



Christian Youth As A Subject Of Mission In The Theological Dimension Of Work As Worship

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		Abstract
Received: Revised: Accepted:	07 July 2025 16 July 2025 23 July 2025	<i>This study examines work as a dimension of worship and an integral part of Christ's mission in the lives of Christian youth. The phenomenon that has emerged in the field shows a reduction in understanding among youth who often see work only as an economic means, separate from faith and worship. In fact, biblically and theologically, work has an ontological value since creation, is liturgical in response to gratitude, and acquires full meaning in the light of Christ as participation in the work of redemption. Using a descriptive qualitative approach, data was collected through observation, interviews, and literature studies to explore the experiences and theological reflections of youth related to work. The results of the study show that there is a gap between theological understanding and everyday practice, while affirming the importance of the church in shaping the missionary work ethic through faith education, mentoring, and contextual empowerment. This study concludes that youth are not only called to work to meet economic needs, but also to interpret work as worship and a form of participation in God's mission. Thus, the church and youth together are required to build a new paradigm that affirms work as an arena of witness to faith, service of love, and social transformation.</i>
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INTRODUCTION

J. Andrew Kirk (2000) affirms that mission is a fundamental reality in Christian life. As is the case with contemporary theology that emphasizes the mission of the church as a form of renewal manifested in action and ministry. Believers are called by God to work with Him in achieving divine goals for all mankind (Mawikere & Hura, 2024). The Christian life is essentially a life of mission; Life acquires meaning only to the extent that it is rooted in the missionary dimension (Suoth, 2024; Siswanto, 2024). Etymologically, the word mission comes from the Latin *missio* meaning "sentencing," corresponding to the Greek term *Apostolos* (Wassar, 2025). Thus, mission is the existential identity of Christians as well as the universal calling of the church.

The church itself exists as a space of spiritual education that God entrusts to lead people to the unity of faith, knowledge of Christ, and full maturity (Eph. 4:13).

Through the church, God equips the people with pastors and teachers in order to form a fellowship that is able to witness, fellowship, and serve (Suwul, 2024). The Church, the church, and the social environment are inseparable units, because they play a role in educating, teaching, training, and actualizing faith in the praxis of daily life (Suawa & Ratag, 2024). One of the fundamental aspects of the praxis of faith is work (Melchizedek, et al., 2024). In the Great Dictionary of the Indonesian Language, work is understood as the activity of doing something or trying to make a living. John Stott (1999) sees work as a characteristic of humans that distinguishes them from other creatures. Work is not only an economic activity, but also part of human dignity as a creation in the image of Allah (*imago Dei*) (Tarumingi, 2024; Kristian, 2024). From a theological perspective, work is not only of material value but also of spiritual value. Through work, humans obey God, glorify Him, and serve others (Manafe & Mudak, 2025). By working, humans display a life ethic that is geared towards love, responsibility, and loyalty. The work ethic itself is a faithful response to the demands of life that then shapes the character of individuals and communities.

This dimension of work mission becomes increasingly important when it is associated with the existence of Christian youth (Anthoni, et al., 2024). Charles M. Shelton (1987) describes youth as a transition period full of emotional, moral, spiritual, and physical dynamics. Youth are the next generation who bear the expectations of the family, nation, and church. However, reality shows that many young people face identity confusion and loss of grip (Sulang, et al., 2024). The church is called to be present as a mentoring space that enables youth to find their identity, develop their potential, and interpret work as part of faith. Church fellowship often faces challenges when the economic aspects of the family are not balanced with spiritual needs. For example, absenteeism from worship due to limited offerings suggests that family welfare has direct implications for congregation participation. Therefore, the church not only pays attention to spiritual development, but also needs to encourage productive economic efforts, such as the use of home land to grow basic necessities. Here, the involvement of youth becomes very strategic.

The socio-economic reality of the youth of the congregation shows the dominance of jobs in the agricultural sector (coconut, cloves, nutmeg), builders, drivers, and a small part of the State Civil Apparatus. Fluctuations in agricultural output and job uncertainty have an impact on the ability of youth to balance the economy and involvement in the church. If there is no directed work awareness coaching, some youth tend to choose shortcuts that are detrimental to themselves and the community. The Bible itself emphasizes the importance of work from the beginning of creation (Gen. 1–2). The God who created the heavens and the earth is the God who works. In His image, man is called to cultivate and preserve creation (Timothy, et al., 2025). Jerry and Mary White (2001) mention three main reasons why humans work: to glorify God, provide for the family, and display a good reputation in society.

