



Integration of Inward-Outward Orientation in Fulfilling The Great Commission: Application at GBI Miracle Service Kuningan City

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ABSTRACT

This article examines the theological tension between the church's inward and outward orientations in relation to the Great Commission (Matthew 28:19–20), in light of the tendency among some churches to neglect the balance between these orientations. This study aims to develop a theological perspective and propose an integrative church model for sustainable mission in the Indonesian context. Using qualitative theological research through literature analysis, the study constructs an integrative model that balances internal spiritual formation such as discipleship, koinonia, worship, leadership development, and doctrinal integrity with external mission engagement, including evangelism, social service (diakonia), public involvement, cultural contextualization, and digital mission. Drawing on the missio Dei framework (Bosch, Newbigin, Wright, Guder), the study formulates evaluative parameters to assess church balance, which are applied to GBI Miracle Service Kuningan City. The findings show that inward and outward orientations are complementary dimensions of ecclesiology rather than competing alternatives.

Keywords: Inward; Outward; Great Commission; Missio Dei

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INTRODUCTION

The Gospel of Matthew 28:19–20 records the Great Commission as an essential mandate that shapes the identity and praxis of the church throughout history (France, 2007). The Great Commission contains three integral elements: discipleship, baptism, and teaching. The grammatical structure of the text shows that *mathēteusate* (“make disciples”) is the primary imperative, while “go,” “baptize,” and “teach” are participles that describe the process of its realization. Thus, Christ’s missionary mandate inherently integrates the expansive dimension (sending) and the formative dimension (community formation). The Great Commission is not merely a command for geographical expansion, but a calling to form a community that lives in comprehensive obedience to Christ. This pericope is not merely the closing narrative of the Gospel, but the theological foundation for the existence of the church as a sent community (Bosch, 2011). The church is not only called to nurture its internal life but is also sent to reach the world within the framework of missio Dei, namely the church’s participation in God’s saving work that is trinitarian and redemptive in nature (Wright, 2006). Thus, the nature of the church is simultaneous: rooted inward through the formation of the community of faith, and moving outward through witness and sending.

A number of theological studies in Indonesia in the last five years show significant development regarding this issue. Sostenis Nggebu affirms that the understanding of *missio Dei* must be holistic, not only focusing on external evangelism or internal community formation alone, but integrating both in the context of Indonesia's diverse culture and social needs (Nggebu, 2025). Widyawati highlights the importance of preserving local culture in church mission praxis through dialogue and Gospel inculturation in a plural society (Widyawati et al., 2025). Stella Y. E. offers innovative ecclesiological models such as the transeclesial church, hybrid church, and public church that encourage integration between the internal life of the church and its role in the public sphere (Pattipeilohy, 2025). Bakhoh examines the mission-church typology in the context of urban students and emphasizes the importance of contextual mission strategies (Jatmiko et al., 2025). Meanwhile, Soewieto Djajadi highlights the integration of mission with digital technology as a form of contemporary evangelism that expands the outward dimension of the church without neglecting internal spiritual formation (Soewieto Djajadi, Aji Suseno, 2025).

According to Dorce Sondopen, mission is a close unity between discipleship and evangelism, and has great influence on church growth (Sondopen, 2019). Yanto Paulus Hermanto et al. highlight the role of the church that is not only to pursue worship and spiritual growth of the congregation, but also to train and send evangelists to various regions (Hermanto et al., 2022). According to Haposan Simanjuntak, the church must complete the Great Commission in the right way, by producing quality missionaries (Simanjuntak et al., 2023). The balance between discipleship and evangelism is a theological prerequisite for the sustainability of the Great Commission, because quantitative growth without spiritual deepening will produce an immature congregation, while discipleship without mission expansion risks making the church exclusive and stagnant. In line with this, the public church must integrate social responsibility as a concrete expression of faith in the public sphere, so that the outward dimension of the church does not stop at verbal evangelism but is manifested in social transformation that reflects the values of the Kingdom of God. Hildegardis Dyna R.D emphasizes the existence of internal and external obstacles in proclaiming the Gospel to people with different beliefs, local cultures, and certain societal mindsets (Dyna R D et al., 2024).

