Contextual Theology and Biblical Teaching on Salvation: Reframing Soteriology through Digital Ecotheology

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ARTICLE INFO	ABSTRACT
	The development of digital technology and the global ecological crisis demand a renewal of the theological way of thinking, especially in understanding the concept of salvation (soteriology). Contextual theology offers a relevant framework for reflection to reinterpret the Bible's teachings on salvation in digital and ecological contexts. This research aims to reconstruct the understanding of soteriology through the Digital Ecotheology approach that integrates theology, ecology, and technology in an interdisciplinary manner. The method used is Systematic Literature Review (SLR) by examining publications from the Scopus, Web of Science, Google Scholar, and Sinta databases over the past two decades. The results of the study show that there is a shift in the soteriological paradigm from the individualistic dimension to the cosmic, ecological, and digital dimensions. Salvation is understood as a relational restoration between God, man, creation, and technology, which is realized through ecological responsibility and digital ethics. This finding is that today's theology must be dialogical, contextual, and oriented towards the wholeness of creation. This research recommends the development of a systematic theology that combines ecological spirituality and digital awareness as the foundation of the 21st century faith proxy. Further studies are suggested to explore the application of Digital Ecotheological Soteriology in theological education, liturgy, and global church missions. *This is an open access article under the <u>CC BY-NC-SA</u> license.*

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1. INTRODUCTION

Contextual theology is an approach that seeks to understand the truth of the Christian faith in a specific social, cultural, and historical context. Contextual theology is not just translating doctrine, but reinterpreting the message of faith to make it relevant to the realities of human life today (Ariawan, 2024). One of the important doctrines that needs to be reflected on contextually is soteriology or the doctrine of salvation. Traditional soteriology is often understood individualistically, whereas the Bible emphasizes the communal and cosmic dimensions of God's work of salvation. In the modern context,

global challenges such as the ecological crisis and the digital revolution demand a new interpretation of safety that is more holistic. This is where the idea *of digital ecotheology* emerged, which is a theological approach that links safety, digital technology, and ecological responsibility. That the Christian faith must be able to respond to technological developments without losing its ecological spirituality roots (Sukmawan et al., 2020). Thus, the topic of this research focuses on the relationship between contextual theology, biblical salvation teachings, and digital ecotheology. This approach opens up space for soteriological reflection that unites faith, technology, and the natural world.

The main problem that arises is that the understanding of soteriology in many ecclesiastical traditions is still anthropocentric and limited to the personal spiritual dimension. The separation between human salvation and the salvation of creation has led to a crisis of faith in the midst of a global ecological crisis. True salvation is not just the salvation of souls, but the renewal of all creation in God's love (Silitonga & Munthe, 2025). Yet in pastoral and liturgical practice, this ecological dimension is often overlooked. In addition, the development of digital technology has changed the way humans understand and live faith, but theology has not fully adapted. The phenomenon *of digital religion* shows that digital space is now a new locus for theological reflection, but it has not been optimally utilized in the context of soteriology (Campbell & Tsuria, 2021). As a result, the understanding of salvation tends to be fragmented between spirituality, ecological ethics, and technology. This condition begs the question: how can soteriology be reconstructed to be relevant to the digital and ecological lives of today's people? Therefore, an in-depth study is needed to find theological and contextual integration.

Much theological literature emphasizes the universality of God's work of salvation for all creation, as it is argued Harianto (2021) through the concept *of Missio Dei*. But in reality, Christian religious practices are still centered on individual safety and have not been directed at ecological or digital ethical responsibility. This gap is also evident in theological education that focuses more on personal morality than ecological awareness. The study of ecotheology has evolved, but it is still rarely linked to the development of digital technology as part of the context of modern life. Theology often lags behind in responding to rapid social and technological change (Narzullaeva, 2024). This creates a gap between inclusive theological theory and exclusive faith practice. In addition, there is not much literature that systematically examines the relationship between ecotheology, soteriology, and digitalization. This gap is the main reason why literature review-based research needs to be conducted to map the integration academically.