Thus, work as God's mission affirms that Christian youth cannot be separated from the call to work, both in the ecclesiastical sphere and in socio-economic life. Work means continuing God's work, bearing testimony, and building the well-being of families and congregations. However, in reality, youth awareness of work as a spiritual and missionary dimension is often reduced to only the economic aspect. Work is perceived as just a means of earning a living, not part of the identity of faith and worship. It is at this point that a gap arises between the theological understanding of work and the daily practice of the youth of the church. This gap makes fostering a work ethic rooted in Christ's mission an urgent need. The Church cannot only emphasize liturgical spiritual formation, but must also integrate the understanding that work is worship and a form of participation in God's mission. Without this awareness, youth risk losing their way, being vulnerable to economic pragmatism, and failing to see themselves as mission agents in the middle of the world.

Therefore, this research is here to analyze and reaffirm the dimension of mission in work, especially in the context of Christian youth, with the aim of building awareness that work is not just a worldly activity, but worship that participates in the mission of Christ. The title of the research "Christ's Mission in Work as Worship: Youth and the Realization of the Importance of Work" was born from this urgency, which is to answer the conceptual and practical gap related to the relationship between mission, worship, and work in the lives of Christian youth today.

RESEARCH METHOD

This study uses a descriptive qualitative approach (Rosmita, et al., 2024) with the aim of understanding the meaning of work as a form of worship and part of Christ's mission, especially in the lives of youth in the congregation. This approach was chosen because it is relevant to delve deeply into the experience, understanding, and awareness of individuals regarding the practice of faith in daily life. Data collection techniques were carried out through observation, in-depth interviews, and literature studies. Observations were used to see firsthand the life practices of youth in the congregation, interviews to explore their subjective meanings and theological reflections, while literature studies were used to reinforce the analysis with the foundations of previous theories and research.

RESEARCH RESULTS AND DISCUSSION

1. The Crisis of Understanding the Church's Mission and Its Relevance to Youth

The discussion of the mission of the church in the contemporary era cannot be separated from the crisis of understanding that is currently hitting many churches in Indonesia and globally. The Church often gets stuck in a pattern of exclusivity, emphasizing internal liturgical worship, and ignoring the mandate of outward missions (Sariyanto, et al, 2025). This crisis caused confusion in the congregation, as the mission of the church was no longer understood as a fundamental calling, but

only an optional additional program (Methusala, et al., 2024). As a result, the mission orientation becomes blurred, no longer even touching the social reality around it. In this context, church youth are the most affected group. Youth are in a period of searching for identity, transitioning to independence, and facing real socio-economic pressures. Without a strong teaching on mission, youth tend to narrow their understanding of faith and separate spiritual life from daily work activities. In fact, work should be understood as part of Christ's worship and mission.

The results of field interviews show a general pattern: youth see work as the main means of meeting the needs of life. When asked about the relationship between work and faith, many replied that work is a social and economic obligation, not part of worship. Some even consider attendance in worship less important than the economic results obtained from work. This shows a very strong reduction in the meaning of work. This phenomenon proves that the crisis of the church's mission is not only conceptual, but also has an impact on the praxis of the life of the youth of the congregation. Without coaching that links faith to work, youth are vulnerable to falling into pragmatism and losing direction as mission agents (Nawal, et al, 2024). On the other hand, there are also young people who are beginning to find the meaning of work as part of the testimony of faith. For example, a young man who manages a garden not only for personal gain, but also helps the family, supports church activities, and shares with others. This case shows the great potential that can be explored if youth are equipped with the right theological understanding.

Thus, the crisis of understanding the mission of the church is an urgent call for the church to reaffirm work as an integral part of God's mission. Youth should not only be seen as workers or participants in activities, but as mission subjects called to bring forth the Kingdom of God through their work.

2. Youth as Subjects of the Church's Mission

a. Youth in the Transition Phase of Life

Youth are at a crucial point in life's journey, which is the transition phase from adolescence to adulthood. This phase is not just a biological or psychological change, but a multidimensional process that involves aspects of identity, social responsibility, spirituality, and relationships with the wider world. From a theological perspective, this phase can be understood as a period of self-formation that determines the direction of one's life calling, both in a personal context and as part of the body of Christ (Masinambow, 2021). Sociologically, youth face typical dynamics such as they are building independence, negotiating family values with contemporary cultural realities, as well as dealing with the current of globalization that brings with it various lifestyle offers. This often creates ambivalence on the one hand they want to freely make life choices, but on the other hand still struggle with attachment to parental authority, church norms, and societal expectations. This struggle of identity can cause confusion, but this is precisely where youth have a great opportunity to find a deeper meaning in life.

