

## Parents as Teachers Amid Christian Families in HKBP

Joksan Simanjuntak  
Universitas Kristen Indonesia, Indonesia  
\*Email: [joksan@stt-hkbp.ac.id](mailto:joksan@stt-hkbp.ac.id)

ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> Parents; Teachers; Christian Families.</p>	<p><i>The Great Commission is the last command of Jesus Christ to His disciples before ascending to heaven. This Great Commission is stated in the Gospel of Matthew 28:19-20. This sacred mandate calls every believer to remain steadfast and actively participate in it (cf. 2 Timothy 4:2a). In this context, the mission extends beyond reaching those far from Christian circles or confined to those outside the home. It also applies to reaching those within families, particularly in how to reach children, who are a gift from God, and need to receive the touch of this Great Commission. Regarding this, the research is aimed at examining: What is the biblical theological concept of family for Christians? How is the biblical theological concept of parents' role as spiritual educators applied within the family? What is the essence of the biblical theological teaching role within the family? What are the challenges faced by parents as educators within the family? The study employs qualitative research with a literature review approach. This study reveals that parents, as primary educators within the Christian family, play an essential role in imparting spiritual education to their children. The research highlights that despite challenges such as cultural shifts and the pressure of modern life, the biblical mandate for parents to guide their children in faith remains critical for fostering a strong Christian identity within the family.</i></p>

### INTRODUCTION

Every family definitely has beautiful plans and hopes for their children, especially for their lives and future. Especially in life's challenges which are increasingly complex and full of uncertainty. Sometimes beautiful hopes and plans for children to teach them must be neglected when parents are faced with the challenges and needs of family life. It is not uncommon because parents are busy at work so that parents no longer have time for their children. What happens to children is no longer a matter of concern, as a result parents only fulfill their daily needs, but the development and growth of children, especially in the development of children's character and spirituality, is not fulfilled. This kind of permission will provide freedom for parents to fulfill and pursue their ambitions and desires. However, the consequences of this omission will have a negative impact on children's lives in the future. Because children who do not receive good teaching in the family will grow up without clear direction and goals. Indeed, if parents cannot fulfill their responsibilities in teaching their children then the position can be handed over to someone else, perhaps another family member or someone close to the family. However it is necessary be careful not to let your children be taught other values that are not necessarily healthy and in accordance with what the Bible and Christianity itself wants in teaching children in the family.

Based on the information found, there has been no specific discussion on the topic "Parents as teachers in Christian families." However, it must be acknowledged that the emphasis on the role of parents in forming children's character in the family has received great attention in existing research. For example, (i). The article from (Andhika, 2021) focuses on "the role of parents as a source of character education for early childhood." In this research, it was found that the presentation of studies regarding the role of parents was very important, but the focus was on discussing specifically the competence of parents themselves in educating children at an early age. (ii). Also an article from (Biddle et al., 2024) with the title "The Role of Parents as Educators in the Family, Practical Theological Study of the Role of Parents in Maintaining Character According to Local Wisdom in the Maranatha Rantelemo Congregation). Meanwhile, the research objective focuses on PAK efforts to provide relevance for parents in the Maranatha Rantelemo Congregation so that they are able to become quality educators

and strive to implement PAK practices in the family. The study presented is very good and broadly describes the theories and views of experts and supports how to be a good teacher in the family. However, research is limited to the role of parents in forming children's character according to the context of local wisdom in the Maranatha Rantelemo congregation. Meanwhile, article (iii). (Marampa, 2021) with the title "The Role of Parents and Religious Education Teachers in Shaping Students' Spiritual Character." The aim of the research was to determine the extent of the role of parents and Christian Religious Education teachers in shaping the spiritual character of students. The research looks at the need for good synergy between parents and teachers of Christian Religious Education in schools and this will make it easier to shape the personality and spiritual character of students who are independent and mature in living their lives as individual creatures as well as social creatures.

From the literature review carried out, the author saw one very principle indicator, namely that the role of parents is very important in forming the character of a child in the family. All of these works are a contribution to the development of PAK science itself, to explore more broadly the role of parents in the development of PAK in the family. And with these new studies, new researchers will be helped to find direction and a solid foundation in searching for new findings in their research. In this regard, this research is directed to examine the following related matters: What is the theological biblical concept of family for Christians? What is the theological biblical concept of parents' duties as PAK teachers in the family? What is the biblical, theological essence of PAK teaching in the family? Are there any challenges for parents as teachers in the family? Meanwhile, the research used is qualitative research with a literature approach.

The role of parents in teaching children, especially in terms of character development, has been extensively discussed in previous literature. (Andhika, 2021) focuses on the importance of parents as the primary source of character education in early childhood, stressing their influence on early moral and spiritual development. Similarly, (Rukmawati, 2003) explores how parents, through the lens of local wisdom, contribute to the moral education of their children within the family setting. While these studies highlight the essential role of parents in shaping character and spiritual growth, they lack a detailed examination of the theological and biblical aspects of parents as spiritual educators, which is the primary focus of this research.

