

## The Influence of Apatheism, Agnosticism, and Pluralism on the Ecclesiastical Understanding of Generation Z

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### ABSTRACT

Generation Z constitutes 25.9% of the global population and 27.9% in Indonesia. They represent the first generation with the largest post-Christian figures, as they have departed from Christianity and the church. This is influenced by the rapid growth of apatheism, agnosticism, and pluralism in the modern era. The aim of this research is to determine whether apatheism, agnosticism, and pluralism have affected the understanding of Generation Z, aged 18-26, in Java and Bali regarding local church life. This study employs a quantitative approach, utilizing questionnaires with 3,500 respondents representing the Generation Z population aged 18-26 in IFGF churches in Java and Bali. The research results indicate that there is a 41% simultaneous influence between apatheism, agnosticism, and pluralism on the understanding of church life among Generation Z. Specifically, apatheism exerts a 34.9% influence, agnosticism has a 10.2% impact, and pluralism holds a 39.5% influence on the understanding of church life among Generation Z. The conclusion drawn from these findings indicates that apatheism influences Generation Z to become indifferent to God and the church. Apatheism inhibits the beliefs of Generation Z in the absolute truth within Jesus, hindering church involvement. Pluralism leads Generation Z to stop sharing the gospel with others, citing the need to respect diverse beliefs. Therefore, the church and families need to collaborate in teaching and discipling Generation Z regarding a proper understanding of church life and the dangers of these ideologies.

**Keywords:** Generation Z, Gen Z, Apatheism, Agnosticism, Pluralism, Church, Local Church, Ecclesiology.

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### INTRODUCTION

Generation Z, categorized as those born between 1995 and 2010, makes up 25.9% of the world's population. They exhibit distinct characteristics, being remarkably open-minded and willing to work hard to change the world

(White, J. E., 2017). With widespread internet access and connections through social media, they maintain a broad global network. Their global interactions and access to information have a direct impact on their beliefs.

In the United States, Generation Z is identified as the first generation with the largest post-Christian demographic. They have moved away from Christianity as their religion, but many still believe in the existence of a higher power. Some even declare apathy toward religious matters and actively avoid discussions and thoughts about the existence of God, finding it perplexing. As a result, they have lost trust in the local church as a spiritual institution where they once grew in their Christian faith.

Based on data from the Central Statistics Agency, the population of Indonesia is predominantly composed of Generation Z. Approximately 27.94% of the population in the country was born between 1997 and 2012 (Indonesian Data).

According to data from the Ministry of Home Affairs (Kemendagri), the number of Generation Z individuals aged 10-24 was 68,662,815 as of December 31, 2021. Out of this number, the largest population of Generation Z is in West Java, totaling 11,886,058 individuals. East Java takes the second position with 9,252,385 Generation Z residents, followed by Central Java with 8,511,476 Generation Z individuals.

Conversely, North Kalimantan has the lowest number of Generation Z individuals in Indonesia, with only 189,403 individuals aged 10-24. Above it, Gorontalo has 337,754 Generation Z residents, and Papua Barat has 344,920 Generation Z individuals.

Regarding Christianity, a survey conducted by the Barna Group states that Generation Z is the first generation with the highest post-Christian percentage, where they have left Christianity as their religion but still believe in the existence of God. 78% of them claim to still believe in the existence of God, but only 41% attend church regularly. Only 8% of this generation see religious leaders as role models in their lives. In fact, 21.3% identify as Agnostics (Barna Group). They declare apathy toward religious matters and actively avoid discussions and thoughts about the existence of God as it is confusing. This condition presents a significant challenge for the world of Christianity and the church, highlighting the urgency of addressing the declining interest of Generation Z in Christianity and church life.

David Kinnaman, in his book titled "Faith for Exiles" (2019), mentions that:

- Only 10% of young people aged 18-29 are categorized as resilient disciples of Christ, attending worship regularly, being deeply rooted, and actively engaged in the life of the local church, more than just attending services. They believe in the authority of the Bible as the Word of God, wholeheartedly accept Jesus as their personal Lord and Savior, and are willing to carry out the great commission of Jesus to be change agents in this world as a result of their faith journey.

- 22% of them are the lost ones (post-Christian, former Christians).

- 30% are wanderers (not attending church) and are not involved in church ministry, often switching between churches.

- 38% go to church out of habit (those who attend church but do not have insights and values in line with the Word of God as disciples of Christ (David Kinnaman and Mark Matblock, 2019).

To understand the condition of Christian Generation Z in Indonesia, a survey by the Bilangan Research Institute published in 2018 mentioned that out of 73.7% of young respondents who attended regular worship in the past, 15.6% left the church at the age of 15-18, and 4.1% at the age of 19-23 (Bambang Budijanto, 2018). This situation is certainly very concerning because it means that Generation Z is beginning to leave the church and Christianity at a relatively young age. When surveyed about the three reasons young people left church, they were:

- Busy with school (21.4%)
- Youth worship programs not attractive/useful/relevant (13.9%)
- Lack of true friends at church (11.2%) (Bambang Budijanto, 2018)

Furthermore, the Bilangan Research Institute conducted a survey in 2022 regarding the return rate of worshipers to on-site services after the pandemic. It was found that only 75% returned to on-site worship, and the rest chose to worship online or even had no local church. Furthermore, the experience of watching worship services online through social media during the pandemic made some people equate it with "having worshiped," and they could even go to several "local churches" on a Sunday. Many young people today fill their spiritual lives by only listening to lectures from the social media figures they like without the need to be rooted in any local church.

