



Christology in the Digital Age: A Constructive Theological Study

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ABSTRACT

The development of digital technology has transformed patterns of human relationships from embodied presence to virtually mediated interactions. This transformation affects not only social communication but also spiritual experiences, church practices, and human understanding of presence. This study aims to construct a theological understanding of the Incarnation in the context of virtual space through a constructive theology approach. The research employs qualitative methods with a systematic Christological approach, contextual theology, and digital theology. Analysis is conducted through conceptual analysis, theological synthesis, and normative-contextual reconstruction of the relationship between the doctrine of the Incarnation and modern digital culture. The results of the study indicate that the deepest core of the Incarnation does not lie solely in physicality, but in the relational presence of a personal and transformative God.

INTRODUCTION

The 21st century brings changes that are not just technical, it changes the way humans relate, communicate, and experience spirituality. Social media, artificial intelligence, virtual meetings, live streaming, and various digital platforms have formed a new reality where interaction no longer fully requires a physical presence. The pattern of human relationships shifts from embodied presence to disembodied interaction, people can still communicate, build community, and even feel emotional attachment without ever being in the same room. This phenomenon demands a profound theological review because it drastically changes the church's understanding of the essence of communion and divine presence that was previously rooted in the physical body as the locus of incarnation (Sihombing, 2025).

This shift also penetrated religious life. *Online church, virtual worship, live streaming* worship, online pastoral ministry, all of these are no longer fringe phenomena. The church is no longer synonymous with a physical building; It began to be understood as a community that could be connected through screens. The COVID-19 pandemic accelerated this process dramatically, forcing many churches to move all of their activities to digital spaces. As a result, virtual spaces are now not just tools, they have become a *new locus* for the formation of social relationships and spiritual experiences.

In the midst of these changes arises a theological question that cannot be ignored: what does "presence" mean in the digital age? The Christian tradition has always placed the incarnation as the center of faith, God is present in real and personal in Jesus Christ, not symbolically or virtually, but as a concrete *embodied presence* in human history. However, the digital era is moving in the opposite direction: technology-mediated relationships, virtual identities, and disembodied communication.

Within the framework of Christian theology, Christology occupies the irreplaceable position of stating that "when it is in the Doctrine of Christology, it is actually at the center of the whole discipline of theology." (Amtiran, 2023). adding that "Christology is the study of the subject of Jesus Christ, his person, existence and work." Furthermore, Lasino (2023) emphasized that "Christology is a science that always has relevance to the lives of Christians in daily life", meaning that Christology does not stop at dogmatic discourse, but continues to interact with social and cultural dynamics. Specifically regarding the incarnation, Lasino (2023) asserts that "the Christian teaching of the Incarnation of Jesus Christ is an important and central part of Christology." (Lasino, 2023).

It is this tension between *embodied theology* and *digital culture* that gives birth to a new theological problem: Is presence still theologically meaningful when human relationships take place through screens and digital avatars? Can virtual communities be seen as authentic relationships? Is digital spirituality able to present a divine experience as understood in the incarnational tradition? Relationships that are increasingly mediated by technology have the potential to create *pseudo-presence*, pseudo-presences that lack relational depth. But on the other hand, virtual spaces also open up new possibilities for the expansion of services and communities across geographical boundaries.

Amtiran (2023) reminds that "the understanding of Christ also differs between church leaders so that in the future a council will be held to establish orthodox teachings" (Amtiran, 2023). This shows that Christology has evolved from the beginning through contextual struggles, and that efforts to build a Christological reflection on the digital age are part of the continuity of the tradition, not a deviation from it. Therefore, from this exposure, it is known that there is a fairly wide research gap: classical Christology studies have not touched much on the ontological implications of digital presence, while digital theology studies have stopped more on the practical aspects of virtual ministry without adequate Christological

exploration. This research is here to fill this gap, building a dialogue between incarnate Christology and contemporary digital reality through a constructive theological approach, so that the incarnation is not only understood as a historical event, but as a theological paradigm that continues to be relevant in the midst of the transformation of the way humans present and relate to each other.

METHODS

This research uses a qualitative approach with a *constructive theology framework*, not to collect statistical data, but to build new theological reflections and formulations that respond to the phenomenon of contemporary digital culture. Constructive theology here is understood not only to describe doctrine historically, but to actively build new understandings that are relevant to changing socio-cultural contexts. Therefore, this research does not stop at the classical exposition of the doctrine of incarnation, but encourages it to dialogue with the reality of today's virtual space.

