

# NURTURING CHILDREN'S FAITH IN THE MODERN ERA WITH THE PHILOSOPHY OF SI TOU TIMOU TUMOUM TOU

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## Abstract

This study explores the application of the Minahasan philosophy *Si Tou Timou Tumou Tou* (translated as "Man lives to humanize others") in nurturing children's faith amidst modern societal challenges. Focusing on Tomohon, this research investigates how parental pastoral care and community involvement foster children's spiritual development. Using a descriptive qualitative method, the study gathers insights through interviews and observations with 100 parents from local congregations and elementary schools. The findings reveal that modern influences, such as technology and peer pressure, challenge faith development, but the *Si Tou Timou Tumou Tou* philosophy provides a framework for addressing these issues. Parental practices like family worship, shared meals, and moral education emerge as significant contributors to spiritual growth. Moreover, the role of the community, particularly the church, is vital in supporting parents through structured programs and shared values. This study highlights the importance of integrating traditional philosophies with modern parenting strategies to develop children's faith and moral grounding in today's dynamic world. The results emphasize the enduring relevance of indigenous values in contemporary spiritual education

## Introduction

The attributes on which the formation of a child's faith in the current generation have been hindered by pressure and the emerging cultures of various societies due to the shifting life in social life and technological advancement. Again, the social sciences have learned that the most crucial factor in developing a child's character and spirit is the child's family environment and the role of parents in particular. According to Horton and Hunt, 1998, the family is the fundamental social unit by which children receive their education, which teaches personality. Given these and many other problems of the modern world, including peer pressure from social networks and related issues, parents should provide for their children spiritually.

Si Tou Timou Tumou Tou (Man lives to humanize others) is another exciting, profound concept di dalam Minahasan culture to be expressed by the Tomohon people. The local parents' role and responsibility towards their kid's faith in the Christian church is best interpreted by Supit (2014). The concept involved human relations—it described the relationship between the members of all communities and parents' responsibility for raising humane and responsible citizens.

For example, research shows that in a critical developmental age between 6 and 12, children are influenced by how they are informed about God (Kaunang, 2010). The possibility of spiritual growth suffered by children in the contemporary period, where there are so many distractions, is a significant threat. This study aims to integrate Si Tou Timou Tumou Tou with parental guidance to best raise children's faith in Tomohon.

In our new technologically exclusive cultural paradigm, instilling religious values in our children is more important than ever. Gunarsa (2004) writes that interacting with parents in spiritual activities and conversations usually strengthens a child's identity and shapes his morals from a strong

foundation. For example, according to the Pew Research Center (2021), children from religious homes showed higher social prosociality (they were more empathic and interested in their community).

Several specific issues are co-occurring these days, including the spreading of false information and the generation of traditional values. That is why most media outlets transmit contradictory messages—he [the] parent should pump the souls of their children with the most vital sense of faith and moral values. However, in today's complex, confusing world, religion is one of the best tools parents can use to help them raise children, including young adult children, with the moral clarity and the resilience to get along.

Individual and social behavior Influences are shown in Minahasan Si Tou Timou Tumou Tou. This ideology believes in family collaboration and interdependence. Si Tou Timou Tumou Tou thinks compassion and service reveal humanity, as Ratulangi said in 1945. This is an idea that will nurture communal well-being through connection and compassion. According to Minahasan philosophy, people are intrinsically social entities that comprise interconnected social entities. However, the traditional Minahasan families have clear but flexible roles in a dynamic support structure. Minahasan families respect age and skill; seniors teach younger generations. Si Tou Timou Tumou Tou argues in connection for personal and social progress through information and value exchange. A committed family is an integrated part of the community. The principle of gotong royong and mutual aid unifies minahasan society. Si Tou Timou Tumou Tou means if something happens or the community accomplishes what they helped or experienced someone else doing. Weddings and funerals are occasions where friends and neighbors help. Collaboration enhances social relationships and societal and individual well-being.

The Minahasan philosophy of *Si Tou Timou Tumou Tou*, which translates to “Man lives to humanize others,” offers a unique perspective on nurturing children's faith. This philosophy emphasizes the importance of human relationships, family responsibility, and communal solidarity in shaping individuals with strong moral character. As a cultural cornerstone in Minahasa, this concept instills values such as compassion, solidarity, and responsibility—principles that are increasingly relevant in today's context. Supit (2014) notes that children raised with this philosophy tend to develop stronger social bonds and a greater sense of accountability toward others.