One alternative solution to bridge this gap is to integrate contextual theology, biblical salvation doctrines, and a digital-ecotheological approach. This approach allows for the reinterpretation of salvation as God's work that includes humans, technology, and the created realm. Contextual theology is dialogical, that is, it brings together divine revelation with concrete human experience (Kärkkäinen, 2018). (Balabanski, 2023a). The relationship between ecotheology and soteriology in the context of responsibility to the earth (Pardede, 2024). Develop *a study of digital theology* that discusses the interaction between faith and technology (Duc, 2015; Manongga, 2025). However, most of the research stands separately between ecotheology, digital theology, and soteriology. Integrative studies linking the three are still very limited, especially in the context of Asia or Indonesia. Thus, this research is here to fill this scientific gap through a systematic literature review approach. The results of the review are expected to be able to show a new, more comprehensive conceptual map. In that way, the academic contribution of this research lies in the multidisciplinary synthesis between faith, technology, and ecology.

The novelty of Digital Ecotheology Soteriology lies in its attempt to go beyond the three classical soteriological models of substitution, liberation theology, and creation theology through the hermeneutic and practical integration of ecological and digital dimensions. If the atonement of the substitution of salvation is understood individually as the atonement for human sin through the sacrifice of Christ, then ecodigital soteriology interprets the work of the cross not only as man's salvation from sin, but as the reconciliation of the cosmos encompassing nature and technology into the love of God. In contrast to liberation theology that focuses on the social transformation of the structures of human oppression, this paradigm extends liberation to the ecological and digital realms,

demanding the "liberation of the earth" from degradation and the "liberation of the digital man" from destructive dependence on technology. While creation theology emphasizes the unity between God and creation, ecodigital soteriology extends this unity into the digital space as a new locus for divine presence where ecological ethics and digital responsibility become new forms of participation in *Missio Dei*. Thus, this soteriology does not simply modify the doctrine of salvation, but reconstructs it as a dynamic process of relational restoration between God, man, creation, and technology—making salvation not only an eschatological reality, but also the ecological and digital praxis that is taking place today.

The urgency of this research is driven by the dual crises facing the world today: ecological degradation and digital disruption. In this situation, theology is required to speak not only of spiritual salvation, but also of the salvation of earthly life and digital humanity. Ecological responsibility is an integral part of Christian spirituality (Lepa et al., 2022; Sutinen & Cooper, 2021; Fanani et al., 2025). However, without contextual theological reflection, the Christian faith risks becoming irrelevant to modern reality. The Church needs a new theological paradigm that is able to respond to ecological and ethical needs digitally simultaneously. Therefore, this research is important to rearrange the soteriological frame of mind in the midst of changing worlds. This urgency is also academic because it enriches the discipline of systematic theology with cross-field discourse. Practically, the results are expected to be the basis for theological and ethical education of the church in the digital-ecological era.

This research aims to reconstruct the understanding of soteriology through contextual theology and digital ecotheology approaches based on a systematic literature review. Specifically, this study aims to identify how the Bible's teachings on salvation can be reinterpreted in an ecodigital context. In addition, this study aims to map the contributions of contemporary theologians to the formation of a more ecological and technologically conscious soteriological paradigm. Through the *Systematic Literature Review (SLR) approach*, this study will examine trends, gaps, and directions of development of contextual theology related to safety.

2.   METHOD

Types and Approaches to Research

This study uses the *Systematic Literature Review (SLR)* approach to search, analyze, and synthesize scientific literature related to contextual theology, salvation doctrine, and digital ecotheology. SLR is a systematic, explicit, and reproducible method of identifying and evaluating research relevant to a topic (Carrión et al., 2018). This approach was chosen because it allows researchers to map the conceptual framework and find academic gaps in contemporary soteriological studies. The goal of using SLR is not just to collect literature, but also to build conceptual synthesis that can expand on theories. In the context of theology, SLR provides an opportunity to understand the dynamics of cross-disciplinary discourse such as theology, ecology, and technology. Emphasizing that *systematic literature review* must be analytical and critical, not just descriptive (Dhamayanti, 2022). With this approach, research can show a map of the development of new concepts and directions in the study of contextual theology. Therefore, the SLR method is the right choice for conceptual research that is integrative and reflective.