Three approaches are used simultaneously. *Systematic Christology* is used to understand the incarnation as the core of the Christian faith, especially the relationship between the divinity and humanity of Christ, as a foothold for reflection on the meaning of presence in the digital age. *Contextual theology* is used to read digital cultural changes as a living context that influences the way humans understand relationships, community, and spirituality, so that the doctrine of the incarnation is not confined to a historical-dogmatic framework alone. *Digital theology* serves as a framework for analyzing the relationship between technology and modern religious practices, including online churches, *virtual worship*, and digital spirituality.

The data sources of this research include classical Christology literature, systematic theology, digital theology and cyber theology studies, as well as international journal articles related to digital spirituality, virtual religion, and mediated presence. This diversity of sources is intended to establish a productive interdisciplinary dialogue between the Christian theological tradition and contemporary technological developments. The analysis was carried out through three complementary techniques. Conceptual analysis is used to identify and examine key concepts such as incarnation, presence, relationality, virtual space, and digital spirituality, while uncovering the tensions between classical doctrine and digital culture. Theological synthesis is carried out by dialing classical theological texts with contemporary social realities in order to produce new formulations of understanding. Above both stands normative-contextual reconstruction, an effort to build a theological model that remains faithful to the tradition of the Christian faith but is able to speak to the digital context in a relevant way (Riris, 2025).

This entire process takes place in four stages: first, the identification of the concept of classical incarnation and the meaning of *embodied presence* in the Christological tradition; second, the analysis of the modern digital context including changes in patterns of relationships, virtual spaces, and *mediated communication*; third, a critical dialogue between classical theological concepts and digital reality to find points of relevance and tension that arise; and fourth, the formulation of a constructive theological model that Develop an incarnation as a relational presence in a virtual space. Through this whole process, the theology of the incarnation is expected to be reunderstood not as a doctrine frozen in history, but as a theological reflection that lives in the midst of a transformation in the way humans relate in the digital age.

RESULTS AND DISCUSSION

Incarnate Character as a Relational Presence

An analysis of the doctrine of the incarnation reveals something that often goes unnoticed: so far the discussion of the incarnation has been too centered on the question of the nature of Christ, the relationship between the divinity and humanity of Jesus, so that its relational dimension does not receive adequate space (Harefa, 2020, p. 55). In fact, from the perspective of biblical theology, the incarnation actually shows a pattern of God's presence that is personal, communicative, and relational. God did not choose to remain within a transcendent distance; It enters into human history, suffering, and existential experience. The main meaning of the incarnation is not simply "God has a human body," but "God establishes a real relationship with man." (License, 2025).

This understanding has become very relevant in the digital era. As digital culture shifts the pattern of interaction from physical relations to technology-mediated relationships, the doctrine of incarnation, which is only understood physically, will have difficulty in dialogue with that reality. The findings of this study show that embodied presence in Christology is actually inseparable from relational presence, the body of Christ is the relational medium for the presence of God, not the ultimate goal of the incarnation itself. Therefore, as the cultural context changes, theological reflections on the incarnation need to consider this relational dimension more seriously. The phenomenon of virtual meetings, online communities, digital counseling, and streaming worship shows that humans can still experience social and emotional presence through digital mediums, and incarnation as a paradigm of God's relational presence remains relevant in this context. (Sihombing, 2025).

Virtual Space as a New Relational Reality

Virtual spaces can no longer be treated as pseudo-spaces or just technological illusions. It has evolved into a new relational reality with real social, psychological, and spiritual impacts. The development of the internet, social media, and artificial intelligence has created a new form of space where human relationships are no longer limited by geographical location (Tapotubun & Rahmah, 2021, p. 309).

Traditionally, human relations have been understood in terms of *spatial embodiment*, physical presence in the same space. However, digital culture has shifted this paradigm towards *mediated relationality*: relationships built through the medium of technology. Digital communities, virtual classrooms, online counseling services, *streaming worship*, and digital prayer groups prove that virtual spaces are a real medium for the formation of modern human relationships. Many individuals still feel a sense of spiritual connection and an authentic sense of community through virtual spaces.

But this study also finds ambivalence that needs to be acknowledged. On the one hand, digital space opens up relational access across geographical boundaries. On the other hand, digital culture has the potential to give birth to superficial, fragmentative, and performative relationships, trapped in social media algorithms and imagery culture (Zhao & Wang, 2023, p. 9). Therefore, the virtual space needs to be understood critically and theologically: it is not a neutral space, but rather a cultural space that shapes the way humans understand identity, relationships, and presence. It is not enough for the Church to use digital technology as a tool of ministry, but it needs to reflect on its spiritual implications more deeply.