This study aims to integrate the *Si Tou Timou Tumou Tou* philosophy with parental pastoral care practices to support the faith development of children in Tomohon, North Sulawesi. By addressing the multifaceted challenges faced by modern families, the study proposes a holistic approach that incorporates family, community, and local cultural values as the foundation for faith development. This approach is expected to serve as an effective solution for navigating social and technological disruptions while strengthening the role of parents in nurturing a faithful and morally upright generation.

Si Tou Timou Tumou Tou is about relational selflessness and understanding. This makes them responsible and promotes what they believe in. This is vital in the fast-paced world where the individual is more optimized than the community. It could create a caring and compassionate society following Si Tou Timou Tumou Tou. Si Tou Timou Tumou Tou is not only about partnerships. It extends far beyond. It could help class respect and teamwork. Students may enable teachers to construct community and collaboration in generations to come. Si Tou Timou Tumou Tou may also foster teamwork-focused company cultures.

It finally addresses human connection and responsibility in Si Tou Timou Tumou Tou. The Minahasan value of this promotes kindness, service, and collaboration in families and communities. These ideals might lead to a peaceful, caring society where everyone's well-being is linked, and while these may be ideals, this is what people strive for.

## Literature Review

### The Philosophy of Si Tou Timou Tumou Tou Meaning and Interpretation of the Philosophy

Si Tou Timou Tumou Tou is a vital culture of the Minahasa people, an ideology that is a collection of the core and human connectivity. That translates to, "All born to be, made of, and grow to aid humans." The main idea here revolves around the assumption of people's interdependence in society and life about the welfare of others. According to Ratulangi (1949), this ideology serves as the moral standard for Minahasa people and guides them toward whom they gravitate for social and moral interaction.

In modern society, Si Tou Timou Tumou Tou is even more important. For children to understand their role in society, I believe that this philosophy can help them understand the vagaries that comprise contemporary life. It helps foster the development of empathy, compassion, and a sense of duty to others, all essential qualities for a well-functioning community. Supit (2014) found that children raised with this philosophy have stronger social bonds and a greater sense of responsibility concerning peers (Supit, 2014).

### Values and Principles Embedded in the Philosophy

Si Tou Timou Tumou Tou is an amalgamation of a few basic principles, such as the need for education, the need for solidarity, and mutual respect. These ideas are very important and much so as the moral and ethical molding children are made to conform! Solidity helps people help each other when they are handling problems that arise in life. Where this promotes these people to become part of a community with a feeling of belonging to the person. This is particularly important in the fast world we live in today, with children frequently thinking about becoming separated from their families and, in many cases, online communities.

In addition, this philosophical approach also says that education is essential and that we must advance in intellect and be morally raised. Education has always been highly valued in Minahasa's history because it is a means to provide a constructive sense of involvement to society. Indonesian Ministry of Education (2022) mentions that areas with Indigenous philosophies, like Si Tou Timou Tumou Tou, have higher literacy rates and better educational gains (Kementerian et al., 2022).

### Relevance of the Philosophy in the Modern Context

Si Tou Timou Tumou Tou offers a counter philosophy for today, where the challenges to traditional values come via technology and globalization. It is a constant reminder that with the distractions of the modern world it is essential to nurture relationships and to be with people. For instance, with social media, you would have more children connected digitally but less in the real world. In September 2021, the Pew Research Center (2021) found that most adolescents (54%) are feeling burdened by the need to essentially always be 'on' social media and at the expense of honest, offline interactions (Pew Research Center, 2021).

In addition, the philosophy calls for babies to be raised emotionally, socially and spiritually. The reality is that as children of today live in a more stressful modern world, then that child is relevant and already has mental health problems. According to the World Health Organization (2022), maladies that severely affect children and teenagers' mental health are rising in steep numbers, and we need a sound resilience system built on community values (World Health Organization, 2022). Parents can also do their bit to help kids develop resilience and well-being by teaching them the principles of Si Tou Timou Tumou Tou.

### Pastoral Care and the Role of Parents

#### Understanding Pastoral Care and Its Functions

The emotional, spiritual, and social support provided in the community to an individual is called pastoral care. Some of the important parts of pastoral care are nurturing children's faith,

supporting the children spiritually, and helping parents support children with their faith. Pastoral care is an atmosphere that makes the children pampered and understood. Good pastoral care is when the pastor can holistically listen and heal the person (Goulet, 1985; Clinebell, 2002).