Although these various studies have enriched the discourse of mission theology in Indonesia, there have not been many studies that systematically formulate an integrative inward–outward model within a comprehensive and applicable theological framework, particularly in the context of Indonesian Pentecostal churches. Unlike previous studies that are partial in nature, based on this research gap, the scientific novelty of this article lies in three main aspects: First, the formulation of an integrative inward–outward model that combines internal spiritual nurture with social engagement and evangelism in a plural and digital context; Second, the development of evaluative parameters to assess the balance of church orientation theologically and practically; and Third, a contextual reflection on Indonesian Pentecostal churches that has not been widely discussed systematically in the national literature of the last five years.

In the development of contemporary ecclesiology, there emerges a tendency for churches to be polarized between inward orientation (inward-looking church) and outward orientation (outward-looking church) (Guder & Barrett, 1998). Churches that are overly focused on internal aspects congregational comfort, strengthening internal programs, and facility development risk neglecting the missionary dimension that is their calling. Excessive inward orientation (over-inward) can reduce the church to an exclusive religious community that is less responsive to the needs of the world (Bosch, 2011). Conversely, churches that are overly outward-oriented risk losing spiritual depth, discipleship discipline, and their theological foundation. Mission activism without solid spiritual formation can produce ministry that is pragmatic but spiritually shallow (Newbigin, 1994). The lack of learning and practical

mission training both on a personal and institutional level causes congregations and churches to often be unprepared to carry out the Great Commission in a real way. Additionally, the absence of evaluative parameters makes it difficult for the church to assess a healthy proportion between internal and external focus, potentially resulting in ministry stagnation.

The tension between these two orientations raises a fundamental theological question: whether the church must choose one orientation, or instead integrate both in a holistic model. This issue is important because it is directly related to the sustainability of the Great Commission's implementation in the context of the Indonesian church that is plural and dynamic.

This paper aims to analyze the aspects and concepts of the church with inward and outward orientation theologically, as well as to explore the interrelation of both in the implementation of the Great Commission. Thus, it is expected that an integrative church model can be formulated that supports the sustainability of mission in the Indonesian context, particularly in the Pentecostal tradition that has strong dynamics of spirituality and evangelism. With the creation of evaluation parameters, it is expected that the church can evaluate the balance between inward and outward orientation, so that the church becomes more effective in carrying out the Great Commission.

RESEARCH METHOD

This research uses a qualitative approach with the library research method within the framework of systematic theology and mission theology. The approach used is descriptive-analytical and theologically constructive, focusing on conceptual analysis of the relationship between the inward and outward orientation of the church in the implementation of the Great Commission. Data was obtained through systematic literature searches of mission theology, ecclesiology, and relevant scholarly articles. Data analysis was conducted using content analysis techniques to identify and synthesize key concepts related to church identity, *missio Dei* dynamics, and the relationship between internal spiritual formation and external missionary engagement, supported by source triangulation to strengthen conceptual validity.

The analysis process encompasses three stages: First, biblical-theological analysis of Matthew 28:19–20 as a normative basis; Second, ecclesiological analysis of contemporary mission theology thinking; and Third, theological synthesis to formulate the integrative inward–outward model. As an applicative stage, this research develops an evaluative instrument in the form of the Inward–Outward Balance Index (IKG) that is semi-quantitative in nature and implemented through a questionnaire at GBI Miracle Service Kuningan City. The evaluation results are used as a contextual illustration to test the relevance of the formulated model and to produce a systematic and applicable conceptual framework.

RESULTS AND DISCUSSION

The operational framework of this research departs from the biblical-theological discussion of the Great Commission text in Matthew 28:19–20 as a conceptual basis for the missionary identity of the church, followed by a discussion of the inward and outward orientation concepts, and a discussion of the formulation of the integrative model concept needed in the implementation of the Great Commission.

