SHAKAN
Jurnal Teologi, Konseling & Pendidikan Kristen
STT TABERNAKEL INDONESIA
URL: https://jurnal.sttia.ac.id/index.php/Shakan/index

Volume 1 Number 2;
Oktober 2026
pp. 79-90
e-ISSN: 3163-6225

Faith Amid The Noise Of The Digital World: A Pastoral Reflection On Perseverance And Intimacy With God

Martinus Antonius

Sekolah Tinggi Teologi Mawar Saron Lampung
martinusantonius388@gmail.com

ABSTRACT

High internet penetration and continuous digital exposure intensify competition for human attention and can affect Christian spiritual disciplines. This article examines digital noise as a form of spiritual disruption that influences perseverance and intimacy with God and develops a contextual pastoral reflection in response. Using library research, the study analyzes biblical texts and the literature cited in the article on digital media, pastoral ministry, prayer, spiritual silence, perseverance, and spiritual health through thematic identification, categorization, comparison, and theological-pastoral synthesis. Three findings emerge. First, digital noise fragments attention and shifts priorities toward rapid responses and continuous information consumption. Second, silence, contemplative prayer, and reflective Bible reading can restore attention and create space for an intentional relationship with God. Third, perseverance is strengthened when personal spiritual disciplines are supported by faith communities and pastoral practices that remain digitally adaptive while protecting spiritual depth. The article's novelty is to interpret digital noise not merely as a technological problem but as an inward spiritual disruption requiring the recovery of attention, discipline, and relational depth with God.

Keywords: Christian; faith; digital; spiritual; pastoral.

INTRODUCTION

Based on the 2024 Indonesian Internet Penetration Survey, the Indonesian Internet Service Providers Association (APJII) recorded 221,563,479 internet users, equivalent to a penetration rate of 79.5% of Indonesia's population (Indonesia, 2024). This figure indicates that interaction with digital devices and spaces has become part of everyday life rather than an additional activity. This transformation accelerates communication and access to

Article History
Submitet: February 25, 2026 Revised: August 28, 2026 Publish: October 30, 2026

Corresponding author: Martinus Antonius

Copyright © 2026 The Author(s).

This is an open-access article distributed under the terms of the **Creative Commons Attribution 4.0 International License (CC BY 4.0)**, which permits use, distribution, reproduction, and adaptation in any medium, provided that appropriate credit is given to the original author(s) and the source, a link to the license is provided, and any changes made are indicated.

information, while at the same time increasing the intensity of information exposure that demands continuous responses. Cahyono shows that social media has also changed patterns of interaction, values, and social behavior (Cahyono, 2016), while Rafiq emphasizes the shift from conventional communication patterns toward increasingly instantaneous digital communication integrated with mobile devices (Rafiq, 2020).

In this article, the term digital noise refers to the accumulation of information exposure, notifications, social media interactions, and demands for connectivity that occur continuously, thereby fragmenting attention and reducing space for reflection. This noise is not identical with technology itself, since digital media can also support communication and ministry. The problem arises when the intensity and patterns of use shape reactive attention, making it difficult for individuals to maintain focus on activities that require depth and calm. Daiman and Atas show that excessive digital engagement can divert attention from spiritual matters and reduce the quality of one's relationship with God (Daiman & Atas, 2022), while Dhiu and Intansakti Pius X demonstrate that digital media retain positive value when used purposefully for ministry and faith formation (Dhiu & X, 2024).

The spiritual problem that emerges, therefore, is not simply the number of devices being used, but the difficulty of maintaining attention and spiritual discipline amid repeated stimulation. Believers may find it difficult to sustain a life of prayer, Bible reading, and reflection when the desire to remain connected to digital spaces becomes more dominant than efforts to build a relationship with God (Lase et al., 2026). Kasingku and Sanger's findings regarding children's declining attention to worship and prayer due to excessive social media use (Kasingku & Sanger, 2023), as well as Resi and Intansakti Pius X's findings regarding reduced participation of young people in spiritual activities, indicate that digital issues have implications for spiritual attention and participation (Resi & Intansakti, 2022). Thus, the issue that needs to be examined is not the rejection of technology, but how unmanaged digital exposure can develop into spiritual disruption.

Previous studies have discussed the relationship between technology and the life of faith from different perspectives. Kasingku and Sanger emphasize the dilemma of digital media use in children's development and the importance of parental roles (Kasingku & Sanger, 2023). Suarga highlights the need for pastoral ministry to adapt to changes in communication patterns, relationships, and spiritual growth in the digital era (Suarga, 2021). Resi and Intansakti Pius X focus on the impact of mobile phone use on the participation of Catholic youth in spiritual activities (Resi & Intansakti, 2022). Read comparatively, these studies show that digitalization not only changes communication patterns but also affects attention, concentration in worship, and spiritual engagement. However, the discussion of digital noise as an inward spiritual disruption that specifically connects fragmentation of attention, perseverance in faith, and intimacy with God still requires sharper theological-pastoral articulation.

