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Love with Responsibility: Christian Mission-Based Formation of Adolescents and Youth toward Healthy and Responsible Relationships at GKS Mambo, Central Sumba

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Abstract

Church-based adolescent formation in Indonesia has largely addressed relationships through moral prohibition rather than relational competence, even though the church remains a primary community in which adolescents negotiate affection. This community service programme at GKS Mambo, Central Sumba, reframed love as a practice of responsibility and developed a mentoring module with thirty adolescent and youth participants. Based on a needs assessment, the programme combined interactive seminars, focus group discussions, simulations, and guided reflection, contextualised within Sumbanese marriage practices, where *belis* situates courtship within obligations between families rather than between individuals alone. On the single indicator for which complete data were available, namely understanding love as responsibility toward self, family, and community, the number of participants meeting the criterion increased from 14 of 30 participants (46.7%) to 26 of 30 participants (86.7%). The principal output was a four-unit module: Rethinking Love, Building Healthy Boundaries, Responsibility in Dating, and Love as Mission. The programme offers a transferable model of relational formation that frames relationships as a site of Christian witness rather than an area of moral risk. However, its evaluation was limited to one indicator without follow-up, warranting cautious interpretation.

Keywords: adolescent formation; *belis* and Sumbanese context; Christian mission; participatory module development; relational literacy

Abstrak

Pembinaan remaja berbasis gereja di Indonesia selama ini lebih banyak membahas relasi melalui pendekatan larangan moral daripada kompetensi relasional, meskipun gereja tetap menjadi salah satu komunitas utama tempat remaja membangun dan menegosiasikan relasi afektif. Program pengabdian kepada masyarakat di GKS Mambo, Sumba Tengah, ini merekonstruksi pemahaman tentang kasih sebagai praktik tanggung jawab dan mengembangkan modul pendampingan bersama tiga puluh peserta remaja dan pemuda. Berdasarkan asesmen kebutuhan, program ini memadukan seminar interaktif, diskusi kelompok terarah, simulasi, dan refleksi terbimbing yang dikontekstualisasikan dengan praktik perkawinan masyarakat Sumba, di mana *belis* menempatkan relasi berpacaran dalam kerangka tanggung jawab antarkeluarga, bukan semata-mata antara individu. Pada satu indikator yang memiliki data lengkap, yaitu pemahaman tentang kasih sebagai tanggung jawab terhadap diri sendiri, keluarga, dan komunitas, jumlah peserta yang memenuhi kriteria meningkat dari 14 dari 30 peserta (46,7%) menjadi 26 dari 30 peserta (86,7%). Luaran utama program ini adalah modul empat unit: Rethinking Love, Building Healthy Boundaries, Responsibility in Dating, dan Love as Mission. Program ini menawarkan model pembinaan relasional yang dapat diterapkan dalam konteks lain dengan memandang relasi sebagai ruang kesaksian Kristen, bukan semata-mata sebagai wilayah risiko moral. Namun, evaluasi program terbatas pada satu indikator tanpa tindak lanjut, sehingga hasilnya perlu ditafsirkan secara hati-hati.

Kata kunci: *belis* dan konteks Sumba; literasi relasional; misi Kristen; pembinaan remaja; pengembangan modul partisipatif



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INTRODUCTION

Adolescence and youth constitute critical stages in the development of identity, emotional maturity, communication skills, and decision-making regarding the future. In the context of friendships and romantic relationships, adolescents and young people need guidance that goes beyond merely emphasizing prohibitions. Such guidance should help them develop an understanding of respect for themselves and others, personal boundaries, effective communication, conflict resolution, responsibility, and decision-making consistent with Christian values. These needs have become increasingly relevant as social interactions take place both in face-to-face settings and within digital spaces.

