

Contextualization in the Faith Refreshment Service at the GMIM Syaloom Karombasan Congregation, South Manado Region One

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ABSTRACT

Faith refreshment service is a very important form of worship for the congregation of GMIM Syaloom Karombasan, Manado Selatan Satu Region. This study aims to contextualize the faith refreshment service in the social, cultural, and spiritual aspects of the local congregation. A contextualization approach is needed so that worship is not only limited to rituals, but also relevant to the challenges and needs of the congregation amidst changing times. The method used is qualitative with a descriptive-analytical approach, including in-depth interviews with church servants and congregation members. The results of the study indicate that the contextualization of the faith refreshment service at GMIM Syaloom Karombasan includes adjusting the language, music, and sermon material to be closer to the reality of the congregation's life, but still based on a solid theological foundation. The discussion also reveals that this approach is able to increase the active participation of the congregation and strengthen their faith in facing the challenges of everyday life. However, challenges remain, such as maintaining a balance between tradition and innovation. The conclusion of this study shows that the contextualization of the faith refreshment service is very important in making worship more meaningful and applicable for the congregation of GMIM Syaloom Karombasan.

Keywords: Contextualization, Faith Refreshment Service, GMIM, Syaloom Karombasan.



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INTRODUCTION

The problem that arises in the context of faith renewal services at the GMIM Syaloom Karombasan Church in South Manado One is how to effectively contextualize worship so that it is not just a liturgical routine, but also relevant to the realities of the congregation's lives. The challenge faced is the tendency for worship to remain formalistic and fail to address the daily struggles of the congregation, especially in facing social and economic pressures and challenges to faith in the modern era. In addition, limitations in theological understanding and

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a lack of creativity in connecting the message of the Bible with the cultural and social context of the congregation create a distance between liturgy and real life. This calls for more in-depth contextualization efforts so that worship services can become a means of spiritual growth as well as empowerment for the congregation in facing the dynamics of the times.

Contextualization is a crucial aspect of church life, especially in efforts to make worship more relevant to congregations in specific social, cultural, and theological contexts (Kusumawardana, 2023). Throughout the history of the church's development, contextualization has been used as an approach to ensure that the preaching of the gospel is accepted and understood by the local community without losing its theological essence. This concept is rooted in the understanding that the gospel must be communicated in a language and culture that is familiar to the congregation, so that their faith can grow and develop in their daily lives (Pakpahan, 2020). Therefore, churches in various parts of the world have implemented various contextualization strategies in their worship services, including in faith renewal services.

The history of Christianity in Minahasa shows that the process of inculturation and contextualization has been going on since colonial times, when missionaries brought Christian teachings to Minahasa. Over time, churches in Minahasa, including GMIM, have continued to adapt to social changes, including in terms of liturgy and forms of worship (Rumbay et al., 2023). In the context of GMIM, faith renewal services often adopt elements of Minahasa culture as part of contextualization efforts. Kolintang music and other traditional musical instruments are often used to accompany praise and worship. In addition, the language used in sermons is often adapted to be more easily understood by congregations who are predominantly speakers of regional languages (Pandaleke & Panekenan, 2020). With this approach, the congregation not only better understands the word of God, but also feels that their Christian faith is in line with their cultural identity as Minahasa people. On the other hand, contextualization in faith renewal services must be done carefully so as not to obscure the theological values that underlie worship. There are limitations that need to be considered so that worship services remain in accordance with biblical principles and are not influenced by cultural elements that conflict with the Christian faith (Marisi et al., 2021). Therefore, the church needs to have leaders and servants of God who have a deep understanding of theology and culture, so that the contextualization process can be carried out wisely.

Based on interviews with one of the pastors, contextualization in the faith renewal service at the GMIM Syaloom Karombasan Church is a complex but very important process to ensure that worship remains relevant and meaningful to the congregation. By understanding the existing cultural and social dynamics, the church can develop a worship model that not only maintains theological values but is also able to reach the congregation in a more effective way. Therefore, the study of contextualization in worship services is becoming increasingly important amid ongoing changes, so that the church can continue to be the light and salt for the surrounding community. The congregation of GMIM Syaloom Karombasan, located in the South Manado One Region, has its own dynamics in conducting worship services to refresh the faith. As part of the Minahasa Christian Church (GMIM), this congregation has strong

Minahasa cultural roots with various values and traditions that are still upheld by the community.