The novelty of this article lies in interpreting digital noise as a form of spiritual disruption, rather than merely as a problem of media use or the ability to adapt to technology. The article does not position pastoral reflection as an intervention method or a new model, but as a theological process for reading the phenomenon of digital noise in light of pastoral principles and Christian spirituality. Through this framework, attention is directed toward the relationship between digital distraction, weakened spiritual discipline,

the restoration of spaces of silence, perseverance, and intimacy with God. This position distinguishes the article from previous studies that place greater emphasis on monitoring media use, adapting ministry, or participation in spiritual activities.

Based on this gap, the research question of this article is: how can digital noise be understood as a spiritual disruption that affects believers' perseverance and intimacy with God, and how can pastoral reflection be contextually formulated in response? This article aims to analyze the phenomenon of digital noise as a form of spiritual disruption, identify the mechanisms that interfere with spiritual discipline and attention, and formulate a pastoral reflection that helps believers restore perseverance and intimacy with God without rejecting the presence of digital technology.

METHOD

This study employs library research with theological-reflective analysis (Soesana et al., 2025). The sources analyzed include biblical texts and the literature listed in the article's references, particularly publications that discuss digital transformation, social media, pastoral ministry, prayer and silence, perseverance in faith, spiritual formation, and spiritual health. The literature was selected based on its direct relevance to the research question, the academic traceability of the sources, and its contribution to explaining the relationship between digital use and spiritual life (Soesana, n.d.). This study is not intended as a systematic review and does not use field data; its results consist of a conceptual and theological synthesis of the literature analyzed.

The analysis was conducted in four stages. First, the literature was identified based on the main issues related to digital exposure and spiritual life. Second, relevant ideas and findings were reduced and grouped into the themes of digital noise, spiritual silence, perseverance in faith, the Bible, faith communities, and pastoral ministry. Third, findings across sources were compared to identify patterns, differences in emphasis, and gaps in the literature. Fourth, the results of the comparison were interpreted within a pastoral-theological framework to formulate a contextual reflection. Through this procedure, the term pastoral reflection is used as a form of theological interpretation of the issue under study, rather than as a claim to construct a new empirical framework or model.

RESULTS AND DISCUSSION

Digital Noise As Spiritual Disruption

The literature synthesis shows that digital noise operates primarily through three interrelated mechanisms: fragmentation of attention, acceleration of response, and shifts in priority. Digital media enable communication to occur rapidly and broadly, but the continuous flow of information also forms the habit of shifting attention from one stimulus to another. In a spiritual context, this condition is important because prayer, Bible reading, and reflection require relatively stable attention (Ones, 2025). Kasingku and Sanger found that excessive and uncontrolled social media use can reduce attention during worship and disrupt concentration in prayer (Kasingku & Sanger, 2023), while Resi and Intansakti Pius X show reduced involvement of young people in spiritual activities when mobile phone use is unmanaged (Resi & Intansakti, 2022).

These findings indicate that the main problem is not the existence of digital media, but the pattern of attention shaped by its use. When rapid responses, notifications, and information consumption become the dominant rhythm, spiritual activities that require perseverance are easily relegated to a secondary priority. Daiman and Atas warn that excessive engagement with technology can divert attention from spiritual life (Daiman & Atas, 2022). Therefore, digital noise can be understood as a spiritual disruption when it does not merely interrupt momentary concentration but gradually changes habits of attention, the rhythm of life, and the quality of one's personal relationship with God.

This interpretation does not lead to an anti-technology stance. Ministry literature shows that digital spaces can also be used for faith formation and pastoral ministry (Dhiu & X, 2024; Jimmy et al., 2023; Kusuma et al., 2022; Ones, 2026; Santoso et al., 2021). The issue lies in the ability to distinguish uses that support the life of faith from patterns of use that dominate attention. Romans 12:2 provides a theological framework for the renewal of the mind, so the Christian response to digital culture is more appropriately understood as a process of discernment: using technology responsibly while resisting patterns that continually fragment spiritual attention (Sumiwi, 2018). Thus, digitalization is treated as a context for ministry, whereas digital noise is treated as an issue of spiritual formation.

