

# The Role of the Family in the Faith Formation of Children in GMIM Bukit Moria Tikala Baru

Peran Keluarga dalam Pembentukan Iman Anak di GMIM Bukit Moria Tikala Baru

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## Abstract

This study aims to examine the role of the family in shaping children's faith amid the challenges of the digital era, focusing on the congregation of GMIM Bukit Moria Tikala Baru. Using a qualitative approach with an intrinsic case study design, the research collected data through open-ended questionnaires from 15 parents and 5 children, supplemented by interviews, limited observations, and document analysis. Thematic analysis was employed to identify patterns of spiritual practices, challenges, and children's perceptions of faith transmission within the family. The findings show that the family serves as the first and primary community of faith, with prayer emerging as the dominant foundation in early faith formation. Nine out of fifteen parents mentioned teaching prayer as the initial step, followed by fostering regular church attendance and sharing Bible stories. Daily spiritual practices—such as morning prayers, prayers before meals, and evening prayers—are consistently carried out by most families, although formal family worship remains limited. The main challenges identified include the penetration of digital technology and social media (reported by 10 parents), peer influence, and parents' busy schedules that reduce the amount of quality time available for spiritual education. However, children's perceptions emphasize that parental role-modeling—through prayer, worship, and tangible expressions of love—has a profound and motivating impact. Children not only imitate religious practices but also internalize their faith when they experience loving relationships and spiritual consistency within the home. The study concludes that children's faith formation requires a holistic and relational approach that integrates rituals, narratives, role-modeling, and warm communication within the family. These findings contribute insights for churches and policymakers in designing family-support programs that respond to the spiritual dynamics of younger generations in the digital era.

## BACKGROUND

The development of faith in children is a complicated process that takes time. It does not only depend on formal institutions like schools and churches, but is also entrenched in the family life

as the immediate surroundings of the child. Children within the family are initially exposed to and internalise ideas of God, goodness, love, discipline, and socio-religious responsibility. In this way, the family is no longer an isolated social unit but the main community of faith, which determines the cognitive, affective, and moral system of the child with regard to transcendent reality and social life. The practices of religion in the home environment, including praying together, Bible reading, parental role modelling, and conflict resolution methods used by the parents, constitute the main channel through which faith is transmitted which, in subtle but consistent ways, shapes the religious awareness of the child.

In the context of more intricate social processes, the relatively undisciplined flow of information, and the spread of digital technology among all age categories, the role of the family in the formation of faith in children is subject to certain challenges (Hasugian, 2024; Ramadhan et al., 2025; Siswantara, 2023). Globalisation and secularisation have changed the context of the spiritual identity of the youth; whatever values are being spread over social media, popular culture, and by peers do not necessarily follow the teachings of Christianity. Families can no longer pass religious teachings in a narrowly normative and unilinear manner. They must develop dialogical, warm, and reflective spaces that assist children in making sense of faith personally, critically, and in a manner that is appealing to their lived realities in the digital age.

Recent research confirms that children's spiritual development depends to a great extent on parental participation in religious practices. As demonstrated by Puling et al. (2024), when parents are involved in worshipping in the family and participating in church ministries, children become more religious in adolescence and adulthood. Families also strengthen shared beliefs and religious practices through role modelling, spiritual nurturing, and practising Christian values in daily life (Siswantara, 2023). Zandrato (2022) notes that faith transmission is more efficient in the context of warm relationships and free communication instead of just highlighting normative obedience. This kind of approach would help children grow into an internal, reflective, and resilient faith, as opposed to merely copying the religious behaviour of their parents.

On the other hand, developmental psychology emphasises a holistic approach to explaining faith formation in children. Religion is not only formed with the help of direct instructions but also by affective experiences such as safety, affection, justice, and consistency in the family (Zen and Hermanto, 2021). These experiences constitute an emotive building, which supports the cognition of the child about God as a loving, just, and trustworthy being. Neuroscientific data also prove that the presence of an empathetic family environment leads to the formation of brain structures related to empathy, moral judgment, and spirituality. As a result, the quality of relations and emotional atmosphere in the family cannot be detached from the process of formation of faith in children.

