

MAINSET REVOLUTION: RELATIONSHIPS AND PARTICIPATION FOR THE KINGDOM OF GOD

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Abstract

Awareness of the Kingdom of God demands a holistic transformation within the lives of believers. This transformation encompasses not only the spiritual dimension but also the renewal of mindset and practical actions that align with Gospel values. This study, entitled "Mindset Revolution: Relationship and Participation for the Kingdom of God", seeks to explore the theological significance of transforming the mindset of believers as a key foundation for realizing the Kingdom of God on earth. The research employs a qualitative method with a theological-biblical approach, drawing on literature review, biblical text analysis, and critical engagement with contextual theological works. The findings reveal three main points. First, synchronizing the human mindset with divine wisdom requires the renewal of the mind and a paradigm shift from an ego-centered to a theocentric orientation, grounded in love, truth, and divine justice. Second, the relationship between God, humanity, and the world is understood as an interconnected framework, where God is the source of life, humanity is called to be both partner and steward of creation, and the world serves as the arena for the actualization of the Kingdom of God. Third, human participation is realized in three dimensions: personal (faithfulness and holiness of life), social (solidarity and justice), and ecological (preservation and restoration of creation). In conclusion, the mindset revolution is not merely a theoretical concept but a transformative and practical movement that calls for active participation of believers in manifesting the Kingdom of God within social, moral, and ecological realities.

Keywords : *Mindset Revolution, Divine Wisdom, God-Human-World Relationship, Believers' Participation, Kingdom of God, Theological Transformation.*

INTRODUCTION

The Kingdom of God is a central concept in Christian theology, emphasizing God's sovereignty over creation and human involvement in realizing divine values in the world. In this context, human mindset plays a crucial role in aligning it with God's wisdom, ensuring that human actions and participation are not merely worldly but also support God's plan on earth. ¹In this context, human mindset plays a crucial role as a foundation that determines the direction and quality of human participation. A mindset aligned with God's wisdom will enable humans to understand the connection between God's will and the realities of the world. Synchronizing this mindset with God's wisdom is key to ensuring that human actions are not merely focused on fulfilling worldly needs but also contain a spiritual dimension that supports God's plan on earth. In other words, a mindset revolution is necessary to shift the orientation of human life from one that is self-centered to one that is God-centered. This change requires believers to renew their mindset based on the Gospel of the Kingdom of God, thereby enabling them to bring about transformation both personally and socially. This renewal of mindset encompasses not only the intellectual dimension but also the spiritual and practical dimensions of daily life. The Gospel of the Kingdom of God affirms that believers are called to manifest love, justice, and peace, so that their presence can have a real impact on their surroundings. Personally, this renewal produces character changes aligned with Christ's example,

¹Thomas Ly, "The Kingdom of God and Social Transformation: The Dialectic of the Coming of the Kingdom of God and Implications for the Present", *DUNAMIS: Journal of Theology and Christian Education*, Vol. 6 No. 2 (2022), pp. 765-766. DOI: <https://doi.org/10.30648/dun.v8i2.1051>

such as humility, forgiveness, and faithfulness to God's will. Meanwhile, in the social realm, this mindset revolution encourages believers to be more sensitive to societal issues, actively participate in building social justice, and become agents of transformation in various areas of life. The transformation resulting from this renewed mindset also affirms the identity of believers as witnesses of Christ in the world. This aligns with the idea that the Kingdom of God is not merely an abstract theological concept, but rather a reality that must be realized through concrete actions. Thus, believers no longer view faith as merely a private matter, but rather as a missionary calling that demands active involvement in presenting the signs of God's Kingdom in communal life. As emphasized by Jadi Sempurna Lima, the Gospel of the Kingdom of God continually encourages a mental revolution that brings about a change in the mindset of believers, enabling them to reinterpret the challenges of the times from a divine perspective.²

The relationship between God, humanity, and the world within the framework of the Kingdom of God is not static, but dynamic. This relationship not only positions God as Sovereign and humanity as creation, but also emphasizes the existence of continuous interaction in which humans are called to be God's partners in the work of salvation and renewal of creation. This dynamic demands active human participation in presenting the values of the Kingdom of God through concrete actions in daily life. This participation encompasses spiritual, social, and ecological dimensions, because the Kingdom of God is present not only in the church but also in all aspects of human life. This participation can be realized through involvement in church services, cross-cultural missions, and contributions to social life that uphold justice, love, and peace. The presence of the Kingdom of God will become more evident when believers dare to step out of the comfort zone of ceremonial religiosity and become actively involved in addressing world problems, such as poverty, injustice, and environmental damage.³