The transition of youth life also touches on the spiritual dimension. Youth is often characterized by existential quests such as questions about the purpose of life,

the relevance of faith, and the presence of God in everyday reality. These questions are not signs of weakness of faith, but rather a growing form of spiritual maturity. It is precisely in doubt, search, and exploration that the Holy Spirit works to shape the spiritual sensitivity of youth so that they are able to become authentic witnesses of Christ in the midst of a world full of disruption (Lepa, et al., 2022). In addition, the socio-economic context also has a great influence in this transition phase. Many young people face pressure to immediately establish themselves financially, compete in the world of work, or continue their education in the midst of limitations. This situation often causes anxiety, stress, and even an existential crisis. The church needs to be present not only as a place of worship, but also as a space for mentoring careers, mental strengthening, and community solidarity. In this way, the youth do not feel that they are walking alone, but rather are accompanied by an affirming community of faith.

From a mission perspective, youth in the transition phase of life actually have unique potential (Sambur & Ratag, 2025). They are open to new things, have high energy and creativity, and are better adaptable than previous generations. The challenge is how the church directs that potential not only for self-interest, but also for service and social transformation. Churches that fail to understand the dynamics of youth transition will lose a generation that should be the driving force of the mission (Rantung, 2025). On the contrary, a sensitive church will recognize that this transitional phase is a strategic momentum to instill the vision and mission of God in the lives of young people. Thus, the transitional phase of youth life is not a brief period that can be ignored, but a period of critical formation that determines the future direction of individuals, churches, and society. The Church is challenged to place itself as a partner in the journey of these young people not only as observers, but as companions, facilitators, and space providers for the growth of their faith, character, and vocation in life.

b. Youth as Agents of Transformation

Youth in the context of the church should not be understood only as successors waiting for their turn to serve, but rather as agents of transformation who are, and must, be empowered. The identity of youth as mission subjects places them not merely "objects of formation" but partners of God called to present the signs of God's Kingdom in real life. The energy, creativity, and courage of the youth make them important actors in social change, both in the ecclesiastical realm and in the wider society. Historically, many renewal movements in the church and nation were born from the role of youth. In the Bible itself, we find figures such as Joseph, Daniel, Jeremiah, and even Jesus' disciples who were mostly young when they were called to be witnesses of Christ. This confirms that youth are not just reserves, but pioneers capable of bringing radical reform. Churches that fail to see this will be trapped in a patriarchal or hierarchical pattern that underestimates the contribution of youth, when their potential is enormous to drive mission transformation.

In the contemporary socio-economic context, youth are faced with real challenges such as digitalization, climate change, disruption in the world of work, and moral and spiritual crises (Kusnanto, et al., 2024). It is precisely in this context

that the role of youth as agents of transformation is increasingly relevant. They are more adaptive to technology, open to new ideas, and have a wide social network through digital media. If theologically directed, this ability can be an effective means of expanding the church's mission through creative economy empowerment, social movements that advocate for justice, and the use of digital media for gospel message. The transformation in question is not only structural, but also cultural and spiritual. Youth can become agents of ethical work culture reform, rejecting corrupt, lazy, or instant practices, and replacing them with the values of honesty, responsibility, and solidarity. In the spiritual realm, youth can come up with creative ways to integrate faith into their daily lives, such as building digital-based Bible study communities, initiating cross-campus prayer movements, or creating creative content that voices gospel values on social media. Thus, the transformation presented by youth does not stop at rhetoric, but really reaches the real life of the people and society.

However, becoming a transformation agent is not without risks. Youth are often seen as "immature" or "inexperienced" by the older generation. This can create intergenerational tensions in the church. If not managed properly, the energy and creativity of youth can be reduced, even extinguished, because they are hit by a rigid church system. This is where the role of the church is very important by providing space, trust, and proportionate mentoring so that youth can develop without losing direction. Healthy transformation is only possible when youth and previous generations work together in an intergenerational framework, not to eliminate each other, but to enrich each other. In the perspective of mission, the agent of transformation means that youth are called to play an active role in bringing about Allah's peaceful shalom that includes spiritual, social, economic, and ecological dimensions (Suoth, 2024). They are called to reject injustice, advocate for partiality for the weak, and live a liberating spirituality. The Church needs to equip them with contextual theology, leadership skills, and reflective capacity so that they are not only "social activists," but truly agents of God's mission working for the transformation of the world.

