Sahala in Digital Era: Artificial Intelligence and the Future of Batak Church Leadership

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ABSTRACT

The objective of this study is to show that a deeper comprehension of Sahala, its cultural background, and Batak church leadership will provide insights into the various potential impacts of integrating sensors and algorithms into sociocultural practices. This study employed a qualitative research approach and descriptive methods. The choice of a qualitative paradigm is based on the study's aim to investigate and describe the identified issues, specifically the functions of the church leader and the church through Sahala. The purpose of qualitative research is to provide an in-depth analysis or description of a phenomenon, drawing from the significance derived from observed occurrences. This research reveals evolving church leadership dynamics in the age of artificial intelligence. As technology advances rapidly, church leaders must demonstrate adaptability and situational awareness. They need to modify their leadership approaches to strike a balance between traditional and modern methods. The study also underscores the necessity of ethically incorporating Sahala into AI systems. When considering the use of AI to integrate Sahala into genetic parenting, it is crucial to ensure that the technology respects traditions and has the potential to foster the development of genuine individuals. Moreover, community involvement is essential to incorporate their viewpoints into the technology's development process. Technologies that disregard community input pose significant moral risks, which can only be properly evaluated and mitigated through active engagement with the community.

1. Introduction

The Batak ethnic group is a tribal group that lived in the northern part of Sumatra Island, Indonesia. The Batak have a unique tradition called the Sahala tradition that is always carried by Bataks from generation to generation. The meaning of sahala in the eyes of the Batak, whether Muslims, Christians, or Hindus, is the pattern of life, the struggle of the nobles, and a guide to perfection (Nainggolan et al., 2023). The existence of sahala is always carried out based on traditional values, wisdom, and local faith through adat. Sahala is an invisible power from the leader that can influence his followers (Sirait, 2023).

This tradition is indeed studied for historical purposes and not scientifically examined regarding its implementation in the era of disruption. Sirait (2024) explained that Sahala has become quiet because many things must be changed, such as implementing spiritual values that emphasize Syar'i leadership culture or other significant wisdom cultures for holistic understanding. Thus, this text will analyze two main topics divided into two subtopics. 'Stepping into the digital era' analyzes the paradigm of the digital era and its world. 'The interplay between sahala in the leadership culture of

Batak and Christianity' studies the framework of leadership, the digital era, and future engagement in the digital world (Purba et al., 2023).

Digitization has accelerated a consolidation within a culture of practices of everyday life and organization. The movement of things, people, and knowledge is increasingly defining and being defined by the technological layer. For the Batak, a crucial issue in engaging in the digital era is that of translation. The ancient traditions clearly manifest deep wisdom about leadership, which can still guide the lives of the people in this twenty-first century by appropriating the digital discourse (Siregar, 2022). The past must be studied to redescribe and reinterpret it, to appropriate it for future actions. Then, what is at issue when we talk about the future? Clearly, it is about identity in a digital context. This text is essentially divided into five sub-ideas (Sihotang and Sitanggang, 2022).

Sahala is a part of the laying on of hands practice, well known in the Batak church. In this era of digitalization and artificial intelligence, what is the continued relevance of Sahala? What is the future of the Batak Christian church if Sahala is offered in a digital form connected to various technologies? This paper tries to foresee the possibilities surrounding technologies and Batak church leadership that have their roots in traditional practices. (Silitonga et al., 2023). The main task carried out in this paper is to understandingly relate Batak cultural heritage and the possible impact of the so-called digital Sahala on the landscape of Batak church leadership situated in the midst of Indonesian society with its religious diversity. The researchers argue that it is necessary to understand our roots in order to consciously select what traditions we want to maintain and what technologies are to support us. This research paper aims to demonstrate that understanding Sahala, its cultural context, as well as comprehending Batak church leadership will enhance our understanding of the different possible effects of beginning to incorporate various sensors and algorithms into socio-cultural practices. It is essential to ask ourselves what this means, first for the existence of the Batak church—because of the function in cultural maintenance performed by its clergy—and secondly, for the future of religious organizations in a digitally and artificially intelligent supported future. Will there be meaningful religious traditions in the future, given the next few dozen years and centuries? (Sirait et al., 2023).