More specifically, digital noise needs to be distinguished from an abundance of information. An abundance of information does not necessarily become a spiritual problem as long as individuals are still able to select, evaluate, and stop the flow of information according to their needs. Noise begins to form when information becomes a constant demand on attention and individuals lose the ability to determine what deserves primary attention. In this context, attention is not merely a psychological issue but also has a spiritual dimension because whatever continually receives attention will help shape habits, priorities, and the way a person interprets life (Lase & Parinussa, 2025). Cahyono and Rafiq show that digital media have changed patterns of social interaction and communication; these changes mean that the formation of the life of faith also takes place within a communication environment that is much faster than before (Cahyono, 2016; Rafiq, 2020). Therefore, the pastoral challenge is not only to judge media content as good or bad, but to help believers become aware of how digital rhythms shape inward habits (Sugianto et al., 2023). When a person becomes accustomed to responding immediately to every notification, moving from one piece of content to another, and feeling the need to remain constantly available online, the same pattern can carry over into spiritual life: prayer becomes hurried, Bible reading is easily interrupted, and reflection takes place only when no other stimulus is perceived as more urgent. Within this framework, digital noise becomes an issue of formation because it influences how attention is trained from day to day.

At the pastoral level, this understanding prevents the church from falling into the overly simplistic judgment that the more frequently a person uses technology, the weaker that person's spiritual life must be. Digital use can be part of work, education, family communication, and even church ministry (Kusuma et al., 2022). Santoso et al., Suarga, Jimmy et al., Ones, as well as Dhiu and Intansakti Pius X, instead show the need for the church to adapt and use digital spaces responsibly (Dhiu & X, 2024; Jimmy et al., 2023; Ones, 2026; Santoso et al., 2021). Therefore, pastoral reflection needs to shift its focus from the amount of use to the quality of self-control and the direction of use. The more relevant

question is not merely 'how long is the device used,' but whether individuals are still able to provide unfragmented time for prayer, reading the Word, relating to others, resting, and self-examination. Signs such as difficulty remaining in prayer without checking a device, the habit of automatically opening applications in moments of silence, or the tendency to replace direct relationships with the consumption of spiritual content may be used as material for pastoral discernment, not as clinical diagnoses. This approach positions believers as subjects who need guidance in recognizing their own patterns of attention (Parinussa et al., 2026). Thus, ministry does not stop at prohibition but moves toward accompaniment that helps believers develop inner freedom: technology continues to be used, but it is not given the power to determine the entire rhythm of attention and spiritual life.

Silence As A Space For Spiritual Restoration

Silence in this article is understood not as the absolute absence of sound, but as a spiritual discipline that reorders attention so that individuals are able to be consciously present before God. Daeli presents prayer in silence as a practice that directs individuals toward encounter and union with God (Daeli, 2022), while Ruy and Hendi show the relationship between prayer, inner purity, and closeness to God (Ruy & Hendy, 2024). Tulus et al., through their reading of Psalm 42, also emphasize the dimension of inward longing for God in situations of spiritual dryness (Tulus et al., 2024). These three sources provide a basis for understanding silence as having a theological function when it is connected with prayer, contemplation, and the orientation of the heart toward God.

In the context of digital noise, the pastoral function of silence can be explained as the restoration of the capacity to pay attention. A pause from notifications and the flow of information allows individuals to step temporarily out of reactive response patterns and then return more intentionally to prayer, Bible reading, and self-examination. Therefore, practices such as personal devotion, contemplative prayer, silence in the liturgy, and silent retreats can be understood as means of formation rather than ends in themselves. The silent retreat referred to in this article is a period that intentionally limits conversation and the use of digital devices so that participants have greater space for prayer, reflection, and the reading of Scripture.

The relationship between silence and intimacy with God is not automatic. Silence becomes meaningful when it is filled with an orientation toward God through prayer, the Word, and reflection. Psalm 42 portrays longing for God as an inward need that cannot be replaced by other experiences; in the reading of (Tulus et al., 2024), this longing is related to a process of restoration amid alienation and pressure. From a pastoral perspective, silence is therefore not understood as an escape from the digital world, but as a space for reordering the center of attention so that one's relationship with God is not continually subjected to the demands of instantaneous stimuli.

