Christlikeness: An Attempt to Build Christian Spirituality for Indonesian Millennial Generation

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ABSTRACT: Christlikeness is the essence of the Christian life. Efforts to build spirituality in the era of technological progress have been widely analyzed, including for the millennial generation but are more at the level of phenomena. In general, the millennial generation is understood as those who were born in the range of 1987-2001. The contemporary lie in the world today is full of massive technological influence that changes human social life and even human spiritual life, especially creating the millennial generation. A fundamental question to be answered is how to build a spirituality that is relevant for the millennial generation in Indonesia. This article aims to demonstrate that attempts to build spirituality for the millennial generation in accordance with their characteristic must be based on and simultaneously aimed at being in the Christlikeness. This article will employ the literature method from books and journal articles. Specifically, most of the journal articles will cover the research within the last 10 years. There are three stages of analysis carried out, namely: first, conducting a study on the characteristics of the millennial generation specifically in Indonesia, second, demonstrating the essence of spirituality which is Christlikeness by examining Luke 9:23, and thirdly efforts to build a spirituality that is relevant to the Christian millennial generation in Indonesia. Conclusions are the final part of this article. The implication of this research both theoretically and practically is addressed to the church, the parents, and Christian educators who deal with the millennials. There is an urgency for to understand the characteristics of the millennials that they can build their spirituality. Furthermore, all who deal with the millennials must provide a relevant context for the millennials such as technology, their spirit of freedom, the attachment to the family. The essence of spirituality which is Christlikeness must be delivered through all these characteristics.

Keywords: Spirituality, Millennial Generation, Disciple, Christlikeness, Indonesia.

INTRODUCTION

Christlikeness is the basis of the Christian spiritual life. Recent developments of certain technologies have changed human life and present challenges in cultivating Christian spirituality. The spirituality of the millennial generation who were born in 1983-2001 is very crucial because it can be said to be a very important factor that determines the direction of life in the future (Budiati, 2018). Quote the importance of the millennial generation (Budiati, 2018).

Generally, millennials are understood as the generations born in the range of year 1983 to 2001. It is impossible to make a generalization of characteristic to all millennials around the world. Each region has its own unique characteristics depending on the context of life. This is also a hard challenge to build spirituality among Christian millennials in Indonesia. Various studies on the millennial generation and the spirituality of the millennial generation, especially Christians, have indeed been carried out, but are still too general and

have not carried out in specific studies on the millennial generation in Indonesia. For instance, there is a study done on the attitudes and beliefs of millennials in a Western context from (Sandfort & Haworth, 2002), as well as millennial beliefs in the context of religious media consumed by Millennials (Drumheller, 2005, pp. 47–70). There's also a study on revitalizing ministry to millennials so as to overcome the decline of the number of young people in the 7th-day Adventist church (Squarzon, 2005). Again in the religious context is a study on: the relationship of the millennial generation with the future of the Christian faith (Boehme, 2013, pp. 14–30), and the attempt to bring the gospel to millennials, who have a distinct generational culture (Peeples, 2013, pp. 73–83); reaching millennials as a lost generation with the gospel (Guldalian, 2013, pp. 41–47); the disconnect between the church and millennials (Hamman, 2015, pp. 161–164); millennials' current understanding of spirituality (Bahan, 2015, pp. 63–75); the influence of religion and spirituality on the academic integrity of millennials (Nelson et al., 2016); and an the attempt to map the changing patterns of religion and spirituality of millennials (Percy, 2019). The research concerning millennials in Indonesia ranges from understanding religiosity and spirituality in the millennial era (Najoan, 2020, pp. 64–74) and exploring the decreasing spirituality of the millennial generation in the form of religious behavior (Hutagalung & Ferinia, 2020, pp. 97–111) to the demonstration of the role of preaching in building the spirituality of the millennial generation.