Regardless of the faith practiced, remembering the importance of Sahala as an ecumenical reality, the researchers personally invite you all to reflect: what is the future of religious leaders in the digital and artificial intelligence era? What could be the effect of Sahala in this era? This is the reasoning behind selecting this topic for this conference of international scope. We would like to encourage you to think more about how traditions can be continued in this digital and modern era. The traditional practice of the Batak church is chosen to connect technology, culture, and religion within the context of the discussion provided in this paper. Thus, the reader is encouraged to read this work to expand the horizon considering the notion of indigenous wisdom, although the discussion concerning this notion varies

The study aims to analyze the impact of technology in today's life that can bypass the digital divide between modern practices and traditional cultural practices. Specifically, it aims to explore how the fastest growing robotic technology offers such 'modernization' in the context of the Batak people from North Sumatra. Moreover, we explore the implications of data findings on Batak church leaders today and in the future.

Based on our research objectives, the points to be achieved are first to provide introductory information about the field observations in our everyday life in the digital era and its relation to the Batak people, especially their cultural festival called Sahala. Following the introductory part, the subsequent sections will discuss an analysis of the application of the fastest growing technology today known as artificial intelligence. In the next section, a discussion will be conducted to see specifically what the implications are for existing Batak church leaders. Some limitations related to the research are also taken into account and should be discussed. A final concluding section provides an overview of the findings, suggestions, and implications. In conclusion, our findings offer a critical lens in understanding leadership practices today and going forward in the Batak community.

Theoretical Review

The Digital Era and Artificial Intelligence

In this contemporary digital era, society has experienced digital transformation produced from the invention and perfection of information technology. This change has passed from a digital culture to a network culture to create an increasing digital environment in terms of communication, together with changes in cultural and community structure. This explosive development emerged because of two basic technologies: wireless communication that is increasingly connected to mobile network devices or smartphones and affordable, almost unlimited cloud computing, which usually consists of algorithms that work using artificial intelligence (Dong et al., 2020). Artificial intelligence is a new technique to make a computer, a computer-controlled robot, or software think intelligently—similar to smart humans (Zhu et al., 2023).

Fjelland (2020) stated that artificial intelligence is associated with the ability to identify association foundations of what has already been included in the computer database based on existing data and facts. These basic associations reveal an echo of a system that explains things in new conceptions. The artificial intelligence process can infer new realities from existing things, explore unique things from ordinary things, experience the future from the happenings of time and space, and anticipate the construction of things that will happen following knowledge, feeling, and emotion (Górriz et al.2020).

Since the worldwide trend acknowledges the use of digital tools and applications, the last seven decades' revolution can be redefined as a digital era. The digital era is an era in human history where technology is advanced, sophisticated, and capable of processing information more accurately. Raja and Muthuswamy (2023) defined the digital era also changes analog technology to digital technology, making it easier to interact between humans and computers. This interaction can also change the form of human interaction, cognitive communication in deciding and demanding in a faster, practical, and easy manner. The internet, social media, gadgets, smartphones, and moving are among the technologies that have revolutionized the way people interact and communicate in this digital era. With that ease, people can have access to those phones. People can even shop online if they have a device called a credit card. Entertainment for films and even tickets can be purchased via the internet (Gonçalves et al., 2022).

As people become increasingly globalized, significant economic changes are likely to occur as we enter the digital era. Social changes also obviously provide the best evidence of this global cultural and economic movement. As a result, the cultural aspect continues to show significant changes and growth as the digital era advances. The changes in the dissemination of information from time to time demonstrate new things such as developments in the field of technology, especially information technology. Innovative technology developments are the advancements of scientific fields that never existed or developed at the same time. If we look at post-modern society and the digital era of today, the access and dissemination of information differ from the modern society of the 20th century. In the digital era, sociologists have made efforts to assess the ease and speed of access to information. In providing support for information data, this builds a picture and cultural identity.