However, many studies focusing on the role of families in faith formation are still concentrated on the Western setting or on Christian-majority societies, the cultural environment of which is not the same as that of Indonesia. Most of these studies are quantitative and are more likely to measure variables independently, such as how often family worships and the intensity of parental religiosity, without delving deeper into the interactions and family stories or experiences that are created during faith formation. There is a paucity of qualitative studies that incorporate the voices of both children and parents in local settings, especially in mainline churches like GMIM which are found in a complicated religious and cultural environment. This gap creates a lack of knowledge of how Christian families in Indonesia, most prominently in GMIM, find creative ways of addressing the demands of the digital age in fostering the faith of children amidst everyday practices in context.

As a local congregation in a vibrant urban setting, GMI Bukit Moria Tikala Baru is a habitat for Christian families struggling to find a balance between different social, educational, and technological transformations. On the one hand, this congregation is a scion of the tradition of the faith and liturgy of GMIM; on the other hand, its families are subjected to the realities of work, education, social media, and digital culture that determine how children reason and believe. Here, an analysis of the role of families in GMIM Bukit Moria Tikala Baru in creating the faith of children based on empirical evidence would be essential: what types of practices they involve themselves in,

what values they place at their core, what obstacles they face, and what approaches to these challenges they devise to ensure that the faith of children continues to build in a healthy way.

In light of the above considerations, this study attempts to explore in detail how the family serves to establish the faith of children in GMIM Bukit Moria Tikala Baru, keeping in view religious practices in the home along with the impact of the digital context on these practices. Theoretically, this study is likely to contribute to conceptual frameworks on the transmission of faith in families by introducing contextual, relational, and cultural facets. In practice, its results can provide a foundation for churches, schools, and local policymakers to model family support programs that are increasingly sensitive to the demands of the faith formation of children in the digital age. The interdisciplinary approach that combines the vision of theology, developmental psychology, and cultural anthropology, as well as the application of qualitative methods to study family stories and everyday experiences as a living and dynamic channel of faith transmission, is novel in this study.

## METHOD

The current research utilises a qualitative research design based on an intrinsic case study design and centred on Christian families within the setting of GMIM Bukit Moria Tikala Baru. A qualitative approach was selected because the main purpose of the research is to understand the meanings, experiences, and relationship dynamics that accompany the process of children's faith formation in the family, instead of quantifying the occurrence of religious behaviours. The case study design will allow the researcher to explore the congregational context holistically and contextually, considering the mutual relationships between family life, church life, and the socio-cultural environment.

The study area was the congregation of GMIM Bukit Moria Tikala Baru. The target group of the researched families is the families of school-going children (about 7-18 years old) who are participants in congregational life. Purposive sampling was employed to recruit the participants with the following criteria: (1) both children and parents were willing to be interviewed; (2) the family is officially recognised as a member of GMIM Bukit Moria Tikala Baru; and (3) the family has certain religious practices at home (e.g. family prayer, devotions, or faith-related discussions). The sample was selected based on the principle of data saturation, when data collection was ceased, as the data obtained were repetitive and could no longer provide significant new information.

Three major methods were used for data collection. To begin with, semi-structured interviews (constituting in-depth interviews) were conducted with parents and children to understand how they perceived, experienced, and practiced faith formation in their homes. The themes discussed in the interview guide included family worship patterns, communication of faith between community members, effects of digital media on faith practices, and difficulties and expectations in spiritual nurturing among children. Second, participant observation was not conducted in all the activities of the congregation but rather in selected activities, such as family worship, congregational services, or age-based fellowship meetings, to obtain the interactional contexts and religious practices that could otherwise not be brought out clearly through interviews. Third, supporting materials prepared by the church (family worship resources, as far as available, and manuals on family ministry) and the documents of the congregation related to family and children's ministries were analysed.

The thematic analysis was performed in several steps in data analysis. The process involved: (1) transcribing and structuring field notes and interviews; (2) repeatedly reading the data to develop a comprehensive idea of it; (3) coding data parts that were related to the topic of the focus; (4) categorising and broad topics (such as forms of family roles, parent-child relationships, the role of digital media, and strategies of faith nurturing); and (5) developing thematic narratives that presented the role of families in the development of faith in children in an integrated fashion. The analysis process was cyclic, where the researcher went back and forth between data, categories, and meanings to ensure that the results were consistent and that the meanings were profound.