Indeed, there has been much research on the spirituality of the millennial generation, but, surprisingly, research on the spirituality of the millennial generation in the Indonesian context is still very sparse. Much research that has been conducted on the Indonesian millennial generation has yet to be included in the Indonesian Central Statistics Agency database, which has issued profile data for the millennial generation (among others) in Indonesia (Budiati, 2018).

The Christian faith itself believes that Jesus is the Lord and Savior of mankind. Jesus is described as the firstborn, the first to rise from the dead (Col 1:18) as well as the goal of Christian life. Cultivating a Christian spirituality is essentially being and becoming like Christ. The effort to shape the spirituality of the millennial generation in Indonesia is also a big challenge to maintain the relevance of the Christian faith amongst younger people. Although the millennial generation is already a few generations ago, they are either currently leaders or will soon become leaders, and therefore will influence all aspects of life including the church, family, and education. Therefore, it is very important for every Christian, church, educator, and family to understand their unique generational characteristics in order to anticipate the how Christian spirituality can still be relevant for them. The critical question is how to cultivate the spirituality of Christian millennials in Indonesia so that the Christian faith is more relevant to them. The objective of this article is to figure out the characteristics of the millennial generation and to propose a means of spiritual formation.

METHOD

The method used in this article is literature study within the category of qualitative research (Creswell, 2002). There were three steps in selecting references used in this article. The first step was to select the article relevant to the theme of this article. The second step is to determine the last ten years of related research from journal articles, while books may be older than ten years. The third step was exposition the biblical text related to the theme. The process of data analysis will be conducted as follows: the first is to figure out the characteristics of millennials in general and specifically in Indonesia. The second is the examination of a biblical spirituality particularly in Luke 9:23. The third is the discussion on the how to build the spirituality of millennials in relevant to their characteristics. Several characteristics will be addressed followed by the suggestion to build their

spirituality in accordance with unique generational characteristics. Finally, there will be a conclusion with suggested implications for churches, parents and educators who deal with Christian millennials.

RESULTS AND DISCUSSION

Millennial Generation in Indonesia

The characteristics of the millennial generation are not easy to define even though there are many studies on this subject. The certainty of the millennial category has so far been merely limited to a birth year ranging from 1983 to 2001. The research of Melissa H. Sandfort and Jennifer G. Haworth demonstrated the attitudes and beliefs of millennials limited to the United States towards family, religion and spirituality, education and career, community service, politics, and their own futures. In terms of religion and spirituality, first, millennials have less respect for organized religion than the generations before them; second, millennials believe that their spirituality is different and not less spiritual than their parents and generations before their parents. Millennials understanding of spirituality has shifted from formal, institutional, organized religion to personal spirituality. Millennials practice a personal spirituality even though they are still affiliated with old traditions. Millennials' desire to find out for themselves what they want to believe and not be told what to believe by authority figures (Guldalian, 2013; Hamman, 2015; Hutagalung & Ferinia, 2020; Sandfort & Haworth, 2002). This personal passion for self-discovery also seems to be in line with Drumheller's study that millennials like Generation X previously relied on films to replace religious institution (Drumheller, 2005).

In terms of the millennial generation in Indonesia, the Central Statistics Agency Badan Pusat Statistik (BPS) in Indonesia has published a new book that specifically describes the profile of the millennial generation in Indonesia. BPS tries to profile the millennial generation in Indonesia in various aspects of life, starting from the definition of the millennial generation, social profiles, their relationship with technology, the role of the millennial generation in the Indonesian economy, and the millennial generation's participation in politics. Although it does not examine aspects of the spirituality of the Indonesian millennial generation, some of their characteristics are important to note.

The main characteristic that is believed to mark the millennial generation particularly in Indonesia is an increased use of and familiarity with communication, media, and digital technology. Other characteristics of the Indonesian millennial generation, according to BPS, who agree with the Boston Consulting Group research, are relying on smartphones as a tool to access knowledge, families as the center of consideration and decision-makers, and are required to have social accounts as communication media and information centers (Budiati, 2018). The millennial generation is also said to want fast-paced, open-minded individuals, upholds freedom, and is critical and brave (Budiati, 2018). In terms of work, millennials are said to be pursuing life goals more than a salary, and self-development rather than job satisfaction; moreover, work is part of everyday life to enjoy, rather than an obligation.