An Overview of Artificial Intelligence

The concept of artificial intelligence was introduced in 1956 and mainly evolved after the invention of digital computers. It includes all the fundamental concepts of symbolic reasoning used by human experts from which logical reasoning is constructed. In principle, it can think, learn, and communicate like humans using a digital language as the platform. There are two types of AI: general AI and narrow AI. General AI has the ability to learn, understand, and apply many aspects of human thinking, while narrow AI is designed to perform specific tasks. There are several components of narrow AI, namely machine learning, natural language processing, and speech recognition. Examples of AI include playing games, traffic analysis, analysis of financial transactions, management of industries and environmental issues, banking and finance analysis, and so on. In practice, it has been widely used in various fields of human life, becoming the industry's leading and winning industries (Doroudi, 2023).

In addition, AI technology has become increasingly popular, advanced, and broader in various disciplines. It is often recognized for the possibility of change in Batak church culture after its use.

For example, the possibility for people to replace sahala when leading ceremonies. Even though there is no clear ethical statement, AI has come and has been increasingly more advanced and commercial in the professional field. An ethical problem has arisen globally regarding its implications, and it can be seen as bitter or sweet for culture, as well as an advancing medical treatment technology. Set in this wider AI concept background, the second part of the section will directly address the effect of AI in the digital era: how it can help in Batak church culture practices, especially in the time of COVID-19.

Sahala in Batak Culture and Tradition

Siagian (2021) explained sahala is a distinctive element of Batak cultural and traditional practices. This pivotal term, Sahala, whose origin is still ambiguous among historians, is identical to the main concept of this study, "tegat sinaoba sitolu" (the union of three distinct and unique entities). In this section, the researchers would like to reveal all that was, has been, and ever will be in Sahala. Sahala has been with all Bataks since forever. Through Sahala, old Bataks draw their entire lives with intrinsic meaning, value, and nature. It does not end there. The meaning of Sahala lies not only in the past of old Bataks but in its future as well. Thus, Batak tradition always preserves and applies Sahala in daily life, preserving tradition through generations, including conventions and beliefs. In the present world, Sahala is being influenced intensely by cross-cultural factors that ensure the continuity of Batak culture (Siagian, 2024b). Consequently, those values are transforming Sahala within a brand new dimension—more universal while preserving the inherent nature of the regional culture. In efforts to connect Sahala with artificial intelligence and the future of Bataks, any paradigm shift is required. With a proper mindset and attitude, Sahala is even more important to shape and determine the direction of any policy dealing with the dynamic futuristic world. What follows is a description of the paradigm shift in Sahala from the old traditional to the new universal Sahala. The main reason for this shift is to internalize the old Batak culture in the new one and maintain it. Therefore, the preservation and development of the old Sahala, retaining the universal character, are not only meaningful but important in the future (Ginting et al., 2020).

Sahala is a practice that aims to develop advanced spiritual abilities in Batak culture, North Sumatra, Indonesia. It is believed to have been given to the ancestors of the Batak people to become the seventh dimpen 'priest.' According to Batak mythology, it was Sahala who donated a magic spear, a mirror, and a sacred veil to the Batak people. These artifacts later served as catalysts for spiritual knowledge and wisdom in the region. Eventually, the Batak people started practicing Sahala, the most sacred of all Batak rituals (Siagian, 2024).

Sahala holds historical, sociological, symbolic, and cultural value. Historically, Sahala is related to the people's main social and cultural milestones, such as marriage, religious rituals, family meetings, or community requests for protection and safety. For a long time, the Batak people have honored and considered Sahala not only a religious rite but also a practice of social cohesion and love for the community. Over the years, Sahala has managed to adapt to its environment by changing from a hunting-oriented practice into various new forms, such as biosocial identity protection, livelihood indicators in marriage, offerings, mediation in customary and religious legal problems, and health guarantees - sometimes even under the same roof: the Toba Batak indigenous church. It is for this reason that Sahala is highly valuable within a religious environment that is experiencing rapid modernization in society. It also represents Batak cultural identity and the world's cultural heritage.