To achieve credibility and trustworthiness of the results, the study used various methodologies such as source triangulation (the data of parents, children, and documents of the church), methodological triangulation (interviews, observation, and document analysis), and member checking (restating the summaries of interviews with selected participants). Ethical issues were considered through the provision of information regarding the purpose and methods of the study, obtaining informed consent from parents and children, and ensuring the anonymity of the participants. Through this methodology design, it is believed that this study would be able to describe in a deep, contextual way how families in GMIM Bukit Moria Tikala Baru would conduct their role in shaping the faith of children in the light of the digital age.

## RESULTS AND DISCUSSION

### Results

The data are described in a descriptive manner in line with the research objective of the importance of families in the formation of faith among children.

#### 1. Parent Questionnaire Results.

##### 1.1. Ways of Instilling Faith in Children When the Parent was a Little Child.

The open-ended answers of parents to the question of how they first instilled faith values in their children were categorised into several categories.

**Table 1.** Parents' initial approaches to faith formation

| Main category                            | Example responses                                                                                                                      | Number of respondents |
|------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| Teaching prayer from an early age        | "Teaching children always to pray and give thanks to God"; "Through praying"                                                           | 9                     |
| Habituating attendance at worship/church | "Getting them used to being present in the place of worship and listening to God's word"; "Taking the child to church and to services" | 6                     |
| Reading/telling Bible stories            | "By praying and reading the Bible properly"; "Reading the Bible"; "Through Bible stories"                                              | 4                     |
| Parental example and role-modelling      | "Providing examples and being a role model in raising children"; "By parents giving a good example"                                    | 2                     |
| Teaching about love                      | "The first thing to do is to teach about love"                                                                                         | 1                     |

Descriptively, prayer emerged as the most frequently mentioned form of initial faith formation. Typical responses included "Teaching children always to pray and give thanks to God", "Teaching children to pray", and "Through praying". Some parents also emphasise the practice of habituating children to attend church and worship, for example: "Getting them used to being present in the place of worship and listening to God's word" and "Taking the child to church and to worship services so that, from an early age, our child's faith may grow in Jesus Christ."

Several respondents associate faith formation with reading or telling Bible stories and with parental role-modelling, as reflected in statements such as: "Through Bible stories, learning to pray and having family worship", "The family plays an important role in shaping children's character and faith", and "Providing examples and being a role model in raising children, in addition to education at school." In addition, one respondent explicitly names the teaching of love as the first step in faith formation: "The first thing to do is to teach about love."

#### 1.2 Spiritual Practices and Habits for Nurturing Faith

The second question for parents concerned spiritual practices or habits that are intentionally cultivated within the family. The categorisation of responses is presented in Table 2.

**Table 2.** Intentional family spiritual practices

| Category of spiritual practice                                       | Example responses                                                                                                                                                         | Number of respondents |
|----------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| Daily prayer (morning, before meals, before sleep, praying together) | "Praying every morning before activities, before going to sleep, and before meals"; "Praying before and after waking up, before meals, wherever we go and whatever we do" | 12                    |
| Church worship / age-based congregational activities                 | "Regularly worshipping at church, Sunday school, youth and adolescent services, <i>kolom</i> services"; "Going to church, Sunday school, <i>kolom</i> "                   | 10                    |
| Family worship                                                       | "Family worship and taking the children to church"; "Taking the children to services and building family prayer"; "Worship in the family"                                 | 3–4                   |
| Bible reading                                                        | "Reading the Bible"; "Praying together and reading the Bible"                                                                                                             | 2                     |
| Role-modelling of love/kindness                                      | "Showing loving-kindness to everyone"; "Instilling goodness as an expression of faith in God"                                                                             | 1–2                   |

