

The Role of Christian Books in the Faith Formation of the GMIM Baitel Eris Congregation

Peran Buku Kristen dalam Pembentukan Iman Jemaat Gmim Baitel Eris

Kevia N.V. Kamu ^{1a(*)} Filipi Syelomita Tololiu ^{2b} Zheruya Seidy Grasella Wentinusa ^{3c}
Christofanny Londa ^{4d} Evi Stans Evlin Tumiwa ^{5e} Hendry C. M. Runtuwene ^{6f} Rivay Palembang ^{7g}
Ramli Sarimbangun ^{8h}

^{1,2,3,4,5,6,7,8} Universitas Kristen Indonesia Tomohon

^a keviakamu@gmail.com

^b filipisyelomita1105@gmail.com

^c zeruyaw@gmail.com

^d christolonda0@gmail.com

^e evi.s.e.tumiwa@gmail.com

^f hendrymc17@gmail.com

^g rivaypalempung25@gmail.com

^h ramlisarimbangun@teologi-ukit.ac.id

(*) Corresponding Author

keviakamu@gmail.com

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Abstract

This study examines how the Christian book, the *Buku Renungan Harian Keluarga* (RHK), influenced the formation of faith among the members of GMIM Baitel Eris in the Tandengan District. Set in the context of the overall discussion on Protestant spiritual formation and family worship, the study deals with the current application of RHK in home worship, its perception by congregants, and its contribution to spiritual development and family life. Data were collected using a qualitative case study design, where semi-structured interviews with adult congregants, parents, youth, Sunday school teachers, column leaders, and office-bearers of the church were used, supplemented by participatory observations during family and sectoral worship venues and document analysis of RHK editions and church records. Thematic data analysis was conducted in accordance with the steps of data analysis presented by Braun and Clarke. The results indicate that RHK is more strongly integrated into GMIM Baitel Eris' daily piety, and thus, it is a domestic liturgical script that reflects congregational worship. The devotional reflection part is the experience that is found to be the most valuable, as it connects Scripture and everyday life. According to the respondents, they experienced improved spiritual knowledge, increased intimacy with God, self-character development, and improved family relations. The first barrier to regular use was busyness, and the digital formats and proposed interactive features are hints of what needs to be changed in the future. The paper concludes that Christian books continue to play a crucial role in the formation of faith in local GMIM settings and makes pastoral suggestions to support and revitalise the practices of family-oriented devotion in the face of modern-day social and technological transformation.

BACKGROUND

In rapidly changing modern societies, spiritual life is constantly negotiated in changing cultural, social, and technological landscapes (Linansera et al., 2024). In this scenario, pastoral liturgical media have been influential in defining congregational faith practices (Kurniawan 2025). Classic and contemporary theological formation literature has consistently emphasized that spiritual disciplines and family devotional practice provide a platform for the growth of congregational faith (Austin et al., 1998). Erlan (2023) believes a person's spirituality is slowly oriented by his liturgical habits and continually practiced spiritual narratives, while Silitonga et al. (2020) emphasizes the role of spiritual literature as a medium of connection between theology and daily Christian living. Nurani

(2025) emphasises the significance of reading the Bible reflectively as one of the modes of internalising faith, and from a pastoral perspective Rahmatullah et al (2022) and Sijabat (2020) assert that spiritual routines in daily life help believers to develop spiritual discipline and resilience of faith.

In Indonesia, theological and research interest in spiritual formation using devotional media is gaining attention (Lepa et al., 2022). As demonstrated by Daud (2022) and Taroreh (2019), Gereja Masehi Injili di Minahasa (GMIM) has developed a systematic instructional custom using liturgical instruments and prayer books. Meanwhile, Simbolon and Nainggolan (2025) emphasize that culturally based pastoral resources should be used by local church congregations, and Lesmana (2024) observes the pedagogical value of GMIM devotional books to continue worship in the family. Pamarto (2025) notes that printed devotional literature is still relevant for congregations that continue to uphold the traditional rhythms of their spiritual lives in the context of the digitalization of religious life.

In dialogue with global developments, studies by Murata (2020), Krisnawati (2024), and Torrance (2008) make an argumentative statement that spiritual formation media help believers establish their spiritual identity and weave theological reflection into daily life. Family devotional books (especially the *Buku Renungan Harian Keluarga* or RHK) have been given a strategic place in the ecosystem of media of faith formation, which is likewise in close relation to the rhythms of Christian family life, even within the spiritual ecosystem of the GMIM Baitel Eris congregation.