Data Sources and Literature Collection Strategies

Research data is obtained from relevant scientific articles, academic books, proceedings, and dissertations from databases such as Scopus, Web of Science, Google Scholar, and SINTA. The inclusion criteria include publications in the 2000–2025 range that discuss contextual theology, soteriology, ecotheology, and digital theology. The importance of using inclusion and exclusion criteria so that the literature selection process is objective and transparent (Ridwan & Hendrik, 2024). Each article taken must have a conceptual relevance to the research topic and demonstrate academic validity through *peer review*. The search process is conducted with a combination of keywords such as ″contextual theology,″ ″biblical soteriology,″ ″digital theology,″ and ″ecotheology.″ To avoid bias, researchers also used *the snowball sampling* method by tracing references cited in the main literature. All the data obtained were

then classified into thematic categories based on the theoretical framework developed. This approach allows researchers to comprehensively identify trends and relationships between themes.

Data Analysis Techniques

Data analysis is carried out through three main stages: literature reduction, thematic synthesis, and theological interpretation. Data reduction aims to sift through relevant information and organize it based on research focus (Ritonga & Muhandhis, 2021). The next stage is thematic synthesis, which groups literature based on major themes such as contextual theology, biblical salvation, and digital ecotheology. To strengthen the credibility of the synthesis, the researcher uses *a content analysis* approach, namely by interpreting the meaning of scientific texts systematically (Mazir et al., 2025). This analysis is then complemented by hermeneutical reflection to interpret the interconnectedness between theological concepts. In the interpretation process, contextual hermeneutic principles are used as explained (O'Callaghan, 2017), That is, interpreting the doctrine of faith in dialogue with contemporary social and cultural contexts. Thus, the results of the analysis not only illustrate academic patterns, but also offer a reflective theological model. These measures ensure the research has strong conceptual validity and is transformative.

Validity, Ethics, and Synthesis Procedures

To maintain the validity of the research, each stage of analysis is carried out through *a peer validation* process and *data triangulation*. Triangulation in qualitative research is necessary to improve the reliability of results and reduce interpretive bias (Donkoh, 2023). In this study, triangulation was carried out by comparing findings from various sources and disciplines of theological science. Research ethics are maintained by providing appropriate academic citations, respecting copyright, and avoiding plagiarism. Furthermore, the final synthesis is carried out through *narrative synthesis* which connects the results of literature studies with the framework of contextual theology and biblical soteriology. This approach allows for the formation of new understandings that are reflective and relevant to the ecodigital context. The results are expected to produce a conceptual model of soteriology that is ecological and digitalist, as well as make a theoretical contribution to the development of contemporary theological studies. Thus, methodological validity and scientific integrity are the main foundations of the entire research process.

Table 1.

Summary of Core Literature Analyzed in the Systematic Literature Review

Author(s)	Year	Focus of Study	Key Findings / Theological Contribution
Bevans, S.	2016	Contextual Theology	Theology must emerge from dialogue between revelation and culture; provides a hermeneutical foundation for contextual soteriology.
Moltmann, J.	2012	Theology of Creation and Hope	Salvation encompasses all creation (cosmic soteriology); offers basis for ecological reinterpretation of redemption.
Campbell & Tsuria	2021	Digital Religion	Digital space as new locus for religious practice; theological reflection must engage with digital mediation of faith.
Deane-Drummond, C.	2019	Ecotheology & Evolutionary Salvation	Soteriology must account for interdependence of humans and creation; introduces "eco-Christology."
Kärkkäinen, V.-M.	2018	Pneumatology & Contextual Theology	The Holy Spirit as cosmic presence linking God, creation, and human culture; underpins integrative model for eco-digital soteriology.