Silence also has a pedagogical dimension because it trains the ability to wait, accept limitations, and refrain from immediately seeking replacement stimuli when boredom or discomfort arises. Digital culture tends to provide rapid responses to almost every need for information and entertainment, whereas spiritual life does not always move according to a pattern that immediately produces emotional experiences. Prayer and longing for God require an inward openness that cannot be reduced to an instant experience (Daeli, 2022;

Parinussa et al., 2026; Ruy & Hendy, 2024; Tulus et al., 2024). From this perspective, silence helps believers learn that the absence of sensation does not mean the absence of God. Perseverance is tested precisely when a person remains present in prayer even without receiving immediate emotional satisfaction. Pastorally, practices of silence can be introduced gradually so that they do not become a new burden. At the personal level, believers can begin with brief but consistent devotional time without notifications. At the family or small-group level, several minutes of silence can be provided before communal prayer or Bible reading. At the church level, the liturgy can provide sufficient pauses for reflection, while silent retreats can be used as a more intensive space for prayer, self-evaluation, and the reading of Scripture. This gradual pattern shows that the primary purpose of silence is not to create a spectacular experience, but to rebuild the capacity to be present before God. Thus, silence functions as a discipline that corrects digital rhythms without rejecting digital life itself.

Perseverance In Faith Amid Digital Distraction

Perseverance in this article is defined as the ability to remain steadfast, patient, and consistent in one's orientation of faith when facing pressure, difficulty, or disruption. Waruwu, Christi, and Suryowati associate perseverance with the ability to maintain commitment (J. H. Waruwu et al., 2024), while Waruwu and Bambangan relate it to Christian hope amid trials (Y. Waruwu & Bambangan, 2025). In a digital context, perseverance means not only enduring major suffering, but also maintaining spiritual rhythms when attention is continually drawn by notifications, entertainment, demands for productivity, and instant responses. This definition is placed at the beginning of the discussion so that perseverance does not appear as a term detached from the main problem of the study.

The relationship between perseverance and inward prayer lies in the repeated training of attention. Perseverance points to continuity in one's orientation toward God, while inward prayer is one practice that concretely trains that orientation. Wijaya and Indrawan describe the prayer of inner silence as a practice that directs the soul and mind toward God (Wijaya & Indrawan, 2024), while Ginting et al. emphasize the importance of maintaining a close relationship with God (Ginting et al., 2024). Thus, inward prayer is not an additional term standing on its own, but one form of discipline that sustains perseverance: attention repeatedly diverted by digital stimuli is consciously returned to God. This practice does not replace Bible reading, worship, or fellowship, but complements the spiritual rhythm that maintains consistency in faith.

Pastoral literature also shows that perseverance is not formed solely at the individual level. Community support, teaching, and pastoral presence provide an environment that helps believers maintain spiritual discipline (Naibaho et al., 2024; F. S. Waruwu, 2024). Saleleubaja and Santoso emphasize the connection between mental and spiritual health, so spiritual exhaustion needs to be understood more comprehensively than as merely a weakness of will (Saleleubaja et al., 2024). From this perspective, a pastoral response to digital distraction cannot be limited to prohibitions on device use; more importantly, it should build community rhythms that provide space for prayer, reflection, accompaniment, and interpersonal relationships as supports for perseverance.

Perseverance becomes increasingly important when it is understood as a habit of faithfulness rather than a momentary burst of spiritual motivation. Waruwu, Christi, and Suryowati emphasize sustained commitment (J. H. Waruwu et al., 2024), while Waruwu and Bambangan connect perseverance with hope that enables believers to endure amid trials (Y. Waruwu & Bambangan, 2025). In digital situations, this principle can be applied through small, repeated disciplines: setting aside prayer time without using social media, slowly reading a passage of Scripture before opening the daily flow of information, or providing specific pauses to evaluate device use. These practices should not be understood as measures of piety, but as structures that help preserve orientation when motivation fluctuates. This is important because spiritual exhaustion is not always caused by a lack of intention. Saleleubaja and Santoso show the relationship between mental and spiritual dimensions in facing the pressures of modern life, so pastoral accompaniment needs to distinguish between laziness, fatigue, psychological pressure, and unhealthy digital habits (Saleleubaja et al., 2024). Such distinctions prevent ministry from providing uniform answers to problems that are in fact multilayered. Faith communities can help by developing nonjudgmental accountability, for example through small groups that openly discuss rhythms of prayer, patterns of rest, media use, and struggles with attention. Naibaho et al. emphasize the importance of cultivating spirituality and character within relational environments (Naibaho et al., 2024). Therefore, perseverance is more appropriately understood as the outcome of the interaction between God's grace, personal decisions, practiced habits, and community support that enables a person to remain faithful when attention is easily fragmented.