Theological Review of the Church with Inward

Biblical-Theological View of the Great Commission Text

The understanding of the Great Commission in the Gospel of Matthew 28:19–20 contains three integral elements: discipleship (*mathēteusate*), baptism (*baptizontez*) as incorporation into the community of faith, and teaching (*didaskontes*) as the formation of ongoing obedience. The grammatical structure of the text shows that *mathēteusate* (“make disciples”) is the primary imperative, while *poreuthentes* (“go”), *baptizontez* (“baptize”), and *didaskontes* (“teach”) are participles that describe the process of its realization. Thus, Christ’s missionary mandate inherently integrates the expansive dimension (sending) and the formative dimension (community formation). The Great Commission is not merely a command for geographical expansion, but a calling to form a community that lives in comprehensive obedience to Christ (France, 2007).

This understanding aligns with the *missio Dei* paradigm developed by David J. Bosch, who positions the church not as an autonomous subject that “possesses” mission, but as a participant in the mission of the Triune God (Bosch, 2011). Within this framework, mission is not understood as a church program, but as an expression of God’s nature as the One who sends. The church exists as a community that is called, formed, and sent so that inward and outward orientation is an ontological consequence of its identity as a sent community (Guder & Barrett, 1998). Furthermore, Lesslie Newbigin affirms that the church is a sign, instrument, and foretaste of the Kingdom of God (Newbigin, 1994). This conception demands integration between the internal and external dimensions of the church. As a sign, the church must reflect the reality of the Kingdom in its internal life through holiness, justice, and authentic fellowship. As an instrument, the church is called to be God’s tool in bringing salvation and transformation in the midst of the world. As a foretaste, the church presents an eschatological picture of a community restored in Christ. This shows that a sharp separation between inward and outward contradicts the very nature of the church.

The Concept of Inward and Outward Orientation

In order for the inward–outward church concept not to remain at the normative-theological level alone, this research operationalizes it into dimensions that can be analyzed conceptually and practically. This approach is important because in many ecclesiological discourses, the dichotomy between inward and outward orientation is often understood simplistically as if both are alternative choices, not a dialectical reality inherent in the nature of the church. Conceptually, inward orientation refers to the dimension of the church’s internal formation: discipleship, character building, liturgy, strengthening of theological identity, and building the community of faith. Meanwhile, outward orientation points to the dimension of sending: evangelism, social service, public engagement, and participation in societal transformation. This shows that both are not in a competitive relationship, but in a complementary and dialectical one (Wright, 2006).

In the perspective of mission theology, this relationship is trinitarian. God the Father sends the Son; the Son sends the disciples; and the Holy Spirit equips the church to bear witness (John 20:21; Acts 1:8). Therefore, a church that only focuses on internal nurture risks losing the dynamic of sending, while a church that only emphasizes external expansion without spiritual formation will lose spiritual depth and theological integrity (Bosch, 2011). The integration of inward–outward becomes a requirement for the sustainability of the church’s participation in *missio Dei*.

Thus, this research views inward and outward orientation not as two opposing church models, but as two inherent dimensions in one complete ecclesiological reality. The operationalization of this concept enables more

measurable analysis of the balance of church praxis, while also making a methodological contribution to contextual ecclesiology studies in Indonesia.

The Concept of Inward Orientation

Inward orientation encompasses all theological dynamics and church praxis that focus on the formation, nurture, and maturation of the community of faith internally. Biblically, its conceptual basis is rooted in the understanding of the Great Commission in Matthew 28:19–20 which not only emphasizes the aspect of “going” but also the element of “teaching them to obey everything” as a process of ongoing formation. This dimension shows that sending cannot be separated from internal formation (France, 2007).