Disruption of the Concept of Presence

Digital technology has resulted in a fundamental disruption to the concept of presence. In the traditional paradigm, presence is always associated with physical proximity and the existence of bodies in the same space. But now, digital connectivity has become a key indicator of social existence: a person who continues to be digitally connected is considered "present" even though they are physically far away, while someone who is not connected can experience social isolation even though they are physically present. The concept of presence has shifted from physical proximity to digital connectivity (Velasco, 2020, p. 1).

This shift also affected religious life. Virtual worship, online prayer, and social media-based faith communities show that spiritual experiences can now take place without a direct physical presence (Baihaqi et al., 2025). Yet this is where significant theological tensions arise: the Christian tradition has historically emphasized embodied presence, sacraments, worship, and church community built on the paradigm of physical presence. Digital culture is driving a shift towards mediated presence, and this is not just a technological change, but an anthropological and existential change.

The study also found that digital connectivity does not automatically produce depth of relationships. Digital interactions dominated by algorithms and imaging culture have the potential to produce pseudo-presence, pseudo-presences that lack interpersonal depth (Polnaya et al., 2023, p. 2). This disruption of the concept of presence finally opens up the urgent need for a new Christological reflection that is able to answer the changing patterns of contemporary human relations.

Limitations of Classical Incarnation

The formulation of classical incarnation is built in a pre-digital cultural context that strongly emphasizes physicality as the primary basis of presence and relationships. As a result, the understanding of the incarnation often focuses too much on the biological and material aspects of the body of Christ, while its relational and communicative dimensions are underdeveloped. When faced with a digital reality that allows relationships without physical presence, this classical approach has real limitations (Sumaryanto & Adji, 2021, p. 131).

In many traditional theological discourses, virtual spaces are often seen as a form of relationship that is less authentic than direct physical encounters, a view that arises because the classical paradigm identifies presence with the physical body (Blegur, 2022, p. 255). In fact, virtual spaces have become a real part of modern human life, including religious life. A theological approach that rejects or ignores this reality has the potential to lose its contextual relevance.

What needs to be emphasized is that this limitation does not mean that the doctrine of incarnation is wrong. The classical incarnation manages to maintain the core of the Christian faith regarding the presence of God in Christ, but its traditional formulation requires an expansion of contextual interpretation. The actual incarnation has a much broader relational dimension than just the biological existence of the body of Christ, God is present to establish relationships, build communication, and bring solidarity. (Licensed, 2025) If this relational dimension is developed more deeply, the doctrine of incarnation actually has a strong theological resilience to dialogue with the digital age.

The Expanded Potential of Incarnation Theology

Digital culture not only presents challenges, it also opens up new possibilities for the expansion of the understanding of incarnation theology (Bengkiuk et al., 2026). If the main essence of incarnation lies in the action of God who is present to build a relationship with man in a personal, communicative, and transformative way, then the physical medium is a relational means, not the final goal. From here, the development of digital technology can be read as a change in the medium of human relations that requires new theological reflection, not a threat to the doctrine itself.

The expansion of the understanding of the incarnation can be done by placing relationality at the center of Christological reflection. The presence of Allah is understood not as a mere spatial category, but as *a relational presence* that actively reaches humans through various mediums. The concept of *mediated presence* in digital culture provides a new space for reflection: humans can still experience communication, solidarity, and community through virtual space, and the incarnation as a relational paradigm still speaks in that context.

This expansion does not mean negating the value of the body and physicality. The body still has an important theological value because the incarnation shows God's solidarity with human experience in a concrete way. However, the meaning of the body needs to be understood more dynamically, as a relational medium, not just a biological object. The implications for the church are quite basic: digital ministry is not enough to simply move physical activity to *an online* platform, but it needs to build authentic relational spirituality in a virtual space. More than that, expanded incarnation theology can be a normative correction to superficial digital culture, emphasizing authentic presence, personal relationships, and love-based communication. The digital age, thus, is not a threat to incarnation, but rather a new context that demands a more lively and dialogical reflection of Christology.