The most frequently mentioned practice is daily prayer in various moments of everyday life, for example: "Praying every morning before activities, praying before going to sleep so that God will always watch over us, and praying before meals to give thanks for God's blessings", "Praying before meals, praying in the morning after waking up, and praying at night before going to bed", and "Praying together and reading the Bible." In addition, attendance at church services and age-based congregational activities is also often highlighted, as seen in responses such as, "Regularly worshipping at church, Sunday school, youth and adolescent services, *kolom* services, and praying diligently" and "Going to church, Sunday school, *kolom*" (M). Some respondents mention family worship as a specific in-home practice: "Family worship and taking the children to church", "Taking the children to services and building family prayer", and "Worship in the family." Some responses integrate prayer, worship, Bible reading, and the modelling of love, for example: "Praying, showing loving-kindness to everyone, regularly attending worship", and "Teaching them to pray ... to worship and to instil goodness as an expression of faith in God."

### 1.3 Challenges in Nurturing Children's Faith

The next question focused on the main challenges parents face in nurturing their children's faith amid external influences. The categorisation of responses is shown in Table 3.

**Table 3.** Challenges in nurturing children's faith according to parents

| Main challenge category                                  | Example responses                                                                                                                                                                                                                                                                         | Approximate number of respondents |
|----------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|
| Technology, gadgets, the virtual world, and social media | "The negative challenge is the virtual world of technology; it is easy to be tempted and influenced."; "The world of technology, especially gadgets"; "Children tend to prefer playing with gadgets rather than going to worship"; "The influence of increasingly pervasive social media" | 10                                |
| Peer relationships and the influence of friends          | "The influence of friends, negative peer relationships"; "Friends' invitations to play during worship time"; "Sometimes children prefer to go out with friends rather than respond to their parents' invitation to go to worship"                                                         | 6                                 |
| Parents' busyness and limited supervision/control        | "Parents' busyness"; "When we are not with the child, we cannot control what they are doing"; "Children's friendships require closer supervision"                                                                                                                                         | 4                                 |

| Main challenge category                                         | Example responses                                      | Approximate number of respondents |
|-----------------------------------------------------------------|--------------------------------------------------------|-----------------------------------|
| Exposure to information/teachings of other faiths via the media | "Social media that brings up news about other beliefs" | 1                                 |

Most parents mention technology and social media as prominent challenges, for example: "The negative challenge is the virtual world of technology; it is easy to be tempted and influenced", "The influence of technology and social media, as well as peer relationships that tend to be negative", "Children tend to prefer playing with gadgets rather than going to worship", and "The influence of technology, social media, and negative peer relationships." In addition, peer relationships and invitations to play during worship time frequently appear in the responses, such as: "The influence of friends, negative peer relationships", "The negative influence of social media", "Friends' invitations—children play during worship time", "Sometimes children prefer to go out with friends rather than respond to their parents' invitation to go to worship", and "During worship they only play with their mobile phones."

Some parents mention busyness and limited ability to monitor their children as key challenges: "Parents' busyness", "When we are not with the child, we cannot control what they are doing", and "Children's friendships require closer supervision."

## 2. Results of the Child Questionnaire

### 2.1 The First Things Learned about God from the Family

Children's responses regarding what they first learned about God or religion from their families can be grouped as follows: Jesus/God as a mighty and wondrous figure "About Jesus who is mighty and wondrous" (A). Learning about God through church and Sunday school "Going to church and learning about God through Sunday school services" (B). Emphasis on earnest prayer "We must pray earnestly" (C). God as Creator "About the story of creation, that He created humans in His image and likeness" (D). "God the Saviour, Creator of the universe, who brings us into life" (E). Of the five responses, two children explicitly referred to God as Creator, one child emphasised God as Saviour, one described Jesus as "mighty and wondrous", and one highlighted the importance of praying earnestly. One child explicitly connected the process of learning about God with Sunday school worship in the church.

### 2.2 How Parents Demonstrate Their Faith and Its Influence on Children

Children's answers concerning how their fathers and mothers demonstrate their faith in everyday life and whether this influences them are summarised in Table 4.