3. Work as Worship

a. Work in Creation

Work in the Bible was never positioned as a burden or a consequence of sin, but rather as an integral part of human identity from the beginning of creation. The book of Genesis opens the grand narrative of God's work with the idea that God is God at work: creating, arranging, and maintaining creation (Gen. 1–2). This creative activity lasted dynamically for six days, and God stopped on the seventh day not out of exhaustion, but to affirm the cosmic rhythm between work and rest. Thus, work is a divine activity inherent in God's own nature, and man created in His image and likeness (*imago Dei*) is called to imitate that pattern.

The cultural mandate in Genesis 1:28–30 affirms man's call to "be fruitful, multiply, replenish the earth, and subdue it; Dominion over the fish of the sea, over the birds of the air, and over every creeping thing that creeps upon the earth." In Genesis 2:15 this mandate is reaffirmed: humans were placed in the garden of Eden

to "cultivate and nurture" (Hebrew: *century* and *shamar*) (Utomo, 2020). These two keywords reveal the essence of human work. The word *century* not only means to work physically, but also to serve, even in certain contexts it is used to refer to worship. While *shamar* contains the meaning of maintaining, preserving, and caring. Thus, from the beginning, human work was a worship oriented to the maintenance of creation, not just exploitation for personal gain.

Reformed theology often emphasizes that cultural mandates are not an optional choice, but rather a fundamental task inherent to the whole of humanity. This means that work, in any form whether in the field, market, classroom, or office has as much spiritual meaning as service at the altar of the church. Martin Luther affirmed that daily work, whether it is farming or trading, is a "calling" (*Beruf*) that is as sacred as a pastoral vocation (Walean, 2022). By working, man carries out the earthly liturgy, which is to present the kingdom of God in the dimension of practical life.

However, the post-Fall reality in Genesis 3 shows that work is no longer sterile from suffering. Sin changes man's relationship with the land, making work full of sweat, suffering, and frustration. The soil produces thorny bushes, and humans have to struggle to survive. However, even though the work dimension is distorted by sin, the cultural mandate has never been revoked. Man is still called to work, but now he must do so with an awareness of the limitations, the fall, and the need for Christ's redemption. In the light of Christ, work gains a restoration of meaning. Jesus himself is known as the "carpenter's son" (Matt. 13:55), which confirms that manual work has spiritual value. Jesus' life shows that work is not only an economic tool, but also a space for witness. By working, humans can bring God's love to a broken world. Paul then affirmed this principle at Colossians 3:23: "Whatever you do, work at it with all your heart as to God and not to men." Thus, work is not a profane activity, but worship that is integrated with the life of faith.

The relevance for today's youth lies in the awareness that their work both in the informal sector such as agriculture and trade, and in the formal sector such as education and bureaucracy is inseparable from the mandate of creation. In a modern world that often separates "secular work" and "spiritual work," creation theology asserts that the dichotomy is unfounded. Every work done with faith, integrity, and love is part of worship that connects directly to God's mission. Therefore, working in the perspective of creation teaches three fundamental things for Christian youth. First, work is the identity of part of human existence as the image of God. Second, work is a spiritual dimension of worship that is integrated with human relationships with God. Third, work is the mission of human participation in maintaining, serving, and renewing creation. If the youth understand this, they will no longer see work as just an economic demand, but as a means of presenting the signs of the Kingdom of God in their daily lives.

b. Work as Gratitude and Worship

Work from a Christian theological perspective is understood not only as a functional activity for survival, but also as a form of human gratitude response to God. Gratitude is not just a verbal utterance in prayer or liturgy, but is manifested in the praxis of daily life, including through work. When man works diligently,

honestly, and responsibly, he is offering himself to God as living worship (Rom. 12:1). Thus, work has a liturgical dimension: not just something that is done outside of worship, but an integral part of worship itself. In the Bible, the understanding of work as gratitude and worship has strong roots. The psalmist, for example, often praised God through the work of human hands (Ps. 104:23–24). Paul affirms that all things must be done "for the glory of God" (1 Cor. 10:31). This statement removes the barrier between "spiritual work" and "worldly work." In other words, all human activities, including working in fields, offices, schools, or markets, can be true worship if they are done in the awareness of Allah and with the right motivation.