A change in mindset based on God's wisdom will ultimately result in a more complete and comprehensive participation in the personal, social, and ecological spheres. The personal sphere encompasses an inner transformation that encourages believers to become more like Christ, through love, humility, and obedience to God's will. This change forms a solid spiritual foundation, so that every action of the faithful is not born of self-interest, but rather from a desire to fulfill God's mission in the world.⁴ In the social realm, aligning mindsets with the Gospel of the Kingdom of God fosters sensitivity to societal issues. Christian faith does not stop at personal confession; it must be manifested in social action that advocates for justice, creates peace, and strives for solidarity with others. The Church and believers are called to move beyond the barriers of religious exclusivity to actively engage in God's mission, which encompasses social transformation. This emphasizes that the mindset revolution must not stop at the level of discourse but must manifest itself in liberating and restorative practices.

Meanwhile, in the ecological realm, the revolution in mindset reaffirms the divine mandate from creation, namely to care for and cultivate the earth (Genesis 2:15). Awareness of God's sovereignty over all creation demands that humans treat nature not as an object of exploitation, but as part of the divine work that must be cared for. Thus, the participation of the people in the Kingdom of God cannot be separated from ecological responsibility. People are called to be actively involved in preserving the environment, fighting ecological damage, and striving for the sustainability of creation for future generations. A mindset based on this ecological mandate is a concrete manifestation of the presence of the Kingdom of God in the world, because the welfare of creation is an integral part of God's plan of salvation. Within this framework, ecological awareness is not only ethical but also theological, because human actions towards nature are part of the obedience of faith in God, who is sovereign over His creation. The Church is called to cultivate an ecological spirituality that can shape the people to live out this calling consistently in the practice of daily life.⁵ The concept of the Kingdom of God also emphasizes that Christian faith does not stop at theological confession but must be realized in concrete practice. This is evident in

²So Perfect Five, "Mental Revolution and the Gospel of the Kingdom of God", *Societas Dei: Journal of Religion and Society*, Vol. 9 No. 2, (2022), pp. 191-192. DOI: <https://doi.org/10.33550/sd.v9i2.330>

³Goenawan Susanto Hadianoto, "Kingdom-Centered Mission in Indonesian Context", *Jurnal Abdiel: Treasury of Theological Thought, Christian Religious Education and Church Music*, Vol. 3 No. 1 (2019), pp. 5-7. DOI: <https://doi.org/10.37368/ja.v2i2.28>.

⁴So Perfect Five, *Op. Cit.*

⁵Hendrico Xanana Siwy, "Caring for Paradise on Earth: An Analysis of the Church's Perception of Ecotheology through the Perspective of Genesis 2:15", *Veritas Lux Mea: Journal of Theology and Ministry* Vol. 6, No. 1, (2024), pp. 150-154. DOI: <https://doi.org/10.59177/veritas.v6i1>.

Jesus' call for his disciples to be the light and salt of the earth (Matthew 5:13–16), which means bringing about change in both personal and societal lives. A renewed mindset centered on God enables people to avoid being trapped in an exclusive spirituality, but to be open to becoming agents of transformation amidst challenging realities. This transformation is closely related to the social dimension. The Kingdom of God demands that believers uphold the values of justice, peace, and solidarity. In the context of a society vulnerable to injustice and marginalization, the church is called to engage in a practice of liberation that sides with the oppressed. Awareness of God's mission (*missio Dei*) reminds us that the Kingdom of God belongs not only to individuals or institutions, but to a new order that brings peace to all creation.

The Kingdom of God also has an ecological dimension that is highly relevant to the current global environmental crisis. Ecological theology emphasizes that all creation is under God's sovereignty, so humans are called not to be exploitative rulers but to be responsible stewards. Thus, ecological spirituality is an integral part of the witness of Christian faith. The church and believers are called to integrate faith and environmental concern as a concrete manifestation of the presence of God's Kingdom on earth.⁶ Awareness of the Kingdom of God demands a complete transformation within believers. This transformation relates not only to spiritual aspects but also to mindsets and concrete actions aligned with Gospel values. When believers recognize that the Kingdom of God is present in the world, they are called to live in obedience, love, and service that benefits others. Thus, Christian faith is not a private reality but has broad social implications. In the social realm, the Kingdom of God is the ethical foundation of community life. The Gospel affirms that justice and love are two main pillars that must be lived out. The church's presence in the world is called to address not only spiritual matters but also to champion social justice, empower communities, and defend the marginalized. This paradigm demonstrates that the Kingdom of God is not merely an eschatological concept but a reality that demands active involvement in building a just and peaceful civilization.⁷