Based on interviews with the church leader, the Faith Refreshment Service was designed to strengthen and refresh the faith of the congregation as an effort to grow their faith in the Lord Jesus. The church pays attention through various areas of ministry, such as through various worship services combined with the surrounding culture to reach all ages. Through this form of worship, it is hoped that the congregation can experience restoration, strengthening, and renewal of faith, as well as regain the enthusiasm to live according to God's word. Therefore, the Faith Refreshment Service is a very important forum for people of all ages and also serves as a mediation for congregants who have life problems. In addition, worship needs to be organized so that it becomes contextual, that is, worship that is directly related to the context in which the congregation lives and works.

Based on the author's research, there are three previous studies, namely "*Kontekstualisasi Menuju Inkulturasi Kooperatif-Prolektif: Nilai Budaya Mapalus dan Falsafah Pemimpin Negeri di Minahasa dalam Konstruksi Manajemen Pendidikan Kristian*" (Rumbay et al., 2023), which focuses on aspects of Christian education management by integrating the local culture of Minahasa. This study focuses on the application of Mapalus values and traditional Minahasa leadership philosophy in the context of education, as well as emphasizing the importance of inculturation as a strategic approach in Christian education. The second study, "*Misi Bagi Pertumbuhan Gereja Melalui Kontekstualisasi Praktik Ibadah Penghiburan Dalam Tradisi Slametan Di Masyarakat Jawa*" (Lawalata, 2024), highlights how the slametan tradition is used as a medium for Christian worship in Java. The different cultural context is clearly seen here, as slametan is a Javanese tradition that has been reinterpreted within the framework of Christian worship. The third study, "*Pendekatan Dynamic Equivalence dalam Penggunaan Chant Hoho Suku Nias: Sebuah Upaya Kontekstualisasi Ibadah*" (Wau & Lim, 2024), focuses more on the adaptation of traditional Nias music into Christian liturgy. Using the dynamic equivalence approach, this study discusses how musical elements can be translated contextually without losing their theological meaning.

This study offers a transformative contextualization approach, in which faith renewal services are not only a means of preserving church traditions, but also a tool for dynamically renewing the faith of the congregation. This differs from previous studies, which tended to focus solely on aspects of cultural preservation or liturgical adaptation. Thus, this study makes a significant contribution to the development of contextual theology in Indonesia, especially in the context of the ever-evolving church ministry. The novelty of this research on contextualization in faith renewal services at GMIM Syaloom Karombasan lies in its holistic approach, which looks not only at one element of worship (such as music or specific rituals) but also at the interaction between theology, culture, and the spiritual needs of the contemporary congregation. This research also provides a new perspective on how churches in Minahasa can maintain their Christian identity while responding to the challenges of modernization and social change. Thus, this research contributes not only to the study of practical theology but also to the understanding of the dynamics of the church in Indonesia's multicultural society.

RESEARCH METHODOLOGY

The research method applied in this study is qualitative with a descriptive approach. This approach aims to understand and describe how the process of contextualization in the Faith Refreshment Service (KPI) at the GMIM Syaloom Karombasan Congregation in South Manado One is reflected in the congregation's worship practices (Sugiyono, 2021). Therefore, this study not only explores the phenomena that are apparent in the liturgy and worship structure, but also explores the meanings contained therein and how the congregation experiences and interprets this service in their daily lives.

Data collection in this study was conducted through in-depth interviews with various informants who had direct understanding and experience regarding the implementation of KPI in the congregation. The informants involved included 3 congregational pastors, 1 religious teacher, 2 elders, 3 deacons, and 8 congregation members who were active in these worship services. The interviews were semi-structured to allow for a broader exploration of the understanding, experiences, and values contained in the KPI at GMIM Syaloom Karombasan. In addition, these interviews also aimed to explore how the elements of the service were adapted to the social, cultural, and theological context of the congregation (Hartono, 2018).