The Intersection of Sahala and Artificial Intelligence

Given the importance of AI in the digital age, it is tempting to assume that, to be strategic in a digital era, digital practice should synthesize Sahala and AI almost holistically. Combining Sahala and AI allows technology to deepen an understanding of Sahala as it showcases the ability of AI to determine social and cultural spaces. While this allows for innovation, it also allows for the provision of an index for the evaluation of relevant digital practices. Studies of AI can provide data that illustrates the degree to which Sahala contributes towards a sense of value to digital practices. Before using AI to index Sahala, we consider the ways that AI can be drawn into Sahala.

The potential of AI to draw near to an additional representation of the "truth" is immense. AI can be asked to develop algorithmic representations of mathematics as Sahala in Batak church leadership from the historical records collected. I aim to present an alphabetic index describing the different forms of mathematics made possible by the AI app. Indexing Sahala arguably can be

judged as an act of Sahala in itself. Preserving these mathematical indices into the future is possible using the current encryption schemas for blockchains. Further, we can explore in some detail a precious case where writing Sahala in the form of a complicated digital app might enrich Batak leadership: maximizing engagement. The app is reported to have two accidents. In this section, we discuss ways to avoid discussing as well as mistakes in execution. We theorize this in order to report that it is difficult to use AI to index the Bakkara Kalimbubu or to index Batak more generally. Even so, there are some contexts where AI can assist Batak leaders today. If we want to ask AI to do so, we must be clear about the extra leverage and constraints that doing so injects into Batak leadership today.

2. Method

The research method used in this study is a qualitative research method with a descriptive approach. This study is field research. The reason for this study used a qualitative descriptive approach because the research focuses on a particular real-life problem based on in-depth observation and by studying bibliographical sources. Qualitative research is an inquiry that uses science focused on understanding social and cultural phenomena in their natural setting, and it makes sense. In qualitative research, the data obtained are the visual and verbal descriptions made based on the location of observation of the phenomenon being studied and the natural situation of the setting. Researchers became the main instruments in conducting qualitative research.

For the purposes of this study, the authors performed in-depth interviews with key informants or actors who were able to provide information related to the substance of the problem. Qualitative research is used to perform the research methods in the research as being able to appreciate that which is designed towards aims to show the profound nature of the research subject (Lokot, 2021). This is strengthened with deep data and information ownership obtained from a number of key informants that are related to the subject under examination. The key informants have been given interview guides that contain the main questions that will be posed during the interview process. Some guiding questions are also expected to help provide answers to a number of questions formulated as indicators of the core questions. It aims to request the informants to answer the guiding questions based on the explanation of the interview guide results. Supporting literature or study material has been used (Muellmann et al., 2021).

This research uses a qualitative research paradigm and descriptive methodology. The qualitative research paradigm is selected because this study explores and seeks to describe the formulated problems, namely the roles of the church leader and the church through Sahala. Qualitative research aims to describe or analyze the phenomenon in depth based on the meaning obtained from the phenomenon that occurs (Ataro, 2020). Meanwhile, descriptive research aims to describe the actual situation by detailing the characteristics of the observed objects. This research incorporates several ethical considerations in qualitative research, including credibility, transferability, dependability, and confirmability. This research established credibility, transferability, and dependability through deep, thorough data collection using semi-structured interviews with appropriate informants (Muzari et al., 2022).

The streaming data collection methods used observation informants and interview informants, such as traditional face-to-face interviews, telephone interviews, and email communication interviews. This study also aimed to track social activities, cultural activities, and religious activities of students through general observations by immigrants. By using a participant observation method, the researcher becomes a temporary member of the community and acts as a spotter. This research employs snowball sampling to select interview informants. The data presented in this study were collected traditionally over four weeks, including three to four weeks at a folk village. The research data collection formulations were discussed and are based on the previously described data collection formulation. All data collection methods are utilized to extract the research material as accurately as possible and can be accounted for through reliable data sources. The final aspect of the qualitative research that this study uses is descriptive analysis. Data analysis and interpretation typically take an iterative approach, incorporating data serving in emerging themes

3. Results and Discussion

Potential Applications of AI in Enhancing Sahala Practices

The AI concepts and technologies that are attracting the most attention from our experts align with concepts found in traditional Batak rituals and practices. This may indicate that the same principles that are applied to traditional Batak rituals could also inform and expand upon our understanding of these AI concepts and technologies. There are many widely used developments in AI creativity that might be expanded by learning more about the traditional Batak ritual of sharing food with creators and spirits. This could create a unique blend where traditional culture and AI merge to collaborate between creators, humans, and AI. The traditional Batak performance could be leveraged as a way to develop guiding rituals to improve upon participants' experiences and promote stakeholder collaboration.