The Bible And A Contextual Pastoral Response

The Bible serves as a normative foundation that helps believers assess the flow of information and form an identity that does not depend on popularity or the pressures of digital spaces. Yunianto and Rohayani emphasize the function of the Bible as a guide for Christian life, while 2 Timothy 3:16-17 shows its role in teaching, correction, and the formation of life (Yunianto & Rohayani, 2021). In the context of digital noise, reflective Bible reading provides a rhythm different from scrolling: attention is directed to a single text, processed slowly, and connected with the renewal of the mind. Therefore, the Bible is not positioned as an 'instant answer' to technology, but as a source of discernment that helps believers evaluate digital habits and reorder spiritual priorities.

Based on this synthesis, pastoral reflection can be directed toward practices that restore attention and strengthen spiritual discipline, including contemplative prayer, personal devotion, voluntary and measured digital fasting, in-depth Bible reading, silent retreats, and small communities that provide accompaniment. These proposals are not intended as techniques that apply uniformly to every context, but as applications of the pastoral principle that believers need help managing their attention, not merely more spiritual content. Digital fasting, for example, can be understood as limiting the use of devices or applications for a certain period in order to reevaluate habits and create space for prayer and direct relationships; silent retreats, meanwhile, emphasize reducing conversation and digital stimuli to deepen reflection.

A contextual pastoral response also needs to maintain a balance between the church's presence in digital spaces and the formation of non-digital spaces that support spiritual

depth. (Dhiu & X, 2024; Jimmy et al., 2023; Ones, 2026; Santoso et al., 2021) show the importance of adapting ministry to technological developments. On this basis, the church does not need to abandon digital media, but can use them intentionally while forming habits that resist the logic of uninterrupted connectivity. Its pastoral orientation is twofold: adaptive in the use of technology and restorative in recovering attention, perseverance, and intimacy with God.

In-depth Bible reading has a particular role in this process because it offers a pattern of attention that runs counter to the consumption of ever-shorter information. Yunianto and Rohayani position the Bible as a guide for Christian life (Yunianto & Rohayani, 2021), while (Sumiwi, 2018) emphasizes the renewal of the mind as part of the life of Christ's followers. When connected to the issue of digital noise, reflective Bible reading is not merely an activity of obtaining religious information, but an exercise in remaining with the text, considering its meaning, and allowing the Word to correct assumptions and habits. This distinction is important because digital spaces are also filled with spiritual content that can be consumed quickly without necessarily producing reflection. A person may receive many Scripture quotations, short devotions, or sermon videos and still have no time to process them deeply. Therefore, pastoral ministry needs to distinguish access to spiritual material from spiritual formation. Broad access is a benefit of digital media, whereas formation requires a slower, more consistent, and intentional process. The church can encourage reading that makes room for simple yet profound questions: what does the text reveal about God, what does it correct in the reader's way of life, and what concrete response needs to be made? Thus, the Bible is not positioned as a tool for opposing technology, but as a normative source that reorders the way believers understand themselves, the world, and the use of technology. Slow reading also becomes an exercise in attention that sustains silence and perseverance.

Pastorally, the strategies arising from this reflection need to be developed contextually and at multiple levels. At the preventive level, the church can provide digital literacy education that connects device use with spiritual discipline so that believers understand that managing attention is part of spiritual responsibility. At the formative level, the church can incorporate periods of silence, contemplative prayer, reflective Bible reading, and conversations about digital habits into regular formation. At the restorative level, accompaniment can be provided to believers who feel they have lost their rhythm of prayer, experience fatigue due to constant connectivity, or have difficulty limiting media consumption. (Santoso et al., 2021; dan Suarga, 2021) emphasize the importance of pastoral ministry that is able to respond to changing times, while (Jimmy et al., 2023) and (Dhiu & X, 2024) demonstrate the value of digital spaces as means of faith formation. These findings support an approach that does not rigidly separate digital and non-digital ministry. The church can use media to reach, teach, and remind, while at the same time directing believers away from patterns of endless consumption toward deeper encounters. For example, digital devotional materials can be designed not to continually add content but to invite users to stop, read a biblical text, pray, and reflect without a screen. Thus, the success of digital ministry is measured not only by reach or frequency of interaction, but also by its ability to lead believers toward more mature spiritual disciplines and more tangible relationships with God and with others.

Synthesis Of Findings And Theological-Pastoral Contribution

The thematic synthesis produces three main findings. First, digital noise becomes a spiritual disruption when fragmented attention and demands for rapid response displace spiritual discipline from the center of everyday life. Second, spiritual restoration is related to the restoration of attention through practices of silence, prayer, and reflective Bible reading; these practices provide pauses that allow individuals to become consciously present before God again. Third, perseverance is not only an individual quality but is formed through a combination of personal discipline, community support, and pastoral ministry. These three findings demonstrate continuity between the problem, the process of restoration, and the context of the faith community.