Although existing studies underscore the importance of parents in character and spiritual education, there is a gap in research regarding the theological and biblical understanding of parents as spiritual educators within Christian families. Specifically, there is a lack of studies that address the biblical mandate for parents to teach their children, focusing on both the responsibilities and challenges parents face in fulfilling this divine calling. This research aims to fill this gap by examining the biblical and theological concept of parents as educators, highlighting their role in spiritual formation within the family.

The novelty of this research lies in its focus on the theological and biblical foundations of the role of parents as Christian educators within the family. While previous studies have explored the role of parents in general education and character development, this research uniquely incorporates a comprehensive theological perspective, using biblical principles to explore the parental duties as spiritual educators. This approach not only offers a deeper understanding of the concept of parents as teachers but also examines the spiritual and moral formation of children within the context of Christian family life.

This study offers several practical and theological benefits for Christian families. It provides a deeper understanding of the biblical mandate for parents to educate their children in the Christian faith, offering guidance on how parents can fulfill their spiritual responsibilities effectively. Additionally, the research highlights the challenges that parents face in this role, offering solutions and insights that can help strengthen the family's role as the primary place for spiritual growth. This research serves as a valuable resource for Christian educators, pastors, and parents themselves, encouraging them to cultivate a deeper commitment to family-based Christian education.

## **METHOD**

This research uses qualitative research with a literature approach, and according to (Sasmita & Riswandi, 2023) that literature research is "The study of ways to solve problems by tracing sources of writing that has been done before. In other words, the term literature study is also very familiar with the term library study. However, to get a broader explanation regarding the definition of this literature study, you can refer to 3 expert formulations as found in (Salma et al., 2023). According to M. Natsir, "library study or literature study is a data collection technique by conducting a review study of books, literature, notes and reports that are related to the problem being solved." 2). According to (Putri et al., 2023), "Literature study is research carried out by researchers by collecting a number of books, magazines related to the problem and research objectives." while 3). J. Supranto, as quoted by Ruslan in his book *Public Relations and Communication Research Methods*, literature study is carried out looking for research data or information through reading scientific journals, reference books and publication materials available in libraries (Chairani & Ruslan, 2020).

Furthermore, (Sasmita & Riswandi, 2023) explains how data collection techniques in literature research are based on the following 3 conditions: i). Editing: re-examining the data obtained, especially in terms of completeness, clarity of meaning and harmony of meaning between one another; ii). Organizing: organizing the data obtained with a framework that has been prepared; iii). Finding: carrying out further analysis of the results of organizing data using predetermined rules, theories and methods so that conclusions are found which are the results of answers to the problem formulation. Meanwhile, in terms of technical data analysis, the author uses content analysis techniques. In practice, this type of analysis usually involves an in-depth discussion of the content of written or printed information in the mass media. Content analysis can be used to analyze all forms of communication, whether newspapers, radio news, television advertisements or all other documentary materials. Meanwhile, in relation to the discussion, it is one of the author's efforts to facilitate understanding by analyzing the truth of the opinions contained in the book which is then used as a research reference (Sasmita & Riswandi, 2023).

## **RESULTS AND DISCUSSION**

### **1. Theological Biblical Concept of Family in Christian Life**

In the process of developing PAK, it has long been discovered that there are 3 agents (in the legal sense who have authority) in carrying out teaching tasks, namely: PAK Schools, PAK in churches which are held during worship and fellowship, and PAK at home, (Smart, 1954). Smart further said that "parents in the family play a role in carrying out the teaching, both in the OT and NT. Parents are the main person responsible for their children's faith education, so that in this case the father is understood to have a function as a priest in the family. Not only in the context of the beginnings of Christianity, even during the reform period, the PAK's duties at home were re-employed and parents were expected to guide children and young people in studying the Bible, catechism and leading them in regular prayer together (Smart, 1954). Family PAK practices which have played an important role and even become one of the supporting pillars of PAK in its time, are a great success in teaching PAK. However, that was before, now it cannot be hidden that the situation is very different, because the role of family and parents is increasingly being eroded as time goes by. This is a serious problem that needs to be addressed by parents in the family and seriously seek answers to the weakness of PAK teaching power in the family.

#### **Family in General**

The Christian family is a priceless gift from God, because the Christian family plays an important role in PAK, even more important than all other ways used by the church for education " (Bobrova, n.d.). In line with that, Iverson (Miller & Dick, 1995) in (Budiyana, 2018) said "The family is the basic unit of all society: i). As atoms are the smallest basic materials that form the universe, so is the role of the family for society. The family is "the cornerstone, on which everything is built." ii). A family is a group of people who have the same ancestral origin; a group of people who live under one roof and are usually subject to a head of the family. In this case, the family means the basic unit that forms society, together and working together to care for and educate their biological or adopted (Wang et al., 2020) Specifically, (Chafin, 1978) in (Sumiati & Triposa, 2021) said about family in 5 identifications as below:

- i. Family is a place to grow, concerning the body, mind, social relationships, love and spirit.
- ii. Family is the center of development of all activities especially each of its respective gifts.
- iii. Family becomes a safe place to take shelter when there is a storm of life.
- iv. Family is a place to transfer values, a laboratory of life for each family member and learn good things from each other.
- v. Family becomes a place where problems arise and are resolved.