Within the *missio Dei* framework, the church is understood not as the center of mission, but as a community that is called and formed to participate in God’s mission. David J. Bosch affirms that the church is the result of God’s mission (the church is missionary by its very nature), so that internal formation is part of the dynamics of that participation (Bosch, 2011). Likewise, Lesslie Newbigin sees the church as a sign, instrument, and foretaste of the Kingdom of God which means its internal life must reflect the reality of the Kingdom before it can become a credible witness to the world (Newbigin, 1994). Theoretically, inward orientation can be operationalized in the following five dimensions.

Spiritual Formation and Discipleship

The first dimension constitutes the core of inward orientation. The church is called to form disciples through doctrinal teaching, spiritual discipline, and internalization of the values of the Kingdom of God. Ephesians 4:11–16 affirms the function of church leadership to equip the saints until they reach full maturity in Christ. Darrell L. Guder states that a missionary church must first become a community formed by the Gospel before becoming a bearer of the Gospel (Guder & Barrett, 1998). Without internal formation, the church loses its spiritual substance. Millard J. Erickson also affirms that one of the primary functions of the church is the edification of believers through ongoing teaching and discipleship (Erickson, 2007). These findings indicate that the conceptual indicators of spiritual formation and discipleship include: the intensity of Bible teaching, a tiered discipleship system, evaluation of Christian character growth, and integration of doctrine in the practical life of the congregation.

Fellowship and Community (Koinonia)

The second dimension examines Acts 2:42–47, where the early church is described as a community living in fellowship, prayer, and social solidarity. This dimension shows that the church is not merely an organization, but a relational community formed by the Gospel. Edmund P. Clowney emphasizes that the church is a covenant people formed by the Word and living in the unity of the body of Christ before being sent into the world. This shows that without a healthy community, the external witness of the church becomes inauthentic (Clowney & Bray, 1995). The evaluative indicators of this dimension include congregational participation in small groups, the intensity of pastoral relationships, internal solidarity, and mechanisms for reconciliation and preservation of unity.

Liturgy and Worship as the Center of Identity

The third dimension states that worship is the locus of the formation of church identity. In the Reformation tradition, John Calvin stated that the church is recognized through the pure proclamation of the Word

and the proper administration of the sacraments (Calvin, 1816). This means that worship is not merely a ritual activity, but a means of grace that forms the spirituality of the people. Millard J. Erickson affirms that internal edification is an essential function of the church, because the church is called to equip the saints for the work of ministry (Erickson, 2007). Thus it was found that the indicators of this dimension include the theological quality of preaching, liturgical integrity, congregational participation in worship, and the integration of worship with the ethical life of the congregation.

Character Formation and Leadership Reproduction

The fourth dimension refers to 2 Timothy 2:2 which shows the regenerative principle in church ministry: what is received must be passed on to others who are competent to teach. This principle affirms the importance of leadership reproduction in the life of the church. The metaphor of the body of Christ in 1 Corinthians 12 shows that each member has different gifts that complement each other. A church that is internally healthy has mechanisms for gift development and leadership cadre formation (Clowney & Bray, 1995). These findings indicate that the evaluation indicators include mentoring systems, leadership training, distribution of ministry responsibilities, and generational continuity in church ministry.

Strengthening Theological Identity and Doctrinal Integrity

In this fifth dimension, inward orientation also encompasses the safeguarding of doctrinal purity. In the context of modern ministry pluralism and pragmatism, theological integrity becomes the foundation for the sustainability of the church's mission. Christopher J. H. Wright affirms that mission not rooted in the grand narrative of the Bible will easily be reduced to mere social activism or institutional programs (Wright, 2006). Therefore, the church needs to maintain theological consistency so that the mission carried out remains rooted in biblical revelation. The indicators of this dimension include consistency of doctrinal teaching, clarity of statements of faith, theological oversight of ministry practices, and the church's ability to respond to contemporary theological issues.