The conceptual novelty of this article lies in the analytical relationship between digital noise, fragmentation of attention, perseverance, and intimacy with God. The proposed sequence can be summarized as follows: unmanaged digital exposure encourages fragmentation of attention; repeated fragmentation weakens the consistency of spiritual discipline; weakened discipline makes one's relationship with God more likely to become peripheral; while practices that restore attention provide conditions that are more supportive of perseverance and intimacy. This article does not claim this causal relationship as an empirical finding, but as a theological-pastoral synthesis of the literature analyzed. This clarification of boundaries is important so that the reflection does not exceed the strengths of the library research method.

The relationship among these themes also shows that spiritual restoration needs to be understood as a process rather than as the result of a single practice. Silence without an orientation toward God may remain merely a pause; Bible reading without perseverance may become an occasional activity; while perseverance without community support can become an individual burden that is difficult to sustain. Conversely, when silence provides space for attention, the Word provides normative direction, prayer sustains relationship, and community provides support, these elements reinforce one another in the formation of spiritual life. This synthesis is consistent with the emphasis of (Daeli, 2022) and (Wijaya & Indrawan, 2024) on prayer and silence, (Yunianto & Rohayani, 2021) on the function of the Bible, and (J. H. Waruwu et al., 2024) on perseverance in commitment. From a pastoral perspective, this interconnectedness is important because the church cannot simply offer a single program, such as digital fasting, as a solution to every problem. Digital fasting becomes more meaningful when accompanied by a clear spiritual purpose, such as creating space for prayer, Bible reading, family relationships, or direct ministry. Likewise, periods of silence become more formative when integrated with the reading of the Word and the evaluation of habits. Thus, the pastoral response proposed by this article is integrative: rather than isolating a single spiritual discipline, it reorders the rhythm of life so that attention, time, relationships, and the use of technology are oriented in ways consistent with growth in faith. This integrative framework reinforces the position that the main issue is not simply digital devices, but how everyday life is shaped by patterns of device use.

The pastoral implication of these findings is the need for ministry that not only adds religious digital content but also helps believers develop healthy habits of attention. The church can evaluate its communication rhythms, provide spaces of silence in worship, encourage unhurried practices of prayer and Bible reading, and build small communities in

which members support one another's spiritual disciplines. In this way, pastoral ministry responds to the root problem identified in the study, namely the competition for attention, rather than merely the amount of time spent using devices.

At the same time, the application of this reflection needs to take into account the circumstances of each congregation. The needs of workers who depend on digital devices, students, families, and church ministers may differ, so digital restrictions are not appropriate if applied uniformly. A more relevant principle is the conscious and proportionate management of attention directed toward spiritual purposes. Such an approach avoids two extremes: uncritically accepting a culture of connectivity or rejecting technology altogether.

Theologically and pastorally, the sequence of findings in this article shows that the competition for attention is the point of intersection between digital problems and faith formation. Attention determines what is seen, remembered, and prioritized; therefore, continuously fragmented attention can inhibit practices that require inward presence. However, the restoration of attention cannot be reduced to a concentration technique. Within a Christian framework, attention is directed toward relationships: toward God through prayer and the Word, toward the self through honest reflection, and toward others through tangible community (Lase et al., 2026). Here the contribution of pastoral reflection becomes clearer. Pastoral ministry is not merely an act of solving problems after believers experience spiritual exhaustion, but a process of shaping an environment that helps them recognize, evaluate, and direct their habits. Waruwu positions pastoral ministry as an important part of responding to technological development (F. S. Waruwu, 2024), while Naibaho et al. emphasize faith and character formation in the context of the digital era (Naibaho et al., 2024). Based on this framework, the church can view the management of attention as part of discipleship formation: believers are helped to develop boundaries for media use, rhythms of rest, spaces for prayer, habits of Bible reading, and community relationships that are not entirely mediated by screens. This approach also allows room for ongoing evaluation. Practices that are effective for one group may not be effective for another; therefore, accompaniment needs to be dialogical, taking into account work, age, family responsibilities, communication needs, and the capacities of each individual. The primary principle is not to distance oneself from technology as far as possible, but to place technology in a position that does not replace the center of spiritual life.

The limitation of this article lies in its nature as a library study, which means that it has not measured the intensity of digital noise or the effectiveness of the proposed pastoral practices within specific communities. Therefore, the findings are positioned as conceptual reflections that require further empirical testing through interviews, observations, surveys, or pastoral action research in various church contexts.