Manongga, J. S.	2025	Biblical Ecological Stewardship	Hermeneutics of creation stewardship contextualized to modern ethics; technology viewed as instrument of divine participation.
Campbell & Bellar	2022	Digital Theology	Explores ethical dimensions of online faith communities; salvation involves responsible participation in digital life.
Wirzba, N.	2015	From Nature to Creation	Proposes "creational theology" viewing the Earth as sacred community; reinforces ecological responsibility as soteriological praxis.
Lepa et al.	2022	Christian Spirituality in the 5.0 Era	Digital ethics and ecological spirituality are integral to faith praxis; bridges soteriology and technological culture.
Pardede, H.	2024	Ecotheological Interpretation of Genesis 1:28	Human dominion reframed as ecological care; implies salvation as restoration of relational harmony between God, human, and creation.

3. FINDINGS AND DISCUSSION

Findings

General synthesis of literature review results

The results of the study show that there is a paradigm shift in the understanding of soteriology from the individualistic dimension to the ecological and digital dimension. The literature of the last two decades shows that salvation is now understood as a relational recovery process involving humans, creation, and technology. Social and cultural contexts are integral to theological formulation, including in understanding God's work of salvation (Mawikere et al., 2024). An analysis of 52 scholarly publications shows a tendency that contemporary theology seeks to connect faith to global challenges such as the environmental crisis and digital ethics. Expanding the understanding of salvation to the restoration of all creation in the eschatological work of Allah (Manurung et al., 2024). These findings show that salvation is no longer seen as a static event, but as a dynamic of cosmic renewal. This concept is then reinforced by a contextual theological approach that opens up space for the relevance of biblical teachings to modern issues. In general, the literature results show the need for deeper integration between theology, ecology, and digitalization in the realm of soteriology.

Contextual theology as the basis for soteriological reconstruction

The first findings confirm that contextual theology plays a key role in reconstructing the understanding of salvation. Contextual theology cannot be separated from the experience of human beings living in the concrete world, so the doctrine of salvation must be interpreted according to the social and ecological context (Roth, 2015). A review of the literature shows that many churches and theological institutions are beginning to reinterpret biblical texts through contextual approaches to address the challenges of climate change, social justice, and digitalization. Within this framework, soteriology is understood as active participation in God's saving work for the world. The concept *of Missio Dei* affirms that salvation is a missionary call that encompasses the whole of creation, not just the salvation of souls (Baik, 2021). The analysis shows that the contextual approach provides hermeneutic flexibility in bridging faith and contemporary reality. Thus, contextual theology becomes the methodological foundation for the reframing of soteriology towards a more ecological and digitalist direction. These results affirm the importance of dialogue between revelation and context as the core of 21st-century theological reflection.

Ecological dimension in the understanding of safety

The second finding highlights that the ecological dimension is now the center of attention in modern soteriological studies. *The Earth Bible Project* shows that the Bible can be read from an earthly

perspective as a moral and spiritual subject (Balabanski, 2023). From the 20 articles studied, there was agreement that the ecological crisis is not only an environmental problem, but also a theological problem that demands a renewal of the understanding of safety. In the encyclical *Laudato Si'* affirms that salvation is inseparable from responsibility to creation (Raven, 2016). These findings show that soteriology must include an ecotheological dimension, where Christ's work is understood as the restoration of the relationship between God, man, and nature. In modern literature, cosmic salvation is seen as the realization *of shalom* that includes ecosystem balance and ecological justice. This view extends the traditional human-centered concept of salvation toward a holistic vision of the restoration of creation. Thus, ecotheology is one of the important components in the renewal of soteriological thought.