Beyond the social aspect, the spirituality of the Kingdom of God also emphasizes the ecological dimension, which is increasingly important in the modern era. Current environmental crises, such as climate change, deforestation, and pollution, demand the involvement of Christians in a faith-based response. Ecological theology reminds us that caring for the earth is part of the creation mandate (Genesis 2:15), making caring for nature not an optional option but a fundamental calling of faith. The church is expected to foster an ecological spirituality that educates people to live in harmony with creation.⁸ Thus, a revolution in mindset in light of the Kingdom of God results in holistic participation, both in the personal, social, and ecological realms. In the personal realm, a change in mindset encourages character transformation to become more like Christ. In the social realm, people are called to bring justice, peace, and solidarity with others. Meanwhile, in the ecological realm, believers actively participate in preserving the earth as our shared home. All these dimensions demonstrate that the presence of the Kingdom of God is a holistic reality, encompassing all aspects of human life and creation.⁸

In the personal realm, a change in mindset encourages character transformation to become more like Christ. This is seen in attitudes of love, humility, loyalty, and forgiveness, which are tangible signs of Christian spirituality. Authentic personal transformation also strengthens the witness of faith, because character based on the Gospel becomes a means of bringing the Kingdom of God into daily interactions. Meanwhile, in the social realm, people are called to bring justice, peace, and solidarity with others. The presence of the Kingdom of God demands that Christian faith not only be private but also have real social implications. The Church, through its diaconia and involvement in public issues, is expected to be an agent of transformation that fights for social justice and empowers marginalized communities. Thus, the Gospel of the Kingdom of God becomes the ethical foundation of community life oriented toward love and truth. Meanwhile, in the ecological realm, believers actively participate in caring for the earth as our common home. Ecological theology reminds us that the divine mandate in Genesis 2:15 is not only an ethical obligation but also a call of faith to care for creation as part of God's work of salvation. This

⁶Billy Kristanto, "(Social) Justice in the Perspective of Biblical Theology," *Societas Dei, Journal of Religion and Society*, Vol. 11, No. 2 (2024), pp. 98–102. DOI: <https://doi.org/10.33550/sd.v11i2.486>.

⁷ Heintje B. Kobstan & Evelyn Tjitojo, "Applying the Principles of the Kingdom of God in Everyday Life: A Constructive Approach to Spiritual and Social Transformation," *Diegesis: A Theological Journal* Vol. 9 No. 2 (2024), pp. 189–206. DOI: <https://doi.org/10.46933/DGS.vol9i2189-206>.

⁸John Stevie Manongga, *Bible-Based Ecological Stewardship: Integrating Contextual Hermeneutics and the Doctrine of Inerrancy*, *Fidei: Journal of Systematic and Practical Theology*, Vol. 8, No. 1, (2025), pp. 78–79. DOI: <https://doi.org/10.34081/fidei.v8i1.625>.

ecological spirituality encourages people to oppose the exploitation of nature, strive for sustainability, and develop an environmentally friendly lifestyle. Thus, ecological participation becomes a concrete form of loyalty to God who is sovereign over creation.

This study is important to understand:

1. What is the form of synchronization or alignment of human thought patterns with God's wisdom?
2. How does the relationship between God, humans, and the world within the framework of participation bring about the Kingdom of God?

How humans can participate in a real way in supporting and realizing God's plan on earth

DISCUSSION

A. Synchronizing Human Thought Patterns with God's Wisdom

1. Selfish Mindset and the Need for Renewal

Since the fall of mankind into sin (Genesis 3), human nature has been corrupted, leading to a mindset that tends to be selfish, materialistic, and self-centered. This misguided orientation often leads to humans failing to understand God's will, thus damaging their relationships with God, others, and creation. This tendency is evident in modern life, where humans more readily pursue personal satisfaction, social status, and power than live in obedience to God.⁹