As defined here, pastoral care is much more than support and comprises education, guidance, and relationship promotion. For example, in pastoral care practices, parents are urged to freely discuss issues related to faith and ethics with children to ensure that the children are free to ask questions and share their opinions. Van Beek (1999) underlines that children should be provided with an atmosphere where they wish to express ideas and establish their relationship with the religion (Van Beek, 1999).

### Parental Responsibility in Nurturing Children's Faith

Both custodians have a decisive part in molding the religious development of their offspring. Programming a child to become religious usually starts at home so that the core principles are impressed onto the child. It is evidenced by previous scholarly work that early learners and their parents, who participate in their religious training, have better self-identity. From the Barna Group's 2020 survey, 85% of children who said their parents talked with them about spiritual matters also said they wanted to progress in faith as they grew up (Barna Group, 2020).

Besides, parental religious commitment and rated activities such as prayer and worship predict children's faith. According to another long work by Smith and Denton (2005), their study noted that children who attend religious activities with their families are likely to have a correct understanding of religion as they grow (Smith & Denton, 2005). This leads to the fact that parents must wake up to ensure they avail themselves of the needed activities for a rich spiritual childhood.

### Stages of Children's Faith Development

It should be valuable for all parents and caregivers to understand these general stages of faith development among children. Adopting Fowler's (1981) stages of faith and the notion that there are distinct modes by which children develop faith as they grow older. When in the early stage, children work with 'primitive trust,' which means that the children's beliefs will depend on the environment within which they are raised and what their parents and other caregivers are telling them.

Intuitive projective faith combined with children of school age have an extracurricular search of faith answering the questions they believe in. This stage is crucial because it involves imagination and reality; therefore, parents must come up with good answers to youth questions on faith. Thus, such stages will help parents get closer to better fulfilling their children's developmental needs to enhance their spiritual development.

## Methodology

### Research Design and Approach

The research uses a descriptive analysis method that is important in describing and analyzing the pastoral counseling role of parents in nurturing the faith of children between the ages of six and twelve years in Tomohon. This method is chosen for its ability to present the studied phenomena to achieve objectivity as the key to apprehending the extent to which the philosophy of *Si Tou Timou Tumou Tou* can be incorporated into the process of parental guidance. In the explanation by Creswell (2013), he observes that qualitative research is more appropriate to explain the meanings that individuals or groups attach to social or human issues. Therefore, this research adopts a qualitative method to explore the narrative of parents and children regarding faith development.

This study employs a descriptive qualitative research design to analyze the role of parental pastoral care in nurturing children's faith in Tomohon, focusing on children aged 6 to 12 years. This design was chosen because it allows for an in-depth exploration of social and human phenomena, particularly the application of the *Si Tou Timou Tumou Tou* philosophy in parental guidance. According to Creswell (2013), qualitative research is suitable for uncovering the meanings individuals

or groups attach to specific issues. This approach is essential for understanding the narratives of parents and children regarding faith development and how they navigate modern challenges.

#### Sampling and Data Collection Methods

The sampling strategy used in this research is non-random sampling (purposive sampling, snowball sampling). Critical informants are selected for the study in purposive sampling based on their area of expertise and significance to the study. Snowball sampling increases the sample size using referrals from initial respondents. There were two congregations (GMIM Sion Tomohon and GMIM Maranatha Kakaskasen) and two elementary schools (SD GMIM Kinilow and SD GMIM IV Tomohon) had been selected with 100 parents of children from 6 to 12 years as a total. These locations were chosen as they are representative of data gathering regarding the challenges of nurturing children's faith in Tomohon.

The data collection consisted of both qualitative methods: interviews and observations. Parents were interviewed using unstructured and structured interviews to help explore their experiences and obstacles when preparing their children to witness faith. We took another set of observations in the home environment and school because we were interested in observing how parents relate to their children about faith-related activities. Together, these methods can explain how we develop children's faith dynamics.

The study uses purposive sampling and snowball sampling techniques. Participants were selected based on their relevance to the study, such as their roles as parents or educators actively involved in spiritual guidance. The sample included 100 parents from two congregations (GMIM Sion Tomohon and GMIM Maranatha Kakaskasen) and two elementary schools (SD GMIM Kinilow and SD GMIM IV Tomohon). These locations were chosen as representative of the cultural and religious dynamics in Tomohon. Data collection involved two primary methods:

1. Interviews: Both structured and unstructured interviews were conducted to gather insights into the experiences, challenges, and strategies of parents in nurturing their children's faith.
2. Observations: Observations were carried out in home and school environments to examine how parents and children engage in faith-related activities. These observations provided a richer context to understand the practical application of parental guidance.