Work as gratitude also implies an ethical dimension. True gratitude does not only stop at personal feelings, but also encourages people to bring love, justice, and care in social relationships. A Christian youth who works with gratitude is not only looking for profit, but also caring for the well-being of his family, community, and environment. He rejects shortcuts such as corruption, manipulation, or exploitation, because such work is no longer worship, but an abuse of God's mandate. In other words, work as gratitude demands the integrity of harmony between faith, words, and actions. For today's youth, the understanding of work as worship is very important in facing the pressure of economic pragmatism. Many young people work only for money or social status, thus losing the spiritual dimension in their work. As a result, work often feels tiring, empty, and even alienating. In fact, when work is interpreted as worship, it presents a deeper existential meaning such as working no longer just to earn a living, but also to offer oneself to Allah and participate in His mission. Young men who understand this will be able to see their work, however simple, as an opportunity to glorify God and serve others.

Furthermore, work as worship also requires an attitude of gratitude in the midst of limitations. Not all young people have a job that is established or in line with their dreams. However, when they live the perspective of faith, any work they undertake can become an altar of thanksgiving. This is in harmony with Paul's principle: "Do not murmur and quarrel, that you may be blameless and blameless, as blameless children of God in the midst of a crooked and erring generation, so that you may shine among them as the stars of the earth" (Phil. 2:14–15).

The implication for the church is to educate youth to interpret work as a whole form of spirituality. The Church must not stop only at the Sunday liturgy, but must teach that worship continues Monday through Saturday, in their respective fields of work. Seminars, catechism, and youth formation need to emphasize the integration of faith and work, so that youth understand that their work is a form of gratitude as well as participation in the broader liturgy of life. Thus, work as gratitude and worship gives birth to a new paradigm: youth are called to work not only for personal gain, but as a response to faith in God. When work is interpreted as such, it is no longer just a grueling routine, but a spiritual act that glorifies God, builds community, and presents signs of God's Kingdom in real life.

c. Work in a Christological Perspective

Work acquires its fullest meaning in the light of Christ. If in creation man is called to cultivate and maintain the earth, and in the perspective of gratitude work is understood as worship, then through Christ work is drawn into the horizon of redemption. Christ is not only the Redeemer who restores man's relationship with God, but also the Exemplar who presents a new paradigm of work as participation in the work of salvation and the renewal of creation.

First, the incarnation of Christ affirms the dignity of human work. Before beginning His public ministry, Jesus lived as a carpenter's son in Nazareth (Mark 6:3; Mat. 13:55). This fact is theologically important, namely that Christ, who is the Word of God, does not come in political glory or high social status, but rather lives the reality of daily manual work (Situmorang, 2024). Thus, simple work is not a lowly activity, but a part of a divine identity that is willing to humble itself to enter human life. The life of Jesus removes the dichotomy between "sacred work" and "secular work," because every form of work has spiritual value if it is done by faith. Second, Christ's work on the cross gave a new orientation to human work. The cross is a symbol of suffering as well as the culmination of the work of salvation that Christ worked out with full obedience. In John 17:4, Jesus said, "I have glorified you on earth by finishing the work that you gave me to do." Christ's work is not only healing or teaching, but also total obedience unto death. Thus, the human work done in Christ is not merely an economic or social activity, but a form of participation in the redemptive work that Christ has begun. Third, the resurrection of Christ opens up an eschatological horizon for work. The resurrection is not only an affirmation that death has been defeated, but also a guarantee that man's work in this world is not in vain. Paul in 1 Corinthians 15:58 affirms: "Your labor is not in vain in the Lord." That is, the work done in faith has eternal significance. Young men who work honestly, diligently, and lovingly are indeed sowing the seeds of God's Kingdom that will one day be harvested in fullness in the last days. This perspective provides both comfort and motivation: work is not a mortal routine, but part of God's great narrative that leads history to total renewal. Fourth, Christ sets an ethical example for work. In the Gospels, Jesus rejected laziness (Matt. 25:26), denounced materialistic attitudes (Luke 12:15), and emphasized service rooted in love (John 13:14–15). These values lead Christian youth not to get caught up in economic pragmatism or consumptive culture, but to make work a means of witnessing to faith. Work from a Christological perspective means living the ethos of service: not to work for one's own sake, but to glorify God and serve others.