From a more general ecclesiological view, congregational faith formation is a key part of church life, in which devotional practices, spiritual disciplines, and biblical teaching contribute to the maturing of Christian spirituality (S. D. Wijaya, 2021). In Protestant churches, spiritual formation is not limited to corporate worship but is actualized in daily practices, which are integrated into the lived experience of believers (Lumbu et al., 2025). GMIM explicitly emphasizes the significance of contextual and structured faith formation as the basis for congregational growth (Krisharmoni & Lontoh, 2025; Lumbantobing et al., 2025). Long-term use of Scripture and devotional reading has been acknowledged as one of the primary tools for developing spiritual character in global and local Protestant traditions (Ly, 2024).

GMIM Baitel Eris, one such congregation, is located in the Tandangan District, where it has sustained the tradition of family worship using the RHK as one of the main instruments of faith formation. Amidst the momentum of digital technologies that are changing the way people have religious behaviors, the printed devotional book is still preserved as a medium of spiritual formation that is thought to foster more theological reflection (Payangan and Dipa, 2025; Pasaribu and Banarto, 2025). Nevertheless, the fidelity of its application and effectiveness in the local congregation context need to be examined systematically so that its contribution to the growth of faith in the congregation can be measured and understood comprehensively (Silvi et al., 2024; Lontoh, 2025).

Existing research has not been able to provide an empirical analysis of the specific role of RHK in faith formation in local GMIM congregations (Ludji, 2020), specifically in GMIM Baitel Eris, Tandangan District. This gap in research covers the concrete patterns of RHK use in day-to-day activities, the perceptions of congregants on the benefits of RHK, and its contribution to the development of family spiritual discipline (Kalalo, 2024). This lacuna suggests the need to conduct an in-depth investigation into the effectiveness of Christian literature, particularly the RHK, as a medium of faith formation in GMIM congregations.

Therefore, this study aims to analyze the role of *Buku Renungan Harian Keluarga* in shaping the faith of the GMIM Baitel Eris congregation in the Tandangan District. In particular, it focuses on the trends in the utilization of RHK, the reaction of the congregation to the material, and the role of the book in shaping family devotional lives, spiritual development, and Christian character in the daily life of the congregation. The findings are anticipated to contribute to the creation of family-based faith formation strategies in GMIM as well as enrich the academic literature on congregational spiritual formation in local contexts. Furthermore, this study provides an empirical foundation for churches to produce devotional materials that are more relevant, adaptive, and contextual, so that spiritual formation can be effective in the face of changing cultural scenarios.

The novelty of this research lies in its strong focus on the local context of GMIM Baitel Eris, which has scarcely been the subject of empirical investigation regarding the use of the RHK as a tool for family-based faith formation. This study will provide a new addition to the academic discussion of faith formation in Indonesian Protestant churches by combining the pastoral point of view, spiritual literacy, and the culture of a particular local congregation.

METHOD

This study used a qualitative research design (H. Wijaya (2013) with a case study approach in an attempt to examine in depth the role of the *Buku Renungan Harian Keluarga* (RHK) in the formation of faith of the GMIM Baitel Eris congregation in the Tandengan District. A qualitative design was adopted because it allows the complexity of social and spiritual phenomena in church life to be understood, especially the meaning, experience, and dynamics of family devotional practices shaped by the use of the RHK. The case study approach is considered appropriate because the research focuses on a specific unit of analysis - GMIM Baitel Eris - as a congregation that has its own distinctive tradition of faith formation based on the family. This approach provides an opportunity to explore in an intensive way the local context in depth, including the interaction between cultural factors, church structures, and contemporary challenges affecting the consistency and effectiveness of RHK use.

Data were gathered using in-depth interviews with key informants, such as adult congregants, parents, youth, Sunday school teachers, column leaders, and church office-bearers. Informants were purposively selected based on diversity of background, level of involvement in the family's spiritual life, and frequency of RHK use, to produce a rich variety of perspectives. The interviews were semi-structured with open-ended guiding questions aimed at eliciting people's personal experiences, perceptions of the benefits of using RHK, obstacles faced in using RHK, and its perceived impact on spiritual growth and family relations.

In addition to the interviews, the researcher conducted participatory observations of family worship, sectoral services, and categorical meetings. These observations were intended to capture the ways in which the RHK is integrated into everyday religious practice. Particular attention was given to patterns of family interaction in the reading of the devotional, emotional responses to its content, and the involvement of family members of different ages. This observational aspect will supplement the information obtained through interviews to understand real processes and devotional life practices, and not only the self-reported information.