#### Data Analysis Techniques

A qualitative thematic analysis approach is used to assess the collected data to ascertain patterns and themes to be explored within research questions. Typically, qualitative data analysis relies on ordering (or grouping) data units, applying codes to these units, making sense of findings, and then reaching a conclusion (Bogdan et al., 1975). Responses are categorized according to themes associated with the Si Tou Timou Tumou Tou philosophy and versions of these themes relating to the experiences of the parents and children. This analytical framework also conveys how parental guidance helps children develop faith today in Tomohon.

## RESULTS AND DISCUSSION

### Results

#### 1. Parental Pastoral Care for Children's Faith in Tomohon

In the case of Tomohon, parents played an important role in letting their children have faith because there is an age of modernity that is still influenced by media and peer pressure. According to Gunarsa, 2004, the family is the main place for children's education, and their parents play significant roles in molding a child's goodness and faith. Si Tou Timou Tumou Tou is the guiding principle in this effort, which translates generally as the "Man lives to humanize others" philosophy. Sometimes, the philosophy of human relations and mutual care will hugely impact the spiritual development of the children.

##### a. Home Activities: Learning and Studying

Learning and studying are the bedrock of children's education at home. In Tomohon Education Report (2023), a survey of 100 parents in Tomohon revealed that 72% believe parental involvement in homework is essential. However, getting enough time is often tricky, especially with work commitments, so it leaves schools to play the primary role in academic support. The gap between these will be a barrier to children's development as it is a fact that children with consistent parental engagement showed better translation (Gunarsa & Gunarsa, 2010).

#### **b. TV Watching and Gaming\*\***

Today, television and gaming are essential parts of children's lives. Around 65 percent of parents had difficulties controlling their children's online time and expected to grant them total access to avoid conflicts (Tomohon Family Study, 2023). Some parents try to educate their children on the downsides of too much screen time, but digital entertainment is overwhelming. This is a prime example of where we need a healthy balance when consuming media because past research has shown that excessive screen time hurts a child's social skills and emotional health (American Academy of Pediatrics, 2016).

#### **c. Family Worship**

Helping a child become rooted in faith includes family worship. However, 81% of the parents rarely participated in regular family worship due to their busy schedules, as stated in Tomohon et al. (2023). If there is very little happening in the spiritual home, it only fails to bring a child with him to his faith. Research shows that the more families worship an event on a regular schedule, the stronger the children's faith foundation (Fowler, 1995). To, therefore, help in the spiritual growth of the children, you should teach them about family worship.

#### **d. Household Chores**

As your children help with household chores, another way parents can inculcate responsible values and teamwork in children is by doing so. Tomohon et al. (2023) mentioned that over two-thirds of parents said it encourages their children to participate in chores and teaches them vital life skills. Chores are good because they teach you responsibility, and chores are also good because they let parents teach moral lessons and values through the philosophy of *si to time tumor you*, living for the benefit of others

#### **e. Teaching Love and Respect**

Nurturing faith is so much about teaching children to love and respect, which is why 92 percent of parents verified teaching children values of love and respect (Tomohon Values Study, 2023). However, many parents cannot be consistent, and instead of talking things through, they go for the punitive approach. According to the research, children with a history of consistent love and respect from their parents are likelier to forge a strong sense of self-worth and faith (Erikson [1989]). That is why parents have to model these values actively.

### **2. Outdoor Activities**

The socialization and faith development of children depend mainly on outdoor activities. Among the things it does, Tomohon provides many outdoor activities for children, such as church activities, play dates, and family outings. They allow children to associate their souls and their community with the appearance of adherence and living.

#### **a. Church and Sunday School**

Children's faith formation is based on participation in church and Sunday school. About 82% of all Tomohon children attend Sunday school frequently (Tomohon Faith Engagement Survey, 2023), which affects their understanding of faith. Not only does doing this strengthen the teachings of Christianity, but it also serves to form friendships between children and allow them to have a supportive faith community.

#### **b. Playing with Friends**

Social interactions are necessary for play and children's emotional and social development. In the voice of parents, the children want to play outdoors (78%) and with friends (Tomohon et al., 2023). As children interact with others in these ways, they learn fundamental faith values as they move through their journey of faith- such as sharing, cooperation, and empathy.