The relevance of such guidance is further heightened by a structural shift in where adolescent formation now takes place. Sumual and Rahayu argue that digital devices have increasingly become a new site of spiritual formation, displacing conventional spaces of mentoring and requiring Christian education to adopt more dialogical and contextual methods, while church and school are reconstituted as adaptive communities for faith formation.¹ National data provide a broader context for the importance of relationship education without directly indicating the prevalence of such problems at GKS Mambo. The SIMFONI PPA report of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia recorded 19,628 cases of violence against children involving 21,648 victims in 2024.² These figures represent cases recorded within the service system and therefore should not be interpreted as a prevalence survey of adolescents as a whole. In this community service program, the data are used only as a general contextual basis for emphasizing the importance of education on protection and healthy relationships, rather than as evidence that all of these problems occur among adolescents and young people at GKS Mambo.

GKS Mambo, located in Mambo District, Central Sumba Regency, is an ecclesial community that has developed since 1947 and carries out ministries encompassing worship and congregational formation. The church plays an important role in adolescent relationship formation because such formation does not take place solely within the family and school

¹ Elisa Nimbo Sumual and Yohana Fajar Rahayu, "Penggunaan Gadget dan Tantangan Pendidikan Agama Kristen dalam Membina Remaja Kristen di Era Digital," *Manthano: Jurnal Pendidikan Kristen*, 2026.

² Ministry of Women's Empowerment and Child Protection, "Ministry of Women's Empowerment and Child Protection (KemenPPPA)," Jakarta, 2023.

environments but also within the faith community.

The socio-cultural context of Sumba also needs to be taken into consideration. Traditional marriage practices and the institution of *belis* involve interfamily relationships, negotiation processes, and socio-economic consequences. Therefore, relationship formation for adolescents in Mambo needs to connect discussions of love and responsibility with partner selection, family, marriage, future aspirations, and participation in community life. Such an approach understands affection and bodily life through local value systems rather than against them. Although developed in a different setting, Messakh's reconstruction of an incarnational Christian body pedagogy from the Rotenese value of *Tou Limak* demonstrates that Christian formation in eastern Indonesia can be developed from indigenous moral vocabularies rather than imported wholesale.³ A formation programme in Mambo that treats affection solely as a danger to be suppressed would fail to engage with the social world in which participants actually negotiate relationships.

The initial survey and observations conducted by the PkM team informed the identification of participants' needs and the design of the program. Findings indicated challenges in understanding healthy and responsible love, the influence of social media on relationships, peer pressure, healthy communication, and personal boundaries. Group discussions further revealed the need for greater awareness of self-identity and relational responsibility, as well as a safe space for dialogue with mentors.

Thus, the partners' needs were framed not broadly as "adolescent morality," but as specific needs in relationship literacy, communication, personal boundaries, responsibility, and the integration of faith into everyday life. These findings informed the development of a contextualized mentoring program grounded in participants' relational experiences and Christian values.

This program shares common ground with several community service initiatives on adolescent development that emphasize Christian education, mentoring curricula, and identity formation. Sianipar, Zega, and Nehe,⁴ for example, developed training on the design of Christian Religious Education (CRE) curricula for adolescents, while Harefa and Novita

³ Merling Messakh, "Pedagogi Tubuh dan Etika Kristen Inkarnasional: Refleksi Nilai Tou Limak dalam Budaya Rote Pada Anak Usia Dini," *Real Kiddos: Jurnal Pendidikan Anak Usia Dini*, 2026.

⁴ Desi Sianipar and Nehe Yunardi Kristian, Zega Luterius, "Training on the Development of a Christian Religious Education Curriculum for Adolescents at HKBP Jatisampurna Bekasi," *ComunitÀ Servizio*, 2020.

addressed CRE-based education for adolescents facing identity crises.⁵ A closer parallel can be found in community service work that integrates Christian ethics with digital literacy for adolescents in eastern Indonesia. Aseleo and colleagues implemented a five-day formation programme for thirty adolescents at SMTK Mardhi Wacana Alor, combining interactive lectures, case studies, simulated ethical decision-making in social media contexts, and guided collective reflection.⁶ However, the programme centred on digital conduct rather than relational literacy, and it did not produce a reusable mentoring module. The present programme adopts its participatory logic while shifting the focus of formation from digital behaviour to relationships, boundaries, and responsibility.