Secondary data were gathered by analyzing documents, annual editions of the RHK, liturgical material, ministry files, and church reports pertaining to family based spiritual formation. These documents were studied to understand the theological emphases, pedagogical structure, and pastoral intentions embedded within the RHK, as well as the institutional framework that underwrote its use within GMIM Baitel Eris.

Data analysis was performed using thematic analysis following the procedures outlined by Braun and Clarke. This process included verbatim transcription of the interview data, familiarization with the corpus, initial code generation, code grouping into potential themes, reviewing and refining themes, defining and naming themes, and finally, producing an integrated analytical report. The analysis was iterative and was done concurrently with data collection to refine emerging interpretations and ensure that future data collection could probe relevant thematic strands more precisely.

To increase the validity and trustworthiness of the results, the study adopted data triangulation by using multiple sources (interviews, observations, and documents) and method triangulation by making use of different qualitative techniques. This method enhances trust in the interpretations and minimizes the risk of bias due to the use of a single data source. Research ethics were carefully observed by seeking permission from church authorities, informing the study participants, and offering to keep their identities confidential. Through this methodological framework, it is expected that the study will not only provide an empirically founded description of the role of the RHK in faith formation at GMIM Baitel Eris, but will also generate contextually relevant pastoral

recommendations for the strength of family-based spiritual formation in the context of digitalization and further social change.

RESULT AND DISCUSSION

Result

As can be seen in the interview data, the use of the *Buku Renungan Harian Keluarga* (RHK) is rooted in the daily religious life of GMIM Baitel Eris households. The informants were adolescents and young adults, middle-aged congregants, ordinary members, elders (majelis), and the congregational pastor. The majority of them have been in GMIM Baitel Eris since early years, usually since birth which implies that the practices of RHK are formed through a traditionally established congregational culture rather than a personal endeavour.

One salient theme was the early initiation of RHK use and motivations for perpetuating it. Many respondents reported that they had used RHK "since childhood", "since Sunday School", or "for a long time", with some of them incapable of recalling when they began because the practice had become a part of the taken-for-granted rhythm of family life. The primary motivation behind this is the feeling of obligation in the Christian family: respondents often cited "family duty" or "family obligation in worship" as the primary motivation for starting to use RHK. For others, especially those in the role of elders or lay leaders, the trigger was related to ecclesial responsibility; they talked of "task and responsibility as church worker" or being asked to lead services as factors that made them use RHK more intensely. In conjunction with these extrinsic drivers, a few respondents were also prompted by personal motivation and spiritual desire- self-motivation and from myself-suggesting a shift from a completely extrinsic to a more intrinsic approach to devotional content.

The second theme is the trend and prevalence of RHK in family worship settings. Multiple informants referred to RHK as a component of daily family worship, which they used daily or every day, occasionally with the exception of trying not to be busy. Others reported more periodic use, usually on a weekly basis or in relation to certain occasions, for example, when they were assigned to lead youth or sectoral worship. This indicates a range from very regular to structured interactions to more infrequent or event-based interactions. Even in households that do not strictly use RHK daily, RHK is the default text in which family worship is conducted. Respondents also noted that the RHK is used at times in isolation, especially by young adults and students reading the book outside of formal family worship, which would indicate that the RHK is used as both a corporate and personal devotional resource.

The third theme is the patterns of leadership in family devotions. In many households, the head of the family (usually the father) or the mother is the leader of the reading and RHK-based worship. Other respondents stressed that leadership alternates among family members which is indicative of a participatory model of spiritual responsibility. Others, particularly young respondents who are living away from home or in partially fragmented family settings, stated that they engage with RHK "independently" or "on their own." The pastor and elders also described situations in which all family members were involved in reading, praying, and thinking together. These diverse leadership patterns indicate that RHK promotes hierarchical and shared spiritual responsibility in families, contingent on their internal processes.

The fourth theme is the liturgical form of family worship in which the RHK plays a role. There is shocking conformity in the recitation of the order of worship across the respondents: singing, prayer, reading Scripture, reading the RHK devotional, and closing in prayer, occasionally with additional hymns. Several of these described this as "like worship in general", following the liturgical pattern of GMIM's congregational services at the household level. Others said "short worship", but still maintained the basic sequence of hymn - prayer - Word - reflection. This suggests that RHK is not a standalone but a miniaturised version of Sunday worship that has been transplanted into the domestic sphere. To a few informants, especially those who also conduct kolom or sector worship, family service is an exact replica of communal liturgy, confirming the connection between ecclesial and household practices.