Based on this theological and ecclesiological framework, inward orientation can be understood as a process of spiritual formation that prepares the church to carry out the missionary mandate on a sustainable basis. Therefore, this research operationalizes inward orientation into several analytical dimensions that can be used to evaluate church life praxis. Based on theological synthesis, it was found that inward orientation is not exclusivism, but a process of spiritual formation that supports sending. The church needs to be equipped first (Eph. 4:11–13) before carrying out its missionary function. However, if excessive, this orientation has the potential to produce a church that is closed and less sensitive to the world.

The contribution of this section within the *missio Dei* framework is that inward is not the final goal, but rather a stage of formation toward sending. A church that is internally healthy will have the spiritual and theological capacity to carry out outward orientation on a sustainable basis.

The Concept of Outward Orientation

Etymologically, the term outward refers to a direction that goes outside or beyond internal boundaries. In the context of ecclesiology, outward orientation marks a paradigm shift from a church that is ecclesiocentric focused on the maintenance of internal institutions toward a church that is missiocentric centered on sending into the world. The operational definition of outward orientation in this research is the entirety of theological awareness

and church activities that are intentionally directed to participate in God's mission (*missio Dei*) through sending, witness, social service, and societal transformation (Bosch, 2011). The main foundation of this definition is the concept of *missio Dei*. This shows that in contemporary mission theology, mission is not understood merely as a church activity, but as part of God's own nature. God is the God who sends: the Father sends the Son, and the Father and Son send the Holy Spirit who then equips the church to be sent into the world (Bevans & Schroeder, 2005).

Therefore, outward orientation is not merely a church program choice, but is related to the ontological identity of the church as a sent community (Guder & Barrett, 1998). In the context of the church in Indonesia, a number of contemporary theological studies show that the understanding of *missio Dei* increasingly encourages the church to move beyond a ministry paradigm that is overly oriented toward the internal congregation toward broader engagement in the life of society. A church that loses its outward orientation risks experiencing an identity crisis in carrying out its calling as God's people.

This understanding is reinforced by the thinking of Christopher J. H. Wright who rejects the dichotomy between verbal evangelism and social action (Wright, 2006). Wright affirms that God's mission is integral, encompassing both evangelistic and transformational dimensions. Thus it was found that the outward orientation of the church cannot be fully understood if it only focuses on individual conversion without paying attention to social suffering, or conversely only engages in social action without presenting the message of hope in Christ. The Bible shows that God cares about the restoration of all creation, including social, economic, and environmental orders (Wright, 2006).

A number of theological studies in Indonesia also affirm that the church that participates in *missio Dei* is called to bring about social transformation through contextual and responsive ministry to the needs of society. In its operationalization, outward orientation can be understood through four pillars of church participation: sending, witness (*marturia*), social service (*diakonia*), and societal transformation (Bosch, 2011). Through this orientation, the church demonstrates that its existence is not solely for internal purposes, but as God's instrument for manifesting the signs of His Kingdom in the midst of the world.

Based on this operational definition, it was found that outward orientation cannot be viewed as a singular concept, but as a multidimensional construct that integrates various aspects of the church's mandate. To understand its implementation in ministry practice, this orientation can be explained through the following five main dimensions.

Evangelism and Evangelization

The first dimension in outward orientation is evangelism or evangelization. Theologically, evangelism is the proclamation of the good news concerning God's saving work in Jesus Christ that calls people to repentance and faith (Stott & Vance, 1975). This dimension is rooted in the Great Commission (Matt. 28:18–20) which affirms that the church is sent to make all nations disciples of Christ. In contemporary mission theology discourse, evangelism is not understood narrowly as an effort to expand the church institution, but as a witness concerning the presence of the Kingdom of God (Bosch, 2011). David J. Bosch affirms that evangelism is the core of mission, but mission itself has a broader scope than mere evangelism (Bosch, 2011).

In the context of the church in Indonesia, recent research shows that effective evangelism must pay attention to contextual approaches and build authentic relationships with the community. Furthermore, Lesslie Newbigin emphasizes that the church's witness is not only conveyed through words, but also through the way of

life of the community of believers that reflects Gospel values (Newbiggin, 1994). Therefore, it was found that the integrity of church life becomes an important factor for the credibility of evangelism in society.