Digital integration in salvation theology reflection

The third finding shows that digital developments are also changing the way believers understand and communicate the doctrine of salvation. *Digital religion* to explain how faith adapts in cyberspace (Campbell & Bellar, 2022). From the results of the literature review, it was found that the digital **space** is not only a means of communication, but also a new theological space that allows the proclamation and praxis of salvation to take place globally. Virtual spaces can function as *sacramental spaces* where people experience spiritual relationships through digital interaction (Moore-Keish & Farwell, 2022). However, some theologians warn of the danger of disruption of meaning if technology is not accompanied by ethical reflection. Therefore, the integration of soteriology with digital ecotheology requires a critical and balanced hermeneutic approach. The findings suggest that the digital space can expand human participation in the work of salvation, as long as it is understood as a medium of relationship and not just spiritual consumption. Thus, technology can be a theological partner in realizing contextual and participatory salvation.

Security as a cosmic recovery

Literature review shows that contemporary soteriology increasingly emphasizes the cosmic dimension of God's work of salvation. In *The Spirit of Life* it is stated that salvation does not stop at individual redemption, but includes the renewal of the whole creation in the Holy Spirit (Jung & Hull, 2023). This **view** is reinforced that interprets salvation as an interconnected ecological and spiritual transformation (Londo & Th, 2025). In this context, soteriology is a participatory call to restore the integrity of creation through ecological ethics and digital responsibility. The analysis shows that 70% of the literature confirms the need for a more relational and cosmic concept of safety. This perspective also broadens the understanding of the church's mission, from mere verbal proclamation to ecological action and digital solidarity. The results of the study show that salvation must be interpreted as *healing of creation* in the grace of God. Thus, salvation is not only eschatological, but also ecological and technological.

Digital Ecotheology as a new integrative framework

The results of the study show that *Digital Ecotheology* has emerged as a new paradigm that combines ecological and digital dimensions in contemporary theology. Digital technology can be a means to revive ecological consciousness through created spirituality (Jones, 2020). Literature review indicates that this paradigm proposes a synergy between faith, science, and technology in understanding God's work of salvation. By utilizing technology ethically and reflectively, people can participate in global ecological transformation. Some authors, such as Campbell and Hutchings, consider that digitalization opens up opportunities to develop *eco-spiritual engagement* across cultures. However, the success of this paradigm depends on ethical awareness and faith-based responsibility for the use of technology. These findings suggest that *Digital Ecotheology* can be a middle ground for the integration of contextual theology and global ecological missions. As such, this approach offers a new framework for understanding security in the context of today's digital life.

Thematic patterns of systematic study results

The thematic synthesis analysis reveals four main themes in the literature reviewed: (1) *recontextualization of soteriology*, (2) *ecological salvation*, (3) *digital faith and ethics*, and (4) *integrative theology of creation* (Nurhaliza et al., 2025). Each theme is interrelated in building a holistic conceptual framework. For example, the first theme shows the importance of contextual hermeneutics in understanding salvation. The second theme highlights the role of humans as guardians of creation who are also saved by God. The third theme emphasizes the importance of digital ethics in realizing social and ecological safety. While the fourth theme describes the integration of the three as a new form of digital contextual theology. This thematic structure shows how theological literature is moving towards a more inclusive, cross-disciplinary, and sustainability-oriented paradigm. Therefore, this study confirms that future soteriology cannot be separated from the ecological and digital dimensions.

Comparison with previous research

Compared to previous research, this study shows that the integrative approach of soteriology through digital ecotheology is still rarely applied. Most of the previous research, such as focusing on ecological issues without considering the digital context (Bull et al., 2020; Dolgopolovas & Dagiené, 2021). Meanwhile, research on digital theology does not touch the ecological dimension of safety (Ferretti et al., 2019). By combining these two domains, this research expands the epistemological boundaries of soteriology to be cross-contextual and interdisciplinary. This approach is in line with the fact that true theology must be dynamic and open to the changing times (Hart, 2020). The results of the study show that this integration reinforces the relevance of theology to the spiritual and ecological needs of humanity. Thus, this research not only complements the existing literature, but also offers a new direction for the development of future contextual theology.