Therefore, a renewal of mindset is a fundamental need in the Christian life of faith. Paul emphasized, "Do not be conformed to this world, but be transformed by the renewal of your mind, so that you may discern what is the will of God" (Romans 12:2). This verse emphasizes that transformation occurs not only at the moral level or in external actions, but also touches the inner dimension, namely human reason. Synchronizing mindsets with God's wisdom allows humans to place God's will as the center of their life orientation.¹⁰

More than just intellectual renewal, this process encompasses spiritual and existential dimensions. Renewing one's mindset means opening oneself to the work of the Holy Spirit, who empowers humans to interpret the realities of life from a divine perspective. Thus, humans no longer make themselves the center of life (self-centered), but rather make God the center (God-centered).³ This transformation ultimately results in a life in harmony with the Gospel, manifested in love, humility, and a willingness to serve others as a form of participation in bringing God's Kingdom to earth.¹¹

2. Integration between Reason and Divine Wisdom

Synchronizing our thinking patterns with God's wisdom does not mean eliminating the function of reason, but rather uniting it with divine truth revealed in God's Word. Paul emphasizes in Romans 12:2 that believers should not be conformed to this world, but should be transformed through the renewal of their minds. This call demonstrates that Christian faith demands the full involvement of reason, yet it remains directed and subjected to God's authority. Thus, reason is not left to its own devices within the framework of worldly rationality, but is transformed by the Holy Spirit, enabling it to interpret the realities of life from a divine perspective.

The integration of reason and God's wisdom produces a holistic mindset: both rational and spiritual. In practice, believers are called not to reject reason, but to use it critically in light of the Word. Reason enlightened by divine wisdom enables believers to examine cultural values, modern currents of thought, and global challenges by the standard of gospel truth. This is crucial to prevent believers from falling into the trap of secularization that ignores faith, or fanaticism that rejects the role of reason.¹²

⁹David Eko Setiawan, "Renewal of the Mind in Romans 12:1-2 and Its Implementation for the Lives of Believers," *DUNAMIS: Journal of Theology and Christian Education*, Vol. 1, No. 1, (2016), pp. 55–56. DOI: <https://doi.org/10.30648/dun.v1i1.89>.

¹⁰Yohanes Verdianto, "Life Transformation Through the Renewal of the Mind According to Romans 12:2," *Veritas: Journal of Theology and Ministry*, Vol. 18, No. 2 (2019), pp. 133–134. DOI: <https://doi.org/10.36421/veritas.v18i2.369>

¹¹Johny M. Titley, "The Kingdom of God Paradigm and Its Relevance to Modern Life," *Jurnal Ledalero*, Vol. 19, No. 2 (2020), pp. 320–321. DOI: <https://jurnal.ledalero.ac.id/index.php/ledalero/article/view/172>

¹²Rosmawati, Angelicha Tangke Tasik, Delpianti, Gita Sartiva Parinussa4 and Juan Fakkach Tulak Allo, "The Application of the Values of Romans 12:2 in Forming Christian Character", *Sabar: Jurnal Teologi*, Vol. 2 No. 3. (2025), p. 192–205. DOI: <https://doi.org/10.61132/sabar.v2i3.1189>

Furthermore, this integration provides a theological foundation for believers to face the dynamics of modern life without losing their spiritual direction. A world filled with moral relativism and a plurality of ideas demands that Christians have a strong framework of thought. In this regard, God's wisdom serves as a compass that guides the way, while reason becomes an instrument for processing, understanding, and implementing that truth in real life. Thus, Christian faith is not anti-intellectual, but rather affirms the importance of integrating critical thinking and obedience to faith.

3. The Impact of Mindset Transformation in Life

A mindset aligned with God's wisdom not only impacts the intellectual realm but also produces a comprehensive transformation in one's character, behavior, and social relationships. Personally, a renewed mindset fosters humility, love, forgiveness, and obedience to God's will, a concrete manifestation of a Christ-centered life. This process is not merely a change in outward behavior, but rather an inner formation that occurs through the work of the Holy Spirit, so that the old self is cast off and the new self, living in God's truth, is revealed.¹³ In the social dimension, transformation of mindset produces ethical sensitivity and empathy for others. Believers whose minds have been renewed are compelled to be sensitive to the suffering and social injustices that occur around them. Thus, Christian faith is not individualistic, but has a real public dimension, encouraging solidarity, peace, and justice. A life shaped by God's wisdom is always directed toward seeking shalom, peace, and well-being that transcends personal interests.¹⁴ Transforming one's mindset also shapes the practice of faith in daily life. This is evident in the changing perspective on work, family, society, and even creation. A renewed mindset views all aspects of life as part of God's calling, allowing every action, no matter how small, to be performed as an act of worship that glorifies Him. Thus, aligning one's mindset with God's wisdom not only provides spiritual direction but also brings about tangible changes in the order of life, both personal and social, in accordance with the values of God's Kingdom.