**Table 4.** How parents demonstrate their faith according to children's perspectives

| Focus of children's responses                   | Example responses                                                                                                                     | Number of children |
|-------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Prayer, regular worship, and Bible reading      | "Praying, regularly attending worship, and reading the Bible";<br>"Through worship, yes, it has a very strong influence"              | 2–3                |
| Parents' religious identity (as pastor)         | "My father is a pastor, so he knows how to show his faith; yes, it is truly extraordinary"                                            | 1                  |
| Parental love linked to faith-related attitudes | "When I see my mother loving me with all her being, I also treat others in the same way... her frequent worship motivates me as well" | 1                  |
| Emphasis on drawing closer to God               | "Drawing closer to God. Yes, it is very important"                                                                                    | 1                  |

All the children stated that their parents' attitudes and practices of faith influenced them, using expressions such as "yes, it has a very strong influence", "yes, it is truly extraordinary", and "yes, it

is very important". Several responses referred to concrete activities such as prayer, worship, and Bible reading, for example: "Praying, regularly attending worship, and reading the Bible" (B) "Through worship; yes, it has a very strong influence" (C)

There is also a response that links the mother's love with changes in the child's attitude towards others: "... when I see my mother loving me with all her being, I treat others in the same way. And when I see my mother frequently worshipping, it also motivates me to be as diligent as she is." (D)

### **Discussion**

This study aimed to determine the role of family in the upbringing of faith in children, concerning aspects of early spiritual development, spiritual habits developed in the house, struggles that exist in parents, and how children are aware of the impact of the faith of their parents. Open-ended questionnaires were used to collect data from 15 parents and 5 children, and the data were analysed using qualitative descriptive techniques. The results show that the family is a key and strategic institution for the transfer of faith, although it is subjected to strong pressure from external environments, especially digital technology and peer relationships.

#### **1. First Faith Development: The Spiritual Grounding of Childhood**

The early strategies of instilling faith in children by their parents are a good predictor of how spiritual values find their way into the family unit. Among the 15 parent respondents, early age teaching of prayer was the most outstanding method, cited by nine parents. Phrases such as teaching children to pray and thank God all the time and through praying indicate that prayer is viewed as the main access point for developing awareness of the existence of God. Prayer is not just a ritual taught but a kind of personal communication with God in the form of thanksgiving, prayer petitions, and worship.

The emphasis on prayer in the faith education of children is in line with biblical education that emphasises the significance of prayer in the life of believers (for example, Luke 18:1; 1 Thessalonians 5:17). More than a spiritual practice, prayer is a character-building practice—children get to know what humility, dependence, and hope are. In addition, when prayer is taught at a tender age, children start to internalise that life is not in their hands but in the hands of God. Besides prayer, six respondents noted the introduction of children to worship or going to church as part of early faith formation. Parental attempts to socialise their children into the faith community can be seen in statements such as taking the child to church and worship services. The church does not merely serve the purpose of worship but also serves as a social arena in which children are taught Christian identity, hear the Word of God, and fellowship. Children are educated in religion by Sunday school and age-based ministries; more to the point, they learn to view faith as a communal thing and not solitary, a purely personal thing.

Reading or narrating Bible stories (mentioned by four respondents) is another parenting technique for instilling faith. The Bible is not just considered a holy book, but it provides them with stories that children can read, such as the story of David and Goliath, the creation of the world, or the expulsion of demons by Jesus. These stories help children create images of God as Creator, Saviour, and true Friend. Faith messages are also easier to understand as they are delivered using simple and pictorial terms (such as illustrated storybooks or biblical drama).

Two parents, though less commonly, cited role modelling as the basis of faith formation. This is the strongest form of faith teaching from the psychological aspect, since children do not learn what they do not see. Honest, patient, just, and loving parents automatically represent God to their children. As one of the respondents mentioned, it is necessary to be a role model and provide examples in raising children, and it is better to underline the fact that faith is passed through lived reality and not verbal study.

The first step, which was explicitly identified by one of the respondents, was the teaching of love. This is imperative because the Gospel is all about love (John 3:16). Teaching children about love and how to love God and others is the core of the love of God. Prayer can become formalistic, worship a meaningless rite, and biblical knowledge can become shallow without love. The concerned

parent is therefore showing a theologically mature appreciation of the importance of love, the stress on which is being made in the very beginning. In general, the initial phases of faith formation indicate that families use a multidimensional strategy that is emotional (love), ritual (prayer), narrative (Scripture), and social (church). This combination is successful because it appeals to several factors of children's development: cognitive, affective, and social.