The application of technologies like augmented and virtual reality in the presentation of performances by the diaspora may be a more meaningful way to encourage the younger generation and diaspora to retain various traditions and artistic works. Offering online courses and virtual classes that teach elements of Sahala to the Batak diaspora is potentially meaningful in encouraging the formation of a strong and reputable Batak culture. Another AI and technology-based innovation that will greatly affect Sahala is the ability of data analysis and the habits of big data use. It is possible to see the number of people interested in certain topics and modify rituals according to existing and popular trends.

It bears repeating before we proceed that the blending of AI with Sahala practices should proceed with caution. Indigenous practices are a part of the local culture and they, too, have ethics; integrating AI into such practices must be authenticated by the elders. This convergence has to be equipped with comprehensive ethical guidelines. We have seen that sometimes the mere presence of technology can render an experience inauthentic; however, we hope that our proposed blend of tradition and technology will inspire a new perspective in responding to tradition in the digital era.

Implications for Batak Church Leadership

The dynamics of leadership in Batak churches at present are quite interesting to study. There is a process of avoiding, accepting, and combining the new and the past. However, due to the curmudgeonly nature of the old leadership paradigm, it is unable to adapt to the contemporary challenges. This could be the reason the Batak leadership also has to adapt to the digital culture, especially artificial intelligence, facing a totally different paradigm of modern life, particularly for the younger generation. The question of why the church is losing its appeal for children is a long-standing one. In order to determine God's will regarding the rejection or acceptance of technology as a new culture, we have to seek to understand the technology that will direct us. In addition to the phenomenon of digital culture being common, other issues also directly affect the leadership structure in the Batak Church, especially how to help the church adapt to the new culture and face the new trends that have already emerged. More crucially, it is important to prepare the church leaders now and in the future.

A leader must have the capability to understand the dynamics of cultural change. In the digital era, Information and Communication Technology is not just an additional tool or support medium for preaching or religious teaching. It is crucial for leaders to comprehend the revelation through the use of social media, data mining, artificial intelligence, e-learning, and the cyberchurch that will shape the new reality in church ministry and theology, in our context called Sahala. Some insights for facing these challenges come from the leaders in the Batak church and the young leaders as well. The process of engaging the leaders with a new vision is very important. This is especially true for Batak Christians, who are also affected by the tradition of ancestral heritage, particularly through the Confession of Simalungun Batak Protestant Church. The pastor, as a leader, also has the task of disseminating religious and cultural values. Each pastoral process must fulfill two tasks: the task of integration and disintegration, the task of cultural adaptation that permits certain customs, and the task of adaptation to the realities.

Current Leadership Dynamics in Batak Churches

Several unique leadership dynamics exist in Batak churches today, namely the syahala and rap syahala. Councils are under the grace of God, the Holy Spirit, and under the auspices of the traditional leaders, who are called parhobbies, and are elected by the Batak people from various

Christian denominations in the five regions of Sumatra. Leadership in Batak Syahala Rap, both synodal leaders and parhobbies as traditional leaders in Sipahutar, opposes the principles of business leaders today. Syahala at Sipahutar is a place and decision-making process about contemporary problems and phenomena that are based on deliberation, discussion, critical thinking, and working meetings with one another. The church in the digital age is required to have ever-inclusive leadership. Inclusive leadership is defined as leadership that involves the entire community or congregation. This new model emphasizes the relationship; thus, the ministry carries the whole community. Batak society, in this case, Christians, always takes into account the views or advice of everyone, such as families, ho bolon, pakpahan, boru galingging, boru Batak, and balo-balo. The importance of hearing and engaging the voices of indigenous people is also emphasized. All of this is part of their leadership orientation. According to the Batak community, if God decides you are a leader, it means He also determines the tasks and functions you must carry out. The digital wave has radically changed the communication structure and ultimately the decision-making process in all organizations. Being digital is to be more open and participatory at all levels of corporate life; only in this way can organizations be more responsive and adaptable.