Social Service and Diakonia

The second dimension is social service or diakonia. In the perspective of holistic mission theology, social service is not merely a philanthropic activity, but a concrete expression of God's love that touches all dimensions of human life (Sider, 1999). Salvation in Christ is understood not only in a spiritual aspect, but also encompasses the restoration of social and humanitarian conditions. In its development, the diakonia paradigm moves from a charitable model toward a transformative model. Charitable diakonia focuses on providing short-term assistance, while transformative diakonia emphasizes empowerment and the restoration of human dignity as God's image (*imago Dei*) (Bevans & Schroeder, 2005). Theological research in Indonesia shows that the church's transformative social ministry has a significant impact in building constructive relationships between the church and the wider community. Bosch affirms that authentic social service must encourage people to rediscover their capacity as God's co-workers in managing life and society (Bosch, 2011). These findings indicate that diakonia in outward orientation is not only in the form of social assistance, but also includes advocacy, community empowerment, and efforts to address structural injustice.

Public Engagement and Social Transformation

The third dimension is public engagement and social transformation. The church does not exist in a space separate from the life of society, but is part of a broader social reality. In contemporary ecclesiology discourse, this concept is often referred to as the public church (Marty, 2012). Martin E. Marty defines the public church as a community of faith that participates in public life to advocate for the common good without losing its Christian identity (Marty, 2012).

In the Indonesian context, a number of public theology studies affirm that the church has an important role in building social solidarity, interfaith dialogue, and contributing to the welfare of society (Leonard Buan & Wiesye Elena, 2023). Theologically, it was found that the basis for the church's social engagement lies in the belief that God is sovereign over all aspects of life. This section contributes that the church's mission includes efforts to bring the values of justice, peace, and welfare into social life (Wolterstorff, 2010).

Cultural Contextualization

The fourth dimension is cultural contextualization. Contextualization is the process of communicating the Gospel relevantly in a particular cultural context without eliminating the substance of the Gospel message. This principle is rooted in the theology of incarnation, where the Word became flesh and was present in the human cultural context (Bevans, 2002). Contextual theology research in Indonesia affirms that the church needs to understand local cultural dynamics so that the proclamation of the Gospel can be received more authentically in a plural society. Thus it was found that contextualization enables the church to bridge the Gospel message with the social and cultural reality of society so that the church's witness can be understood more relevantly.

Utilization of Media and Technology for Mission

The fifth dimension is the utilization of digital media and technology in the church's mission. In the 21st century context, the development of communication technology has opened new spaces for the church to reach society more broadly. Unlike the era before the development of technology, it was found that at this time digital media, including social media and other digital platforms, greatly enable the church to present the Gospel witness more contextually and responsively to the dynamics of modern society (Campbell, 2013).

Balance of Inward and Outward Orientation in the Implementation of the Great Commission

The balance of inward and outward orientation in the fulfillment of the Great Commission produces an integrative model. An integrative model is a condition in which internal formation becomes the theological foundation for external sending, and external missionary activity becomes an authentic expression of internal spiritual maturity. This concept is in line with the missional church paradigm developed by Darrell L. Guder, where the church does not merely have a mission program, but its very identity is one of being sent (Guder & Barrett, 1998). In this paradigm, the church is understood as a community formed by the Gospel to live in two interrelated orientations: internal formation (formational) and external sending (missional) (Van Gelder & Mouw, 2000).

Integrative Principles

The integrative approach between inward and outward orientation is a missionary ecclesiology paradigm that views the church as a community that is both formed and sent. This perspective aligns with the thinking of Christopher J. H. Wright who affirms that mission is not merely a church activity, but the identity of God's people who live in participation in God's mission in the world (Wright, 2010). Within this framework, it was found that the internal life of the church and external engagement cannot be separated, but form a dynamic that is mutually complementary and sustainable.

