

Conceptual Construction of an Agape-Based Holistic Caring Model in Nursing Care

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ABSTRACT

Existing nursing models address agape and spiritual care, but the link between nurses' faith orientation and holistic care processes requires further conceptual clarification. This study proposes the Agape-Based Holistic Caring Model (MCH-A) through a non-empirical conceptual synthesis of the literature cited in the article and a thematic interpretation of biblical passages. The analysis connects theological principles with four care domains, specifies construct relationships, and formulates six propositions. The proposed model positions agape as a moral-spiritual foundation, nurses' spirituality as value internalization, and caring as a professional process directed toward physical, psychological, social, and spiritual needs. Its contribution is an explicit arrangement linking these elements with patient preferences, professional boundaries, organizational conditions, and intended outcomes. This arrangement extends the discussion of existing models without claiming that agape or holistic care is new. The product comprises a conceptual structure, propositions, and practice illustrations. Incomplete search and appraisal documentation limits reproducibility; expert validation and empirical testing have not been conducted. The model therefore offers a framework for further investigation rather than evidence of clinical effectiveness.

Keywords: Agape love; Holistic caring; Nursing spirituality; Nursing care; Conceptual model

INTRODUCTION

Contemporary nursing care regards patients as whole persons whose health needs encompass physiological, psychological, sociocultural, and spiritual dimensions. Holistic practice therefore requires the integration of all four dimensions into the nursing care process (Albaqawi et al., 2021). As the relational core of nursing, *caring* extends beyond

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kindness to encompass therapeutic communication, nurses' presence, empathy, evidence-informed care, respect for patients' rights and ethical principles, and efforts to promote patient well-being (Ghanbari-Afra et al., 2022). The spiritual dimension is integral to holistic care, yet its provision remains inconsistent because nurses often face limitations in education, knowledge, confidence, and standards for spiritual assessment and interventions (Harrad et al., 2019). A meta-analysis of religious and spiritual interventions in nursing suggests potential improvements in well-being, spirituality, and mental health symptoms; however, intervention heterogeneity and the risk of bias in several studies underscore the need for a more structured and defensible framework (de Diego-Cordero et al., 2022).

This challenge also concerns nurses' competence in translating spirituality into professional caring actions. A recent meta-analysis of 16 studies involving 1,111 nurses found that spiritual care competence was associated with education, spiritual training, beliefs, the work environment, experience, emotional intelligence, and empathy (Wu et al., 2025). An intervention study among oncology nurses found that spiritual care training significantly improved nurses' spiritual health and competence compared with a control group (Hu et al., 2019). In Indonesia, nurses' spirituality has been found to have a significant positive relationship with caring behaviour, suggesting that spirituality merits consideration as an internal source of caring conduct (Bakar et al., 2017). More recent Indonesian research also indicates that spiritual leadership is associated with caring behaviour and that calling may mediate this relationship, highlighting the importance of a sense of vocation in nursing practice (Candrawati et al., 2024). Thus, the central issue is not merely a need for caring skills but also for a spiritual foundation capable of consistently guiding caring in an ethical and holistic manner.

Among earlier studies, Bangcola developed *Spiritual Nursing Care Theory* through a deductive-axiomatic approach to explain the interconnections among human beings, environment, health, nursing, and *spiritual care* within a holistic needs framework (Bangcola, 2021). Another systematic review showed that nurse-delivered spiritual interventions have been implemented in various hospital and long-term care settings, but their diversity sustains the need for more consistent conceptualisation and implementation (Dos Santos et al., 2022). An integrative review of *spiritual care* competence identified only ten eligible intervention studies and concluded that rigorous publications and educational strategies remain limited (Torres Contreras et al., 2023). Within Christian nursing, Newbanks, Rieg, and Eckerd documented the Christ-centred *AGAPE Nursing Model*, encompassing professional and spiritual growth, prayer, spiritual gifts, and the fruit of the Spirit as expressions of *caring*, while calling for further testing and development of its application (Newbanks et al., 2019).

This literature provides a foundation for holistic caring, spiritual care, and agape-based nursing. The issue examined here is how theological sources of value, nurses' spiritual internalisation, a four-domain care process, and patient outcomes can be explicitly related while accounting for professional boundaries and organisational context. This gap is conceptual within the sources reviewed; it does not imply that these relationships have never been examined. The AGAPE Nursing Model already positions Christian faith and professional-spiritual growth as orientations for practice, while Spiritual Nursing Care

Theory connects patient needs, nurses' competence, and the environment (Bangcola, 2021; Newbanks et al., 2019). Accordingly, neither the use of the term agape nor attention to spirituality alone can justify a claim that MCH-A is novel.