In the contemporary context, the Christological perspective on work is particularly relevant for young people. The modern world of work is often characterized by the pressures of competition, exploitation, and alienation. Youth easily lose their direction when work is only interpreted as a tool to achieve status or material. Christ restored this perspective by showing that true work is a call to serve and love. A young Christian who works on a plantation, office, or digital world can be a witness of Christ if he works with integrity, justice, and concern for others. Thus, working in a Christological perspective gives birth to three main consciousnesses. First, work is participation in Christ's redemptive work, every

human effort that is in harmony with love and truth brings forth the sign of the Kingdom of God. Second, work is a form of obedience to God as Christ was obedient unto death, youth are called to be faithful in their daily work, however simple. Third, work has an eschatological meaning that the work done in God is not in vain, but will obtain fullness in the resurrection.

4. The Role of the Church in the Formation of a Missionary Work Ethic

The Church as the body of Christ has a great responsibility to equip the people, including the youth, to live according to God's call. In the context of work, the church's task is not only to direct attention to the liturgy and internal ministry, but also to present a theological framework that helps young people understand work as part of worship and mission. Youth who are in the search for identity and independence are in dire need of support so that they realize that their work, both in the formal and informal sectors, is an integral part of participation in God's mission. Unfortunately, the reality that is often seen is that the church emphasizes more ritual activities, while aspects of the daily life of the congregation, including work, are still considered secular and separate from spirituality. This condition creates a sharp dichotomy between faith and work, so that young people are easily trapped in economic pragmatism or an instant lifestyle that actually distances them from the call of faith.

The role of the church must first appear in the form of motivation that instills an awareness that work is worship. Sermons, liturgy, and teaching need to be directed to affirm that all aspects of life, including work, must be dedicated to the glory of God. The Church must not stop at spirituality that emphasizes only prayer or liturgical service, but must teach that daily work is also a form of gratitude and witness of faith. With this understanding, youth will see their work not only as an economic obligation, but also as an opportunity to present the signs of God's Kingdom in the world of work. In addition to providing motivation, the church must also appear as an educator. Faith education for youth needs to be contextualized in order to be able to answer the real challenges they face. Catechism programs, seminars, or theological discussions should include discussions about Christian work ethic, integrity in the profession, social responsibility, and even faith-rooted entrepreneurship. In this way, youth are not only equipped with abstract spiritual insights, but also practical skills that are relevant to deal with the dynamics of their lives. A church that is able to provide contextual education will produce young people who are not only strong in faith, but also capable in integrating faith with daily work. Furthermore, the church needs to be present as a companion who walks with the youth in their struggles in life. This mentoring is not limited to providing counsel, but includes real involvement in the lives of young people, listening to their struggles, and providing a space for theological reflection that guides them to find their calling in life. The Church can form a mentoring community where youth are brought together with mature figures who are spiritually mature and experienced in the world of work. Thus, youth are not left to face the challenges of life alone, but rather feel supported and equipped to carry out work with a perspective of faith. The church also has an important role as a facilitator that provides space for youth

to develop their potential. Practical initiatives such as social entrepreneurship programs, congregational cooperatives, or faith-based skills training can be a means of youth empowerment. Through this kind of program, youth not only gain economic independence, but also realize that their work is a form of service to Allah and others.

The Church should encourage youth to engage in social issues related to the world of work, such as economic justice, living wages, and environmental sustainability. With this involvement, youth are trained to understand that their work has an impact not only on themselves, but also on society at large. Work thus becomes a real means of bringing justice, peace, and shalom of Allah. By performing these roles consistently, the church will shape youth with a missionary work ethic, which is a view that work is worship, service, and participation in God's mission. The Church that is serious in this formation will produce a generation of youth who are not only economically resilient, but also spiritually strong, so that they will be able to appear as witnesses of Christ in the midst of a challenging world of work.