Foundational (inward→ outward)

The inward dimension functions as the theological foundation for the church's mission activity. Spiritual nurture, discipleship, teaching of the Word, and formation of Christian character are spiritual formation processes that prepare the congregation to carry out the missionary calling. Without a strong spiritual foundation, mission activity has the potential to become merely an organizational program without theological depth. In the perspective of biblical mission theology, the church is first called to be a community that lives in obedience to God before being sent into the world. Therefore, this finding states that discipleship does not only form knowledge of faith, but also the character and missionary commitment of the congregation. In other words, a healthy outward orientation must be born from a mature inward spirituality.

Expressive (outward← inward)

Mission ministry is a real expression of the maturity of faith of the congregation that has been formed through the discipleship process. A church that has experienced spiritual formation cannot stop at internal life alone, but is naturally driven to manifest God's love and truth in the midst of society. Within this framework, social service, evangelism, and engagement in humanitarian issues become manifestations of a living faith. This shows that the outward dimension is not only understood as the numerical expansion of the church, but also as a witness of faith

manifested in the transformation of social, cultural, and moral life of society. Thus it was found that outward is a practical expression of faith that has been formed inwardly.

Circular and Sustainable

The relationship between inward and outward is not linear, but circular and dynamic. Spiritual formation produces missionary drive, while the experience of mission ministry deepens the spirituality of the congregation. This process creates a cycle of sustainable growth in the life of the church. The experience of serving in the midst of society often enriches the congregation's understanding of faith and deepens their dependence on God. In this context, mission is not only a task of the church, but also a means of forming the spirituality of the congregation. Thus, inward and outward mutually strengthen each other in the process of sustainable church growth.

Evaluative and Adaptive

In order for the integration of inward and outward to be maintained, the church needs to conduct periodic evaluation of the balance between internal formation and external engagement. Theological and pastoral reflection is needed to ensure that the church does not become trapped in one orientation excessively. This evaluation includes assessment of the effectiveness of discipleship, the relevance of mission ministry, and the church's response to changes in social and cultural context. In a constantly changing world, the church is called to be adaptive without losing its theological identity. Thus, it was found that the balance between inward and outward can be continuously maintained as part of the church's participation in God's mission (Wright, 2010).

Integrative Model of the Church with Sustainable Mission in the Indonesian Context

The Integrative Model is formulated through the synthesis of mission theology, ecclesiology, and contemporary church studies. Evaluation of the balance of Inward and Outward orientation will produce values to determine what kind of integrative model has been the condition of the church and what kind of integrative model the church will achieve with the goal of being more effective in carrying out the Great Commission. To be more applicable, the Evaluation will be directly applied to an example of a Contemporary Church, namely GBI Miracle Service, Kuningan City, Jakarta, Indonesia. A questionnaire containing a series of evaluation indicators for the Inward and Outward dimensions was given to the Pastor, and the assessment was conducted by the Pastor of GBI Miracle Service, Kuningan City. The evaluation instrument was developed in the form of the Inward–Outward Balance Index (IKG) which is semi-quantitative in nature to measure the proportion of church orientation.

Evaluation Indicators for the Inward Dimension

Dimension	Qualitative Aspect	Evaluation Parameter	Rating Scale 1-5	Theological Basis
Discipleship	Tiered discipleship system	Discipleship curriculum, mentoring, study groups	3	Matt. 28:20
Theological Depth	Systematic Bible teaching	Expository preaching, theology classes	3	Eph. 4:13

Spirituality	Congregational spiritual practice	Corporate prayer, spiritual retreats	4	Acts 2:42
Community	Active small groups	Stable member participation	3	Acts 2:44
Leadership	Ministry regeneration	Leadership training system	3	2 Tim. 2:2
Pastoral Care	Congregational accompaniment	Pastoral counseling	2	Gal. 6:2
Character Formation	Christ-like character formation	Ethics and spirituality programs	3	Col. 3:12