The increasing number of Generation Z Christian youth becoming post-Christians, leaving the church, switching between churches, and not wanting to be rooted in the local church is due to their understanding of God, the Church, and their spiritual life being influenced by apatheism, agnosticism, and religious pluralism. These ideologies are spreading rapidly globally, especially among young people in this post-modern era, which undoubtedly has a negative impact on the growth of faith and, in the end, hinders the continuous Christian mission work to the next generation.

In the author's observation, the incorrect understanding of church life influenced by apatheism, agnosticism, and pluralism is also present among Generation Z who have attended churches under the IFGF (International Full Gospel Fellowship) synod, especially in Java and Bali, where the author conducted the research. IFGF is an international church founded by Rev. Dr. Jimmy Oentoro in 1981 and is currently present in more than 38 countries with over 3000 local churches (Handi Irawan D. MBA. M.Com, 2022) and has a significant percentage of congregation aged 18-26 with a global perspective. This research seeks to identify and examine the impact of apatheism, agnosticism, and pluralism on the understanding of church life among Generation Z in IFGF churches in Java and Bali.

The ideologies of apatheism, agnosticism, and religious pluralism are three different perspectives or attitudes concerning beliefs and religious experiences.

Apatheism can be dangerous as it impacts Generation Z's tendency to no longer care about matters related to God, worship, and being rooted in a local church. They feel that amidst the busyness and high demands of work and family, they do not receive relevant teachings or answers to the challenges they face. Consequently, they primarily focus on their own spiritual interests and prioritize connections and social activities. Someone who adopts apatheism may not have strong beliefs in the existence or non-existence of God, but they also do not care much or show interest in such questions (Kyle Beshears, 2021).

Agnosticism can lead to Generation Z being skeptical of claims about God, making them uncertain about what they believe. This skepticism arises because there are numerous claims about the truth of religion, including Christianity, but these claims are not necessarily accompanied by actions in line with the teachings of the religion. This can result in a lack of engagement in the local church because they are uncertain about the value and relevance of church activities. As a result, they may not grow further in their understanding of the Christian faith and church life. An agnostic does not have strong beliefs in the existence or non-existence of God because they believe that such questions cannot be definitively answered (Graham Oppy, 2018).

Religious pluralism has negative consequences because it leads Generation Z to accept the assumption that all religions are equal and lead to the same ultimate destination. Generation Z influenced by pluralism believes that Christianity is too exclusive, and there must be another way for them to be saved aside from Christianity.

They tend to be more accepting of religious diversity and beliefs that respect the religious experiences of others. This can result in a lack of engagement in the local church because they tend to seek places of worship that accept all religions and beliefs and feel incompatible with activities that are too exclusive. Consequently, Generation Z no longer proclaims the gospel and the mission as commanded by Jesus in Matthew 28:19.

The influence of apatheism, agnosticism, and pluralism has led to a shift in the understanding of the local church and the life of the local church in the lives of Christian Generation Z.

There is an urgent need for young people, especially Generation Z, to understand the correct meaning of the Church and local church life as a living organization built by Jesus Himself, as described in Matthew 16:18-19: "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

In English, the word "church" (both the term "church" and its related forms) is derived from the Greek word "kuriakon," which means "belonging to the Lord." The word is only used twice in the New Testament, in 1 Corinthians 11:20 (referring to the Lord's Supper) and Revelation 1:10 (referring to the Lord's Day). Over time, the term began to be commonly used for various purposes, such as places, people, denominations, or homelands associated with a group of people who belong to the Lord (Charles C. Ryrie, 1986).

One aspect of the Church is the Local Church. The most common use of the word "church" in the New Testament is directed at a group of trusted individuals identified as the local congregation. Thus, there were churches in Jerusalem (Acts 8:1; 11:22), in Asia Minor (Acts 16:5), in Rome (Romans 16:5), in Corinth (1 Corinthians 1:2; 2 Corinthians 1:1), in Galatia (Galatians 1:2), in Thessalonica (1 Thessalonians 1:1), and in Philemon's house (Philippians 2). Believers initially did not have specific buildings to meet in; therefore, they gathered in homes (Romans 16:5; Philippians 2). Believers gathered initially for worship (1 Corinthians 11:18), fellowship (Acts 2:45-46; 4:31), instruction or teaching (Acts 2:42; Acts 11:26; 1 Corinthians 4:17), and for service, such as sending missionaries (Acts 13:2; Acts 15:3). As a result, many people were continually saved (Acts 2:47) (Paul Enns, 2003).

The local church, based on the original Greek term "Ekklesia," means a gathering of believers who come together for worship and serve the functions of instruction and teaching, fellowship, service, leadership, and ordinance. Through the teaching function in the local church, the aim is not only to impart knowledge but to lead individuals into maturity and shield them against false doctrines so that each person experiences transformation through healthy spiritual growth. Through the fellowship function, everyone learns to accept one another, engage in mutual admonition, and build up one another, even through mutual sharpening and edification for character growth. Through involvement in service, everyone can put their spiritual gifts into practice by helping others in need. The local church also incorporates church discipline if there is wrongdoing, as they are accountable to the leadership within the local church. Thus, the local church is a spiritual community where everyone can grow into full maturity, resembling the character of Christ. Consequently, everyone is equipped to achieve the church's purpose: to be gathered, discipled to serve the body of Christ, and dispersed to serve the world (Paul Enns, 2003).