The data obtained was then analyzed using qualitative analysis methods. This process began with transcribing interviews, organizing data, and coding to find the main themes that emerged in the study. Through this stage, contextualization patterns in KPIs could be identified and categorized into various aspects, such as liturgy, music, preaching, and congregational participation. The analysis was conducted by considering the social and theological background of the GMIM Syaloom Karombasan congregation, so that the results of the study could provide a deeper picture of the relevance of KPI for the local congregation (Hengki Wijaya, 2019).

With this approach, the study aims to provide a more comprehensive understanding of how the contextualization process in KPI at GMIM Syaloom Karombasan impacts the spiritual experience of the congregation. In addition, this study also reveals how worship services play a role in shaping the congregation's faith life in the local social and cultural context.

RESULT AND DISCUSSION

History of the GMIM Syaloom Karombasan Congregation

The GMIM Syaloom Karombasan congregation was established in 1956 and is a result of the expansion of the GMIM Pakowa congregation, which is located in the Karombasan and Ranotana Weru neighborhoods and now includes the Wanea subdistrict. In 1953, the number of GMIM congregation members in Pakowa grew. This prompted the congregation to build a place of worship, and so at the end of 1953, a church was built. The congregation in Pakowa continued until 1956, when it became an independent congregation. During its time as a church, Pnt. H. Tuwo was appointed as the coordinator of the congregation in 1953 until the congregation became independent. When the congregation members in Pakowa felt that they were ready to become independent, in 1955 the congregation members, represented by the

elders and the congregation council, submitted a request to have the status of the congregation changed to a branch congregation. The request was approved by the Ranotana congregation and then by the GMIM Synod Working Committee. Thus, from its status as a kanisah, starting in 1956, the congregation in Pakowa became a branch congregation and was included in Parish IV (Ranotana - Bahu area). The ratification was carried out by Rev. J.J. Rottir, representing the Synod Working Committee, and was attended by Rev. D. Kaligis.

After being established as a congregation, GMIM Syaloom Karombasan successively appointed congregation teachers, namely Pnt. Karel Christian Pandelaki and Pnt. Alex Pantouw, and since 1968 has appointed pastors as congregation leaders, namely Rev. L. Pantouw-Nigi (1968-1979), Pdt. Daniel Wowor (1979-1981), Pdt. Mamonto (1981-1985), Pdt. E. Legoh-Ottay (1985-1991), Pdt. A.F. Ratulangi (1992-1999), Pdt. H.E. Emor (1999-2005), Pdt. M.L Rindengan (2005-2010), Pdt. Nicholaas Ph. Kolibu (2010-2014), Pdt. Frangky Wollah (2014-2017) and now the Pastor who has just replaced Rev. Frangky Wollah as the head of the congregation, namely Rev. Ollie M. Lumowa Mamesah, S.Th.

Since 1958, GMIM Syaloom Karombasan has been carrying out physical development of the church, establishing schools and services in order to grow the faith of its congregation members. This development has been completed, and GMIM Syaloom Karombasan now has academic schools, including: Perjanjian Kindergarten, SD GMIM XVII, SMP Kristen Syaloom, and SMA Kristen Syaloom. The GMIM Syaloom Karombasan congregation also built a Multipurpose Building (GSG) and a Pastori. The congregation is currently working on building a new church building. The physical construction of the church building was carried out (starting in 2013 until now in 2020), because the old church building could no longer accommodate the congregation members who attended worship services, especially during Christmas, New Year, Good Friday, and Thanksgiving services.

On May 15, 2017, the South Manado Region was divided into two regions, namely:

1. The South Manado Region, located at GMIM "Bethesda" Ranotana
2. South Manado One Region, located at GMIM "Syaloom" Karombasan. The congregation leader is Rev. Frangky Wollah, M.Th.