The proposed contribution is to organise relationships among the agape foundation, value internalisation, six stages of caring, four domains of patient needs, and intended outcomes, with ethical boundaries and organisational conditions operating throughout the care process. The research question is: How can agape love, as a theological source of values, be connected to professional holistic caring, and what does this arrangement contribute relative to earlier models? The study aims to clarify the role of each construct, synthesise biblical principles and nursing concepts, and formulate the structure and propositions of MCH-A. Its findings are limited to a proposed conceptual model; the study does not assess the model's clinical feasibility or effectiveness.

METHOD

This study is a non-empirical qualitative inquiry involving a conceptual synthesis of nursing and theological literature to formulate MCH-A. The literature is used to clarify concepts and theoretical relationships, consistent with the role of literature reviews as a methodology (Snyder, 2019) and with approaches to theory synthesis and model building (Jaakkola, 2020). Theological inquiry serves as a source of value interpretation rather than clinical data collection (Soesana et al., 2025). The term conceptual construction is used because the study produces an as-yet-unvalidated structure of relationships and propositions. Unlike an integrative review, which requires transparent reporting of source searching, selection, and evaluation (Dhollande et al., 2021), the documentation in this study is insufficient to support claims of a reproducible systematic or integrative review.

The biblical analysis adopts a thematic-contextual reading rather than a lexical analysis of every occurrence of *agapē*. Passages are discussed in terms of their literary contexts, interpreted ethical principles, and the limits of their application to contemporary practice, with due hermeneutical caution (Rabens, 2017). Creation narratives, parables, Jesus' actions, and epistolary exhortations are not treated as equivalent literary forms. For example, Luke 10:25–37 provides an orientation towards helping others across group boundaries; its application to equitable care is the authors' ethical inference, not a clinical protocol stated in the text. Similarly, John 13:1–17 provides a basis for humble service without prescribing nursing procedures. Agape functions as a category of theological synthesis and is therefore not assumed to occur lexically in every verse listed in Table 2. The Bible edition or translation was not identified in the source documentation; accordingly, this article uses passage references and paraphrases without claiming original-language analysis.

Internal coherence was assessed at the level of argumentation: each construct needed a distinct role, each proposition had to relate to components of the model, and illustrative actions had to be consistent with professional competence, patient consent, and patient needs. This examination clarified that nurses' spirituality represents a process of internalisation, caring constitutes the core of practice, and patient outcomes are unmeasured targets. Professional boundaries and organisational context apply throughout the process rather than emerging only as consequences of outcomes. A coherence check does not

constitute expert validation or construct testing. This study involved no human participants, clinical data collection, meta-analysis, expert validation, or model trial.

RESULTS AND DISCUSSION

Holistic Caring and Spirituality as Foundations of Whole-Person-Centred Nursing Care

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; 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 (Kusuma et al., 2022; Sugianto et al., 2023; 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. 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; Sugianto et al., 2023). 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 Bambang relate it to Christian hope amid trials (Y. Waruwu & Bambang, 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 Bambang connect perseverance with hope that enables believers to endure amid trials (Y. Waruwu & Bambang, 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. Yuniarto 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 formulates MCH-A as a proposed conceptual model linking agape as a theological-moral foundation, nurses' spirituality as the internalisation of values, and holistic caring as the core of professional praxis. The stages of recognising, being present, understanding, acting, accompanying, and evaluating address physical, psychological, social, and spiritual needs according to patient priorities. Dignity, trust, comfort, safety, meaning, hope, and patient engagement are intended outcomes rather than empirical findings of this study. Professional boundaries and organisational context are conditions applicable throughout the care process.

Compared with earlier models, the proposed contribution of MCH-A is an explicit arrangement of relationships among its value foundation, four-domain care process, professional requirements, and evaluation targets. The study does not claim that agape is an entirely new concept or demonstrate the model's clinical superiority. Its final products are a conceptual structure, six propositions, and practice illustrations that safeguard patient needs, beliefs, consent, and autonomy. Incomplete documentation of searching and appraisal limits reproducibility and the strength of synthesis claims. Expert validation, indicator development, construct testing, and empirical evaluation are required before MCH-A can be recommended for widespread clinical implementation.

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