Misunderstanding about church life and the Local Church among Generation Z can result in an unhealthy and less resilient generation because they receive much input from the Word of God but are never properly shepherded or discipled through church life and service in God's house. Consequently, they think only of themselves and are not willing to mature through discipleship, fellowship with others, serving those in need, and

proclaiming the gospel to unbelievers. The process of becoming strong disciples can only occur when they are part of a healthy local church. Both the church and the family need to pay attention to this.

Pastor Tan Seow How, a leader of a church with thousands of young people averaging 23 years of age, stated in his book "GenerationS," "Let your young people rise to serve God now. Don't wait until they are adults and more experienced. Youth are leaders today, not just tomorrow. Young people need to be invited, included, and engaged before they can be influenced and shaped. From this, we can learn that if Generation Z has a correct understanding of church life, we can disciple them to be leaders today and in the future. For this purpose, the author intends to research Generation Z, aged 18-26, from IFGF (International Full Gospel Fellowship) churches in various cities in Java and Bali. IFGF is an international church started by an Indonesian named Jimmy Oentoro, who studied in the United States and began fellowships to reach students studying abroad in Fresno. Currently, the IFGF synod has 3000 local churches in more than 38 countries (ifgf.global). The author chose cities in Java and Bali because demographically, they are in strategic cities with direct or indirect access to global influences. These cities in Java and Bali also have a significant population of Generation Z. Specifically, the author wants to understand whether the ideologies of apatheism, agnosticism, and pluralism have already influenced their understanding of the importance of having a local church for their spiritual growth towards God.

## RESEARCH METHOD

The method used in this research process is the quantitative approach. Quantitative research can be defined as a research method based on positivist philosophy, used to study a specific population or sample. Data collection is done using research instruments, and data analysis is quantitative/statistical in nature with the aim of testing predefined hypotheses. Quantitative research does not emphasize in-depth data but focuses on recording as much data as possible from a large population. Even with a large research population, it can be easily analyzed, either through statistical formulas or with the assistance of a computer. Therefore, statistical methods dominate the problem-solving process (Masyhuri and M. Zainuddin, 2009).

The quantitative approach employed in this research is correlational research with regression analysis. Correlational research provides quantitative (numeric/quantitative) information about the extent or degree of the relationship between two or more variables (Suprpto, 2013). This aligns with what Ismanto Setyabudi stated, that correlational research investigates the extent to which variations in one variable are related to variations in one or more other variables, based on the correlation coefficient (Ismanto Setyabudi and Daryanto, 2015). The correlational research plan used in this study is bivariate correlation, which is a research design aimed at describing the relationship between two variables. The relationship between these two variables is measured. This relationship has both strength and direction. The strength of the relationship (how strong it is) is indicated by the value of the correlation coefficient. The correlation coefficient ranges from -1.00 to +1.00. The direction of the relationship is indicated by the symbols "-" and "+" of the correlation coefficient value. This correlation coefficient is obtained using statistical techniques (in this research, with the assistance of the Play Computer application, namely SPSS version 25).

a. Independent Variable (X): Level of Apatheism, Agnosticism, and Pluralism The independent variable (X) in this study is the "Level of Apatheism, Agnosticism, and Pluralism." It is believed to influence the Understanding of Generation Z Christians in Java Bali, and

b. Dependent Variable (Y): The Understanding of Church Engagement

1. Dimension of Worship
2. Dimension of Pursuit
3. Dimension of Fellowship
4. Dimension of Service

## RESULTS AND DISCUSSION

### Generation Z Globally and In Indonesia

Generation Z, which now constitutes 25.9 percent of the population in the United States, is the youngest generation currently entering the workforce, education, and society. They offer insights into their demographics, values, attitudes, and behaviors, emphasizing unique characteristics that set them apart from previous generations, as stated by James Emery White in his book titled "Meet Generation Z" (2017).

This number surpasses the Millennials (24.5 percent). It surpasses Generation X (15.4 percent). Yes, it even surpasses the Baby Boomers (23.6 percent) (White, 2017). In 2020, members of Generation Z will account for 40 percent of all consumers (FINch, 2015). They will not only influence American culture, as every generation does; they will become part of American culture. So, who belongs to Generation Z? There is still some debate about the exact dates, but it essentially includes those born after Generation Y, roughly from 1995 to around 2010. This generation is currently collectively under twenty-five years old (White, 2017).

Some argue that those born between the 1980s and the early 2000s constitute a large cohort known as Millennials. While it's true that such grouping falls under the umbrella of the technological revolution, as Bruce Tulgan's research suggests, "This time frame is too broad to define as one generation because the 1990s and the 2000s are two different eras." Combining them would lump together a thirteen-year-old with someone thirty-five years old. Even in terms of technology, this is hard to accept. Most of the 1990s were pre-Internet (except for very early adopters), and smartphones? None. The fundamental nature of these two things alone clearly divides each generation. "Growing up with a supercomputer in your pocket connected to most of the world's population and knowledge," writes David Pakman, "has created behavior patterns that can't be reversed to previous generations." Or, as noted in a New York Times article, "A 14-year-old in 2015 truly inhabits a vastly different world than in 2005." Interestingly, some refer to Generation Z as the last generation we'll discuss. The pace of culture, where changes can occur within a day, will render discussions of generations and their characteristics obsolete. "Tomorrow will be more about differences made in a day than those made by generations." Even more reason to ensure that we understand the last generation, which may prove to be the most influential in Western history.