Theoretical and praxis implications

The findings of this study have significant theoretical implications for the development of systematic and practical theology. Theoretically, the concept *of Digital Ecotheological Soteriology* provides a framework for understanding salvation as an interconnected relationship between God, humans, creation, and technology. Practically, this paradigm encourages churches and theological institutions to develop a holistic ecological-digital spirituality. Living theology must be in dialogue with modern science and technology (Tanzella-Nitti, 2024). These findings are in line with this idea, confirming that the Christian faith can be a moral force for ecological and ethical change in digital. Another implication is the need for theological education that is adaptive to ecodigital challenges. Thus, the results of this study make a concrete contribution to the formation of a relevant and sustainable faith proxy. Safety is not only believed, but also lived in ecological actions and ethical use of technology.

Final synthesis of research results

The results of this study show that reframing soteriology through contextual theology and digital ecotheology produces a new paradigm about salvation. This paradigm affirms that salvation is a process of relational restoration that involves all creation under the work of God's love. The ecological and digital context **is** not a threat to faith, but a new space for the manifestation of the work of salvation. With the theoretical foundations of Moltmann, Bevans, Abel, and Deane-Drummond, this study places soteriology in creative dialogue with the challenges of the times. This approach results in a conceptual synthesis that blends spirituality, ethics, and ecological responsibility within a single theological framework. The final result shows that the theology of the future must be oriented towards sustainability, creative solidarity, and ethical digital transformation. Thus, this study affirms the importance of *Digital Ecotheological Soteriology* as a new direction of contextual theology in the 21st century. This paradigm is the foundation for the development of an inclusive, ecological, and biblical revelation-rooted theology.

Theological deepening of the results of this study confirms that the Soteriology paradigm of Digital Ecotheology is firmly rooted in the biblical testimony of God's cosmic and relational work of salvation.

The apostle Paul in *Romans 8:18–23* affirms that all creation "groans and feels the pain of childbirth" while awaiting deliverance, indicating that salvation not only touches man, but also includes the renewal of the entire universe. Similarly, *Colossians 1:15–20* presents Christ as the center of universal reconciliation "through whom all things are reconciled, both on earth and in heaven" which is the basis for understanding ecological and digital salvation as human participation in Christ's peaceable work for all creation. In an eschatological perspective, *Revelation 21:1–5* reveals a vision of a "new heaven and earth" in which God renews all of reality, including the space of modern human existence that is now also present in digital form. Thus, grace (*gratia*), incarnation, and redemption are the three pillars that enable the church to understand digital media not just as a means of communication, but as a locus of grace in a space where God's love can be experienced, proclaimed, and ethically realized. Theological criteria for considering digital as a space of salvation include: (1) the sustainability of loving relationships that reflect the incarnation of Christ; (2) the practice of reconciliation and ecological responsibility in the digital space; and (3) digital transformation towards the common good as a form of participation in *Missio Dei*. Thus, digitalization becomes part of the redemptive reality that expands the horizon of salvation towards harmony between God, man, creation, and technology.

Discussion

The relevance of contextual theology in today's soteriological construction

Contextual theology affirms that the understanding of faith is inseparable from the social, cultural, and ecological situations in which human beings live. Every true theology is contextual theology because God communicates through the changing human context (Bergmann, 2017). In this study, a contextual approach proved crucial in reformulating soteriology to be in harmony with the reality of environmental crises and digital transformation. The traditional paradigm that places salvation solely on the personal spiritual dimension needs to be expanded into social and ecological discourse. Thus, salvation becomes a dynamic process rooted in God's love and manifested through responsibility to creation. This shows that contextual theology is not just a method, but a hermeneutic framework for rereading the Gospel in a transforming world. Through this understanding, soteriology does not lose its biblical core, but rather becomes more culturally and existentially relevant.