It is quite clear that in general the millennial generation is more individualistic than previous generations in the sense of emphasizing progress, development, and work produced from their own effort by utilizing technological advances, especially the smartphone. It is not surprising that religious and spiritual issues are less important than family and education. Intense communication through social media and the tendency to understand visual media on smartphones compared to conventional reading are also characteristics that can be distinctive. The attitude of an open mind, upholding freedom, and being critical is probably a consequence of the millennial generation's adaptation to a life that is very complex and is developing so fast. Because of the influence of the smartphone and media technologies across borders, information is more widely available across the globe than ever before.

Thus, one can assume that the millennial generation in Indonesia has similarities with other countries. An example can be seen in the characteristic of upholding freedom such as the freedom to comment anything in social media or online news is open. Specifically in Indonesia, there are cases where the millennials have to deal with the law of ITE (Information and Electronic Transaction) just because of using their freedom without being aware of the law as stated by YLBHI, Indonesian Legal Aid Foundation (Agne, 2022). Other cases related to millennials and social media are another example in US (Susan, 2022). Both examples in Indonesia and US indicate that there is general similarity of millennials' characteristic. The social media is open and free for anyone to post anything in it, but the use of freedom in social media has legal consequences. Thus, upholding freedom without awareness of legal consequences can lead millennials to legal law. The complex profile of the millennial generation in terms of though, behavior, and attitudes towards religion and spirituality is a challenge for churches in Indonesia to reach them appropriately.

The Nature of Spirituality

Christian spirituality is the most essential issue in the life of a believer. Humans are essentially spiritual beings since they were created in the image and likeness of God who is a Spirit (Yoh 4: 24). The new birth of a believer necessitates a self-transformation that should start from spiritual renewal until it is manifested in a visible life. The definition of spirituality is complex because as long as humans exist, spirituality must also come in various forms, as even among Christians there are various forms of spirituality (Brake, 2018; McGrath, 2013). Understanding spirituality is usually distinguished and even separated from religiosity.

Christian spirituality is believed to be related to the quest for a fulfilled and authentic Christian existence, which involves the unification of the basic ideas of Christianity and all life experiences based on and within the scope of the Christian faith. Christian spirituality is understood as growth towards maturity in all aspects, a manifestation of life's devotion to God with 3 elements, namely: a set of beliefs, a set of values, and a way of life (Brake, 2018; Dettoni, 1997; McGrath, 2013). So, Christian spirituality is a lifelong process of living as a believer with progressive growth. The foundation for the practice of cultivating Christian spirituality has been long established and is comprehensive, touching on every aspect of life (Sittser, 2007), even though there are a variety of ways to express a distinctly "Christian" spirituality. It would be even better to say that there is various Christian "spiritualities," as there are so many different expressions of the Christian faith in the world. Despite that reality, there is always a common thread that is agreed upon: first, the basis of Christian spirituality is faith in Christ Jesus; second, the goal of Christian spirituality is to be like Christ Jesus who is The Lord and Savior (Brake, 2018; Ryle, 1999). As a way of life, studies on spirituality or spiritual disciplines and spiritual theology have also been analyzed by many experts with an extensive scope (Allen, 1997; Brake, 2018; Chan, 1998; Drissi, 2019; Foster, 2005; Peterson, 2007).

The essence of being a disciple or follower as stated directly by Jesus in Luke 9:23 tends to get less attention in terms of spirituality. To be a disciple of Jesus means to be like the teacher. Jesus himself even acknowledged that he is a teacher, so that believers who are the disciples of Christ must imitate their Lord and their Teacher. An important question that needs to be studied biblically is in what things a disciple is like Christ the Lord.