#### **Family in the Concept of the Old Testament**

In the Old Testament, the term used to refer to family is the term "bayith" which has a very diverse meaning. The use of many meanings is intended, here we can see specifically the meaning of "bayith" related to family. So in this case, those included in the family are: father, mother, biological sons and daughters, or adopted children. male or female household servants. As Abraham's family can be said to consist of: Abraham, his wife Sarah, as well as his concubine Hagar, his sons Isaac and Ishmael who are relatively related to each other, for example with Lot's family, and also the family of his servant Eliezer the Damascene who is still considered a family," (Özbilgiç, 2024).

(Parks, 2014) said that the family is an institution formed and created by God, namely to help children to get education, skills, experience, and values. Family values are very important for Christians, because the special relationship of God with His people is intended and expressed through the family. Likewise, (Floyd, 2008) "The family was not only created from the beginning, but the family is something valuable made by God. This is related

to the state of Adam before the presence of Eve, although Adam had the entire garden to himself, including intimate fellowship with God, but in the eyes of God it was not good for man to be alone" (Agana, 2018). So God not only created the family from the beginning but He values the family very much, "(p. 144-145).

Furthermore, (Floyd, 2008) said, "In Genesis 2, it is described about the first couple where God created Adam and then formed Eve for him as a helper. Adam could hardly contain his joy when he first saw Eve, so he said, "This is bone of my bones and flesh of my flesh" (Runje & Šimić, 2021). And God instructed this couple to "be fruitful and multiply." In addition, from the beginning the Bible provides a description of the first couple and the first family, so it can be said that the family institution is the oldest institution that was created before other institutions emerged. "(p. 145). Meanwhile, the family according to (Reed, 1996) in (Budiyana, 2018) said that the family is a picture of a very close unity. That is why the family structure itself is a means used by God to communicate with humans (Gen. 7: 1,7,13. Cf. Gen. 6: 6: 18, 49: 1,2). And etymologically the word family is related to the concept of work or occupation" (p. 139-140).

In the Old Testament, the family is seen as the core of society and as the basis for strengthening the relationship between humanity and God. The concept of the family according to the Old Testament can be seen through several important elements below:

- i. The Role of Ancestors and Descendants: The family is often seen as a lineage that is passed on from one generation to the next. One important concept in the Old Testament is God's blessing given to descendants, where an individual is expected to pass on God's faith and teachings to their children. An example is God's promise to Abraham that through his descendants all the nations of the earth would be blessed (Grüneberg, 2012).
- ii. The Role of the Father as Head of the Family: In the Old Testament family structure, the father is often seen as the head of the family and the spiritual guide for his children. The father is responsible for educating and directing his family in the way of God. This is also reflected in the role of Abraham, who is known as the "father of many nations," who led his family to follow God's commandments.
- iii. The Role of the Mother in the Family: Although less often highlighted in the Old Testament texts, the mother has a very important role in family life. She is often seen as the protector of the household and the moral and spiritual educator of the children. Several mother figures in the Old Testament, such as Sarah (Abraham's wife), Ruth, and Hannah, illustrate the important role of women in forming a family blessed by God.
- iv. Marriage as a Sacred Covenant: Marriage in the Old Testament is often seen as a sacred covenant between men and women, intended to produce offspring and become the basic unit in society. Marriage is also seen as a picture of the relationship between God and his people, as in the book of (Clendenen, 2019) where marriage is seen as a covenant whose sanctity must be maintained.
- v. Keluarga sebagai Unit Keagamaan : Dalam Perjanjian Lama, keluarga adalah tempat di mana pengajaran agama dimulai. Ayah dan ibu memiliki kewajiban untuk mengajarkan hukum Tuhan kepada anak-anak mereka (Nainggolan, 2021). Keluarga juga berfungsi sebagai tempat pelaksanaan ibadah dan perayaan hari-hari besar keagamaan.
- vi. Tanggung Jawab Sosial dan Ekonomi : Keluarga dalam Perjanjian Lama juga memiliki tanggung jawab terhadap masyarakat, baik secara sosial maupun ekonomi. Sebagai contoh, sistem warisan dan pembagian tanah yang dijelaskan dalam kitab-kitab seperti Imamat dan Yosua menunjukkan bagaimana keluarga bertanggung jawab untuk menjaga kelangsungan dan kesejahteraan mereka, serta berperan dalam kehidupan sosial yang lebih luas. Secara keseluruhan, dalam Perjanjian Lama, keluarga dilihat sebagai institusi yang tidak hanya penting dalam kehidupan pribadi, tetapi juga dalam konteks peranannya dalam rencana Tuhan untuk umat manusia. Keluarga dianggap sebagai tempat yang di dalamnya nilai-nilai agama diajarkan dan diteruskan dari generasi ke generasi.