According to data from the Central Statistics Agency in 2020, based on the results of the September 2020 population census, the population of Indonesia was 270.20 million. The generational breakdown is as follows:

- Baby Boomer Generation (Born 1946-1964) - 10.56%
- Generation X (Born 1965-1980) - 21.8%
- Generation Y (Born 1981-1996) - 25.87%
- Generation Z (Born 1997-2012) - 27%
- Post Gen Z / Generation Alpha (Born 2013 and beyond) - 10.88%

Here, we can see that the majority of the Indonesian population is dominated by Generation Z (born between 1997 and 2012) and the Millennial Generation (born between 1981 and 1996). Generation Z constitutes 27.94 percent

of the total population, and the Millennial Generation is 25.87 percent. Both of these generations fall within the productive age group, which presents an opportunity to accelerate economic growth.

Generation Z is those who are growing up in the post-2001 world. They are undergoing a rapid transformation in terms of technology and their understanding of various aspects, including family, sexuality, and gender. They exist in multigenerational households, and the fastest-growing demographic group within their age bracket is multiracial. However, let's examine them more slowly.

### **APATHEISM, AGNOSTICISM, AND RELIGIOUS PLURALISM**

Apatheism, agnosticism, and religious pluralism are three distinct perspectives or attitudes when it comes to beliefs or religious experiences. Apatheism is an attitude or viewpoint that considers questions about the existence or nature of God as irrelevant or unimportant to everyday life or human well-being. Someone adopting apatheism may not hold strong beliefs in the existence or non-existence of God, but they also do not particularly care or show interest in such questions (Beshears, 2021, p. 5).

Agnosticism is an attitude or viewpoint that holds the belief that the existence or nature of God cannot be ascertained or known with certainty. An agnostic does not have strong beliefs in the existence or non-existence of God because they feel that these questions cannot be definitively answered (Oppy, 2018, p. 3).

Religious pluralism is an attitude or viewpoint that recognizes and respects the diversity of religions and beliefs while believing that each religion has its own truth and uniqueness. Religious pluralism promotes tolerance and harmony among people of different faiths and rejects the concept that one religion or belief is truer or superior to others. Despite their differences, all three perspectives demonstrate diversity in beliefs and viewpoints regarding religion. Each of these perspectives has a different impact on how individuals perceive religion and beliefs, and each has unique implications for how individuals interact with the world and those around them (Beshears, 2021, p. 5; Oppy, 2018, p. 3).

### **FINDINGS AND DISCUSSION**

#### **General Findings Background of the Study**

Data Description Findings and Discussion The research findings begin with the instrument test to assess the quality of the research instrument used by the researcher, namely the questionnaire. Subsequently, an analysis of the research data obtained is conducted, consisting of three analyses: descriptive statistical analysis, classical assumption tests (normality, multicollinearity, and heteroskedasticity), inferential statistical analysis (multiple linear regression analysis), and it concludes with hypothesis testing conducted through t and F statistical tests and the coefficient of determination to determine the extent of the simultaneous influence of variable X on Y. All testing and research results are obtained with the assistance of the Play Computer application, namely SPSS (Statistical Package for Social Science) version 21.0.

Instrument Reliability Test Results Reliability testing is conducted to measure how consistent the questionnaire provides results in measurements. This test is done by comparing the Cronbach's alpha value with the minimum Cronbach's alpha value, which is set at 0.6. The calculation of the Cronbach's alpha value from this questionnaire is obtained from the operation of the SPSS software program. So, if the Cronbach's alpha value obtained is greater than 0.6, it is concluded that the questionnaire for each variable is reliable (consistent/reliable). Conversely, if the Cronbach's alpha value obtained is less than 0.6, it is concluded that the questionnaire for each variable is not reliable

(inconsistent/unreliable). The following are the results of the reliability test calculation for each variable (X and Y) using SPSS software version 21.0.

#### Results of Reliability Testing for Variables X and Y

<b>Reliability Statistics</b>		
	Cronbach's Alpha	N of Items
Level of Apatheism (X1)	0.779	14
Level of Agnosticism (X2)	0.880	14
Level of Pluralism (X3)	0.718	10
Understanding of Generation Z Christians in Java Bali (Y)	0.868	12

The results of the reliability test calculations above found that the Cronbach's Alpha values for the variables Level of Apatheism, Agnosticism, and Pluralism (X) are 0.779, 0.880, and 0.718, respectively. For the variable Understanding of Ekklesiology in Generation Z Christians in Java Bali (Y), the Cronbach's Alpha is 0.868. All four Cronbach's Alpha values are greater than 0.6, indicating that the questionnaire for the Level of Apatheism, Agnosticism, and Pluralism (X) and the Understanding of Church in Generation Z Christians at IFGF Java Bali (Y) variables is reliable (consistent/consistent). These values also suggest that the reliability level of the questionnaire for variable X is considered strong, while variable Y is considered very strong.

#### Description of Instrument Score Results (Questionnaire)

The presentation of data describing the scores for each variable is obtained from the research conducted in the field. The variables in this study are the Level of Apatheism, Agnosticism, and Pluralism (Variable X) and the Understanding of Ekklesiology in Generation Z Christians in Java Bali (Variable Y). The actual data in this study is first presented, followed by the presentation of frequency distribution data. Description of the Level of Apatheism Variable Score Results (X1) Data regarding the Level of Apatheism (X1) were obtained from the questionnaires distributed by the researcher to Generation Z Christians in Java Bali. The highest score for the Level of Apatheism variable (X1) is 75, and the lowest score is 15. Each statement is measured on a scale of 1 to 5, resulting in a minimum expected value of 15 and a maximum of 75. The scores are divided into interval classes, each with a length of 12.