5. Theological and Practical Implications

Work is not just an economic activity, but a worship that is rooted in the mandate of creation, imbued with gratitude, and interpreted anew in Christ (Manafa & Mudak, 2025). In other words, work is an integral part of God's mission that connects the spiritual and temporal, personal and social, temporal and eschatological dimensions. This realization has profound theological implications for Christian youth who are looking for a direction in life amid the increasingly complex realities of the world of work. Theologically, the understanding of work as worship helps young people see that their lives have meaning beyond personal interests. They are called to work not only for the fulfillment of economic needs, but as a form of participation in God's saving work. Youth who plant, trade, teach, or work in the formal sector are actually continuing the cultural mandate that God gave since creation and is now renewed in Christ. Thus, no work is too simple or unimportant, because all work that is done with faith and integrity is part of the worship that offers glory to God. Such a theology of work frees youth from the dualistic view that separates spiritual life and daily work, while at the same time affirming that all aspects of their lives are mission arenas.

Meanwhile, the practical implication is that the church is challenged to pay more serious attention to the lives of young people in relation to the world of work. The Church needs to step out of the liturgical comfort zone and into the daily reality of the congregation, especially young people who face economic, social, and moral challenges. The coaching program should be designed in such a way that it emphasizes not only the doctrinal dimension, but also life skills, work ethic, and social sensitivity. Thus, youth are not only spiritually equipped, but also equipped to face the world of work with integrity and missionary spirit. Another important implication is the emergence of demands for youth to be positioned as active actors in social change. The work they do is not only to build themselves or their families, but also to bring the shalom of Allah in society. When youth engage in honest

endeavors, build economic solidarity, or fight for justice, they are presenting the signs of God's Kingdom in the midst of the world. Thus, their work acquires a transformative meaning: to be God's means of renewing creation and countering the sinful structures that give birth to injustice and oppression.

The eschatological implications cannot be ignored either. The perspective of Christ's resurrection confirms that the labors of youth are not in vain in the Lord. This awareness provides comfort in the midst of strenuous work and affirms that every effort made by faith will find a place in God's eternal work. This has given rise to new motivation for young people to remain loyal to their work, even when they face economic uncertainty or limited opportunities. In faith, they know that their work is valuable and has meaning that transcends the boundaries of the world. Thus, the theological and practical implications of this study confirm that the church and youth must jointly build a new paradigm regarding work as worship and mission. The Church is called to equip, motivate, and assist, while youth are called to live out their work with gratitude, integrity, and missionary vision. If this can be realized, then a generation of Christian youth will be born who are not only economically strong, but also spiritually mature, and able to be witnesses of Christ who bring light in the midst of a challenging world of work.

CONCLUSION

Youth is a vital subject in the mission of the church, especially in living work as a dimension of worship and participation in the mission of God. Youth live in a dynamic transition phase, where the search for identity, economic demands, and social pressures meet the call of faith. This situation puts youth in a strategic position as well as vulnerable: they have the energy, creativity and capacity to be agents of transformation, but they also risk getting caught up in pragmatism, materialism, or even losing their way if not properly accompanied. In the light of the Bible and Christian theology, work was placed in the beginning as a sublime mandate of creation. Man, in the image of God, is called to cultivate and maintain the earth as a form of participation in God's work. Work is never seen as a curse, but rather a fundamental identity and calling. From the perspective of gratitude, work becomes a worship that dedicates one's whole life to God, thus breaking the false dichotomy between spiritual life and worldly work. Meanwhile, through Christ, work acquires a deeper meaning: it becomes a participation in the work of redemption, an ethical example in service, and has an eschatological horizon that affirms that the hard work in God is not in vain.

The role of the church in shaping the missionary work ethic is crucial. The Church cannot limit itself to the liturgy, but must be present in the daily reality of the youth, helping them understand work as worship, facilitating the growth of potential, accompanying in struggles, and setting an example of integrity in service. A church that takes this role seriously will produce young people who are not only skilled in the work, but also have a solid missionary vision. Such youth are able to make work a means of witness to faith, loving service, and social transformation. The implication of this whole discussion is that Christian youth are called to work

with integrity, gratitude, and mission orientation. Work should not be reduced to a mere economic means, but must be interpreted as participation in presenting Allah's shalom in the community. Meanwhile, the church is called to equip and accompany the youth so that they can live their work with spiritual awareness and social responsibility. Thus, work as worship is not only a theological discourse, but a praxis reality that is able to produce a mature, empowered young generation of Christians who are empowered and become witnesses of Christ in the complex world of work. Finally, this study underlines that Christ's mission in work is a universal call that finds its concrete form in the lives of young people. The Church and youth must work together in realizing this new paradigm, so that the missionary work ethic can be instilled in a sustainable manner. Thus, youth are not only seen as the "future of the church," but also as an integral part of the "present" of God's ongoing mission in the world.

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