### **Family in the Concept of the New Testament**

In the New Testament, the term used to refer to family is the term "oikos" this word has meanings including: home, household, and family (John 14: 2. Heb. 3: 6; 1 Pet. 4: 17; 1 Tim. 3: 15). And the use of this word in the Hellenistic world is translated as the word "house" or "residence." But quite often the word "oikos" is translated as: "temple", "family" or "family property." However, besides that word, the word "oikia" is also used which is translated with the terms: "house," Family, "household," or "property," Batara Sihombing (2015, p.54-55). In addition to the above word, the New Testament also uses the term "therapeia," this word is very versatile in meaning, it can vary, depending on the context and certain situations. That is the reason why "therapeia" is translated into several meanings, both in the Bible and in non-Biblical sources, namely: a) Household (Matthew 24:45), b) Servants (Luke

12:42), c) Healing (Luke 9:11, Revelation 22:2; d) Worship of God, and e) can be interpreted as a servant, Reed. A. Carl (1996) in Hardi Budiayana (2018, p. 140). While the verb form of "therapeia" is: to serve, care for, give attention. Thus the family must become a "therapeia" or base, where work, willingness to care, service, healing and worship occur. God establishes the family as the context in which humans inevitably realize the eternal purpose of the divine image and dominion for which they were created (Gen. 1: 26-28). And the family is established by God Himself, in order to form and develop various things: a) relationships and fellowship centered on God, b) characters that are similar to God's character, c) services and activities confirmed by God Himself, d) development both physically and spiritually, and e) spiritual and natural domination" Reed. A. Carl (1996) in Hardi Budiayana (2018, p. 140).

Meanwhile, the concept of family according to the New Testament reflects a relationship centered on love, faith, and loyalty to God. Here are some of the main principles regarding the family in the New Testament:

- i. Christ as the Center of the Family: The New Testament emphasizes that Christ is the head of every individual and family. In Ephesians 5:23, the Apostle Paul mentions that Christ is the head of the church, and Christian families are asked to place Christ at the center of their lives. Colossians 3:17 states that everything done in word or deed should be done in the name of the Lord Jesus.
- ii. The Role of Husband and Wife: Husband: Husbands are asked to love their wives as Christ loved the church and gave himself for it (Ephesians 5:25-28). This love is a self-sacrificing and devoted love. Wives: Wives are encouraged to submit to their husbands as to the Lord (Ephesians 5:22-24), with the understanding that this submission is in the context of mutual respect and love.
- iii. Parent-Child Relationship: Parents, especially fathers, are given the responsibility to educate their children in the teachings of the Lord without provoking their anger (Ephesians 6:4). Children are asked to obey their parents because it is right in the sight of God (Ephesians 6:1-3, Colossians 3:20).
  - iv. Equality and Love in the Family: In Galatians 3:28, Paul emphasizes equality in Christ, both men and women, meaning that every member of the family has equal value before God. Colossians 3:14 teaches that love is the perfect bond in family relationships.
- iv. The Church as God's Family: The New Testament also extends the concept of family to the community of faith. Believers are called brothers and sisters in Christ (Matthew 12:50; Galatians 6:10). The church is seen as a spiritual family that supports and loves one another.
  - v. vi. Love as the Basis of Relationships: Love is the core of every relationship in the family. In 1 Corinthians 13, Paul gives a definition of love that serves as a guideline, namely love that is patient, kind, humble, and selfless.
- vi. Exemplary in Life: The New Testament also teaches that family members are to be examples in faith and action. For example, in 2 Timothy 1:5, the faith lived out in a mother and grandmother influences the next generation. The New Testament concept of family emphasizes harmony, love, and respect that come from a personal relationship with God. All relationships within the family are directed toward glorifying God and building a peaceful life together.

### **Biblical Theological Concept of Parents as PAK Teachers**

Application of the Term Teacher for Parents in the Midst of Family PAK

Why does this article use the term "teacher" for the title "PARENTS AS PAK TEACHERS IN THE MIDST OF THE FAMILY" Because in that term contains a deep understanding and purpose of the task that can be implemented in family PAK teaching. This can be related to the term "teacher" which has been criticized for the simplicity of the explanation of the term, as stated in the KBBI, explaining that "A teacher is a person whose job (livelihood, profession) is teaching. The point is to do work to earn a living. In contrast, (Sunarko et al., 2022) said "the origin of this term is Sanskrit, where the term teacher is not only related to the issue of teaching about certain knowledge or fields. Referring to Thomas R. Murray in (Sunarko et al., 2022) said that the term "teacher" is a combination of two words, namely "gu" (meaning darkness) and "ru" (meaning light). When combined, the two words can be interpreted as light that dispels darkness. So, the teacher here is more than just teaching knowledge (or as a teacher), the teacher in the original language also means a counselor (advisor), mentor who instills values, role models, and inspiration (inspirator) for his students.