The present program differs in its participatory development of the mentoring module with the participants, its framing of relationships within Christian discipleship and mission, and its contextualization within the congregational setting of Central Sumba. Its contribution is therefore contextual and practical, rather than a claim to uniqueness as the only program addressing adolescent relationship formation.

The theological foundation of this program understands love as a practice of responsibility. First John 4:8 presents love as a character associated with God, while Ephesians 5:1–2 calls believers to live in love by following Christ's example. In addressing the theme of love, the program avoids a simplistic dichotomy between *eros* and *agape*. The term *eros* is not used in the New Testament, while hierarchical contrasts between *eros* and *agape* are associated with theological debates, including those articulated in the tradition of Anders Nygren. Abel, however, critiques classical agapism and explores the possibility of a positive appropriation of *eros*. Accordingly, the module adopts a more nuanced approach: attraction and affection are not regarded as experiences that must simply be denied, but as dimensions of human relationships that need to be guided by love, holiness, respect, responsibility, and self-control. The Song of Songs likewise demonstrates that biblical tradition includes language of desire and love; therefore, adolescent formation should avoid

⁵ Lenvi Harefa and Novita Laia, "Christian Religious Education for Adolescents at GKSI Sengkuang in Addressing Identity Crisis," *ARDHI: Journal of Community Service in the Country*, 2025.

⁶ Kurniawati Aseleo et al., "Integrasi Etika Kristen dan Literasi Digital dalam Penyuluhan Remaja: Refleksi Pengabdian kepada Masyarakat di SMTK Mardhi Wacana Alor," *Real Coster: Jurnal Pengabdian kepada Masyarakat*, 2026.

simplistic word studies and *proof-texting*.⁷

Based on this situational analysis, the *Love with Responsibility* community service program aims to: (1) enhance adolescents' and young people's understanding of healthy and responsible relationships; (2) develop skills in communication, boundary-setting, and relational decision-making; (3) integrate Christian values of love with relational challenges in the digital era and the cultural context of Sumba; and (4) produce a four-unit mentoring module that can be used by the church for continued pastoral and educational support.

IMPLEMENTATION METHOD

Type of Activity

The program employed a participatory approach consisting of three stages: preparation, implementation, and evaluation. The preparation stage involved field surveys and observations, coordination with GKS Mambo, a needs assessment, activity planning, and development of instructional materials. The needs assessment focused on participants' understanding and experiences related to healthy relationships, communication, personal boundaries, responsibility, digital interactions, and the integration of Christian values into everyday relationships. The initial documentation referred to "coordination with the school"; this was corrected to "coordination with the church," as GKS Mambo was the primary community partner.

The implementation stage was conducted at the GKS Mambo Hall and involved 30 adolescent and young participants. The activities were organized sequentially through interactive seminars, focus group discussions (FGDs), simulations, question-and-answer sessions, individual and group reflection, collaborative development of a four-unit mentoring module, and mentoring. The seminar introduced key concepts of healthy and responsible relationships, while FGDs explored participants' experiences and perspectives. Simulations were used to practice communication, boundary-setting, conflict management, and relational decision-making. Participants subsequently reflected on the application of these concepts to their everyday lives and worked collaboratively to formulate components of the mentoring module. Facilitators provided guidance throughout the process. FGDs followed the core

⁷ K. A. Abel, "Questioning Classical Agapism in Indonesia: A Dialectical Discussion of Anders Nygren and the Appropriation of Eros in Ethics," *Indonesian Journal of Theology*, 2019.