Luke 9:23 clearly recorded Jesus' direct words, "If anyone will come after me, he must deny himself and take up his cross daily and follow me." There are several important things to note from Jesus' statement, namely: first, the statement of Jesus is a conditional sentence that indicates the condition of the facts with Luke's intent, namely addressed to everyone who in fact wants or follows Jesus. Second, the command to deny oneself is in the form of an Aorist Imperative, which in Koine

Greek indicates an action that occurs as a unity (Bora, 2020; Utley, 2004; Wallace, 1996). Thus, denying oneself is related with the previous and following imperative. Third, the command to carry the cross is also in the form of the Aorist Imperative so it is to form a unified whole by denying oneself. Fourth, following Jesus in the form of the present indicative active which indicates continuous action or repetition that is consistently done. So, it is obvious that being a disciple or follower of Jesus is not just learning like today's learning that focuses on the source of knowledge. Disciples or followers of Jesus are those who learn by living and working with their teachers in everyday "hands-on" experiences (Drissi, 2019; Wiersbe, 1996).

Commentators Matthew Henry and Yonatan connet Luke 9:23 to the virtue of patience, the best preparation for martyrdom, in that a Christian should not indulge his pleasures and appetites, because indulgence of pleasure will make enduring toil more difficult; whereas the reality is that as Christians, we must conform to the imperative of Luke 9:23, and learn to endure hardships, and make the most of them (Henry, 1994; Yonathan, 2019). Robert James Utley and also I.N. Bora understood Luke 9:23 as ultimate death and forever against ambitions and egoism and continually following Jesus is not a one-time decision, but becomes a worldview or way of life (Bora, 2020; Utley, 2004). Discipleship in Luke 9:23 can also mean believers' submission to Him as the believers take up our cross, die to self, and follow the Lord in everything (Sitepu, 2020; Wiersbe, 1992). Another important consequence from Luke 9:23 is to emphasize the necessity of obedience and willingness to suffer and deny oneself every day as the Lord Jesus Christ did, so that self-will will not dominate the life of a believer (Childress, 2006; Sinaga, 2021).

The essence of spirituality is to be like Christ in the sense of following Jesus or being a disciple of Jesus so that the three commandments to follow Jesus in Luke 9:23 are manifestations of a disciple's identity and not optional. In the context of the understanding of followers or disciples of Jesus,

the word self-denial should refer to the belief and awareness of the meaninglessness and powerlessness of oneself to live a life as a follower of God. It is in this context of meaninglessness and selflessness that the grace of God that enables the disciple is a necessity. Only with God's grace are believers able to deny the inflated self-importance which implies pride both before man and God. The orientation of sinful humans is to become god over themselves, so that the principle of self-denial should be a contrast to the sinful nature of humans. The sinful nature of man is to be God over himself; so, the essence of self-denial must negate the self-ego which makes one's own thoughts and wills, and not Christ, the foundation to live spiritually.

The second commandment to bear the cross must be understood in its 1st century Greco-Roman context. The meaning of the cross refers to several things. First, the cross is an upright pole used as an instrument of torture for grave transgressions (Petcu, 2019; Schneider, 1964). Even for the Jews the cross was a punishment for those who were cursed by God (Schneider, 1964; Yonathan, 2019). The purpose of the crucifixion in the Roman era was essentially punishment for those who broke the law, because lawbreakers were seen as instigating chaotic and insecure conditions in the Roman state (Bauer et al., 1979; Yonathan, 2019).

The second reference the cross is a symbol of the suffering and death that must be taken in following Jesus (Bauer et al., 1979; Bora, 2020; Yonathan, 2019). While the third reference is the cross of Christ, it is the most important element of the Christian faith both in life and in preaching that is inseparable from the death and resurrection of Christ (Bauer et al., 1979; Petcu, 2019; Peterson, 2007). It is clear the cross in the three references is firmly related to suffering, humiliation, and even loss because of the truth and faith in Jesus.