#### Classification of Total Point Values for Variable X Instrument

No.	Value	Classification
1.	15-27	Very Low
2.	28-39	Low
3.	40-51	Neutral
4.	52-63	High

5.	64-75	Very High
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For the Level of Agnosticism variable (X2), there are 15 statements in the instrument. Therefore, the lowest total score is 15 (which is the result of multiplying a score of 1 by the number of statements, which is 15), and the highest total score is 75 (which is the result of multiplying a score of 5 by the number of statements, which is 15). The distribution data obtained is used to create a frequency distribution table for the Level of Agnosticism variable (Variable X2) as follows:

Frequency Distribution of the Level of Agnosticism Variable (X2)

No.	Classification	Total	Presentase
1.	Very Low	1	0,8%
2.	Low	9	7,2%
3.	Neutral	54	43,2%
4.	High	50	40%
5.	Very High	11	8,8%
	Total	125	100%

Regarding the 125 research respondents, it was found that 1 respondent had a very low percentage, 9 respondents had a low percentage, 54 respondents had a neutral percentage, 50 respondents had a high percentage, and 11 respondents had a very high percentage. Description of the Level of Pluralism Variable Score Results (X3) Data on the Level of Pluralism (X3) were obtained from the questionnaires distributed by the researcher to Generation Z Christians at IFGF Java Bali. The highest score for the Level of Pluralism variable (X3) is 75, and the lowest score is 15. Each statement is measured on a scale of 1 to 5, resulting in a minimum expected value of 15 and a maximum of 75. The scores are divided into interval classes, each with a length of 12.

Classification of Total Point Values for Variable X3 Instrument

No.	Value	Very Low
1.	15-27	Low
2.	28-39	Neutral
3.	40-51	High
4.	52-63	Very High
5.	64-75	Very Low

For the Level of Pluralism variable (X3), there are 15 statements in the instrument. Therefore, the lowest total score is 15 (which is the result of multiplying a score of 1 by the number of statements, which is 15), and the highest total score is 75 (which is the result of multiplying a score of 5 by the number of statements, which is 15). The distribution data obtained is used to create a frequency distribution table for the Level of Pluralism variable (Variable X3) as follows:

Frequency Distribution of the Level of Pluralism Variable (X3)

No.	Classification	Total	Presentase
1.	Very Low	7	5,6%
2.	Low	92	73,6%
3.	Neutral	26	20,8%
4.	High	-	-
5.	Very High	-	-
	Total	125	100%

There were 125 research respondents, where 7 respondents had a very low percentage, 92 respondents had a low percentage, and 26 respondents had a neutral percentage. However, there were no respondents with a high or very high percentage.

Description of the Understanding of Church in Generation Z Christians at IFGF Java Bali (Y) Variable Score Results

Data regarding the Understanding of Church in Generation Z Christians in Java Bali (Variable Y) were obtained from questionnaires distributed by the researcher to Generation Z Christians located on the islands of Java and Bali. The highest score for the Understanding of Church in Generation Z Christians at IFGF Java Bali (Y) variable is 75, and the lowest score is 15. Each statement is measured on a scale of 1 to 5, resulting in a minimum expected value of 15 and a maximum of 75. The scores are divided into interval classes, each with a length of 12.

Classification of Total Point Values for Variable Y Instrument

No.	Nilai	Classification
1.	15-27	Very Low
2.	28-39	Low
3.	40-51	Neutral
4.	52-63	High
5.	64-75	Very High

For the variable Y, there are 15 statements in the instrument. Therefore, the lowest score is 15 (which is the result of multiplying a score of 1 by the number of statements, which is 15), and the highest total score is 75 (which is the result of multiplying a score of 5 by the number of statements, which is 15). The data obtained is used to create a frequency distribution table for the Understanding of Church in Generation Z Christians at IFGF Java Bali (Variable Y) as follows:

Frequency Distribution of the Understanding of Ekklesiology in Generation Z Christians in IFGF Java Bali (Variable Y)

No.	Classification	Jumlah	Presentase
1.	Very Low	1	0,8%
2.	Low	24	19,2%
3.	Neutral	68	54,4%
4.	High	32	25,6%

5.	Very High	-	-
	Total	125	100%

As for the 32 research respondents, it was found that 2 respondents had a neutral percentage, 1 respondent had a high percentage, and 29 respondents had a very high percentage. However, there were no respondents with low and very low percentages.

Descriptive Statistics for Variables X and Y The measurements used for descriptive statistics in this research include the mean, maximum, minimum, standard deviation, and total. The descriptive statistics for each variable in this research are presented in the following table:

Descriptive Statistics for Variables X and Y Descriptive Statistics

	N	Range	Minimum	Maximum	Sum	Mean	Std. Deviation
Level of Apathism	125	33	37	70	7086	56.69	6.491
Level of Agnosticism	125	47	23	70	6410	51.28	8.441
Level of Pluralism	125	31	15	46	4392	35.14	5.575
Understanding of Ekklesiology in Generation Z Christians	125	36	23	59	5672	45.38	7.169
Valid N (listwise)	125						

Based on the table above, it can be observed that the variable Level of Apathism (X1) has a minimum value of 37 and a maximum value of 70, with a mean of 56.69 and a standard deviation of 6.491. The variable Level of Agnosticism (X2) has a minimum value of 23 and a maximum value of 70, with a mean of 51.28 and a standard deviation of 8.441. The variable Level of Pluralism (X3) has a minimum value of 15 and a maximum value of 46, with a mean of 35.14 and a standard deviation of 5.575. The variable Understanding of Ekklesiology in Generation Z Christians in Java Bali (Y) has a minimum value of 23 and a maximum value of 59, with a mean of 45.38 and a standard deviation of 7.169.