B. The Relationship between God, Man, and the World in the Framework of Participation in Bringing About the Kingdom of God

1. Theological Relationship: God as the Source of Life

The relationship between God, humanity, and the world is fundamentally rooted in the recognition that God is the ultimate source of life. The Bible affirms that all things originate from God, are sustained by Him, and ultimately return to Him (Romans 11:36). This relationship is not symmetrical, for God is the sovereign Creator, while humanity and the world are creatures wholly dependent on Him. However, in His grace, God invites humanity to participate in His work. This demonstrates that human involvement in bringing about the Kingdom of God cannot be separated from a relationship of faith that places God as the center and orientation of life.¹⁵ This theological relationship also affirms that humans are not merely passive creatures, but partners with God, entrusted with the responsibility to cultivate and care for the earth (Genesis 2:15). This creation mandate concerns not only ecological tasks but also a spiritual calling to establish a way of life that reflects God's love and justice. In other words, God, as the source of life, not only grants existence but also directs the purpose of human life to align with His plan of salvation.¹⁶ Furthermore, the theological relationship between God, humanity, and the world emphasizes the importance of spirituality rooted in the recognition of God's sovereignty. From this perspective,

¹³Yurniman Ndruru, Gina GS Laia and Sandra R. Tapilaha, "The Formation of Christian Character: Theological Implications for Christian Education Teaching Practices," *Tri Tunggal: Journal of Christian and Catholic Education*, Vol. 2, No. 2, (2024), pp. 135-148. DOI: <https://doi.org/10.61132/tritunggal.v2i2.268>.

¹⁴Gernaida KR Pakpahan & Abraham Yosua Taneo, "A Theological Socio-Ethical Study of the Social Morality of Christians in Alak District, Kupang - East Nusa Tenggara", *Matheo: Journal of Theology/Pastorship*, Vol. 10, No. 1, (2020), pp. 23-36. DOI: <https://doi.org/10.47562/matheo.v10i1.99>.

¹⁵Keke Teguh Manik, Gifson Manik, Ririn Simanjuntak, Meli Afriani and Herdiana Boru Hombing, "The Meaning of the Words Image and Form of God Genesis 1:26-28", *Journal Coramundo* (Journal of the Christian College of STT Arasta Marngabang) Vol. 4, No. 2, (2022), pp. 57-62. DOI: <https://jurnal.sttarastamar-ngabang.ac.id/index.php/ngabang>.

¹⁶FGH Herin, "The Relationship between God and Humanity in the Song of Songs," *Indonesian Journal of Sociology of Religion and Theology* Vol. 2, No. 1, (2024), pp. 111-132, <https://doi.org/10.24246/sami.vol2i1pp111-132>

Christian faith is not simply a belief system, but an existential relationship that shapes the identity and practice of believers. The sovereign God is always at work in human history and creation, and humanity's response of faith to God's work is a concrete manifestation of the presence of God's Kingdom in the world. Thus, this theological relationship forms the basis for every form of human participation in supporting God's plan on earth .

2. Anthropological Relations: Humans as Partners of God

Humans are not merely passive creatures in the creation narrative, but active agents entrusted by God with a mandate to participate in the work of creation and preservation of the world. This understanding is fundamental to Christian theology, which calls humans the *imago Dei*, the image and likeness of God (Genesis 1:26-27), endowed with moral capacity, reason, and free will. Given a special dignity, humans are called not only to enjoy creation but also to represent God on earth through actions that reflect love, justice, and peace. This anthropological relationship also carries concrete responsibilities. Humans, as partners of God, must be sensitive to the conditions of their fellow humans and their environment. Personal belief alone is not enough; a healthy faith will move humans to respond to social suffering, injustice, and marginalization. The transformation of selfish and exploitative mindsets must be resisted so that humans can truly assume their role as faithful partners of God. Furthermore, the anthropological relationship calls for the continued relevance of human identity as the *imago Dei*, despite human limitations, falls, and sin. The article, "The Existence and Consistency of Humans as the *Imago Dei*," emphasizes that sin does not erase the status of the *imago Dei*, but rather requires restoration from God, who restores humans through faith and obedience. Humans still have the potential to live as agents of change in society as partners of God. Within this framework, being a partner with God does not mean dominion over creation or arbitrary domination, but rather responsible service, concern for others, and ecological balance. Service is not just a limited ecclesiastical task, but a comprehensive lifestyle of faith in which believers live as God's representatives on earth, bringing the values of God's Kingdom into interactions with others and with creation.