Total Score (sum of 7 elements) Inward Dimension Evaluation: 21

Evaluation Indicators for the Outward Dimension

Dimension	Qualitative Aspect	Evaluation Parameter	Rating Scale	Theological Basis
Evangelism	Regular evangelism programs	Evangelism teams	2	Matt. 28:19
Local Mission	Community service	Community programs	3	Luke 4:18
Diakonia	Social service	Sustainable social assistance	3	Jas. 2:17
Contextualization	Response to local issues	Cultural dialogue	2	1 Cor. 9:22
Global Mission	Missionary support	Sending	5	Acts 1:8
Digital Mission	Digital ministry	social	3	21st century context
Social Transformation	Community impact	social	2	Jer. 29:7

Total Score (sum of 7 elements) Outward Dimension Evaluation: 20

Rating Scale

Score	Category
1	None
2	Very minimal

3	Adequately functioning
4	Good
5	Very strong and sustainable

Inward–Outward Balance Index (IKG)

After all evaluations are assessed, the inward and outward scores are compared to determine the church category.

Category	Characteristics
Dominant Inward (Over-Inward Church)	Strong internal formation but minimal mission engagement
Dominant Outward (Over-Outward Church)	social
Balanced Integrative (Missional-Formational Church)	Discipleship

This balance model reflects the concept of the church that is formed and sent simultaneously, as developed in contemporary missionary church theology. The results of the Church Balance Index (IKG), the comparison between inward and outward orientation at GBI Miracle Service Kuningan City are as follows: (This instrument is exploratory in nature and requires further empirical testing.)

Total Inward Dimension Evaluation Score: 21 (Value $21/7 = 3$ out of a total of $35/7 = 5$). Total Outward Dimension Evaluation Score: 20 (Value $20/7 = 2.86$ out of a total of $35/7 = 5$). The position of the inward index value of 3 compared to the outward value of 2.86, is close to a balanced value. So it is concluded that the Inward-Outward Balance Index (IKG) of GBI Miracle Service Kuningan City is included in the Balanced Integrative Category (Missional-Formational Church) with strong Discipleship characteristics and active mission involvement. [Alan J. .. Roxburgh, Fred. Romanuk, and Eddie. Gibbs, *The Missional Leader: Equipping Your Church to Reach a Changing World* (Fortress Press, 2020), 95-101] Improvement of inward-outward integration can be done by increasing low indicator values, both for the inward and outward dimensions, both qualitatively and quantitatively. GBI Miracle Service Kuningan City carries out the Great Commission with strong discipleship and demonstrates service expansion through the development of church networks in cities in Indonesia and abroad, making the Church not trapped in stagnation, but continues to be dynamic in completing the Great Commission.

CONCLUSION

This research constructs an integrative inward–outward model that transcends the dichotomy between inward and outward church orientation. Based on the *missio Dei* framework, this study affirms that internal spiritual formation and external mission praxis are two complementary dimensions in missionary ecclesiology. Internal formation including discipleship, *koinonia*, liturgy, leadership, and doctrinal integrity becomes the theological foundation for the church's sending, while external engagement such as evangelism, *diakonia*, public engagement, cultural contextualization, and digital mission is a concrete expression of that spiritual maturity.

In addition, this study formulates evaluative parameters through the Inward–Outward Balance Index (IKG) as a reflective instrument for the church in assessing and developing its orientation balance. The implementation at GBI Miracle Service Kuningan City shows an effort to maintain the integration of both dimensions in service practices. Thus, the church is called to live out a dialectical and sustainable relationship between inward and outward contextually. The sustainability of the Great Commission depends on the consistency of theological reflection, the accuracy of contextual adaptation, and spiritual integrity in all church practices. Further research is needed to test and expand the application of this model in various church contexts in Indonesia. Academically, this study contributes to the development of a contextual missionary ecclesiology model in Indonesia.

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