principles outlined by Krueger and Casey, including systematic question planning, appropriate participant composition, moderator facilitation, analysis, and reporting. The contextual seminar format adopted here follows a model previously applied in Christian identity formation among young adults, in which the seminar content is deliberately framed around participants' own social and institutional settings rather than presented as generic doctrinal instruction.⁸

Evaluation was conducted using three complementary sources of data: pre-test and post-test responses, structured observations during the activities, and participant reflections. The pre- and post-tests assessed documented indicators of understanding related to the program objectives. Changes were examined descriptively by comparing the number of participants whose responses met the specified indicators before and after the intervention. Observational data were used to document participant engagement and responses during the activities, while qualitative data from FGDs and reflections were reviewed thematically to identify recurring needs, perceptions, and experiences. No inferential statistical analysis was conducted. Because the complete assessment instrument and all item-level scores were not available in the source documentation, only indicators supported by verifiable numerical data are reported.

For reproducibility, the intervention can be replicated using the same three-stage structure, beginning with a context-specific needs assessment, followed by participatory delivery combining seminars, FGDs, simulations, reflection, and collaborative module development, and concluding with pre-test/post-test assessment and qualitative reflection. The same outcome domains relationship literacy, communication, personal boundaries, responsibility, and faith integration should be retained, while the assessment instruments and scoring procedures should be documented in full in future implementations.

Ethical considerations were integrated into the implementation because participants were adolescents and the program addressed relationships, sexuality, and personal experiences. Participants' identities and potentially identifiable personal experiences were excluded from reporting. However, the available documentation does not adequately specify

⁸ Agiana Her Vishnu Ditakristi et al., "Implementasi Model Seminar Kontekstual untuk Penguatan Identitas Kristiani Mahasiswa di Institut Teknologi Batam (ITEBA)," *Real Coster: Jurnal Pengabdian kepada Masyarakat*, 2026.

facilitator qualifications, parental or guardian consent procedures, confidentiality procedures during FGDs, or referral mechanisms for cases involving violence or other concerns requiring professional intervention. These gaps are therefore acknowledged as methodological and ethical limitations of the current documentation. Future implementations should document these procedures explicitly and establish referral pathways to appropriately qualified professionals when participants require specialized assistance.

Activity Targets and Objectives

The target beneficiaries of the community service program conducted by the Missiology Study Program were adolescents and young adults affiliated with GKS Mambo, Central Sumba. The program targeted 30 participants who were expected to engage actively in the relationship formation, mentoring, and Christian education activities.

Time and Location of the Activity

The community service program was implemented in accordance with the established implementation schedule over a three-month period, from March to May 2026. Service Location: GKS Mambo Hall

Table 1. Schedule of Community Service Program Activities

No.	Program Activity	March 2026	April 2026	May 2026	Responsible Team
1	Field Survey and Observation	✓			Community Service Team
2	Coordination with GKS Mambo	✓			Community Service Team
3	Participant Needs Assessment	✓			Community Service Team
4	Program Planning and Design		✓		Community Service Team
5	Development of Training Materials and Mentoring Module		✓	✓	Community Service Team
6	Training and Mentoring			✓	Community Service Team
7	Implementation of the <i>Love with Responsibility</i> Program			✓	Community Service Team
8	Evaluation, Documentation, and Program Reporting			✓	Community Service Team

RESULTS AND DISCUSSION

The Community Service Program (PkM), entitled “*Love with Responsibility: A Mentoring Module for Adolescents and Young People within the Framework of Christian Mission for the Formation of Healthy and Responsible Relationships*,” was conducted at GKS Mambo and involved 30 participants consisting of adolescents and church youth. The program was implemented through several stages, including an interactive seminar, a module development workshop, Focus Group Discussions (FGDs), simulations, and counseling and mentoring sessions.