After the twists and turns of the formation of the South Manado One Region, the BPMS finally issued Decision Letter No. 106 of 2017. Some time later, Rev. Frangky Wollah, M.Th was transferred to the Wori Satu Region as Regional Chair, while the Manado Selatan Satu Region welcomed a new Chair, Rev. Ollie Midjani Mamesah, S.Th (Mrs. Lumowa), who also served as Chair of the GMIM "Syaloom" Congregation in Karombasan. The growth and development of the GMIM Syaloom Karombasan congregation necessitated the expansion of the congregation's membership. Since 1968, the congregation has grown from 9 columns to 41 columns, 801 families, and 2,768 members. This congregation has experienced rapid quantitative growth, but the quality of service has also continued to develop alongside the growth of faith. This data was collected at the GMIM Syaloom Karombasan Congregation Office with the approval of the Congregation Council Working Body.

History of Faith Refreshment Services at GMIM (2005-2010)

During the 73rd synod of the Minahasa Protestant Church, held on March 14-20, 2005, in Tomohon, as stated in the book of resolutions and decisions of the 73rd synod of the Minahasa Protestant Church, page 38, Section D. Point 1.17 states that BPS needs to provide recommendations to the Mission and Oikumene Division to explore and develop creative worship. Work together with the Doctrine, Worship and Church Order Division. Recorded on page 43, Worship Department Point 4. The arrangement of worship models such as KPI with fields other than AIT needs to be continued in coordination with the AIT division. The Mission and Oikumene Division established the main points of the GMIM Program for 2005-2010 on page 5, Mission Department Point 5. Recruit pastors and congregation members to be trained and equipped with skills as Song Leaders (Prokantor), Masters of Ceremony, Personal Evangelists, and Faith Refreshment Speakers. And in point 7. Continuing the provisions of the 2000-2005 Program, GMIM opens space for forms of “creative and innovative worship” as an anticipation of the times, especially for the younger generation and ministry in higher education (BPMS, 2005). The purpose of the Faith Refreshment Service is to respond to the congregation's need for worship refreshment. As stated in the Decisions of the Complete Synod Working Body Meeting (RBPSL) Page 5 (BPMS, 2006).

Theory of Contextualization of Worship

Contextualization is a process in theology that aims to present teachings and practices of faith that are relevant to a particular culture without losing their original theological meaning. This term originally developed in the field of missiology to bridge the understanding of theology between different cultures of origin and local cultures. Hesselgrave and Rommen define contextualization as an effort to explain and adapt the truth of the Gospel in various cultural contexts. According to them, this process involves reinterpreting theology in the context of the local culture while maintaining the authenticity of Christian teachings so that they can be more effectively accepted by the recipients of the gospel message. Thus, contextualization helps the church achieve a balance between theology that is based on biblical truth and cultural relevance that is appropriate to the conditions of the recipients of the gospel message in a particular region (Rommen, 2012).

James F. White, in *Introduction to Christian Worship*, explains that contextualization of worship involves changes in the form and structure of liturgy that are culturally acceptable without sacrificing the essence of Christian worship itself. White argues that adaptations in elements of worship, such as music, architecture, and prayer patterns, are necessary in order to meet the spiritual needs of communities with different cultural backgrounds. Furthermore, White emphasizes that contextualization of worship is a means to achieve a deeper spiritual experience through the adjustment of worship symbols that are considered sacred by the local culture (White, 2012).

Worship in the Bible shifted from the Old Testament system, which focused on rituals, sacrifices, and priesthood, to a more spiritual form in the New Testament. Jesus brought about a change in the understanding of worship, emphasizing that true worship does not depend on a particular place or procedure, but on a heart that worships in spirit and truth (John 4:23-24)

(Manafe, 2016). This confirms that the essence of worship is not outward form, but a genuine relationship between humans and God.