Teachers are professional educators whose main role is to educate, teach, guide, direct, train, assess, and evaluate students in formal education," (Evitasaki & Aulia, 2022) in Irma (Sulistiani & Nugraheni, 2023). And the same thing was also said by Ahmad Sopian, that the existence of teachers for a nation is very important, especially a nation that is developing, especially for the life of the nation in the midst of the crossing of the era with increasingly sophisticated technology and all changes and shifts in values that tend to provide a nuance of life that demands knowledge and art in a dynamic level to be able to adapt. And the task of a teacher is very important, "in essence

a teacher not only teaches but also educates his students. Educating in the sense of providing direction and making students' attitudes better," (Prasasti, 2024).

The use of the term teacher here has a hope and desire that parents can be in accordance with the term, namely "Gu" and "ru" as dispels darkness as well as brings brightness in the midst of their families. Therefore, being a teacher also requires assertiveness that in terms of educating children it is not a haphazard and haphazard task. But in it there are teaching principles with a definite and certain end. So parents must try to prepare and equip themselves so that their duties as teachers are not in vain, in the midst of their families. Indeed, (Chandler & Griffin, 2021) et. all, said "In many ways culture has convinced parents that the education and training of children is better left to professionals. Parents then send their children to teachers, counselors, tutors, coaches, and churches to learn and develop. Because of this reality, many parents feel uneasy with their influence as parents" (p. 55.). Actually, it is not wrong if that is the case, because parents are not expected to be experts in everything in their children's lives. But in spiritual matters, God gives the primary responsibility for the spiritual education and training of children to parents. As the Bible explains (Deuteronomy 6; Psalm 78; Psalm 145; Ephesians 6)," Christian education begins and must take place primarily in the family (p. 55-56).

### **Being a Teacher Is God's Calling in the Family**

According to Willian R. Yount (2008), "teaching is one of God's main activities, this statement arises from Yount's reflection on the text of the Book of Job about God as a teacher, "God is exalted in power, who is a teacher like him?" (Job 36:22). This statement shows God's desire for humans to know Him, from what He does as a teacher" (p. xi-xv). Yount further says that since the beginning of time, God has revealed His character in various ways. It is not enough to just record the stories of God who constantly reveals Himself, but when God left heaven and met humans in the middle of this world He has revealed Himself in the form of a teacher, and teacher is a favorite title of the Son of God" (p. xi-xv). And in Jesus' parting words to His disciples, Jesus also conveyed the message, "As you go, make disciples of all nations, teaching them to observe all that I have commanded you. And remember, I am with you wherever you go" (Matthew 28:19-20.). Thus the early Disciples understood their mission and spent their energy teaching others that Jesus gave them. Thus the early Church was taught "Let the word of Christ dwell in you richly, so that you may teach and admonish one another with all wisdom and sing psalms" (Col 3:16) Wilian R. Yount (2008, p. xi-xv). Thus the task of being a teacher is very important. Until Yount said, "The simple truth is that the church is called to teach (to be a teacher), and a church that fails to teach or in carrying out its mission will immediately fail as a church," Wilian R. Yount (2008, p. xi-xv). This statement can also be used as an indicator to reflect the situation of parental teaching in the family, "A family that is powerless or fails to carry out its duties as a teacher/teacher will immediately fail to become a Christian family."

Scott Floyd 2008 in this case, "Parents are important people and are responsible for the spiritual and moral development of their children. The Bible clearly commands parents to teach their children about God, and is responsible for passing on the teachings given from one generation to the next. However, the task of educating children about God is not an easy and simple task. For this, high dedication and commitment are needed in providing teaching to children (P. 148). And in carrying out this calling, it is necessary to remember the words of Paulus Kunto Baskoro (2021), that "in educating children, especially in Christian religious education, it is the same as building a family altar (p. 93-94). So being a teacher or educator of children is an act of worship, meaning that it requires perseverance, sacrifice, and sincerity in carrying out that calling, so that it becomes something valuable in the eyes of God.

Christa Siahaan 2019, tries to explain how important it is to teach or how to be a teacher in the family by referring to the Bible text contained in the book of Deuteronomy, in full, saying that, "God commands parents to teach their children to know God in all aspects of life. The command is accompanied by a teaching method. God commands parents to teach repeatedly, anywhere, anytime, and with all their abilities, including being a role model. Because the example given by parents speaks much louder than a thousand words. Habits carried out in a family will greatly affect the spiritual state of a child "(p. 95-96). Furthermore, Christa Siahaan, et.all, (2019) that, "children's knowledge, children's personality and children's spirituality do not happen by themselves and are not passed down by parents, even though there are innate traits. Another thing that influences it is the environment in which they are raised. Therefore, parents and educators really need to provide input to children and guide them so that they can grow into children who are pleasing to God. Children who are pleasing to God are those who show respect for their parents, carry out their functions well, as students they will learn well, as friends they will be good friends, and even be able to become good citizens " (p. 95-96). All of the above hopes can be achieved if children receive teachings from an early age, examples of life that are eternal examples that become a legacy from

generation to generation. Truth will be more effective if exemplified than just taught. Because parents are the best videos for a child " Kunto Baskoro (2021, p.93-94).