3. Cosmological Relations: The World as the Space of the Presence of the Kingdom of God

The world is not merely a physical space for humans and other living creatures, but rather a vast arena in which the Kingdom of God can and must be manifested. God's creation of the universe is described as "good" in the Book of Genesis, so that all creation has intrinsic value that must be respected and preserved. Through this cosmological relationship, humans are called not only to dwell in the world but to be stewards of creation, nurturing, protecting, and restoring the environment as an integral part of the Christian faith.¹⁷ The spirituality of faith transcends the personal and social dimensions, it permeates the ecological realm. Responsibility for environmental sustainability is not an additional moral choice, but an inherent calling: that humans, as the "*imago Dei*" (image of God), are mandated in Genesis 1:26-28 to rule the earth with wisdom, not to exploit it destructively. The environmental crises we are witnessing—climate change, biodiversity loss, and pollution—are a reminder that disharmony with creation is not only a technical or scientific problem, but also a spiritual and ethical one.¹⁸ The Kingdom of God, then, is not only about eternal life in the future, but also a reality that is present "now and not yet." He demands real action: nature conservation, environmentally friendly lifestyles, ecological justice, and intergenerational solidarity. Believers are called to be signs of the Kingdom in this world through concrete actions that express love, justice, and healing of creation. In this way, nature becomes not a backdrop to human life, but an active participant in the fulfillment of God's purpose, a place where His Kingdom is real, permeates everyday life, and brings hope to all of creation.

C. Real Participation in Supporting and Realizing God's Plan on Earth

1. Personal Participation through Holy Living and Unity with God

Real participation in God's plan begins with personal transformation, living a holy life not merely as a theological ideal, but as a concrete action that aligns the human will, mind, and heart with God. In the Wesleyan tradition, for example, there is the concept of "holiness" that encompasses not only human relations with God and

¹⁷John Stevie Manongga, " Bible-Based Ecological Stewardship: Integrating Contextual Hermeneutics and the Doctrine of Inerrancy ," *Fidei: Journal of Systematic and Practical Theology* , Vol. 8, No. 1 (2025), pp. 76–98. DOI: <https://doi.org/10.34081/fidei.v8i1.625>

¹⁸Desti Dorkas, Suhadi, Daniel Pesah Purwonugroho, *Theological Construction of Ecological Responsibility in the Reading of Genesis 1:26–28* , *Epigraphe: Journal of Theology and Christian Ministry* , Vol. 9, No. 1 (2025), pp. 9–19.

others, but also with creation as part of a cosmic unity (theocentric, anthropocentric, and biocentric). This means that the practice of holiness should not be limited to the "spiritual" sphere alone, but must permeate daily life that respects all creation. "Christian holiness and spirituality should manifest ... not only in Christians' relationships with God and other human beings but also in their relationship with the environment." Thus, personal participation means allowing the Holy Spirit to shape our values, motives, and actions so that they become tangible channels of the presence of the Kingdom of God in our own lives.¹⁹ In his article "From Personal Holiness to Ecological Holiness: A Wesleyan-Theological Response to Creation's Cry in Contemporary Ghana," Isaac Boaheng explains that the practice of holiness must encompass human relationships with the environment, not just internal spiritual practices. He found that communities exposed to ecological damage through illegal mining in Ghana actually require a contextual and holistic approach to the theology of holiness, which includes concrete actions to care for damaged rivers, land, and vegetation. Boaheng cites that "Christian holiness and spirituality should manifest...not only in Christians' relationships with God and other human beings but also in their relationship with the environment."²⁰

Personal transformation toward holiness also impacts the social dimension. A person living in holiness cannot separate their relationship with God from their responsibility to society. Participation in God's plan means fighting for social justice, defending the marginalized, and dismantling the structures of sin that perpetuate injustice. This aligns with the idea that true holiness always stems from a practical, tangible act of love. Darryl W. Stephens' research, for example, shows how the Methodist faith witness evolved from simply environmental stewardship to a form of "environmental holiness" that encompasses public policy advocacy and social engagement on climate change issues. Thus, holiness is never static, but rather continually moves from personal renewal to public witness that has a tangible impact on society and the environment.²¹