The contextualization of worship aims to convey the message of the Gospel clearly in different social and cultural contexts. Contextualized worship not only uses language that is easy to understand, but also accommodates symbols, art, and expressions that are relevant to the congregation (Nainggolan et al., 2021). For example, in cultures that emphasize traditional music, the use of regional musical instruments can help congregations experience emotional and spiritual closeness in their worship. However, contextualizing worship does not mean adapting everything to the local culture without considering the underlying theological principles. It is important to ensure that the cultural elements that are adapted do not conflict with Christian teachings, so that syncretism does not occur (Posumah et al., 2024). Therefore, the church must be wise in assessing which cultural elements can be applied in worship and which must be rejected because they conflict with the Christian faith.

Ultimately, the contextualization of worship must remain Christ-centered and aim to glorify God. If a form of worship helps the congregation draw closer to God, strengthens their faith, and deepens their understanding of His word, then contextualization has been done well. This process is not a compromise of truth, but rather a way to communicate truth in a form that is relevant to every generation and culture.

Why is it called KPI and not KKR?

Why does GMIM not just call it a Spiritual Revival Service (KKR), but instead call it a Faith Refreshment Service (KPI)? Aren't they the same type of worship service? Is this just to differentiate between worship services held at GMIM and those held by Pentecostal or Charismatic groups? The answer is that there is a fundamental difference (not just a distinction). KKR assumes and imagines that the congregation is spiritually asleep, so it must be awakened. However, Faith Refreshing Service means that the congregation's faith still exists. If the congregation's faith is asleep or lost, how can they come to worship? Faith still exists, but because it is weak, when faced with heavy life problems and many challenges in life, faith must be refreshed. That is why GMIM prefers to use KPI rather than KKR.

If so, why is it called a Faith Refreshment Service? How is it different from a regular service? Actually, it is the same. The difference is only in the method. The Word of God is the same, but the way it is delivered and the atmosphere are different. On Sundays, we must use the Order of Worship, and the congregation worships liturgically from the ordination to the blessing. The congregation must also maintain order and tranquility during worship. But the Faith Refreshment Service is not like that. The Faith Refreshment Service is more spontaneous. You can clap your hands, go ahead. You can raise your hands, go ahead. Likewise, during the sermon, if the congregation wants to laugh, go ahead. Even so, order and regularity must still be maintained during worship. And the balance of the elements in worship must be maintained (Watulangkow, 2009). In the context of GMIM Syaloom Karombasan, the faith renewal service is an important moment for the congregation to experience spiritual revival and strengthen their relationship with God and one another.

Forms of Contextualization in Faith Refreshment Services

Contextualization in the Faith Refreshment Service at the GMIM Syaloom Karombasan Congregation in South Manado One is an approach to make the Christian faith more relevant to the cultural, social, and spiritual life of the local community. Through the integration of Minahasa cultural elements, such as the use of local languages, traditional musical instruments, and regional spiritual songs in the liturgy, worship becomes more meaningful and closer to the lives of the congregation. Sermons related to current issues also show that faith is not a concept far from reality, but has real transformative power. Active participation by the congregation, such as testimonies and prayers in the local language, strengthens spiritual and community involvement. This contextualization is not merely an attempt to attract attention, but is a form of appreciation for local culture as well as an effort to preserve the core teachings of the Christian faith, making worship a moment of dynamic and relevant renewal of faith for today's congregation.

Adjusting music and songs in worship

Music and songs play an important role in worship services that refresh the faith. Their function is not only to accompany worship, but also to help the congregation feel the spiritual message more deeply. Adjusting the music in worship is a crucial form of contextualization because through music, the congregation can feel God's presence more tangibly and in a way that is relevant to their cultural background and daily lives. In the context of worship, music is not merely entertainment, but a means of spiritual transformation that strengthens faith and brings the congregation closer to God.

One of the musicians at GMIM Syaloom Karombasan said that an important element of musical adaptation is choosing the right songs, which are in harmony with the theme of the service and the spiritual condition of the congregation. The songs used should be able to stir emotions, reflect life's struggles, and bring strength and comfort. For example, in a worship service with a theme of restoration, songs that express God's love and healing will be more relevant. In addition to the content of the songs, the language used must also be easy to understand and familiar to the congregation. Language that is too formal or rigid may feel distant, while simple but profound language can be more effective in conveying the message of faith. When the songs sung are familiar, the congregation will find it easier to sing them wholeheartedly, making the worship atmosphere more lively and meaningful. This is in line with Shirley's view that it is important to introduce new songs gradually, while continuing to sing familiar old songs (Tiurina, 2022). Simple musical arrangements can also help the congregation focus more on the meaning of the lyrics rather than on the difficulty of following the melody or rhythm.