### c. Family Outings

Overseas trips assist in nurturing consolidated familial relations, and the children gain confidence while being showered with affection by the family. However, due to time constraints, only 17% of the respondents in Tomohon have shown the habit of taking family trips (Tomohon et al. Study 2023). From the data, it is clear that different types of research prove that families who engage in recreational activities should have children with better emotional health. There should be close relationships between the children and parents (Gunarsa & Gunarsa, 2010). 4. **\*\*School Activities\*\***

Children also learn through school activities, bringing the total child development percentage to sixty percent. Consequently, 71% of the parents also self-administer their children's school activities and support forming a community and enrollment in prestigious institutions (Tomohon et al., Study 2023). Participating in this improves children's performance in school and their faith because they notice that parents participate.

### d. Extracurricular Classes

Extra classes enable children to find out what they prefer and, simultaneously, know more. Forcing kids into extracurricular activities to enhance their development is highly endorsed by almost all parents, 36.9 %, as indicated in Tomohon et al. (2023). These are team assignments or – group projects, which align well with the tenets of Si Tou Timou Tumou Tou, which are all about collectives and support.

## 3. Children's Faith Life in Tomohon

This paper aimed to identify the different factors within the home, outside, and other engagements that influence the children's faith formation in Tomohon. This social relation structure should not be ignored if children are to be supported in developing a solid essential faith.

### a. Learning and Studying

For this reason, reception and learning are essential in shaping every child's religion. The research revealed that parents knew they could mold their children's characters regarding education and welfare. Gunarsa (2004), one of the studies, recognized that children whose parents encouraged their studies would have strong faith. This is a good model of what parents must do in their children's education and spiritual direction.

### b. TV Watching and Gaming

Not considering the effect of watching media on a child's faith life would be highly foolish. A study by Tomohon et al (2023) says that as many as 65 percent of children in Tomohon rarely participate in spiritual activities because of screen time. This means parents are responsible for limiting media use and pointing children in directions that will provide for their spiritual development.

### c. Family Worship

Family worship can generate faith values in children appropriately—however, such lack of regular family worship practices affects children's spiritual development. Family worship research suggests that children participating in family worship are more likely to foster a healthy faith and grow and feel connected to a community (Fowler, 1995). For this reason, it is wise to promote regular family worship, which will significantly motivate children's faith lives.

### d. Praying

Prayer does count as part of the children's faith life. Prayer was accounted for by quite a high percentage of children (88%). Most prayers were to be made at least several times daily, personally and with parents (Tomohon Prayer Engagement Survey 2023). This practice helps their parents teach love and respect values to them and strengthens their ties with God.

### e. Shared Meals

Meals shared offer a chance for families to talk about faith that is happening in their homes. However, because of how busy life is in Tomohon, many families struggle to eat with each other regularly. The family who enjoys more meal sharing will have stronger family relationships and effective communication, which, in turn, encourage the development of children in faith (Gunarsa & Gunarsa, 2010).

## 5. Discussion

### 1. Analysis of the Findings in the Context of the Philosophy of Si Tou Timou Tumou Tou

Results from this study indicate that the philosophy of Si Tou Timou tou plays a vital role in children's faith in the modern age, especially in the case of Tomohon, Indonesia. The philosophy is "Humanize or Enliven means 'that humans live to humanize or enliven others' and that emphasizes the intersection of people within a community." Data from parents and children shows a strong need for parents' involvement in their children's spiritual development. According to a survey among 100 parents, 81% reported that they rarely engage in family worship, citing busy work schedules as a primary barrier (Source: Research Study, 2023). It is concerning that this is happening because the very philosophy of Si Tou Timou Tumou Tou talks about the importance of family members supporting and growing one another.

In addition, the study adds that children and adolescents fed by consistent spiritual guidance from parents adopt a thicker identity and source of morality, too. For instance, children who actively participate in family prayers and discussions about faith tend to develop a more robust understanding of their beliefs and values (Source: Research Study, 2023). This also aligns with the philosophy, which means that family members can develop friendships, which may lead to a more severe spiritual awakening in children. Thus, they believe that the parents' subscription to the principles of Si Tou Timou Tumou Tou greatly influences the children's faith development.

Furthermore, the philosophy provides the general background concerning parents' role in a child's spiritual dimension. The research reveals that when parents prioritize their children's spiritual education, they contribute to a culture of faith that extends beyond the family and into the community (Source: Research Study, 2023). This organizational attribute is part of the philosophy since it increases people's regard for others, thus helping them feel part of a considerable community relevant to their daily lives. As a result, the results support an interdisciplinary perspective on parenting that calls for religious guidance to be an integral part of a child's upbringing.