Beyond its impact on the social sphere, holiness also demands active involvement in preserving creation. In the Indonesian context, ecological crises such as deforestation, water pollution, and environmental degradation pose serious challenges that cannot be ignored by believers. Christian holiness must be understood as a willingness to care for the earth as a shared home, where every human action has consequences for the sustainability of God's creation. This aligns with the ecological theological view that true Christian spirituality always has ecological implications: faith that is not expressed in concern for the environment loses its practical meaning. Therefore, participation in God's plan in the ecological realm means integrating faith with concrete actions to preserve the integrity of creation, whether through an environmentally friendly lifestyle, ecological education, or public advocacy for sustainable development policies.

2. Social Participation through Justice and Solidarity

Real participation in God's plan is not only realized personally, but also in the social realm. Believers are called to fight for justice, defend the weak, and build solidarity with others. The presence of God's Kingdom on earth is always marked by the creation of just, peaceful, and loving social relations. From a public theology perspective, Christian faith is never limited to the private sphere but must be transformed into a practice that brings social justice to the community. Social participation demands active involvement in community service, advocacy for the oppressed, and the development of the common good. This aligns with Jesus' mission, which in Luke 4:18–19 affirms the call to "preach the good news to the poor" and "set the oppressed free." Thus, solidarity is not merely empathy, but a concrete manifestation of faith through concrete actions. Research shows that the dimension of social solidarity in Christian spirituality can strengthen community cohesion, reduce social disparities, and serve as a basis for reconciliation in multicultural contexts.²²

¹⁹Boaheng, Isaac. *From Personal Holiness to Ecological Holiness: A Wesleyan-Theological Response to Creation's Cry in Contemporary Ghana*. E-Journal of Religious and Theological Studies, Vol. 10 No. 14, December 2024, p. 13-32. DOI: <https://doi.org/10.38159/erats.202410142>.

²⁰Stephens, Darryl W. "From Environmental Stewardship To Environmental Holiness: The Evolution of Methodist Environmental Witness, with a Focus on Climate Change." *Journal of Religious Ethics*, Vol. 47, Issue 3, 2019, p. 470-500. DOI: <https://doi.org/10.1111/jore.12281>

²¹ *Ibid.*

²²Harold Pardede, Martin Lumingkewas & Amran Simangunsong, *Theology of Justice (Mishpat) in the Book of Micah and Its Relevance to Social Justice for Christians in Indonesia*, *EKKLESIA: Journal of Theology and Christian Education*, Vol. 2, No. 1 (2023), pp. 83-101.

In the Indonesian context, the social participation of believers is highly relevant given the persistent problems of structural poverty, legal injustice, and social discrimination. The Church and Christian communities are called to take on a prophetic role by speaking out for the marginalized, while simultaneously building interfaith solidarity networks to achieve the common good (*bonum commune*). Such a witness of faith not only strengthens relationships between people but also presents tangible signs of God's Kingdom in the world. Thus, social participation through justice and solidarity cannot be separated from the personal and ecological dimensions. These three are a mutually supportive unity in presenting the signs of God's Kingdom. Personal transformation without social solidarity will lose practical relevance, while social struggles not rooted in personal spirituality risk becoming movements without a strong theological foundation. Likewise, social justice will not be sustainable without ecological concern. Therefore, Christian participation demands the integration of these three domains: the holy person, a just society, and a sustainable creation.²³

3. Ecological Participation through the Preservation of Creation God's plan encompasses all creation, not just humans.

Ecological participation through the preservation of creation is not merely an additional aspect of Christian faith but an integral part of responding to God's call to care for the earth. Stewardship theology teaches that creation is not the exclusive property of humans, but rather a gift from God entrusted to humans for their care (Genesis 1:26-28; Genesis 2:15). In the contemporary context, this responsibility becomes urgent because of widespread environmental degradation—deforestation, pollution, and biodiversity loss—that are destroying the created order and impacting the lives of humans and other creatures. For example, the study “Christian Stewardship to God-given Natural Resources for Sustainability” discusses how a biblical understanding of the human mandate over natural resources is combined with the Sustainable Development Goals (SDGs 14 & 15) to produce a practical model for sustainable nature conservation.²⁴ Furthermore, ecological participation is manifested through concrete daily practices: an eco-friendly lifestyle, nature conservation, and respect for creation. Local research also confirms that when religious communities adopt the principles of ecotheology—a theology that pays attention to environmental aspects—there is an increase in public involvement in conservation activities and environmental education. For example, the article “Eco-Theology: Christian Ethics in Fulfilling Ecosystem Goals in the Sustainable Development Goals” describes how churches/community churches in Indonesia have used ecological liturgy, environmentally based faith education, and Green Church communities as concrete means of caring for creation.²⁵

