiritual content in the media giving hope and wide opportunity to preach the gospel to the digital generation (Gultom et al., 2021). Church leaders should therefore mobilize all members of the young congregation to use the media to preach the gospel. An example of the conrkit, is the unchanging song of the Lord Jesus that went viral on tiktok media. So that strategic innovation requires material as a support for the innovation of evangelistic strategies (Diana, 2019). This innovation must still be evaluated after carrying out gospel activities.

Metaverse Church

Ecclesiology to e-clesiology through incarnation/intercarnation theology, and digital-based stewardship (Epafras, 2022). Missions through digital media can be very helpful in reaching all walks of life that are difficult to reach due to limited places and times (Camerling et al., 2020). Because online worship cannot replace worship in churches. (Lizardo, 2020) The technology is used in the church to facilitate communication, fellowship, and discipleship. (Afandi, 2018) The Church needs to keep abreast of developments to remain relevant to people in the era of

Society 5.0 (Saint, 2021). The metaverse helps Christians maintain separateness and reflects on their role in creating God-centered togetherness. (Chandra & Boiliu, 2022)

Virtual ministry is a basic necessity for those who cannot attend church offline or are unable to attend physically (Simanjuntak et al., 2020). The virtualization that took place was an important moment for the church to carry out fundamental reforms regarding its presence in this world (Anjaya, 2021).

In the traditional perspective, the church must position itself to carry out its mission successfully. (Zaluchu, 2022) Spiritual leaders reflect and change themselves in order to live according to teachings and ultimately become role models in life (Sumiyati & Etnasari Anjaya, 2022). The cultural trends of the church community will choose the phygital of the church and the local church but to the trend of the living culture of the church community (Sukanto, 2021).

People's experience of the sacred space of the virtual world and offer insights into the design of the space (Mansour, 2022). The existing church does not have to be inside a church building but rather as a small community of disciples gathered in various locations (Oentoro & Idayanti, 2022). The church is a part of the body of Christ that is not limited by time and space. (Dwiraharjo, 2020). Cyberspace is part of Gen Z spirituality, but interactions and conversations in cyberspace do not necessarily affect the soul, and the church must be involved to guide Gen Z (Subowo, 2021).

Online cell mentoring is used to continue to assist, foster faith growth and build mature believers even in the midst of a crisis (Dewa et al., 2021).

The church needs to project digital ministry as a primary ministry program (no longer as a temporary alternative or just a

supplement) and be ready to engage in social ministry as a form of love for God and neighbor (Sitanggang, 2021).

Churches and missionaries have access, the Internet, have IoT (*Internet of Things*) designing skills, and virtual services on aspects of go, baptizing and teaching (Purwoto et al., 2021). Christians in Indonesia already have a digital awareness in spirituality and have exchanged the expressions 'online worship' and 'online church for the common good' (Zaluchu et al., 2022). A user-created virtual environment to act as a medium for ritual practices and the types of experiences fostered will be of interest in the future development of online churches (Kaburuan et al., 2011).

Virtual spaces have created a basic need for people who are physically unable or unwilling to attend church but want a spiritual connection to gain a closer connection in their Christian faith (Simanjuntak et al., 2020).

Social media can be used as a sanctuary and a tool to promote a connected church, love Christ, and build and maintain relationships with Gen Z (Lumban Gaol & Hutasoit, 2021). The Divine Presence transcends time and place in a virtual community. God cannot be limited by time and space (Hakh, 2021). Virtualization is a key moment for the Church to recognize and implement fundamental reforms regarding its existence in this world. (Anjaya, 2021).

The strategy of reaching areas that do not have internet can be realized through partnerships with local churches in areas closest to the mission field as an extension to providing support and treatment effectively (Saptorini et al., 2022).

CONCLUSION

Traditional churches need to plan for more healthy VR churches. Because there is already a fake church. So media organizations and digital missionaries are

more effective as evangelistic tools among teens and young adults. The gospel is communicated using language that is easy for social media activists to understand. Churches and social media practitioners work together to create engaging yet pithy content.

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