Reconstruction of the Meaning of the Incarnation

For centuries, discussions of incarnation in the Christological tradition have been dominated by ontological questions: how can God and man be present in one person? The ecumenical councils did succeed in formulating the answer that has until now been the foundation of Christian orthodoxy. Amtiran (2023) notes that "the churches in Indonesia still adhere to the Creed ratified at the ecumenical councils that Jesus Christ is God who became man for the salvation of sinful people." (Amtiran, 2023). This formulation is important and needs to be maintained. However, this study found that the overly dominant emphasis on the question of the nature of Christ has made another dimension of the incarnation, namely its relational dimension, less of a disproportionate attention.

In fact, when the Gospels describe Christ's presence in the world, what stands out most is not just the composition of His nature, but the way He is present: greeting the marginalized, eating with the tax collector, weeping at the tomb of Lazarus, washing the feet of His disciples. Christ's presence is personal, participatory, and transformative. God does not choose to reveal Himself from a transcendent safe distance, He enters into the full human experience, including into its fragility and limitations. (Lasino, 2023, 2023) sums it up appropriately: "in Jesus Christ, the invisible God becomes visible." This is relational disclosure, Allah opens himself up and presents himself to humans.

This understanding becomes very decisive when faced with the context of the digital era. If the incarnation is understood only as a matter of "God has a human body," then it will be difficult to dialogue with cultural realities whose relations are increasingly mediated by technology and no longer rely on physical proximity. But if the incarnation is understood as "God is present to establish a real relationship with man," then it has a much greater theological durability. The body of Christ in this framework is the relational medium, not the ultimate goal of the incarnation.

This reconstruction is not an attempt to revise orthodoxy, but rather to broaden the horizons of its interpretation. The soteriological dimension is also enriched: the incarnation is not only a metaphysical event about God becoming a man, but God's action reaches man in his concrete existential condition. (Tjandra, 2023) reminds that "salvation is a broad term, which can include other aspects of truth contained in justification, atonement, and redemption." Salvation, in other words, includes the restoration of relationships, and the incarnation is God's way of initiating that restoration. In the digital era marked by widespread relational fragmentation and existential alienation, the paradigm of incarnation as a relational presence speaks very relevantly.

Incarnation and Mediated Presence

One of the most frequently raised theological objections to digital spirituality is that virtual relationships are not "real" because they do not involve the presence of the body in person. This objection is understandable, but the study found that it rests on a questionable assumption: that mediation always reduces the authenticity of attendance.

In fact, mediation is not something foreign to the Christian theological tradition. The concept of *the Logos* in the Gospel of John actually shows that God communicates and reveals Himself through the medium, the Word becoming human is the most radical form of divine mediation. In this sense, the body of Christ Himself is the medium of God's presence for the world. The theological question, therefore, is not whether mediation is justified, but whether the medium used is able to present a personal, authentic, and transformative relationship.

From here, *mediated presence* in digital culture can be approached in a more nuanced way. Research has found that many individuals experience real spiritual connectedness through *streaming worship*, digital prayer communities, and online pastoral mentoring. This experience is not synonymous with a direct physical encounter, but neither can it be taken for granted theologically meaningless. Virtual presence is able to bring

concrete attention, solidarity, and community, especially for those who due to various limitations cannot be physically present.

However, this research also confirms the boundaries that need to be maintained. *Mediated presence* in digital culture has a different character than *embodied presence*: it is more fluid, more easily disconnected, and more susceptible to performativity. Not all digital connectivity results in deep relationships. Many digital interactions take place on the surface, fast, reactive, and without strong relational commitment. Therefore, the main problem is not the digital medium itself, but the quality of the relationships built through it.

In the framework of the incarnation, the mediated presence has theological value only if it still presents the personal dimensions, love, and solidarity that are at the core of Christ's presence. The digital medium must not stop as a channel for the distribution of spiritual content, but must be directed at the formation of a relational community of faith. Amtiran (2023) reminds that "the developing ideas about Christ are a dynamic that occurs in the history of Christianity". (Amtiran, 2023) The reflection on mediated presence in the light of the incarnation is part of that dynamic, not a deviation from tradition, but a continuation of it in a new context.

Criticism of Disembodied Digital Culture

Acknowledging the potential of virtual spaces does not mean turning a blind eye to its dangers. This research actually found that modern digital culture contains a tendency that theologically needs to be seriously criticized: namely the tendency of *disembodied digital culture*, a culture of relationships that is increasingly detached from the depth of personal presence and the integrity of the human experience.