The total values for the Level of Apathism variable (X1) is 7086 or 75.58%, while the ideal value is 9375. The total values for the Level of Agnosticism variable (X2) is 6410 or 68.37%, while the ideal value is 9375. The total values for the Level of Pluralism variable (X3) is 4392 or 46.85%, while the ideal value is 9375. The total values for the Understanding of Ekklesiology in Generation Z Christians in Java Bali variable (Y) is 5672 or 60.5%, while the ideal value is 9375.

### Results of Data Normality Test

The normality test used in this study is the Kolmogorov-Smirnov normality test, which aims to detect and/or determine whether the residual values of the data follow a normal distribution or not in the relationship between the Level of Apathism, Agnosticism, and Pluralism (X) variables and the Understanding of Ekklesiology in Generation Z Christians in Java Bali (Y) variable. The decision-making basis in this test is that if the significance value (Asymp. sig.) is greater than 0.05, then the data is normally distributed; otherwise, if the significance value is less than 0.05, the data is not normally distributed. The following is a table of the Kolmogorov-Smirnov normality test results.

**One-Sample Kolmogorov-Smirnov Test**

		Unstandardized Residual
N		125
Normal Parameters <sup>a,b</sup>	Mean	.0000000
	Std. Deviation	5.56555080
	Absolute	.060
Most Extreme Differences	Positive	.060
	Negative	-.046
Kolmogorov-Smirnov Z		.666
Asymp. Sig. (2-tailed)		<b>.766</b>

a. Test distribution is Normal.

b. Calculated from data.

Based on the table above, the probability or Asymp. Sig. (2-tailed) is 0.766. This value is greater than 0.05, or using a significance level of 5%. Therefore, it can be concluded that the residual data follows a normal distribution (the data is normally distributed).

**Results of Multicollinearity Test**

The multicollinearity test is conducted to determine whether there is any correlation among the independent variables in the regression model. A good regression model should not exhibit multicollinearity among the independent variables. A simple diagnosis for the absence of multicollinearity in the regression model is that data is considered to have no multicollinearity if the tolerance value is above (>) 0.1 and has a VIF below (<) 10. The following is the SPSS output for the multicollinearity test of the Level of Apatheism, Agnosticism, and Pluralism (X) variables and the Understanding of Church in Generation Z Christians at IFGF Java Bali (Y) variable.

**Coefficients<sup>a</sup>**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	6.650	4.607		1.443	.151		
Level Apatheism	.372	.117	.337	3.194	.002	<b>.447</b>	<b>2.235</b>
Level Agnosticism	.068	.094	.081	.729	.467	<b>.408</b>	<b>2.449</b>
Level Pluralism	.402	.113	.313	3.545	.001	<b>.641</b>	<b>1.561</b>

Dependent Variable: Understanding of Ecclesiology in Generation Z Christians at IFGF Java Bali

Based on the above SPSS output, it can be seen that the Tolerance value for the Apatheism variable (X1) is 0.447, which is greater than 0.1, and the VIF (Variance Inflation Factor) value is 2.235, which is less than 10. This indicates that it stands alone and there is no multicollinearity. Therefore, the regression model is suitable for testing.

The Tolerance value for the Agnosticism variable (X2) is 0.408, which is greater than 0.1, and the VIF is 2.449, which is less than 10. This also indicates that it stands alone and there is no multicollinearity. Thus, the regression model is suitable for testing.

The Tolerance value for the Pluralism variable (X3) is 0.641, which is greater than 0.1, and the VIF is 1.561, which is less than 10. This indicates that it stands alone and there is no multicollinearity. Therefore, the regression model is suitable for testing.

### Heteroskedasticity Test Results

Heteroskedasticity test aims to determine whether there is inequality in variance of residuals from one observation to another in a regression model. According to Ghozali's book published in 2012, a good regression model is one that does not exhibit heteroskedasticity. The Glejser test is used to detect the presence or absence of heteroskedasticity. If the variance of residuals remains the same from one observation to another, it is called homoskedasticity, whereas if it varies, it is called heteroskedasticity. The criterion for no heteroskedasticity problem is if the significance value is greater than 0.05, which implies no heteroskedasticity. If the significance value is less than 0.05, it implies the presence of heteroskedasticity. Below are the SPSS output results for the heteroskedasticity test of the variables Apatheism, Agnosticism, and Pluralism (X) against the variable Understanding of Ecclesiology in Generation Z Christian in IFGF Java Bali (Y).

Coefficients<sup>a</sup>

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	3.804	2.635		1.444	.151
1 Level Apatheism	.093	.067	.187	1.395	.165
Level Agnosticism	-.040	.054	-.104	-.743	.459
Level Pluralism	-.071	.065	-.124	-1.102	.273

a. Dependent Variable: Abs\_Res

Based on the table above, the results of the heteroskedasticity test indicate that all independent variables (Level Apatheism, Agnosticism, and Pluralism) have significance values greater than 0.05. Therefore, it can be concluded that there is no heteroskedasticity in this research.