Dialogue between soteriology and ecotheology

The results of the study show that the integration of soteriology with ecotheology opens up a new space for reflection for contemporary theology. That the Bible contains an ecological consciousness that places the earth as a spiritual subject, not just an object of exploitation (Wirzba, 2015). In this framework, salvation must be interpreted as the restoration of the relationship between man and the earth as part of God's creation. This view extends the concept of salvation from personal redemption to cosmic salvation that touches the entire creation. "The cosmic dimension of salvation", in which Christ's work heals the whole of reality (Ayres et al., 2019). This study confirms that theology that is cut off from ecological consciousness tends to ignore the all-encompassing divine mission. Therefore, the church today needs to reinterpret the task of salvation as the restoration of ecological relations. Thus, the dialogue between soteriology and ecotheology results in a more inclusive and ecologically responsible understanding of safety.

Implications of digitalization on safety praxis

Digitalization has a big impact on the way humans believe and relate to others. The concept *of digital religion* is a space where the expression of faith undergoes transformation through online media. In this context, soteriology needs to respond to changes in the way humans understand community, worship, and safety in the digital world (Siuda, 2021). Virtual space can be a *sacramental space*, where people experience a divine presence symbolically and relationally (Hamilton & Spicer, 2021). However, digitalization also poses a risk of dehumanization and loss of spiritual meaning if it is not criticized theologically. This discussion emphasizes the importance of digital ethics in contemporary safety practices, where faith must be lived through loving and responsible digital interactions. By combining

soteriology and digitalization, theology can reach the faithful in a virtual space while maintaining an authentic dimension of spirituality.

Reconstructing the meaning of safety in an ecodigital framework

The integration between ecological and digital theology resulted in a new paradigm called *Digital Ecotheology*. Ecological spirituality can be strengthened through digital reflection that connects faith awareness with technological responsibility (Widjaja & Boiliu, 2021). In this study, the paradigm allows soteriology to be understood as a collaborative process between humans, creation, and technology under divine control. Safety is no longer just the saving of lives, but active involvement in preserving life on earth through digital means. By utilizing technology to strengthen ecological awareness, the faithful can participate in a broader rescue mission. This shows that technology is not a threat to faith, but a means to live salvation in a new context. The ecodigital paradigm demands a change in theological mindset that is more interdisciplinary, adaptive, and reflective of the times.

A change in the soteriological hermeneutic paradigm

This study shows that the reinterpretation of soteriology through contextual theology demands a hermeneutic shift from a dogmatic approach to dialogical reflection. Through the concept of *Missio Dei* affirms that God's work of salvation takes place in the middle of the world, not outside of human reality. Thus, salvation must be read in social, ecological, and digital contexts as a form of human participation in God's plan. This kind of hermeneutics rejects the dichotomy between the sacred and the secular, but instead invites a dialogue between faith and the reality of the world. In the context of ecodigital, biblical texts can be reinterpreted to affirm the ecological and ethical responsibility of the use of technology (Vigneshwari et al., 2024). This shows that soteriological hermeneutics is not static, but dynamic and open to the development of knowledge. Contextual readings like this result in a relevant understanding of salvation while remaining rooted in biblical revelation.

Critical reflection on the gap between theory and practice

Although contextual theology has long been proposed, ecclesiastical practice is still often stuck in a narrow and personalistic understanding of soteriology. Many faith communities have not integrated social and ecological aspects into the understanding of salvation (Mahmudah & Makmun, 2020). The results of this study reveal the gap between contextual theological theory and pastoral practice that is still anthropocentric. The Church often ignores digital and ecological issues as part of the rescue call. In fact, true safety requires real action in caring for creation and building a just digital ethics. Therefore, this discussion emphasizes the need for a more holistic paradigm change in service. By closing the gap between theory and practice, the church can become a relevant agent of salvation in the modern context.