### **The Theological Biblical Nature of PAK Teaching in the Family**

In the Concept of the Old Testament

Theologically, there are 3 theological bases in organizing education in the context of the ancient Israelite community, and parental teaching of the younger generation in the family is included in it, this can be seen as below:

- i. Related to themselves as the chosen nation. Theologically, the concept of thinking of the ancient Israelites regarding the theological basis of education cannot be separated from God's calling to their ancestor Abram. It happened in the middle of the 7th century BC. Where the basis of the election was not because Abraham was special but solely because of God's grace and free will (Deut. 7: 7-8) "R. Boehlke, (1991, p.20). The election that occurred was not intended for the nation to be served, but to become a nation that serves (Gen. 12: 2-3). Indeed, Abram's calling was personal, but the meaning contained in it exceeds purely personal matters. In this regard, Boehlke asks how this great and intimate personal experience can be accepted as a special calling for Jews? The answer is that each new generation needs to get an introduction to Abram's calling which is their inheritance. The task of introducing this vocation is the responsibility of the family, especially the father, for each new generation. This belief is evident in the following verses R. Boehlke, (1991, p. 20). Hear, O Israel: The Lord is our God, the Lord is one! Love the Lord your God with all your heart, and with all your soul and with all your strength. What I command you today you must pay attention to, you must teach it over and over again to your children and talk about it when you sit at home, when you travel, when you lie down and when you get up. You shall bind it as a sign on your hand and you shall have it as a symbol on your forehead, and you shall write it on the doorposts of your house and on your gates (Deut. 6: 4-9).
- ii. Regarding the revelation of God. The explanation of this text confirms that the scope of Jewish religious education is truly surprising. It is not just a sideline, which is only carried out in one corner of life, but rather a core part of everyday activities that are commonly carried out. R. Boehlke, (1991, p. 21). In addition to the theological belief that is centered on the identity of the Israelite nation as the chosen people, the direction of Jewish religious education is also influenced by the certainty of the existence of a "revelation" (an absolute way to gain knowledge) as an experience that is expected to occur. In essence, God with his hidden will reveals himself to humans at certain times. Unlike the Greeks who were very optimistic about the power of human reason, Jews tend to rely more on God who reveals himself in His word. R. Boehlke, (1991, p. 21). That is why members of the Jewish community are taught to be alert to the occurrence of the revelation and to be ready to catch it when greeted by His word. This can be seen in Samuel's expression when greeted by His word. What is expected to be planted in every person, whether young or older: "Speak, for your servant is listening." 1 Sam 3:1). R. Boehlke, (1991, p. 22).
- iii. Related to the teachings about humans. In short, according to the Old Testament, humans were created in the image of God to care for the environment, obey the commands of their creator and live faithfully as members of the chosen people/covenant co-workers. In essence, all of these calls depend on one main characteristic. Humans are special creatures who are able and obliged to make decisions at every moment of their lives. They are called to distinguish between values that emerge in culture and those that are based on God's will. R. Boehlke, (1991, p. 22). Harianto G P (2017) said that the basis of community education is actually found in family education, especially what is known as the "Center for Religious Education in Deuteronomy 6: 4-9." In this case, the father acts and is responsible for Religious Education in the family. centered on God's law and sacrifice, which is carried out through the priesthood system (God becomes an intermediary for His people to offer burnt offerings for their sins)" (p. 25-26).

While the essence of teaching in the family according to the Old Testament, emphasizes the importance of the role of the family as the main means to instill spiritual values, morals, and religious traditions. Here are some of the core teachings in the family based on the Old Testament:

- i. Teaching the Word of God: Deuteronomy 6:6-7: "What I command you today must be observed, you must teach it repeatedly to your children and talk about it when you sit in your house, when you walk by the way, when you lie down, and when you get up." Teaching the Word of God in the family is the responsibility of parents that must be done consistently and continuously.
- ii. Life Example: Proverbs 22:6: "Train up a young man in the way he should go, and when he is old he will not deviate from it." Parents do not only teach with words but also with a life example that reflects the truth.