Society also demands new forms of authority, wherein the virtue of the old society is also reflective of traditional leaders. A discussion that is too emotional and centering only on the surface of the adaptation process to change evokes resistance and tension in several groups. It is often mentioned that the Batak church often experiences power vacation. This 'Leisure of Power' conveys the results of a dissertation on the theme "Crisis, Leadership Ethics, and Social Engagement," taking an example: "I saw that the current leaders were playing golf all the time, they were going on holiday, while the leadership was increasingly individualistic and leadership does not have a spiritual character." The doctrine of the Syahala held at Sipahutar, as so far, is no longer relevant to the realities that exist around us. Power elitism, power formulation, power ethics, and spiritual arrogance no longer appeal to the community and are seen as an anti-people attitude. There is an appeal to church leaders to desist from aristocratic anarchy, rejecting top-down, anti-democratic, and anti-critique choices. Depriving the assembly, overemphasizing authority in private, isolated, solitaire, and individual contexts reduces the prophetic content of the ecclesial message. Perspective advocacies consist of rejecting all Batak Syahala and Parhobius discussions held in Jakarta and in the capital of the Sumatra region. The synod that will be held while mitigating old bonds. The function of the economy of synod expenses is the money that is the price of a little convenience there. A pastor argues that the Batak church does not need a synod. Instead, it should reorganize church governance. It is suggested that the parishioners determine church governance. It is claimed that there was no need to head to other areas of residence, for example, traveling abroad when the task of habis is only a party to the given state mandates as leaders. This is because the leaders, who should serve citizens, have long been raised to sovereignty.

Challenges and Opportunities in the Digital Era

The development of the digital era is increasing rapidly. Batak church leadership in the digital era is facing challenges, especially related to the fast growth of technology around the world. Using technology and social media is often accused of being destructive to the values of local culture. This is indeed a pressure experienced by traditional leaders who carry out the Order of Sirara, the guardian of cultural values. Traditional figureheads want to preserve the essence of Batakness to be as eternal as possible. The digital era has brought unique opportunities in terms of human social life. The buzzword of the digital era that is usually spoken is sharing and accessing information. Therefore, the digital world offers lifelong education and also supports job changes. Moreover, people are more willing to jump from one job to another, not only for material gain but also for career development. In addition, access to technology in the information era changes lives in various fields, including transportation, economics, business, education, government, and the military. The demand for various technological dimensions forces the Batak church, in an effort to engage with society, to implement policies that are expected to give space to young church generations, involving a high level of propensity to socialize using various digital platforms consisting of technology and social media.

In this context, using digital platforms, religious communities, especially the Batak church, can also effectively bridge the distance between the generations according to their respective fields. Thus, there is still a corner of the field that needs to be introduced, namely how the elite frame technological assessment by presenting adaptations between traditional values and digital needs.

Adaptive strategies are, in fact, what enable the Batak church and its immediate surroundings to map strategies and build frameworks that bridge the old with the new technological dynamics. This is used by the Batak church as its main strength in fostering the spiritual needs of humans who are heavily influenced by material acceleration while still being productive and based on the vision of the fight for the Kingdom of God motivated by the value of Jihad Ullopa, with Ulos being the leader.