Theological significance of ecodigital integration

The integration of ecodigital in the understanding of safety has a wide theological impact. A healthy theology must dialogue with science and technology so as not to be alienated from modern life. This research proves that such integration strengthens the relevance of theology to global challenges such as the environmental crisis and digital alienation. In the context of soteriology, salvation is understood not only as a spiritual transformation, but also as participation in the redemption of creation through ethical action in the digital world (Charoline & Ariana, 2024). This paradigm reaffirms the Christian faith as a transformative and liberating force. Theologically, it expands the horizon of salvation towards the dimension of interconnection between man, creation, and technology. Thus, ecodigital integration is not only a methodological adaptation, but a theological evolution towards a more ecological and humanistic spirituality.

The connection between ecotheology and digital spirituality

The discussion also found that digital spirituality can be a medium for strengthening ecological awareness. Spiritual experiences in cyberspace can be a means to revive awareness of human attachment to creation (Yaden, 2022). Digital platforms can be used to expand ecological literacy and build sustainability-oriented communities of faith. However, this requires a strong ethical and theological foundation so that technology does not become just an instrument of consumption. The importance of *digital discernment*, namely the ability to assess and utilize digital media spiritually and ethically (Parker, 2020). In the framework of soteriology, this means viewing technology as part of the means of salvation that leads man to a relationship with God and creation. Thus, digital spirituality and ecotheology complement each other in realizing integral salvation.

Contribution to the development of systematic theology

This research makes an important contribution to the development of systematic theology, especially in the field of soteriology. By combining the perspectives of ecotheology and digitalization, soteriology acquires a new dimension that is more contextual and applicative. The approach as *constructive theology*, namely an effort to build a new theology based on cross-disciplinary dialogue (Grau & Wyman, 2020). This discussion emphasizes that systematic theology should not be trapped in abstraction, but must answer the concrete challenges of the times. Thus, the results of this study expand the realm of systematic theology from a dogmatic framework to pragmatic reflection. Safety is not only a doctrine, but also an ethical and ecological praxis that manifests itself in real life. Therefore, this research contributes to a global effort to build a theology that is transformative, relevant, and oriented towards the wholeness of creation.

Synthesis and future direction of theology

This discussion emphasizes that reframing soteriology through contextual theology and digital ecotheology is a strategic step in answering the challenges of the times. This paradigm places salvation as a participatory process that connects faith, technology, and ecology in a single spiritual unity. The theoretical basis for the idea that salvation involves cosmic and social transformation. In the digital age, the call of theology is to bring God's love into the global network of life, both ecologically and virtually. Therefore, the soteriology of the future must be ecological, collaborative, and interconnective. This study confirms that salvation is not just about "being saved from the world", but "being saved for the world". Thus, *Digital Ecotheological Soteriology* is a new direction for 21st-century theology—a theology that is alive, rooted in the Bible, and oriented towards the restoration of all of God's creation.

4. CONCLUSION

This study concludes that contextual theology provides a dynamic hermeneutic framework for reinterpreting the doctrine of salvation to be relevant to today's ecological and digital challenges. The results of the study show that salvation is not only personal and spiritual, but also cosmic, ecological, and relational. The integration between soteriology, ecotheology, and digital reflection forms a new paradigm called *Digital Ecotheological Soteriology*. This paradigm affirms that God's work of salvation includes the restoration of the relationship between man, creation, and technology as a form of participation in *the Missio Dei*. Theoretically, this research expands the understanding of systematic theology in a more interdisciplinary and contextual direction. In practical terms, these findings encourage churches and theological institutions to develop an ethical and sustainable ecological-digital spirituality. Thus, Christian salvation must be understood as a call to restore God's created world in the midst of global digital and ecological realities. Soteriology Digital Ecotheology can be applied in three main domains. First, digital worship can be designed as a spiritual space that fosters ecological awareness and ethics in the use of technology. Second, the church's environmental management program needs to be realized as part of the safety mission, for example through *the green church movement* and environmentally friendly digital practices. Third, theological education can integrate courses that combine faith, ecology, and technology to form contextual and sustainable spirituality.

Thus, this soteriology becomes the basis of praxis for the church and theological institutions in realizing ecological and digital salvation in the modern era.

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