### Multiple Linear Regression Analysis Results

Simple linear regression analysis aims to determine the linear relationship between two or more variables, namely the variables Level Apatheism (X2), Agnosticism (X3), and Pluralism (X3) with the variable Understanding of Ecclesiology in Generation Z Christians in IFGF Java Bali (Y). It also aims to determine the direction of the relationship between the variables Level Apatheism, Agnosticism, and Pluralism (X) and the variable Understanding of Ecclesiology in Generation Z Christians in IFGF Java Bali (Y), whether it is positive or negative, and to predict the value of the variable Understanding of Ecclesiology in Generation Z Christians in IFGF Java Bali (Y) when the values of the variables Level Apatheism, Agnosticism, and Pluralism (X) increase. Here are the results of multiple linear regression analysis through SPSS using three tables, as follows.

## Model Summary (Model Summary)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	<b>.644<sup>a</sup></b>	.414	.400	5.555

a. Predictors: (Constant), Level Apatheism, Level Agnosticism, Level Pluralism

The value R represents the symbol of the coefficient. In the table above, the correlation value (R) is 0.644. This value can be interpreted as the relationship between the two research variables falling into the strong category.

## ANOVA (Significance Value)

ANOVA<sup>a</sup>

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	2640.175	3	880.058	28.525	<b>.000<sup>b</sup></b>
Residual	3733.153	121	30.853		
Total	6373.328	124			

a. Dependent Variable: Understanding of Ecclesiology of Generation Z Christians in Java and Bali

b. Predictors: (Constant), Level Pluralism, Level Agnotism, Level Apatheism

Based on the table above, a significance value of 0.000 is obtained, which is less than 0.05. Therefore, the regression equation model based on the research data is significant, meeting the criteria.

## Coefficient Table (Simple Linear Regression Equation Model)

Coefficients<sup>a</sup>

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	<b>6.438</b>	4.500		1.431	.155
1 Level Apatheism	<b>.349</b>	.098	.316	3.566	.001
Level Agnosticism	<b>.102</b>	.051	.164	2.010	.047
Level Pluralism	<b>.395</b>	.107	.307	3.710	.000

Dependent Variable: Understanding of Ecclesiology in Generation Z Christians in Java and Bali

The results of the simple regression coefficient calculations above show that the constant coefficient (a) is 6.4, and the coefficients for the Level of Apatheism, Agnosticism, and Pluralism variables (regression coefficients (b)) are 0.349 (X1), 0.102 (X2), and 0.395 (X3), respectively. Therefore, the regression equation model can be written as follows:

$$Y = a + b_1X_1 + b_2X_2 + b_3X_3 \quad Y = 6.4 + 0.349X_1 + 0.102X_2 + 0.395X_3$$

This equation can be interpreted as follows:

1. The constant value of 6.4 indicates that the consistent value of the variable Understanding of Ecclesiology in Generation Z Christians in Java and Bali is 6.4. Mathematically, this constant value states that when the independent variables (Level of Apatheism, Agnosticism, and Pluralism) are all equal to 1 (one), the

dependent variable (Understanding of Ecclesiology in Generation Z Christians in Java and Bali) has a value of 6.4.

2. The positive values of the regression coefficients for the Level of Apatheism (0.349), Agnosticism (0.102), and Pluralism (0.395) indicate that the direction of the relationship between the independent variables (Level of Apatheism, Agnosticism, and Pluralism) and the dependent variable (Understanding of Ecclesiology in Generation Z Christians in Java and Bali) is positive and in the same direction.
3. The value of 0.349 means that if the Level of Apatheism variable increases, assuming that Agnosticism and Pluralism remain constant, the understanding of Ecclesiology in Generation Z Christians in Java and Bali will also increase.
4. The value of 0.102 means that if the Level of Agnosticism variable increases, assuming that Apatheism and Pluralism remain constant, the understanding of Ecclesiology in Generation Z Christians in Java and Bali will also increase.
5. The value of 0.395 means that if the Level of Pluralism variable increases, assuming that Apatheism and Agnosticism remain constant, the understanding of Ecclesiology in Generation Z Christians in Java and Bali will also increase.

## Hypothesis Testing Results

### t-Test Statistics

#### Coefficients<sup>a</sup>

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.438	4.500		1.431	.155
Level Apatheism	.349	.098	.316	<b>3.566</b>	.001
Level Agnosticism	.102	.051	.164	<b>2.010</b>	.047
Level Pluralism	.395	.107	.307	<b>3.710</b>	.000

Dependent Variable: Understanding of Ecclesiology in Generation Z Christians in Java and Bali

## Hypothesis Formulation

The research hypothesis can be formulated as follows. Ho (Null Hypothesis) = There is no influence of Level Apatheism, Agnotism, and Pluralism on the Understanding of Ekklesiology in Generation Z Christians in Java and Bali. Ha (Alternative Hypothesis) = There is an influence of Level Apatheism, Agnotism, and Pluralism on the Understanding of Ekklesiology in Generation Z Christians in Java and Bali.

## Criteria Determination

The value of the t-table is determined with the following provisions. Known: Number of variables (k): 4 (Variables Level Apatheism, Agnotism, Pluralism, and Understanding of Church in Generation Z Christians in Java and Bali) Number of respondents (n): 125 people Significance level (2-tailed): 5% or  $0.05 / 2 = 0.025$  Degrees of freedom (df) =  $n - k = 125 - 4 = 121$  Next, the t-table value can be found in the t-table distribution (Appendix), with df = 121 and Pr (Probability) = 0.025. So, the t-table value is 1.979

### t-Test Results

The t-test results were obtained through calculations in SPSS software version 21.0, as shown in Table 21 (Decision of Hypothesis Testing Results), successively at 3.566 (X1), 2.010 (X2), and 3.710 (X3).