The style of music used in worship also needs to be adapted to the context of the congregation. Each church has different musical characteristics, depending on the culture and generation that dominates. Some churches may still rely on traditional music with organs or pianos, while others are more comfortable with modern music using full bands. In order for worship to truly touch the hearts of the congregation, the style of music needs to be contextualized so that the congregation can actively participate in praise and worship. Music

that is too unfamiliar can make it difficult for the congregation to engage emotionally and spiritually.

The musician added that worship leaders also play a key role in adjusting the music to the atmosphere of the service. A sensitive worship leader can lead the congregation through a flowing worship experience, from enthusiastic praise to moments of silence that invite reflection. This is in line with Sue's view that the ability to play an instrument or sing is not enough; worship leaders need to understand the theology behind each song so that the praise is not only musically beautiful but also rich in the truth of God's word (Whittaker, 2021). Therefore, adjusting the music and songs in worship is not just a matter of preference or style but is part of a deep contextualization. When the musical elements are in harmony with the context of the congregation in terms of language, musical style, and worship participation, it becomes a means of refreshing faith in a tangible way. Contextualized music not only glorifies God but also brings the congregation to a spiritual encounter that renews their faith and commitment to Him.

Use of local languages in liturgy and sermons

One form of contextualization in worship services is the use of local languages in liturgy and sermons. This is not merely a matter of translating religious texts from foreign languages, but rather an effort to make worship feel more alive, relevant, and meaningful to the congregation. Local languages are an important tool in conveying messages of faith in a way that is more accessible and easier to understand, because language conveys not only information, but also cultural values, feelings, and community identity.

Church elders say that the use of local languages in liturgy encourages active participation by congregations in worship. When prayers, hymns, or Bible readings are delivered in a language familiar to them, the congregation's response becomes more spontaneous and profound. For example, in churches in the Java region, the recitation of the liturgy in Javanese, especially for psalms and intercessory prayers, creates a more sacred and personal atmosphere. Local languages often have a variety of vocabulary that can express respect, gratitude, and humility in ways that cannot always be achieved through Indonesian or foreign languages, thus enriching the spiritual experience of the congregation. On the other hand, the use of regional languages in sermons helps congregations more easily grasp the message of the Bible (Pangaribuan & Rumetor, 2024). This is in line with Apin's statement that a preacher who speaks in a regional language or local dialect can bridge the gap between the narrative of the scriptures and the reality of life today (Christi, 2024). For example, in Batak churches, sermons in the Batak language are often accompanied by proverbs or traditional expressions that clarify the illustrations. Pastors who are fluent in the local language can ground the Bible stories by comparing them to local heroic tales, making it easier for the congregation to relate the teachings of faith to their daily lives.

However, the use of local languages faces several challenges. The diversity of languages in Indonesia requires churches to be wise in choosing the language used in worship. In urban areas, the younger generation is often no longer fluent in regional languages, so the dominant use of local languages can create distance. In addition, the translation of theological texts into

local languages needs to be done carefully so that the deeper meaning is not lost (Pontoh, 2025). Therefore, cooperation between theologians and linguists is essential so that the language used continues to convey the content of the faith and is easy to understand. Ultimately, the use of local languages in worship is not merely a practical choice, but also a form of respect for the culture of the congregation. By choosing to use regional languages, the church recognizes that faith develops in a real cultural context, not in a vacuum. Therefore, worship becomes a means of refreshing faith as well as strengthening the identity of the congregation as believers rooted in their own culture. This approach reflects the spirit of incarnation, where the word of God is present in human life including in their language and culture.