- iii. Fear of God: Psalm 128:1-4: A blessed family is a family that lives in the fear of God and walks in His ways. Parents are encouraged to instill respect and fear of God as the foundation of children's lives.
- iv. Inheritance of Faith and Tradition: Exodus 12:26-27: In the context of Easter, parents are ordered to explain to children the meaning of religious traditions so that faith can be passed down from generation to generation.
- v. Discipline in Love: Proverbs 13:24: "He who does not use a rod hates his son, but he who loves his son chastises him in due time." Discipline done with love aims to educate children to walk in the truth.
- vi. Prayer Life in the Family: Job 1:5: Job gives an example of a father who prays for his children every day, showing the importance of prayer in family life.
- vii. The Importance of the Role of Parents: Genesis 18:19: God chose Abraham because he commanded his family to live in God's way. This shows that the role of parents is very important in guiding the family according to God's will. Family teaching in the Old Testament is the basis for a godly life and a strong community, with a focus on relationships with God and between family members.

It is also very important to note what Chandler, et.all, (2021) said, "that the teaching carried out by parents is an effort to save the younger generation in each family so that they do not experience rejection from God. As stated in Judges 2: 16 "that the generation after Joshua, namely Moses' successor, is described as 'another generation,' who did not know the Lord. They did evil in the eyes of the Lord, and forsook the Lord God of their fathers, as they had been warned (cf. Judges 2: 11-12, 15)," Chandler, (p. 52).

### **In the Concept of the New Testament**

R. Boehlke, (1991) said, "In the development of Jesus' ministry in Jerusalem and its surroundings, He finally received extraordinary recognition by being nicknamed a "Great Teacher." Therefore, it can be said that all discussions about religious education in the New Testament should start from this extraordinary Person. It is interesting to investigate how Jesus arrived on the stage of history as the noble fruit of Jewish religious education "(p.35). R. Boehlke also said "The key to Jesus' success in reaching the peak of Jewish society lies in "Willingness to learn". That is why Jesus gave criticism using ironic language, "It is impossible for a blind person to be led by a blind person." According to experience, usually in such cases both will experience disaster. Of course, no blind person is willing to entrust his future to a blind leader either. Then Jesus conveyed another teaching by delivering a poem that has similarities to Proverbs, saying, "A student is no more than his teacher, but whoever has completed his studies will immediately be equal to his teacher" (Luke 6:40), "(p. 59 ).

From these two teachings, it can be found that Jesus' disciples received the teaching that, "we should not expect to get good knowledge and understanding for free. However, the results will be achieved from earnest effort and struggle. Because Jesus also got His deep knowledge through earnest effort and sweat," Boehlke, (1991, p.59). So what Jesus and His disciples exemplified in the Bible's testimony about the learning process was not a haphazard effort, but it was a serious job. And it is fitting that everyone, including parents in the midst of the family, needs to take meaning from the teaching. Because how can a parent teach without having knowledge and understanding of something that will be taught. Then, what is the main teaching of parents to their children in the midst of the family during the New Testament? The answer begins with a question based on Matt. 22. The question in question is "Which is the greatest commandment of all the laws contained in the Old Testament"? Then Jesus answered it by quoting Deut. 6:5, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." According to Jesus, this commandment is the first and greatest commandment (Matt. 22:37-38). Likewise, in Deut. 6:6, "What I command you, take to heart," followed by a command to teach these words repeatedly to your children. And finally, Deut. 6:7 emphasizes that the highest priority of parental instruction is to help their children come to know, obey, and trust God," Chandler (p. 52).

Similar things were expressed by R. Boehlke, (1991, p. 63-64) that, "Jesus' teaching curriculum is not far from the effort to understand the law of the Torah, usually there is a debate to determine which law is the most important among the Torah. Then, from that understanding comes a synthesis that "loving God and fellow human beings is the main essence of the Torah." The next question is, why is it necessary to teach the Torah? Because the Torah itself is the revelation of God, which is revealed in Jesus. Therefore, it is not wrong to say that Jesus is the teaching as well as the revelation. He also explained himself in his teaching, in all the scriptures, starting from the book of Moses to the Prophets (Luke 24: 27). Meanwhile, the essence of PAK teaching in the New Testament is integrated in an effort to emphasize harmonious relationships, mutual love, respect, and living in the example of Christ. Some of the main points taught include:

- i. Love as the Foundation of Family Relationships. Love is the core of all family relationships. The apostle Paul wrote, "Husbands, love your wives, just as Christ also loved the church and gave himself up for her" (Ephesians 5:25). Likewise, other family members are called to love one another (Colossians 3:19-21).
- ii. Respect and Obedience in the Family. Children are taught to honor and obey their parents: "Children, obey your parents in the Lord, for this is right" (Ephesians 6:1). However, parents are also reminded not to discourage their children (Colossians 3:21)
- iii. Roles and Responsibilities in the Family. In the New Testament, each family member has his or her own responsibilities: The husband is the head of the family and is called to lead with love and responsibility. The wife is asked to honor and support her husband in a spirit of partnership (Ephesians 5:22-24). Parents are tasked with guiding their children in faith and truth.
- iv. Family as a Place of Faith Growth. The family is the initial place where Christian values are taught and practiced. Timothy, for example, received his faith from childhood from his family, especially from his mother Eunice and his grandmother Lois (2 Timothy 1:5).
- v. Family Based on Christ's Example. Christ is the primary model for relationships in the family. The family is called to reflect the love, forgiveness, and faithfulness as taught and exemplified by Jesus. Overall, the teachings about the family in the New Testament direct people to build family relationships that are centered on love, truth, and devotion to God. The family is also seen as part of the wider body of Christ, the church.