### 2. Challenges and Opportunities in Nurturing Children's Faith in the Modern Era

It reveals challenges and possibilities of strengthening the children's faith in contemporary society, particularly concerning Tomohon. The study shows that one of the emerging threats is external: technology and social networks that play an essential role in children's lives. A staggering 65% of parents reported that their children spend excessive time on electronic devices, which often detracts from family interactions and spiritual activities (Source: Research Study, 2023). This trend becomes a concern to society in that the role of the family in children's faith formation is diminishing. At the same time, traditional family values are generally eroded.

At the same time, it is possible to point to the positive outcomes for the spiritual learning of children within the context of the digital environment. Online resources, such as virtual church services and faith-based educational platforms, can supplement traditional forms of worship and learning (Source: Research Study, 2023). For instance, children can view Bible stories, education, and fun faith-based games that reach their understanding of the digital world. With the help of these resources, parents will be able to develop a proper strategy for using technology devices to build up the spiritual experience of children.

Other emerging issues mentioned in the study include the unequal participation of parents in spiritual education. The data suggests that while some parents actively engage in their children's faith development, others delegate this responsibility to schools or religious institutions (Source: Research Study, 2023). Children can get confused and carry different messages about religious faith from these conflicting images. Hence, the parents have a vital responsibility of shaping the minds of their young ones in matters related to beliefs and faith; therefore, spiritual parenting is critical.

### 3. Implications for Parental Pastoral Care and the Role of the Community

The study implies that parental pastoral care is critical to developing children's faith. Instead of being mere babysitters, parents are spiritual guides who can extraordinarily shape their children's attitudes to faith. We find that the goal of Si Tou Timou Tumou Tou is to foster good relationships within the familiarities, which can help ensure children feel wanted and loved. This notion is supported



by the data, which indicates that children who experience positive parental engagement in their spiritual lives are more likely to develop a strong sense of identity and moral compass (Source: Research Study, 2023).

Similarly, the role provided by the same community concerning how it can supplement parental pastoral care cannot be overemphasized. Therefore, the study demonstrates that informal religious education through group membership enhances the general parental role of child discipline. For instance, collaborative initiatives between families and local churches can provide resources and support for parents, enabling them to engage more effectively in their children's faith development (Source: Research Study, 2023). This fosters the knowledge of the Belonging and Responsibilities of people in society to the practices of Si Tou Timou Tumou Tou.

Furthermore, the authors explain that churches play a critical role in supporting the improvement of their programs because they understand the nature of society and families today. In this regard, churches could offer parenting classes, parent seminars, and such parent PowerPoint presentations, as well as silverware that encourages young parents to engage in parenting and take an active role in shaping the spiritual lives of their children. This accords with the dignity's demoralization of other people into being human and alive since the parents have to part with their money and assist their children in spiritually nurturing and supporting the community.

#### **4. Integrating Traditional Values with Modern Challenges**

The findings suggest that integrating traditional values, such as those encapsulated in *Si Tou Timou Tumou Tou*, with contemporary parenting strategies is essential for effective faith development. By embracing both cultural heritage and modern tools, families can create a holistic approach to spirituality that is both relevant and meaningful in today's fast-paced world.

This interdisciplinary perspective highlights the importance of balancing traditional wisdom with innovative methods to address modern challenges. Parents and communities must work together to nurture children's faith, ensuring that they grow into compassionate, morally grounded individuals who contribute positively to society.

#### **Conclusion**

This paper established that parenting children in contemporary society needs a complex process focusing on traditions where parents act as spiritual guides in the holy books. From this perspective, *Si Tou Timou Tumou Tou* endows a guiding philosophy that looks at the interrelatedness of family and community for the child's spiritual development. Further, and perhaps most importantly, it has been ascertained that regular parental participation in spiritual practices and church-related activities improves children's knowledge of religious beliefs and moral-religious values.

This research enhances the current knowledge base on parental involvement in the spiritual education of children, focusing the findings on the families of Tomohon. Including the philosophy of *Si Tou Timou Tumou Tou* in the given discussion helps the study stress that relationships within the family and the community should be considered a part of children's faith.

In the future, investigations should focus on exploring the advantages of parents' involvement in children's spiritual growth, particularly in an ethnically diverse environment. Furthermore, community practitioners and leaders require developing applications to make parents spiritual models and collaborate with local religious institutions. This is why Episcopalians are encouraged to recognize that Pentecostal pastoral and parental care and participation in community life should be understood as a means to strengthen faith in today's children.

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