The program began with an interactive seminar addressing adolescent relationships in the digital era. The session explored changes in patterns of social interaction resulting from technological developments and the widespread use of social media. The discussion indicated that many participants experienced uncertainty in understanding the concepts of healthy and responsible love. Participants also reported that their perceptions of relationships were influenced by social media, popular culture, and peer environments that tended to normalize permissive attitudes toward romantic relationships.

Partner Needs Analysis and Activity Implementation

Initial observations and discussions with participants identified four primary needs: understanding self-identity and self-worth, developing interpersonal communication skills, establishing healthy boundaries in relationships, and critically assessing the influence of social media on relational decisions and behavior. Participants also needed a non-judgmental space where relationship-related concerns could be discussed openly. These findings informed the selection of program content and activities.

Table 2. Evaluation of Participants’ Understanding

Documented Indicator	Pre-test	Post-test	Change
Understanding that love is not merely an emotion but also involves responsibility toward oneself, family, and the wider social environment	14 of 30 participants (46.7%)	26 of 30 participants (86.7%)	+40.0 percentage points

The interactive seminar provided an initial framework for understanding healthy relationships from a Christian perspective. FGDs then connected the conceptual material with participants' lived experiences. Simulations enabled participants to explore possible responses to communication and boundary-related situations, while reflection activities helped them relate the material to everyday life. This approach moved the program beyond information delivery by providing opportunities for participants to share experiences and collaboratively develop appropriate responses.

For this indicator, the proportion of participants demonstrating the expected understanding increased by 40.0 percentage points, from 46.7% in the pre-test to 86.7% in the post-test. This finding indicates an improvement in participants' understanding of the measured indicator following the program. However, the increase should not be interpreted as evidence of long-term behavioral change, as no follow-up assessment was conducted. The available data also do not permit subgroup analysis by age, gender, or participant category.

In addition to the quantitative findings, observations and participant reflections indicated active engagement with issues related to social pressure, social media influence, communication in relationships, and personal boundaries. Because complete discussion transcripts were not available, this article does not present verbatim participant quotations. The qualitative findings are therefore reported as summaries of observations and discussions rather than as individual accounts.

Output of the “*Love with Responsibility*” Mentoring Module

The primary output of the activity was a draft training module developed through a participatory process involving the participants. The source manuscript identified four units. In this revision, the titles of the units have been corrected for spelling and refined, while each unit has been formulated in a more operational manner.

During the counseling and mentoring session, participants were given the opportunity to share personal struggles related to relationships, social pressures, and identity crises that they were experiencing. Many participants reported that the activity provided a safe space for them to speak openly about issues that had previously been difficult to discuss within their

families or church communities. The dialogical and non-judgmental approach enabled participants to feel accepted, supported, and accompanied throughout the process.⁹

The findings of the community service activity (PKM) indicate that adolescent relationship issues in the digital era are highly complex and require a holistic approach to mentoring and development. Today's adolescents live in a digital environment that significantly influences their ways of thinking, behavior, and approaches to building interpersonal relationships.

Table 3. Overview of the “Love with Responsibility” Mentoring Module

Unit	Learning Objectives	Key Topics	Biblical Foundation	Main Activities
1. Rethinking Love	Participants are able to distinguish love as an emotion, a choice, and a form of responsibility.	Self-identity, human dignity, the meaning of love, and the influence of digital culture.	1 John 4:8; Genesis 1:26–27	Self-reflection and case discussion
2. Building Healthy Boundaries	Participants are able to recognize personal boundaries and respect the boundaries of others.	Communication, respect, consent, digital boundaries, and conflict resolution.	Ephesians 4:25–32	Communication simulation and boundary-setting exercises
3. Responsibility in Dating	Participants are able to evaluate relationship-related decisions responsibly.	Commitment, self-control, peer pressure, decision-making, and future planning.	Ephesians 5:1–2; Proverbs 4:23	Case study and action planning
4. Love as a Mission	Participants are able to understand relationships as an integral part of Christian witness.	Love, care, reconciliation, social responsibility, and discipleship.	John 13:34–35	Reflection and action planning

⁹ Yanty Darma and Pasaribu Andar Gunawan, “Church Christian Religious Education Curriculum Design for the Spiritual Maturation of Adolescents and Adults at GPDI Kasih Karunia Sukarama,” *Pediaqu: Journal of Social and Humanities Education*, 2025.