The third command in the context of following Jesus is to follow Jesus, which as a present active verb in Greek means continually following Jesus. Most experts explain following Jesus in that kind of way, but Jesus' command must

be understood within the framework of the previous two commandments. In the context of the previous two commandments, it is quite clear that the meaning of following Jesus is to accept and apply the thoughts and feelings of Christ Jesus as Paul's message in Philippians 2:5-10. Paul demonstrated several important principles: first, Jesus consciously gave up his rights as God or emptied himself. Second, Jesus humbled himself by taking the form of a human being; third, Jesus was obedient to the point of death on the cross. Paul's understanding of Christ's feelings and thoughts is identical to Jesus' own two commandments to self-deny and take up the cross, whose essence is the awareness and recognition of the meaninglessness and non-existence of the self as a creature. Thus, the third commandment must be applied as consistency in self-denial and taking up one's cross. The essence of spirituality which is Christlikeness must be understood in the context of the three commandments of the Lord Jesus to deny oneself, take up the cross, and then continually follow Jesus, who set the ultimate example of self-denial, take up the cross or suffer for the sake of righteousness and consistently obey the Father in humility. Jesus consistently demonstrated His obedient life to His Father so that all His works are His Father's works and not just His work only, even though Jesus himself has the right and power as God to act independently. Jesus' relationship with His Father during His life in human history has provided an example as well as strength for believers to live a spiritual life like Jesus. The life of believers denying themselves, taking up their crosses, and being obedient to their heavenly Father is living towards the likeness of Jesus Christ, which is the essence of Christian spirituality.

Cultivating Spirituality Relevant to Indonesian Millennial Generation

Spirituality, as with other principles of the Christian faith and especially the word of God, will always be relevant no matter how far human life develops; so, the millennial Christian generation must also cultivate their spirituality so that they can be witnesses for Christ to the world in their present day. Every Christian of every age needs to realize the importance and necessity of spirituality to become more and more like Christ. Spirituality is not optional but a must for every Christian because of their faith. Spirituality is a manifestation of one's relationship with God through faith in Jesus; so building spirituality must occur, especially during the challenges of a rapidly changing era.

Family

The family unit is the center of faith development and cultivation of virtue among its members (Boyatzis et al., 2006; Kehrwald et al., 2016). Attachment among all members is the key factor that binds the family relationship. According to one researcher, family was a primary consideration of millennials in making decisions; thus, the spiritual well-being of all family members is the most prominent to reach the spirituality of the millennials (James, 2020). In the context of Christianity, the spirituality of a family must be cultivated in a biblical way since this foundational spiritual formation will serve as the ultimate consideration for millennials to develop their spirituality as well. Furthermore, when the spirituality of the family is clearly seen, it will provide a model for millennials to cultivate their spirituality. In term of cultivating spirituality, attachment in the family can be developed through family fellowship. Church leaders, parents, and Christian educators must pay attention to the spiritual well-being of family members, particularly parental influences, which are significant to the cultivating of a healthy spirituality amongst millennials.

Social Accounts and Technology

Communication using technology through various social media and smartphone are significant to millennials. They tend to rely on the smartphone to interact in every aspect of their lives including religious content (Duffett & Wakeham, 2016; Suwana et al., 2020). The church, parents, and

Christian educator must encourage themselves to master and utilize the social media that is familiar to the millennials. The utilization of social media and technology is not only for relationships, but also to encourage millennials to build their spirituality.

Since millennials may have several social media accounts (Boehme, 2013), those who will approach them to cultivate their spirituality must address using one or perhaps several social accounts by the millennials. Communication with millennials through social media may be more effective as their attention will be on their social media accounts on their smartphones. Thus, the essential message of spirituality can be conveyed better through utilizing the same social media services that millennials utilize.