Furthermore, ecological participation is not only about the physical preservation of nature, but also about ecological justice, namely ensuring that the burden of environmental damage does not fall unfairly on vulnerable groups. In the journal *Toward an Ecocentric Christian Ecology*, James W. Waters highlights the importance of shifting from anthropocentrism to ecocentrism, learning from indigenous traditions that practice caring for land, water, and natural spaces as part of their spiritual lives. This view broadens the Christian understanding that the preservation of creation is not only about minimizing damage, but also actively restoring and maintaining the integrity of ecosystems.²⁶ Thus, Christian faith focuses not only on personal salvation but also on the cosmic responsibility to preserve creation as a sign of the presence of God's Kingdom on earth. Ecological participation is a living expression of faith, because authentic faith always implies a right relationship with God, others, and the universe. From an eco-theological perspective, all creation is understood as the *imago Dei* that reveals God's glory,

²³Tri Endro Panjaitan, Manimpan Hutasoit & Fernando Sibarani, “The Church and Poverty: A Christian Ethical Study of the Church’s Attitude in Reducing Structural Poverty According to Gustavo Gutierrez’s Thoughts”, *Jurnal Teologi Anugerah*, Vol. 10, No. 2 (2021), pp. 36-37.

²⁴Adigun, Olusegun James. *Christian Stewardship to God-given Natural Resources for Sustainability: A Biblical Perspective (Genesis 1:26-30 and Psalm 24:1) and Sustainable Development Goal (SDG #14 & #15)*. *British Journal of Multidisciplinary and Advanced Studies*.

²⁵ Eco-Theology: “Christian Ethics in Fulfilling the Goals of Ecosystems in the Sustainable Development Goals”, (*Vox Dei: Journal of Theology and Pastoral*, Vol. 5, No. 4, (2024), pp. 35-36.

²⁶Waters, James W. " *Toward an Ecocentric Christian Ecology: An Interreligious Case Study in Indigenous and Christian Eco-Activism*". *Journal of Religious Ethics*, Vol. 49, no. 4 (2022), p. 768-792.

so that humans should not view nature merely as an object of exploitation, but as God's partners in the work of care and reconciliation of the cosmos. Thus, the testimony of believers does not stop at the spiritual aspect, but is manifested in concrete actions of caring for the environment, maintaining the balance of the ecosystem, and affirming that God's Kingdom encompasses all creation.

CONCLUSION

The study, entitled "Mindset Revolution: Relationships and Participation for the Kingdom of God," emphasizes that synchronizing human thought patterns with God's wisdom is a fundamental first step in understanding, experiencing, and living out His will. This alignment requires humans to abandon selfish, self-centered perspectives and replace them with a mindset rooted in divine Word, love, and truth. Thus, mindset transformation is not only intellectual but also spiritual, impacting the renewal of life as a whole, encompassing personal, social, and spiritual dimensions. Furthermore, this study shows that the relationship between God, humans, and the world is ontologically intertwined and inseparable. God is the center and source of life, humans are called to be His partners and co-workers, while the world becomes the concrete arena where God's Kingdom is manifested. This relationship demands balance: humans live in full obedience to God, build just and loving relationships with others, and care for creation as a form of responsibility for the divine mandate. Ultimately, human participation in bringing God's Kingdom to earth must be realized through concrete actions based on love, justice, peace, and ecological concern. This participation is not limited to the formal religious realm, but extends to all aspects of life: social, economic, political, cultural, and environmental. By thinking in harmony with God's wisdom, establishing harmonious relationships, and actively participating in life, humans are called to be agents of transformation who bring the signs of God's Kingdom to the world. Thus, this research confirms that a mindset revolution is the primary foundation for humans to establish a proper relationship with God, others, and the world. At the same time, this revolution opens up space for real participation in realizing God's plan on earth, so that the Kingdom of God is understood not only as a theological concept but also as a reality that is continuously presented through the lives and actions of humanity.

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