## **2. Spiritual Practices in the Family: Faith Nurturing Consistency**

Intentional spiritual practices in the family indicate consistency in religious training. The results show that the most frequent one is daily prayer (12 out of 15 respondents), which is practiced at different times: in the morning, prior to meals, prior to bed, and during travelling. Responses such as praying in the morning before the start of activities, before bedtime, and before meals indicate that prayer has become a part of the family's routine. Praying every day has a strong formative effect in that it is repetitive which creates an automatic spiritual habitus. Children used to pray over their meals, for example, learning to see food not as the result of human labour but as a blessing from God. This fosters a culture of gratitude and humility. Similarly, evening prayers make children think about the past day and leave them with God to rest. In this regard, the family becomes a mini prayer community which lives in conscious awareness of the presence of God.

Second, 10 parents referenced their children's attendance at church services and age-related congregational activities. Other activities include Sunday school, youth services, and kolom (cell group) worship which are significant in expanding children's spiritual lives. The church offers organisation, ministers, and companions that foster faith growth. However, the most significant factor is the active participation of parents. By taking their children to church regularly, the parents convey the message that faith will not be a side show.

Nevertheless, family worship was a specific practice expressed by only three parents in this study. The most important act of domestic spirituality is probably family worship, which is typically used to read the Bible, pray together, and praise. The low number of families practising this can be attributed to the nature of living in a modern society, where time in the household is becoming limited. Family worship spaces are usually invaded by work obligations, school demands, and other engagements. However family worship can greatly help to build relationships among the family members as well as build their relationship with God.

Bible reading was considered a regular practice by only two parents. This implies that although the Bible is theoretically recognised as the guide of faith, it is not fully applied in day-to-day activities. Frequent Scripture reading may equip children with a robust theological framework, assist them in comprehending the historical plan of God, and offer long-lasting guides to life. Preferably, reading the Bible should be accompanied by a simple discussion to ensure that children listen to and share the Word of God.

Lastly, 1-2 parents identified role-modelling love and kindness as a spiritual practice. This means that some families realise that faith should be manifested in practical deeds. Being loving-kind to others, being of help to the needy, or being just in the house are all practical manifestations of faith. Such children will eventually achieve an ethical and inclusive faith, as opposed to a doctrinal one. Some of the answers combined a number of things at the same time, such as: "Praying, showing loving-kindness to all, worshipping on a regular basis. This is indicative of a comprehensive consciousness that faith is ritualistic, moral, and relational. When a family merges prayer, worship, Scripture, and love, it forms a balanced and strong spiritual ecosystem.

## **3. Difficulties in Rearing the Faith of Children: External World Pressures**

Although families play a very important role, they do not live in a vacuum. The faith education of children is greatly challenged by the external environment, which, in this case, is technology and media. The 10 out of 15 parents mentioned technology, gadgets, and social media as the main threats. Such statements, like children would rather play with gadgets than go to worship and the negative challenge is the virtual world of technology; it is so easy to be tempted and influenced, depict how strong the digital world is. Gadgets and social media provide immediate stimulation, unending entertainment, and high levels of social interaction, which are hard to match

against spiritual work that involves contemplation, tranquility, and discipline. It is easier to attract children to watch funny videos, play games, or follow trends on social networks than to read the Bible or pray. In addition, the content of the Internet is, in many ways, not in accordance with Christian values and can even provoke or be blatantly atheistic.