The content of RHK that is experienced as most meaningful forms the fifth major theme. Almost all respondents underlined the "devotional reflection" section as the most important part of this. Some explicitly combined this with "reflection questions" or "prayer" or "the biblical text", but the focus overwhelmingly fell on the interpretive and applicative part of the book. The devotional narratives are seen as the area where the biblical text is related to the everyday life; several respondents emphasized that the section is useful in "understanding the Word more deeply" and "reflecting it in themselves and their faith." For a smaller number of informants, the biblical passage or combination of Scripture and devotional commentary has particular importance on its own, but even here, the RHK reflection is viewed as a bridge that makes Scripture more accessible and relevant.

The sixth theme addresses perceived changes in the spiritual and relational aspects of RHK use. All the informants had positive impacts. They described becoming "closer to God", and having "growing faith" and achieving a more "mature" or "adult" faith. Several emphasised greater understanding of Scripture, the ability to "apply the Word" in everyday life, and greater inner peace - "more peaceful," "more calm," "living each day with peace and wisdom." At the family level, respondents associated RHK-based devotions with more harmonious relationships: they asserted that RHK helped make the family "more harmonious," helped support "routine worship" and motivated family members to be "better persons." RHK among youth and young adults was also linked to resilience and motivation to overcome daily challenges because they indicated that they felt more motivated by the Word and were better placed to understand the events in their lives through a theological perspective.

Despite these positive effects, the seventh theme that emerged was the universality of "busyness" as a barrier. When asked about the main challenges to consistent RHK use, all the informants mentioned "busy schedules" or "busyness" as the main hurdle. There was no significant mention of boredom, lack of interest, or difficulty in understanding the content. Time constraints due to work, study, and other commitments were emphasised. This implies that the problem is not one of rejection of the practice, but rather a problem of trying to maintain devotional regularity in the stress of modern living.

The last theme is connected with the supports for RHK use sustainment and suggestions for the improvement of RHK. For many respondents, family habits and support ("family and myself", "family", or "family, environment, and myself") were the key factors helping them to be consistent. Others emphasised the use of personal responsibility and self-discipline, while a smaller group emphasised their ecclesial role and sense of pastoral responsibility as elders or leaders. When asked for suggestions, most respondents said that the currently followed format was sufficient and did not propose any major changes. However, a few made constructive recommendations for improvement. Several suggested that RHK should be made available in an online or digital version so that it can be accessed via mobile phones and read "anywhere more easily." Most respondents suggested that every reading should have a reflective question to be discussed in the family, while another suggested clearer introductions to the biblical text and direct applications to everyday life. These proposals hint at the need to preserve the content and liturgical framework of the RHK and to increase its accessibility and interactive capabilities, in particular, among younger and more digitally connected generations.

Discussion

This study has shown that the *Buku Renungan Harian Keluarga* (RHK) serves as a focal point of spiritual formation in the GMIM Baitel Eris congregation, which perpetuates and contextualises the culture of family worship. After reading these findings in the context of the rest of the theological and pastoral literature on spiritual disciplines, family devotions, and Christian literature, several implications emerge. To begin with, the early entry into the use of RHK and the great power of family demand prove the earlier assertions that spiritual disciplines are the most

efficient when incorporated into the routine of daily life as opposed to the activities that are only performed periodically.

Interestingly, so many of the respondents are unable to tell when they first read RHK, and this implies that devotional reading is not an innovation introduced as a program to the household, but rather an innovation that runs in the blood. This is echoed in the focus of the spiritual formation literature on the formative influence of repetitive liturgical patterns and storytelling in shaping the imagination and orientation of believers. As children and adolescents mature in an environment where evening worship with RHK is as natural as eating or going to school, the distinction between religious and everyday time becomes permeable, thus letting faith percolate through everyday life. Simultaneously, the shift of the external obligation (family duty, task, and responsibility) to the personal one in some of the respondents signifies that the practice can shift the participants towards compliance to conviction, which is one of the primary indicators of genuine faith internalisation.