Congregation participation in organizing worship

Congregational involvement in worship is an essential aspect of the contextualization process of faith renewal services. In the Christian tradition, worship is not only the responsibility of church leaders or pastors, but also a space for the active participation of all members of the congregation. This understanding is in line with the concept of the church as the body of Christ, where each individual has their own role and contribution. The active participation of the congregation not only enriches the dynamics of worship, but also deepens the meaning of collective worship.

One of the congregation's pastors said that in worship services to refresh faith, the congregation can take part by reading the Word, leading prayers, or giving testimonies of faith. This involvement is not merely a complement to the event, but reflects that faith continues to grow through the experiences and interactions of the community. When the congregation is active in the liturgy, they are not only listeners but also participants in worship, making it more lively and meaningful. Prayers and testimonies from the congregation often bring real experiences that enrich the relevance of worship to everyday life. The deacon added that congregational participation is also manifested through musical and artistic expressions in worship. Choirs, musicians, and visual arts such as drama or painting can be forms of profound expression of faith. In line with Rajiman's statement, in the context of a faith-refreshing service, music is not merely an ambiance enhancer but also a means of theological reflection that invites the congregation to delve into the meaning of God's Word (Sirait, 2021). Congregational involvement in art and music brings an emotional and personal dimension, enriching the worship experience through creative and aesthetic touches that engage all aspects of the senses.

In addition, congregational involvement can also be seen in the process of planning and evaluating worship services. Many churches form liturgy teams consisting of members from various backgrounds to design themes, select songs, and determine worship formats that are contextual to the spiritual needs of the congregation. Involving the congregation in these stages makes worship more relevant because it reflects the real life and challenges of the community. Furthermore, input and reflections from the congregation after worship help evaluate the extent to which the service brings spiritual refreshment. The above findings are in line with Julio's statement that the church has a responsibility to provide adequate training and guidance so that such involvement continues to support a solemn worship atmosphere (Nendissa, 2022). It is also important to maintain a balance between congregational participation and the authority of worship leaders so that the direction and focus of worship are maintained.

Congregational involvement in worship is an important pillar in creating meaningful worship services that refresh the faith. When the congregation participates actively, worship becomes more lively and contextual, strengthening both personal and communal faith. This process builds a spiritual community that strengthens one another, making each individual feel part of the body of Christ that grows and moves together on a journey of faith.

CONCLUSION

The Faith Refreshment Service (KPI) is a contemporary form of worship with creative, innovative, and interactive liturgy that gives freedom to express one's faith to take root, grow, and bear fruit for Christ. The atmosphere is different from conventional (traditional) worship. The Faith Refreshment Worship Service plays a vital role in the movement of faith growth and is highly beneficial in renewing attitudes, behaviors, and good and righteous character to strengthen faith in Jesus Christ among the congregation. The congregation has a good understanding of the importance of an effective relationship between worship and faith as a sacred activity, as a means to deepen their understanding of God's Word and to express their faith, gratitude, joy, and suffering in their daily lives.

The growth of faith and the development (attendance) of members in the Faith Refreshment Service of the congregation is determined by the active role of special servants, especially elders and deacons, as well as all ministry teams in encouraging the congregation from preparation, socialization, to implementation. Likewise, the role of the Congregation Council Working Committee, despite understanding their ministry to encourage and invite the Prayer and Evangelism Ministry Committee and other committees/working groups to attend the Faith Refreshment Service, is still not optimal in responding to the aspirations and ideas of the congregation in supporting the Faith Refreshment Service activities.

As a reflection, the findings regarding contextualization in the faith renewal service at the GMIM Syaloom Karombasan Church can be valuable input for other congregations within the GMIM. An approach that emphasizes the suitability of worship to the social and cultural realities and spiritual needs of the local congregation can be an applicable model for increasing the relevance and participation of the congregation. For the synod, the results of this study can be used as consideration in developing guidelines or worship practices that are more flexible but still rooted in Reformed theology, so that each congregation is able to celebrate its faith in a contextual way without losing the essence of the Christian faith. Thus, contextualizing worship not only enriches liturgical dynamics but also strengthens the identity and witness of the church in an ever-changing society.

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