Fast-Paced and Open Minded Individual

Millennials are well known for their emphasis on freedom, living in a fast-paced manner, and being open-minded individuals, particularly in how they learn (Weller, 2018). The main reason behind these three characteristics is closely related to smartphone usage. The fast-paced lifestyle of millennials is a serious challenge in spiritual formation, since spirituality inherently a life-long process. This challenge will demand the readiness of those who reach the millennials with the knowledge of and close personal relationship with God to answer them clearly, deeply, and fast.

As the millennials are also open-minded, they are assumed to be interested in new and challenging information (Weller, 2018). Showing the significance of personally knowing God will challenge millennials to take seriously spiritual issues. Thus, being open-minded is an important characteristic to guide millennials to build their spirituality.

Freedom, Critical, and Bold

The emphasis on freedom associated with millennials can serve as an opportunity to build their spirituality (Puffer, 2018). In general, freedom is understood as the capacity to make a wise decision

for a better living, as manifested in the matter of finances (DeVaney, 2015). In other words, freedom is the ability to choose wise decision for a better living. Such freedom must include factors such as knowledge and life experience. The church, parents, and educators who deal with millennials need to consider these factors very well. The essence of Christian spirituality centered on Christ must be very well articulated so that millennials may employ their freedom and critical thinking in analyzing and making decisions to search for rue Christian spirituality in their lives.

Freedom is usually correlated with critical thinking and boldness. Since millennials are more critical in their thinking, their understanding of spirituality needs to be clear and firm when trying to promote the significance of spirituality in their lives. It is crucial to introduce a true spirituality that is relevant to their lives and at the same time challenges them to make decisions to build their spirituality. The boldness of millennials is an opportunity to lead them to the deeper understanding of spirituality which is new for them. Therefore, the church, parents, and educators must seriously formulate and promote a deeper understanding of spirituality.

Goal Orientation

As a goal-oriented person, the millennial will demand results, such as is manifested in job satisfaction (Campione, 2014; Ismail & Lu, 2014). This is a great opportunity for the church, parents, and educators to let their spiritual growth be obvious in their interaction with the millennials. The godliness which is a visible result of spirituality is a good model for the millennials to realize the significance of their spiritual formation. The implication is that the church, parents, and educators must examine their own spiritual life to be manifested clearly.

Self-Development

Self-development in the millennial generation is closely connected to one's self-

concept, which is related to one's use of social media to market his or her existence (Fox et al., 2018). In terms of faith, self-development correlates closely to the self-transformation as the result of spiritual growth. The essence of spirituality is to be like Christ thus the orientation of true self-development is Christ. This is contrast with the false self-development that is oriented in the human ego. This is an opportunity and yet a challenge for the church, parents, and educators to convince millennials that the result of their spiritual formation - true self-development, which is to be like Christ. Moreover, combining their critical mind and boldness, millennials must be challenged to develop themselves toward the transformation of self through spiritual growth.

It is necessary for the church, parents, and educators to emphasize self-transformation resulting from obedience as well as the guidance of the Holy Spirit as two pillars of spiritual growth. Once all this is clear for the millennials, they can ben encourage to see the significance of their spirituality that they must build. It is important to let the millennials seek for themselves their self-development through spirituality rather than to being indoctrinated.

Work as Part of Life

A good work ethics demands consistency and focus. The research on one study related to views of millennials on work and the relationship between cultural influences and work or career goals among the millennials has been done, but still inconclusive (Ismail & Lu, 2014). As work is part of the millennials' life so is the spiritual life an essential aspect of millennials' lives. The process of spiritual formation is like working out one's salvation "with fear and trembling" (Phil 2:12-13). The work of every Christian is essentially working out one's salvation as led by the Holy Spirit. The church and Christian educators must understand that spirituality must be revealed in every aspect in life which is observable to others. This understanding implies a comprehensive understanding of spirituality when addressing millennials to cultivate

a biblical spirituality. A true understanding of work as a manifestation of spiritual life must be introduced to the millennials so that they can recognize the significance of their spiritual formation.