Decision Making If the t-test is greater than the t-table, Ha is accepted, and Ho is rejected. Conversely, if the t-test is less than the t-table, Ho is accepted, and Ha is rejected. The calculated t-test results in the table above (Table 21) are 3.566 (X1), 2.010 (X2), and 3.710 (X3), which are greater than the t-table value of 1.979. Therefore, Ha is accepted, Ho is rejected, or in other words, rejecting the null hypothesis (Ho) and accepting the alternative hypothesis (Ha) for the testing of these two research variables.

### Final Research Findings

The decisions made conclude that the independent variables (Level Apatheism, Agnotism, and Pluralism) have a significant influence on the dependent variable (Understanding of Church in Generation Z Christians in IFGF Java Bali). The results of hypothesis testing have proven that "there is an influence of Level Apatheism, Agnotism, and Pluralism on the Understanding of Church in Generation Z Christians in Java Bali."

#### Result of F-Statistic Test

##### ANOVA<sup>a</sup>

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	2640.175	3	880.058	<b>28.525</b>	<b>.000<sup>b</sup></b>
Residual	3733.153	121	30.853		
Total	6373.328	124			

a. Dependent Variable: Understanding of Ekklesiology in Generation Z Christians in Java and Bali

b. Predictors: (Constant), Level of Pluralism, Level of Agnosticism, Level of Apatheism

F table = F (k; n-k) = F (4; 125 - 4) = F (4; 121) = 2.45 (Refer to F Table)

The F test conducted through SPSS in the table above shows a significant result with a value of 0.000. This value is less than 0.05, and the F statistic of 28.525 is greater than the critical F value of 2.45. This implies that collectively, the Level of Apatheism (X1), Agnosticism (X2), and Pluralism (X3) significantly influence the Understanding of Ekklesiology in Generation Z Christians in Java and Bali (Y).

### The results of the coefficient of determination test

#### Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.644 <sup>a</sup>	<b>.414</b>	.400	5.555

a. Predictors: (Constant), Level Pluralism, Level Agnosticism, Level Apatheism

The table above displays the R-Square value or Coefficient of Determination (CD) which indicates how much influence is collectively provided by the variables Level Apatheism, Agnosticism, and Pluralism (X) on the variable Understanding of Ekklesiology in Generation Z Christian Balinese (Y). The obtained CD value is 0.414 or

41.4% (rounded to 41%), which can be interpreted as the independent variables (Level Apatheism, Agnosticism, and Pluralism) contribute 41% to the variable Y (Understanding of Ekklesiology in Generation Z Christian at IFGF Bali), while the remaining 59% is influenced by other factors or variables.

## CONCLUSION

1. Apatheism, agnosticism, and religious pluralism are three different views or attitudes regarding beliefs or religious experiences. Apatheism is an attitude or perspective that considers questions about the existence or nature of God to be irrelevant or unimportant to daily life or human well-being. Someone who adopts apatheism may not have a strong belief in the existence or non-existence of God, but they also do not care or are not interested in those questions. Agnosticism is an attitude or perspective that believes the existence or nature of God cannot be ascertained or known with certainty. An agnostic does not have a strong belief in the existence or non-existence of God because they feel that these questions cannot be definitively answered. Religious pluralism is an attitude or perspective that recognizes and respects the diversity of religions and beliefs, believing that each religion has its own truth and uniqueness. Religious pluralism promotes tolerance and harmony among people of different religions and rejects the concept that one religion or belief is more correct or superior to others. Although these three views are different, they all demonstrate diversity in beliefs and perspectives regarding religion.
2. The partial influence of the variables Apatheism (X1), Agnosticism (X2), and Pluralism (X3) on the variable Understanding of Church among Generation Z Christians at IFGF Java Bali (Y) is as follows:
  - The level of apatheism has a significant influence of 34.9% on the understanding of church among Generation Z at IFGF Java Bali, with 65.1% influenced by other factors.
  - The level of agnosticism has a significant influence of 10.2% on the understanding of church among Generation Z at IFGF Java Bali, with 89.8% influenced by other factors.
  - The level of pluralism has a significant influence of 39.5% on the understanding of church among Generation Z at IFGF Java Bali, with 60.5% influenced by other factors.
3. Simultaneously, the magnitude of the influence of the variables Apatheism, Agnosticism, and Pluralism (X) on the variable Understanding of Church among Generation Z Christians at IFGF Java Bali (Y) is significant at 41%, while the remaining 59% is influenced by other factors or variables.
4. Apatheism influences Generation Z to be indifferent to the existence of God and others. Therefore, it is necessary to teach them about apatheism amidst the busyness and comfortable life in this modern age so that they can find satisfaction, happiness, and joy in life only through Jesus and the way to grow in Him is through a correct understanding of church life.
5. Agnosticism has a negative influence that causes Generation Z to be uncertain and unaware of absolute truth, leading them to feel that they do not need to be rooted in the local church to deepen their faith. Through life in the local church, they can learn to discover the true truth through the Word of God and teachings provided by the local church.
6. Pluralism has a negative influence that causes Generation Z to stop evangelizing and discipling others in the local church because they believe they must respect the beliefs of others and think that ultimately, all religions and beliefs lead to a common higher reality and ultimate purpose. Teaching about religious

tolerance and spiritual pluralism is needed to prevent them from having a misguided understanding of God and the church.

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