The variety of frequency patterns, that is, daily, weekly, or event-based use, identifies the strengths and weaknesses of RHK as a shaping tool. On the one hand, families that practice daily devotions reflect the pinnacle of routine spiritual discipline, which has a robust foundation in pastoral theology that emphasises the cumulative impact of little, often practiced on character development over the long run. For such families, RHK is a rigid structure that organises prayer, Scripture reading, and theological reflections on a day-by-day basis. Conversely, families practising RHK on a weekly or service-related basis exemplify how spirituality, in most cases, takes a back seat to the demands of a busy modern lifestyle. The common (universal) understanding of the issue of being busy is that, in this congregational scenario, the issue is not the lack of theological compassion in the RHK but the competing demands of work, school, and social obligations. This fits in with the larger discussions of religiosity in the modern day, which point out that time scarcity and attention fragmentation are two of the biggest obstacles facing continuing with the old-fashioned devotions.

The leadership styles realized in family devotions indicate a productive contradiction between the hierarchical and participatory patterns of spiritual responsibility. In most instances, the head of the family or the mother takes a distinct leadership position, owing to the Protestant belief regarding the role of parents in shaping children's faith. This is in line with the ecclesial doctrine of the GMIM that establishes the family as the very first church, and parents as the main catechists. Simultaneously, the fact that leadership is rotated between family members and adolescents and young adults use RHK autonomously shows that this practice is not strictly top-down. Children are also taught to express faith in their own words and to own the devotional space when they are invited to read, pray, or lead some aspects of worship. This collective leadership can be especially significant for the younger generation, who have to work out their Christian identity in a plural and digital world. The fact that they are entrusted with leading worship can give them a stronger sense of agency and belonging within the church.

The liturgical form of family worship with the help of RHK demonstrates that the book does not exist as a reading but as a household liturgical script. The sequence given by the respondents, that is, singing, praying, Scripture, RHK, and closing prayer, closely resembles the format of congregational worship in GMIM, and the Sunday service has been reduced to a miniature in the home. This affirms that RHK is also in line with the larger tradition of liturgy practiced by GMIM, which mediates ecclesial identity down toward the smallest social unit, the family. Theologically, this continuity of congregational and domestic liturgy emphasises that Christian worship is not limited to church buildings but continues in the world of ordinary spaces and times. In practice, this implies that families will find it easier to maintain devotion when they can use common liturgical patterns instead of improvising. To this extent, RHK is both pedagogical and ritual in its own way: it educates doctrine and ethics while offering a script of worshipful actions.

The conclusion that the devotional reflection section of the RHK is perceived to be the most significant has significant consequences for designing and determining Christian literature. The reflection on the Word, according to the respondents, continues to assist them in understanding the Word, applying it in their daily lives, and reflecting on their personal circumstances. This confirms the

assertions of pastoral and practicum theology that devotional literature mediates between theology and practice.

The biblical text, although central, tends to be obscure without any interpretive hint; the reflection section is the translation of the scriptural language into modern terminology, provides tangible examples, and encourages the reader to relate the message to their own experiences. In the case of GMIM Baitel Eris, such a bridging role seems to be working: the members state that they have gained deeper biblical knowledge and spiritual and moral change (have become better persons) due to the reflections. Meanwhile, the fact that the central aspect of the reflection section is here also casts some doubt on the theological aspect and the context sensitivity of the content. When reflection is the main place of mediating Scripture to common believers, it matters whether the reflection is theologically rich, culturally appealing, and written with a pastoral tone.

The testimonies regarding spiritual and relational changes refer to the contribution of RHK in developing the vertical and horizontal aspects of Christian life. On the vertical scale, the respondents said that they were brought nearer to God, more inspired by the Word, and that they had grown progressively in faith. These experiences fit the traditional indicators of spiritual development: enhanced faith in God, heightened familiarity with the Scripture, and enhanced ability to explain events in life from a theological perspective. The social and ethical benefits of devotional practice are represented horizontally through the mentioned results, namely increased family harmony, inner peace, and enhanced personal character. These dimensions are interesting to note: they do not simply learn the doctrine when families gather around the RHK; they also value relational virtues such as patience, mutual listening, and joint responsibility. Through this, RHK-based devotions will aid in the shaping of what could be termed as ecclesiology in households, as the family is the smallest micro-context of the church, declaring communion, reconciliation, and mutual edification.