The church as the body of Christ, parents, and educators must be pioneers for breakthroughs in grounding spirituality that is relevant to the millennial generation with their characteristics and should not be passive. The main principle of the church is the need to always reform itself so that it is relevant to every generation throughout time. The mission of the Church is by nature inclusive to reach those outside (Bevans & Schroeder, 2021, p. 9). With the reality of the millennial generation, which tends to ignore the church and even the essence of spirituality, the Church must constantly be aware of its existence as a tool for preaching the gospel and developing the spirituality of the congregation. The church's mission to build the spirituality of the millennial generation should not be ignored.

Understanding the characteristics of the millennial generation is the task of the church as the body of Christ which must always be echoed through the teaching of God's Word. The mission of the church that witnesses the person and work of the Lord Jesus (Bevans & Schroeder, 2021) must also be able to provide the best conditions so that the millennial generation can build their spirituality properly without compromising the nature of spirituality. Just as only the preaching of the gospel must be relevant to the context of the lives of the hearers of the gospel both in the New Testament and today, therefore, building the spirituality of the millennial generation must also be relevant to the context of their lives that are different from the previous generation without leaving the essence of spirituality, which is Christ-like.

It must be admitted that there are big challenges faced by the church, parents, and educators, especially the gap between millennial generation characteristics in general and Indonesia in particular, and the nature of spirituality. As previously demonstrated, instead of accessing knowledge by conventional reading, the millennial

generation is much more familiar with communication, media, and digital technology, and accessing knowledge through smartphones. The millennial generation also makes the family the center of consideration and decision-making. It is mandatory for millennial generation to have a social media account as a communication and information center. Millennials are also open-minded, uphold freedom, are critical thinkers, and tend to be individualistic or private, especially in terms of pursuing with their own efforts what they want. The characteristics of this millennial generation are not easily combined with the nature of Christian spirituality which involves self-denying spirituality, accepting humiliation because of faith and truth, and even consistently living a life of obedience and humility that fully relies on God's grace and power to enable believers to be able to imitate Christ.

Although there is a complex gap between Indonesian millennials and the nature of spirituality, at least there are some characteristics of the millennial generation that can be proposed to be the beginning of the bridge to close the gap between developing a spiritually formative path for believers and the unique challenges faced by this generation. The first thing that must be addressed is maintaining the nature of spirituality that is comprehensive in scope, that encourages the millennial generation to dive into the depths of the nature of spirituality. Second, the characteristics of the millennial generation must be understood in the context of differences, not in the context of right or wrong. Life that continues to develop rapidly in all fields creates not only a lot of new knowledge, but also offers instant practicality in everyday life and can be so freely expressed. The third area lies in the family, which is the basis for millennials' decision-making. Family, both in theological and practical understanding with all the challenges and complexity of reality, must be our concern so that the millennial generation always finds that through their families they still find media that builds their spirituality.

CONCLUSION

The church as the body of Christ (which is a fellowship of believers who also consists of the millennial generation) parents, and educators, need to make a breakthrough in helping the millennial generation to build their spirituality. It is highly important to obtain a comprehensive grasp of spirituality and to understand the characteristics of the millennial generation that is a creative, critical, challenging, and comprehensive way of spiritual formation for millennials can be done so that they can be a Christ-like people.

The implication of this research is that the church, parents, and educators must have a comprehensive understanding of spirituality and the characteristics unique to the millennial generation so that they can guide millennials to cultivate their spirituality. Each attempt to cultivate the spirituality of the millennials must consider these two factors: a comprehensive understanding of spirituality and the characteristics of millennials in Indonesia.

The implication of this research is that for the church, parents, and educators, as crucial institutions for the spiritual formation of millennials, must prioritize the growth of millennial spirituality so that the church will maintain its relevance in answering the challenge Christian millennials are facing. The program of the church to foster the spirituality of the millennial must consider their characteristics. The activity must be relevant to the needs of the millennials. Finally, the church must urge a suitable plan to assist Christian millennials to grow their spirituality in the middle of changing world.

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