The findings further demonstrate that relationship issues among adolescents cannot be separated from matters of identity, communication, digital media, and community life. This is consistent with the literature on adolescents' online communication, which indicates that digital spaces can provide opportunities for interaction while simultaneously presenting risks to identity and relationship development.¹⁰ The concept of *Liquid Love* provides a useful lens for understanding the fragility of modern relationships. However, in this community service activity (PKM), the concept was not used as a diagnosis applicable to all participants; rather, it was employed as a conceptual lens for discussing changing patterns of interpersonal relationships.¹¹

From a theological perspective, the concept of *Imago Dei* helps position respect for oneself and others as an ethical foundation for relationships. However, the mentoring process does not stop at theological identity. Participants also need practical skills in communication, boundary-setting, conflict management, and decision-making. Therefore, the integration of theological and relationship-education approaches represents one of the strengths of the activity design. The concept of *agape* love was used as an orientation toward responsibility, while discussions of affection and desire were approached more cautiously to avoid reducing the issue to a simplistic opposition between *eros* and *agape*.



Figure 1. Adolescent mentoring session through group discussion and reflection

¹⁰ P. M Valkenburg and J Peter, "Online Communication among Adolescents: An Integrated Model of Its Attractions, Opportunities, and Risks," *Journal of Adolescent Health*, 2011.

¹¹ Z Bauman, *Liquid Love: On the Frailty of Human Bonds*, Polity Press., Cambridge, 2013.

Compared with community service programs (PKM) that focus primarily on developing Christian Religious Education curricula for adolescents or addressing identity crises, this activity integrates three key elements: participatory module development, a specific focus on healthy and responsible relationships, and the framing of relationships as part of Christian mission within the context of the congregation in Central Sumba. Thus, the primary contribution of this activity lies in its contextualization and in the development of a mentoring resource that can be further refined and expanded. The presence of social media has also transformed the meaning of love and relationships into phenomena that are increasingly performative and oriented toward social validation.¹² This performative dimension is not incidental. Telaumbanua and colleagues characterise social media not merely as a communicative instrument but as a primary arena in which identity is formed, social learning takes place, and moral positions are negotiated, creating conditions in which identity fragmentation and exposure to sexualised content become structural rather than occasional risks.¹³ Their construction of an ethical framework from Colossians 4:5, Proverbs 2:5, Matthew 5:13–14, and Galatians 5:22–23 offers a model for grounding relational formation in specific biblical norms rather than in generalised appeals to Christian values.

This phenomenon is consistent with Bauman's concept of *Liquid Love*¹⁴, which describes modern relationships as increasingly fragile, temporary, and subject to change in response to individual interests. In the context of adolescents, relationships are often formed around immediate emotional needs without sufficient commitment and long-term responsibility. This tendency was reflected in participants' accounts, in which romantic relationships were perceived as a means of gaining social recognition and enhancing self-confidence.

In addition, the development of digital media has introduced various new challenges, including *cyberbullying*, *toxic relationships*, *ghosting*, and emotional dependence on romantic partners. Adolescents may be particularly vulnerable to psychological distress as they

¹² D Boyd, *It's Complicated: The Social Lives of Networked Teens*, Yale University Press, New Haven, 2014.

¹³ Agus Arda Setiawan Telaumbanua et al., "Peran Pendidikan Agama Kristen dalam Menanamkan Etika Kristen Bagi Generasi Alpha dalam Bermedia Sosial," *REAL DIDACHE: Journal of Christian Education*, 2026.