The preeminence of the perceived challenge of busyness suggests a challenge to critical theological thought. In a way, the fact that the respondents were honest concerning time constraints is not worth romanticising; the pressures of working, studying, and social life in modern Indonesia are real, and the pastoral methods of encouraging the believers to make more time are likely to put an extra weight of guilt without necessarily supporting them. At another level, the homogenous mention of busyness can also be a cover-up of underlying problems, such as the prioritisation of economic and educational achievements over long-term spiritual practices or the internalisation of a cultural script where worth is equated with productivity. In the case of GMIM Baitel Eris, it implies that extending the strengthening of family worship based on the RHK is not restricted to the promotion of the book. Greater theological and pastoral thinking is required about time, rest, and the Sabbath logic of Christian life: how can members of the congregation be nurtured to resist the totalising pressures of busyness and have time to share with each other, to pray, and to be silent? Solutions to this question can be creative interventions, such as incorporating the use of RHK into current practices (e.g. meals, commuting), offering realistic examples of short and meaningful devotions, and a congregational culture where presence and contemplation are as valued as the activity.

The recommendations on digital versions and interactive improvement lead to the future agenda of developing RHK and other Christian publications. Although the vast majority of the interviewees were happy with the existing format, the complaints about the need to have an online or mobile version also show that accessibility and flexibility are key aspects for younger members. The popularity of wanting to read everywhere through a smartphone is an indication of a larger trend in reading patterns, where smartphones have become the device of choice for reading. As a pastor, this implies that the printed form of RHK, as desirable as it is, might have to be increasingly supplemented with digital formats to continue playing a central role in the lives of believers. Meanwhile, the proposal to provide reflective questions to be discussed as a family and better applications of Scripture into everyday life emphasises the role of dialogic and participatory aspects in faith development. Such elements of the text do not place readers in the role of passive consumers of doctrinal information but instead invite them to express their reactions, provide testimonies, and

reach joint ethical conclusions. In the case of GMIM Baitel Eris, the ability to incorporate these features in print or digital versions may help the RHK assist more in intergenerational conversation and contextual theological reflection.

Finally, the general trend of the results documents the originality and value of the research. This study, by concentrating on one local congregation and examining the lived experiences of different members, from teenagers to the pastor, provides a close-up view of how RHK works in the real world, as opposed to explaining how it should be used. This demonstrates that RHK is neither an abstract tool nor a practice but a relational, liturgical, and pedagogical one that influences the faith of GMIM Baitel Eris on the following levels. Theological The findings of the study validate the long-term significance of family-oriented devotions and printed Christian materials in a digitalised era and suggest the required adjustments. Theologically, it provides an empirical justification for methods to make households more devoted to worship, intergenerational, and incorporate worship into the lives of bustling modern schedules. To contribute to the larger discussion of Protestant faith formation in Indonesia, this case study adds to the debate by revealing how a local GMIM congregation internalises, modifies, and practices the tradition of daily devotional reading using the RHK.

CONCLUSION

This study has shown that Christian books, especially the *Buku Renungan Harian Keluarga* (RHK), play a central role in the faith formation of the GMIM Baitel Eris congregation. RHK does not just provide scriptures to read; it governs family worship by creating an organisation of biblical instruction, blending into a setting of civilisation of contemplating themselves. Since their early years, congregants have been socialised into the routine of devotional life, whereby RHK has become part and parcel of their daily or frequent family worship, showing that faith is created in the long-term and life-long process of embodiment as opposed to a one-off event in their lives.

According to the findings, the devotional reflection part of the RHK is particularly substantial in aiding believers in interpreting Scripture and converting it into tangible ethical and spiritual answers. With this mediating role, RHK connects theology and normal Christian living, enhancing both vertical communion with God and horizontal relationships in the family. Indeed, respondents continuously stated greater spiritual maturity, better biblical knowledge, personal peace, and positive family dynamics as a result of long-term interaction with RHK.

Simultaneously, the study identifies the key impediment to routine use as being the concept of busyness, which points to the necessity of pastoral practices aimed at the reduction of time pressure and divided attention in modernity. The proposals of digital formats and active engagement (through prompting questions to discuss) suggest that the further evolution of RHK will have to consider the trend of evolving reading patterns without losing the theological richness and liturgical nature.

Qualitatively, the case study design has made it possible to build a rich and context-sensitive approach to the issue of faith formation in one GMIM congregation. However, the emphasis on a single local church and the use of self-reported experiences are limitations. Subsequent studies might involve comparative research in a set of congregations, mixed-methods designs, and targeted research on the topic of digital devotional media. Nevertheless, this research paper adds a beneficial empirical and pastoral perspective of how Christian books are still influential in the congregational faith amid a digitalising Indonesian society.

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