In this culture, humans are widely connected but often not really present to each other (Miller, 2012). Identity is built through digital imagery and representation that can be modified according to the needs of the audience. Relationships are driven by algorithms that reinforce existing preferences, rather than broaden the horizon of encounters. The interaction is fast and simultaneous, but lacks emotional depth. The result is an increasingly real paradox: the more technologically connected, the more vulnerable it is to loneliness and relational fragmentation. Digital spaces produce pseudo-presences, presences that appear to be socially active but lack true relationality. Dalam perspektif Kristologi, kecenderungan ini memperlihatkan sebuah krisis kehadiran (Blegur, 2022, p. 249). Inkarnasi justru bergerak ke arah yang berlawanan. Kehadiran Kristus tidak bersifat performatif, Ia tidak hadir untuk mengelola citra atau memanen perhatian sosial. Kehadiran-Nya bersifat partisipatif: Ia masuk ke dalam pengalaman manusia, termasuk rasa sakit, kelemahan, dan penolakan. Itulah mengapa inkarnasi memiliki fungsi kritik normatif yang tajam terhadap budaya digital: ia menunjukkan bahwa kehadiran sejati menuntut risiko dan pengorbanan, bukan sekadar konektivitas.

This criticism also applies to the way modern humans understand the body in the digital space. Virtual culture tends to reduce the body to a visual representation that can be reconstructed according to social needs. As a result, humans can experience a disconnect between their virtual identity and their real existential existence (Blegur, 2022, p. 248). The incarnation rejects this reduction: the body has a relational and spiritual meaning that cannot be fused into a mere digital projection.

What needs to be emphasized is that criticism of *disembodied digital culture* is not a rejection of technology. It is a demand for technology to be used responsibly, directed at the formation of more human relationships, not just the expansion of increasingly superficial interactions. In the context of the church, this means *that online* worship should not stop as a digital spectacle. It should be designed to encourage

real engagement, reflection, and encounters, both inside and outside the virtual space.

Formulation of a Constructive Theological Model: "Relational-Digital Incarnation"

Based on the overall analysis above, this study formulates a constructive theological model called "Relational-Digital Incarnation", an attempt to bridge the doctrine of classical incarnation with the transformation of modern digital culture without eroding its theological core (Pasaribu, 2025). This model stands on top of four main characters supporting each other.

First, it is relationship-based, not just the body. The essence of the incarnation is an act of God that is present to build a relationship with humans in a personal and transformative way. The body of Christ is a relational medium for the revelation of God's love, not a theological ultimate goal. By shifting the emphasis from physicality to relationality, this model opens up space for broader reflection on God's presence in a variety of contexts, including the digital space.

Second, the recognition of technological mediation as a legitimate relational reality. This model does not view digital technology as an inherent threat to spirituality, but rather as a new medium that shapes patterns of human communication and community. Virtual space is a *relational locus* that is socially and existentially real. Digital presence can be theologically valuable when used to build authentic care, solidarity, and community, rather than simply producing spiritual content.

Third, the demand for relational authenticity. The biggest danger of digital culture is not its technology, but the tendency of superficial and performative relationships. This model rejects digital presence that is only symbolic or artificial. Digital connectivity must be directed to the quality of personal and transformative relationships, in accordance with the pattern of Christ's presence which is always directed to the restoration and formation of human beings in real life.

Fourth, orientation towards a concrete community. Virtual relationships should not be the end goal. A digital presence must encourage real involvement in the life of the faith community, pastoral accompaniment, social solidarity, and concrete transformation of the life of the congregation. A healthy digital church is not the most watched, but rather the one that is most successful at forming living relationships among its members.

This model also has a soteriological dimension: in a digital culture that generates alienation and fragmentation of identity, the incarnation offers a presence paradigm that restores human relationships with God, others, and himself. For the church, this means that the virtual space must be treated not as a technical tool of ministry, but as a real pastoral field, where the incarnate character of Christ can be reflected through the way the church presents, greets, and accompanies its congregation.

Theological and Practical Implications

The formulation of the Relational-Digital Incarnation model is not meant to stop at conceptual construction. It needs to be translated into concrete implications for ecclesiology, spirituality, digital ethics, and pastoral ministry.

For the church, the most fundamental implication is a change in the way we understand the "digital church." So far, many churches have treated digital services as merely a transfer of physical activities to online platforms, worship is streamed, sermons are shared, announcements are posted. This approach, while not wrong, tends to reduce the church to a provider of spiritual content. The Relational-Digital Incarnation model challenges the church to go further: building a relational community that is present digitally in a personalized, dialogical, and pastoral way. Not just one-way, but participatory. Not only informative, but transformative (Kairupan et al., 2025).