¹⁴ Z Bauman, *Liquid Love: On the Frailty of Human Bonds*, Polity Press., Cambridge, 2013.

compare their own relational experiences with the standards portrayed by influencers and social media content. Valkenburg and Peter¹⁵ explain that online communication can have a significant influence on the development of adolescents' identities and social behavior, with both positive and negative effects.

From a psychological perspective, adolescence is a developmental stage characterized by the search for self-identity. When adolescents lack a strong sense of identity, they may be more likely to seek validation through romantic relationships. This condition can contribute to unhealthy emotional dependence or *codependency*. Smith and Snell¹⁶ argue that young people today live within a culture of moral relativism, which may make it more difficult for them to distinguish between right and wrong according to objective moral standards.

Through this community service activity (PKM), participants were guided to understand their identity based on the concept of *Imago Dei*, namely, that human beings are created in the image and likeness of God. This understanding provides an important foundation for developing healthy relationships because every individual is regarded as possessing dignity and inherent value that must be respected. Hendra¹⁷ emphasizes that the concept of human beings as the image of God provides an ethical foundation for treating oneself and others with respect.



Figure 2. dolescent mentoring through participatory learning and discussion

¹⁵ P. M Valkenburg and J Peter, "Online Communication among Adolescents: An Integrated Model of Its Attractions, Opportunities, and Risks," *Journal of Adolescent Health*, 2011.

¹⁶ C Smith and P Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults.*, Oxford University Press, USA, 2009.

¹⁷ Yohanes Hendra, "Human Beings as the Image of God in the Temple of the Universe: Implications for Christian Education," *Dunamis: Journal of Theology and Christian Education*, 2024.

The workshops and simulations demonstrated that participatory learning was more conducive to active engagement than one-way lecture methods. Participants became more actively involved in expressing their opinions, sharing their experiences, and developing solutions to the issues they encountered. The focus group discussion (FGD) approach provided participants with opportunities to learn collaboratively and reflectively.

Within the church context, the findings of this activity indicate that adolescents need a safe space to discuss issues related to relationships and sexuality without fear of being judged.

The need for a non-judgmental space has a direct scriptural warrant. James 2:1–13 prohibits partiality within the assembly, and recent readings of the text in relation to younger generations argue that discriminatory reception within Christian fellowship undermines the very community that formation presupposes.¹⁸ Where adolescents anticipate judgment, disclosure ceases, and with it the possibility of mentoring. To date, many churches have tended to adopt a legalistic approach that emphasizes prohibitions without providing adequate mentoring and support. This performative dimension is not incidental. Telaumbanua and colleagues characterise social media not merely as a communicative instrument but as a primary arena in which identity is formed, social learning takes place, and moral positions are negotiated, creating conditions in which identity fragmentation and exposure to sexualised



Figure 3 & 4. Documentation of the mentoring and relationship formation programme with adolescents and youth at GKS Mamboro, Central Sumba.

¹⁸ Claudia Angelina and Joko Priyono, “Rethinking Discrimination in Christian Fellowship: Theological Implications of James 2:1–13 for Gen Z,” *DIEGESIS: Jurnal Teologi Kharismatika*, 2026.

content become structural rather than occasional risks.¹⁹ Their construction of an ethical framework from Colossians 4:5, Proverbs 2:5, Matthew 5:13–14, and Galatians 5:22–23 offers a model for grounding relational formation in specific biblical norms rather than in generalised appeals to Christian values. Niebuhr²⁰ emphasizes that Christian communities should serve as contexts for moral formation grounded in love and responsibility.

This activity also demonstrates the importance of integrating theological and psychological approaches in adolescent mentoring. Adolescents need not only doctrinal understanding but also practical skills for managing emotions, developing healthy communication, and resolving conflicts. Therefore, the *Love with Responsibility* module was designed holistically by integrating biblical values with contemporary educational approaches.