The consequences are obvious: children turn out to be spiritually inactive, they are less interested in worship, and they are exposed to adverse influences. When they are in church, they can be playing with their mobile phones surreptitiously, thus showing that even being physically present in church does not necessarily result in spiritual engagement. The second significant problem was peer pressure, which was cited by six parents. Friends have significant social power, especially in childhood and adolescence. Invitations to play during the service, coercing children to follow a certain form of life, or stigma regarding being too religious may make children feel reserved or shy about showing their faith. The fact that one of the parents mentioned that in some cases, kids choose to meet their friends instead of accepting their parents invitation to meet with them during worship is an indication of a genuine conflict of loyalties. Third, parental busyness and insufficient supervisory abilities are internal constraints (four respondents mentioned them). In the modern world, parents are very hardworking in terms of trying to satisfy economic requirements, and they do not have the time or energy to take care of spiritual education. The unavailability of parents exposes children to negative influences, even in the absence of proper guidance. According to one parent, We cannot know what the child is doing when we are not with the kid as a parent. Lastly, exposure to the teachings of other religions through the media was a challenge for one parent. In the information age, there is easy access to a variety of belief systems, including those that are incompatible with the Christian faith. Otherwise, with a weak faith background, children can easily get lost or even be tempted to test other belief systems.

#### **4. Children's Views: Faith as Seen and Experienced**

The outcome of the questionnaire by the children introduces a significant dimension to the context, which is a supplement to the viewpoint of the parents. Despite the small sample size ( $n = 5$ ), the children's responses were authentic and depicted their immediate perceptions of the family's spiritual environment; Children were taught about God the first things in different ways: Two children referred to God as the Creator, indicating that they had developed a fundamental theological notion. One of the children calls Jesus mighty and wondrous, which points to the aspect of miracles and divine power; One of the children stressed the need to pray with a serious mind, which demonstrates the knowledge that prayer is not a formal activity but a heartfelt one; One of the children connects education about God to Sunday school and church, which is important because the church is a key institution of learning.

These aspects being remembered by children demonstrate that they are sensitive to spiritual messages, particularly when they are brought in interesting and pertinent concepts. Better still, every child mentioned that their faith was heavily influenced by their parents. Two to three children referred to prayer, worship, and reading the Bible as tangible expressions of their parents' faith. This means that children would watch their parents and copy their religious lifestyles. Children also find such behaviour to be normative and worth imitating when their fathers and mothers pray and go to church diligently. One of the children states that his father is a pastor and thus he knows how to demonstrate his faith, meaning that the religious status of parents is psychologically significant: the child is proud of the parent and inspired by the spiritual identity. The most notable one is possibly the words of child D: When I see that my mother loves me with all her heart, I will then treat others like I did. Her frequently worship of my mother is the reason why I will be as hardworking as my mother. The following sentence presents two things: The most concrete manifestation of faith is love; the child does not just hear about love but lives it, and in this experience, the foundation of faith is formed and Regular role-modelling encourages behavioural change; the child does not just admire the parent but wants to be like him or her. This is a very good indication that faith is not simply taught but rather passed on through relationships. Children do not require long sermons, but a father who is a praying one, a mother who is forbearing, and relatives who love each other.

## CONCLUSION

According to the findings and discussion of this paper, it is true to conclude that the family is the focus and strategic community of faith that is the most important factor in the spiritual development of children. It starts early in life with procedures which are simple, though deep-rooted, such as teaching children how to pray, making them get used to being in church, narrating the stories in the Bible, and leading by example of a life of love and spiritual steadiness. Prayer is the primary basis for the most popular with parents, not just as a ritual but as a personal communication with God, and thus as one that conditions the sense of dependence, gratitude, and the sense of the divine being in the day-to-day. In addition, the Christian identity of children in the larger context of the community of faith is enhanced by attending church worship and age-based congregational activities.

Nevertheless, this process is not separated from the great challenges of the digital era. Social media, technology, and peer influence are some of the significant challenges that have put the uniformity of faith nurture at risk. The use of gadgets tends to take the place of time which can be used in spiritual activities, peer associations, and exposure to unfiltered information, which exposes children to values that are not in line with Christian teachings. Simultaneously, the lack of quality time to be spent on spiritual education due to the busyness of parents decreases the possibilities of maintaining sustained supervision and role modelling.

However, the children's perceptions show that the example of the parent, particularly the child praying, worshipping, and showing love in physical terms, has a profound and inspiring influence. Children do not just imitate; they have faith, which is internalised when they feel true love and see the regularity of their parents' spiritual life. An interdisciplinary and holistic perspective which combines prayer, Scripture, love, and the active participation of parents in the lives of their children is important in developing an authentic, critical, and robust faith in the forces of the modern world.

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