CONCLUSION

This study shows that digital noise can be understood as a spiritual disruption when the flow of information, notifications, and demands for connectivity produce fragmentation of attention that displaces spiritual discipline. The answer to the research question leads to three conclusions. First, the main disruption is not technology itself, but a reactive pattern of attention that makes prayer, Bible reading, and reflection more difficult to sustain consistently. Second, silence, contemplative prayer, and reflective Bible reading function as

practices for restoring attention that help believers reorder their relationship with God. Third, perseverance develops more strongly when personal discipline is supported by faith communities and pastoral ministry that is adaptive to technology while also providing space for spiritual restoration.

The contribution of this article to pastoral theology lies in its affirmation of digital noise as a form of spiritual disruption that requires not only a technical response but also formative and restorative responses. The pastoral reflection formulated here directs the church toward the management of attention through contemplative prayer, personal devotion, proportionate digital fasting, in-depth Bible reading, silent retreats oriented toward prayer and reflection, and mutually supportive faith communities. Because this study is a library study, future research is recommended to use empirical approaches to examine how digital noise is experienced by different age groups and church contexts, and to assess the effectiveness of these pastoral practices in relation to perseverance and spiritual intimacy.

REFERENCES

Cahyono, A. S. (2016). Pengaruh media sosial terhadap perubahan sosial masyarakat di Indonesia. *Publiciana*, *9*(1), 140–157.

Daeli, Z. (2022). Konsep Doa Dalam Keheningan Menurut St. Ephrem Dari Suriah Dalam Hymns Preserved In Armenian, No. I: Menyatu Dengan Allah. *Jurnal Misioner*, *2*(2), 218–236.

Daiman, S., & Atas, N. (2022). Menjadi Saksi Kerajaan Allah Di Tengah Pandemi Covid-19 Dan Arus Digitalisasi. *SAPA: Jurnal Kateketik Dan Pastoral*, *7*(2), 156–165.

Dhiu, M. S. Y., & X, I. P. (2024). Manfaat Media Digital Bagi Katekis Sebagai Sarana Berkatekese Kepada Kaum Muda. *Sinar Kasih: Jurnal Pendidikan Agama Dan Filsafat*, *2*(1), 162–174.

Ginting, K. S. U. B., Gultom, N., Sihotang, H., & Butar-butar, G. M. (2024). Menjaga Hubungan yang Erat Kepada Allah Sebagai Penyambung Lidah Allah (AMOS 3: 3-5). *Jurnal Pendidikan Sosial Dan Humaniora*, *3*(2), 1377–1383.

Indonesia, A. P. J. I. (2024). *APJII jumlah pengguna internet Indonesia tembus 221 juta orang*. https://www.apjii.id/berita/d/apjii-jumlah-pengguna-internet-indonesia-tembus-221-juta-orang

Jimmy, A., Rahawarin, B. A., & Nugroho, S. (2023). Peran katekese digital sebagai media pembinaan iman kaum muda Kristiani. *Lumen: Jurnal Pendidikan Agama Katekese Dan Pastoral*, *2*(1), 114–125.

Kasingku, J., & Sanger, A. H. F. (2023). Dunia digital vs dunia rohani: dilema dalam pertumbuhan anak. *Journal of Education Research*, *4*(3), 1325–1330.

Kusuma, S. D., Saputra, S., Sugianto, E., & Parinussa, S. (2022). *Using the Internet of Things to Improve Christian Ministry in the Present Era*. https://doi.org/10.2991/assehr.k.220702.050

Lase, O. P., Gaol, A. L., & Latip, L. (2026). Tabernakel sebagai Ruang Teologi Kehadiran Allah: Analisis Intertekstual antara Keluaran 25–40 dan Yohanes 1: 14. *Divinitas Jurnal Filsafat Dan Teologi Kontekstual*, *4*(1), 90–108.

Lase, O. P., & Parinussa, S. (2025). Restoring Self-Image in the Light of Imago Dei for Addictive Substance Abusers in the Contemporary Era. *Proskuneo: Journal of Theology*, *2*(1), 25–39. https://doi.org/https://doi.org/10.53674/pjt.v2i1.256

Naibaho, M., Ola, D. D., & Sipahutar, A. P. (2024). Pembinaan Spiritualitas, Iman dan Karakter dalam Keluarga di Era Digital. *Yayasan Drestanta Pelita Indonesia*.

Ones, O. P. L. (2025). Kontribusi dan Keterbatasan Teori Behavioristik dalam Proses Pembelajaran. *PAIDEIA: Jurnal Pendidikan Agama Kristen*, *1*(2), 1–12.

Ones, O. P. L. (2026). Strategi Pendidikan Agama Kristen Dalam Menyiapkan Pemimpin Kristen Yang Tangguh di Era Sekularisasi. *PAIDEIA: Jurnal Pendidikan Agama Kristen*, *2*(1), 1–14.