The development of the mentoring module constitutes one of the significant outcomes of this activity, as it can serve as a sustainable guide for schools and churches. The module is not only relevant to adolescents at GKS Mamboro but can also be further adapted and developed for adolescent ministry contexts in other regions. Marlina²¹ explains that the systematic development of learning modules can enhance the effectiveness of the mentoring process because the materials are organized in a structured and contextual manner.

Furthermore, this activity has strategic significance within the framework of Christian mission. Healthy and responsible relationships can serve as a form of Christian witness within society. Wright²² argues that Christian mission is carried out not only through the verbal proclamation of the Gospel but also through a way of life that reflects Christ's love in everyday relationships.

The implementation of the activity also revealed several supporting factors, including active participant engagement, support from the church community, and methods that provided opportunities for discussion. The main limiting factors were related to the lack of

¹⁹ Daniel Agustin, Charles Berebon, and Margarita Kaunang, "Digital Asceticism: Reimagining Christian Education in an Age of Digital Distraction," *REAL DIDACHE: Journal of Christian Education*, 2026.

²⁰ H. R. Niebuhr, *The Responsible Self: An Essay in Christian Moral Philosophy*, Westminster John Knox Press, USA, 1999.

²¹ Emas Marlina, "Training on the Development of Teaching Modules for the Independent Learning Curriculum for Junior High School Teachers," *Journal of Community Dedication*, 2023.

²² C. J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission*, Zondervan, Boston, 2010.

comprehensive evaluation documentation, the absence of detailed demographic data on participants, and incomplete documentation of ethical procedures for mentoring underage participants. These aspects require improvement because discussions of relationships require a safe environment, confidentiality, and clear referral mechanisms.

Thus, this activity demonstrates the potential of a participatory approach to assist participants in developing a more responsible understanding of relationships. However, because the evaluation covered only specific indicators of understanding and did not include follow-up measurements, the findings cannot be used to draw conclusions about long-term behavioral changes.

CONCLUSION

The *Love with Responsibility* community service program (PkM) at GKS Mambo involved 30 adolescents and young adults and was implemented through interactive seminars, focus group discussions (FGDs), simulations, reflective activities, and module development. Evaluation of one documented indicator showed an increase in the number of participants who understood love as a form of responsibility, from 14 participants (46.7%) in the pre-test to 26 participants (86.7%) in the post-test. The activity also produced a four-unit module framework integrating identity, healthy boundaries, responsibility in relationships, and Christian mission. These findings indicate the potential of participatory and contextual approaches for adolescent relationship formation in church settings. However, they are insufficient to conclude long-term behavioral changes due to limitations in the number of evaluation indicators, demographic documentation, and follow-up assessment.

Recommendations

GKS Mambo and the community service team are recommended to continue implementing the module through regular mentoring activities involving facilitators with competencies appropriate to the participants' needs. They should also strengthen the documentation of participant consent and confidentiality procedures, establish referral mechanisms for cases requiring professional services, and employ more comprehensive pre-test, post-test, and follow-up evaluation instruments to enable the ongoing monitoring of

changes in participants' knowledge, attitudes, and relationship practices.

Declaration on the Use of Generative AI and AI-Assisted Technologies

In preparing this manuscript, the authors used several AI-assisted tools for clearly defined purposes. Claude (Anthropic) was used to identify weaknesses, inconsistencies, and unsupported claims in earlier drafts. ChatGPT (OpenAI) was used to improve the English rendering of text whose substance had already been determined by the authors. Grammarly and QuillBot were used for grammar checking and language refinement.

These tools were not used to generate research data, design or conduct the community service programme, analyse the pre-test and post-test results, formulate the findings, or select or generate references. All substantive content, including the theological argument, the design of the four-unit module, and the interpretation of the evaluation data, originates with the authors. The authors reviewed and verified all AI-assisted output and accept full responsibility for the final content and integrity of this article. No AI tool is listed as an author, in accordance with prevailing publication ethics standards.

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