For Christian spirituality, digital culture has created a pragmatic tendency for spiritual consumption: choosing spiritual content according to taste, moving from one *channel* to another, without deep existential involvement. Incarnate spirituality corrects this tendency by affirming that a relationship with God always demands the involvement of the whole heart, including in the digital space. Spirituality is not a matter of how much spiritual content is consumed, but rather how far a person is shaped by his encounter with God and others.

For digital communication ethics, the incarnation paradigm offers an important normative basis. Modern social media culture often results in aggressive, impulsive, and lacking empathy communication, driven by virtual anonymity and algorithms that reinforce polarization. Christ's presence in the world shows the opposite pattern: communication built through love, care, and respect for human dignity. Thus, Christians present in the digital space are called to reflect incarnate values, not to communicate performatively to achieve social validation, but relationally to build and restore (Toisuta, 2026).

For pastoral ministry, this study found that modern human life, including psychological struggles, social relationships, and spiritual needs, is increasingly taking place in virtual spaces. Therefore, pastoral ministry can no longer be limited to traditional physical spaces. Counseling, faith counseling, prayer communities, and small groups can be developed through digital mediums, while maintaining authentic relational qualities. What needs to be avoided is impersonal and bureaucratic digital services, which only add one more channel of communication without being really present to the congregation (Kairupan et al., 2025).

From the results of this discussion, this study emphasizes that the digital era does not need to be seen as a threat to incarnation theology. It is a new context that demands a more lively and responsive theological reflection. Amtiran (2023) reminds that reflection on Christ always develops in the historical dynamics of the church. The Relational-Digital Incarnation Model is part of that dynamic, an effort so that theology does not freeze in the formulation of the past, but continues to be present in a relevant way in the midst of a transformation in the way humans relate, communicate, and seek meaning in the digital age (Amtiran, 2023).

CONCLUSION

This research shows that the development of digital culture has brought fundamental changes to the way humans understand relationships, community, and presence. This transformation poses significant theological challenges to the doctrine of the incarnation, especially as modern human relations increasingly take place through virtual spaces and digital mediums. In this context, an overly physicality-centered understanding of incarnation becomes inadequate to explain the dynamics of presence in contemporary digital culture. Therefore, this research seeks to build a constructive theological approach that is able to expand the reflection of Christology without abandoning the core of Christian orthodoxy regarding Jesus Christ as God incarnate.

The results of the study show that the innermost essence of the incarnation is not just the biological existence of the body of Christ, but the actions of God that are relationally present to man. Incarnation is understood as a personal, communicative, and transformative presence that aims to build a relationship between God and man. Based on this understanding, virtual space cannot be seen as just a digital illusion, but as a new relational reality that shapes the social and spiritual experience of modern humans. Presence in the digital age is no longer entirely determined by physical proximity, but increasingly relies on connectivity and relational connectivity.

However, this study also found that modern digital culture contains *a tendency to disembalm digital culture* which has the potential to produce superficial, performative, and loss of human depth. In such situations, incarnation theology has a normative critical function by emphasizing the importance of authentic, personal, and participatory presence. The Incarnation does not justify purely symbolic or artificial relationships, but rather demands real involvement in human life and community.

As a major contribution, this study formulates a constructive theological model called "Relational-Digital Incarnation." This model places relationality at the center of understanding incarnation, recognizes the mediated reality of technology as part of modern human life, demands relational authenticity in virtual spaces, and directs digital presence towards the formation of real communities of faith. Thus, the digital medium is not understood as a substitute for the historical incarnation of Christ, but rather as a new context of theological reflection on God's relational presence in the midst of the transformation of modern human culture.

The implications of this study show that the digital church cannot be understood simply as *a streaming* activity or distribution of spiritual content, but as a relational community that presents pastoral care, solidarity, and faith connectedness in an authentic way. Digital spirituality also needs to be directed at relational transformation, not just pragmatic religious consumption. In addition, Christian digital communication ethics needs to be built on an incarnate paradigm that emphasizes love, respect for human dignity, and presence that restores relationships.

Finally, this study confirms that the digital age is not a threat to Christology, but rather a new context that demands more contextual and dialogical theological reflection. The doctrine of the incarnation remains of central relevance in Christianity because its innermost core lies in the presence of God who reaches out to humans in a relational way. Therefore, the constructive theology of incarnation in virtual space can be one of the

contributions to the development of contemporary systematic theology, digital theology, and the practical practice of the modern church in facing the transformation of human relations in the digital era.

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