Parinussa, S., Parmadi, U., & Lase, O. P. (2026). *Tabernakel sebagai Pola Pemuridan: Simbol, Spiritualitas, dan Transformasi* (Katalog pe). Steviera Literatur.

Rafiq, A. (2020). Dampak media sosial terhadap perubahan sosial suatu masyarakat. *Global Komunika: Jurnal Ilmu Sosial Dan Ilmu Politik*, *3*(1), 18–29.

Resi, H., & Intansakti, P. X. (2022). Dampak penggunaan handphone terhadap kegiatan rohani orang muda Katolik di Cor Jessu dan solusi bagi pembina. *Sapa: Jurnal Kateketik Dan Pastoral*, *7*(1), 70–77.

Ruy, M., & Hendy. (2024). Kehidupan Doa untuk Mencapai Kemurnian Batin Berdasarkan Pemikiran Bapa-Bapa Suriah. *Jurnal Voice*, *4*(1).

Saleleubaja, J., Santoso, S., & others. (2024). Meningkatkan kestabilan kesehatan mental dan spiritual untuk menghadapi tantangan hidup modern dalam perspektif Kristen. *Excelsis Deo: Jurnal Teologi, Misiologi, Dan Pendidikan*, *8*(1).

Santoso, J., Damarwanti, S., Priana, I. M., Sembodo, T. B., & PA, A. T. (2021). Transformasi fondasi iman Kristen dalam pelayanan pastoral di era Society 5.0. *Jurnal Teologi Berita Hidup*, *4*(1), 19–35.

Soesana, A. (n.d.). *Metodologi Penelitian Kualitatif, Medan: Yayasan Kita Menulis, 2023*.

Soesana, A., Sugianto, E., Sutandharu, A. N., Panjaitan, Y. K., Gani, M., Lase, O. P., Kairupan, A. Y. Y., Sihombing, R. L., Manurung, P., & Zebua, K. (2025). *Metodologi Penelitian Teologi*. Yayasan Kita Menulis.

Suarga, B. B. (2021). Pengaruh Kultur Digital Dalam Hidup Beriman Kristiani: Membangun Langkah Pastoral Yang Relevan. *HARVESTER: Jurnal Teologi Dan Kepemimpinan Kristen*, *6*(2), 160–196.

Sugianto, E., Panjaitan, Y. K., Kusuma, S. D., & Saputra, S. (2023). *Metaverse: An Opportunity and Challenge for Christian Ministry in the Digital Era* (Vol. 2022, Issue Iconthce 2022). Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-160-9_20

Sumiwi, A. R. E. (2018). Pembaharuan Pikiran Pengikut Kristus Menurut Roma 12: 2. *Jurnal Teologi Berita Hidup*, *1*(1), 46–56.

Tulus, J., Duha, S. P. I., Haryanti, L., & Tuhumury, M. (2024). Studi Hermeneutika Teks Mazmur 42 dan Implikasinya untuk Pemulihan Mandiri dari Depresi dengan Melakukan Komunikasi Intrapersonal. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, *4*(2), 44–56.

Waruwu, F. S. (2024). Peran Pelayanan Pastoral Pada Era Perkembangan Teknologi. *Jurnal Shema*, *7*(02).

Waruwu, J. H., Christi, A., & Suryowati. (2024). Ketekunan dalam Berkomitmen Berdasarkan Ibrani 10: 19-36 dan Relasinya Terhadap Antusias Jemaat dalam Melayani di Gereja Pantekosta di Indonesia Anugerah Gresik. *Mathetes: Jurnal Teologi Dan Pendidikan Kristen*, *5*(1), 57–67.

Waruwu, Y., & Bambangan, M. (2025). Ketekunan Dalam Iman: Eksplorasi Teologis Pengharapan Kristen Ditengah Ujian Berdasarkan Yakobus 1: 2-3. *Jurnal Silih Asuh: Teologi Dan Misi*, *2*(1), 22–33.

Wijaya, R., & Indrawan, Y. (2024). Konsep Doa Puja Yesus menurut Kallistos Ware: Doa Keheningan Batin (nepsis). *Kaluteros Jurnal Teologi Dan Pendidikan Agama Kristen*, *6*(2), 109–121.

Yunianto, Y., & Rohayani, H. (2021). Alkitab Sebagai Buku Pegangan Orang Kristen (Ketidakbersalahan Alkitab). *Fidei: Jurnal Teologi Sistematika Dan Praktika*, *4*(1), 141–158.