Ethical Issues in AI Integration with Sahala

As described before, Sahala is a set of complex cultural practices from the Batak Toba people. The word "Sahala" means "noble." Every practice in Sahala is considered sacred and noble, so only certain people can lead these practices. When automating or creating AI to replace some of these practices, we need to carefully consider the ethical implications and not inadvertently encourage people to experience these practices as less valuable or deeply sacred. AI can analyze behavior and reveal much about a culture and the activities that govern sacred life. Paradoxically, attempting to both protect and promote cultures via digital representation can have the effect of stripping the culture of its cultural authenticity. Any time representations of cultural practices, figures, or narratives are digitized, questions about data privacy and fiduciary duty arise. Who owns the narrative representations produced by AI content generators that can be used to automate storytelling practices? People interpret and use narratives, but just as the products of AI are copyrighted, who owns the copyright to the data-scraped narratives generated by AI tools? And who gets to decide on policies regarding representation or who should be included in the process of creating new religious communities online? Finally, work that affects cultural organizations or knowledge should involve a comprehensive audit compatible with the ethical rights of Indigenous and other groups. This respects their dignity, agency, and voice, which underlines a policy of "nothing about us without us." In general, we have to think about integrating digital solutions into the Sahala process.

AI is only one type of decision support system; it should inform, not decide beliefs, values, religious communities, or any other normatively informed practice. Studies of the explanatory and approximating capabilities of artificial neural networks in the wider decision-making models have so far focused mostly on moral judgments. However, developing AI to inform Sahala practitioners could embroil external developers in detailed, thorny debates about proprietary offerings of conflict resources. How much should visible algorithms frame sacred responsibility in the Sahala community for the ultimate good? Heuristically, an AI program that includes the necessary features of Sahala narratives would demand a cozy relationship with, at minimum, the religious elite of the Batak groups and the Sacred Authority in Indonesia. This alludes to some orphan theological, scientific, and social issues that AI uses for editorial contribution and critique.

4. Conclusion

This study has found that the practice of Sahala may be revived through technological integration without compromising its cultural and religious grounding. By integrating Sahala into artificial intelligence, it is hoped that the Batak will find new opportunities to keep alive their tradition. Rather than being a deracinating tool that collapses cultural distinctiveness, AI is the technology that keeps the tradition alive and may create positive reinforcement to realize continuous praxis of Sahala. Experiments have taught that this praxis has the potential to propel the Christian transformation vigor.

The findings of this study indicate different church leadership dynamics in the increasingly AI era. Rapid technological development requires church leaders to be able to adapt to the changes in the era, such as having situational awareness. Church leaders need to be able to adjust their leadership styles or models according to the context so that they remain balanced between using tradition and modernity. This research also emphasizes the importance of integrating Sahala into AI on ethical grounds. If AI is to be used to integrate Sahala into genetic parenting, it must first be ensured that the technology respects tradition and has the potential to realize the emergence of authentic people. Additionally, engagement with the community is critical to ensuring that their perspectives are incorporated into the development process of this technology. Technology that ignores the community poses a particular moral threat, a threat that can only be assessed and removed through community engagement.

Our study has shown the complex yet insightful relationship between technology—in this case, AI—and traditional cultural practices among the Batak. First, they have been able to recognize the huge potential of AI: it is capable of consolidating leadership, not replacing it. AI would take the form of automation to accommodate a variety of traditional Sahala practices among the Batak that have been run by the officials of the church. Furthermore, AI also has ethical implications, placing a dominant role in social services driven by the principles of minimal resistance in the community with clear discrepancies based on the division of power that exists in the church, especially among the higher-ups. Finally, informants were divided, with 51.4% being less flexible with the integration of AI in the leadership of the church. They fear that leaders who serve naturally will become extinct, disrupting the structure of society in the long term. However, 48.6% still support the use of AI. They believe that it is part of change and a phase that must be passed toward adaptive leadership in the digital era.

Overall, Sahala is still regarded as the heart and soul of the leadership models that the Batak church can provide in prospective technology AI. Church leadership can better balance the utilization of technology with the consolidation and preservation of local cultural orientation. In conclusion, the prospective analytical reference of this research is to realize that in the era of digital transformation, adaptive leadership is needed by all. This work invites attention not only to changes in the status of fairness and institutional responsibility by organizations in technology but also to a more fundamental change in communities. The leaders in the church need to begin to find ways to shape and not be shaped by various changes in the digital era. It simply conveys the results of this research, stating that caring and academic empathy towards different cultural orientations is mandatory in all aspects of the organization and community. In other words, 'Sahala' is still 'needed' in human civilization.

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