### **Problems related to the Dynamics of Community Life**

Hilerd Geertz 1981, in N. K. Atmadja Hadinoto 2010 said that, "The family in society is a bridge between individuals and their culture. Geerts further said that the family is tasked with preparing its members to be able to relate to the world outside it. Childhood, gets a fundamental form through the institutional structure of the family. Through these experiences, he gains understanding, and emotional equipment, and moral attachments that make him an adult and can play a role as a full member of society. "(p.9). Becoming a Christian Religious Education (PAK) teacher in the midst of a family today presents a number of complex challenges. Here are some of the main challenges that are often faced:

- i. Changes in Values and Culture.
  - o Influence of Social Media: Children and family members are often exposed to values from social media that may conflict with Christian teachings.
  - o Moral Relativism: The view that "all values are equally true" makes Christian Religious Education teachings often considered irrelevant or too rigid.
- ii. Crisis of Faith Life
  - o Low Interest in Religion: Young people are often less interested in religious activities than in more entertaining or modern activities.
  - o Role Modeling at Home: Christian Religious Education teachers must demonstrate integrity and consistency of faith at home, which is not always easy in the pressures of everyday life.
- iii. Economic and Social Pressures
  - o Financial Needs: Many families face economic pressures that take up time and energy, so that faith education is often neglected.
  - o Limited Time: The busy lives of parents and children make it difficult to create special time for faith discussions or prayer together.
- iv. Diversity of Beliefs
  - o In families with members with different religious views or denominations, conveying Christian Religious Education teachings can cause conflict or challenges in maintaining family harmony.
- v. Lack of System Support
  - o Lack of Relevant Teaching Materials, PAK teachers may have difficulty finding interesting and relevant materials to implement at home.
  - o Limited Training: Not all PAK teachers receive sufficient training or support to face the challenges of the modern family.
- vi. Technological Developments
  - o The dominant presence of technology in the home often becomes a distraction from spiritual activities.
  - o Need to Innovate: PAK teachers need to use technology creatively to convey the teachings of faith in a way that is interesting to the younger generation.

### **Problems Regarding the Main Points of Teaching in Family PAK**

Although there are many teaching models and approaches carried out by parents as teachers in the family, it is not easy to do it and succeed. It has been stated above in the general problem section that due to lack of competence, teaching is inadequate and ineffective. For this reason, it is necessary to consider what was conveyed by Vonny Ells 2021, about what needs to be taught in the family PAK which is formulated in 4 parts as below:

i. Teaching Children Through Words

Parents can teach children through words. The Apostle Paul also shows how he also taught his spiritual children through his words. In Philippians 4:9 it says: "And the things . . . you have heard and seen in me, do them." The word "hear" shows that the Apostle Paul taught with words. Joyce and Isaac and Margaret said that by talking we help our children understand God's truths. We can also explain how to live a life that pleases God. And this is a good way because with words we can explain many things to our children. Also in Deuteronomy 6:6-7 it explains that in teaching what parents must do while sitting, walking, lying down and standing is that they must speak, and the things that must be talked about are God's commands, this is one way we teach our children. But sometimes parents do not have time to talk to their children because of their busy lives. That is why parents should always make time with their children to be able to talk even in the midst of their busy lives. Teaching with words is a good way, with words we can explain many things to our children. But keep in mind that words alone are not enough, we must teach children with words but also be a good example for them.

ii. Teaching Children Through Example

Being an "example" is always repeated in the Bible, for example in Philippians 4:9 it says: "and what has . . . you hear and what you have seen in me, do that." The words "you see me" here indicate that Paul taught by example. He taught them things to do in their lives with words and then through his example, he showed them how they should put those words into action. Paul has been a role model for his spiritual children. That's why Paul told people to imitate him, because Paul had imitated Christ's example as stated in 1 Corinthians 11:1 which says: "Be my follower, as I also am a follower of Christ." This is what parents should do, where parents must imitate Christ and provide a good example to their children. Sarumpaet said that teaching children by example will be more successful than telling them all the rules and advice without examples. And parents will be more unsuccessful in teaching their children if the content of their words contradicts their life.

iii. Teaching Through Family Worship

Family worship is a special time for the family and is a daily fellowship with God. In this family worship there is an opportunity to teach spiritual things to children. The navigators said that one method that we might use to teach children is by holding a family worship or fellowship.<sup>39</sup> Clyde also stated that one of the characteristics of a child is that the child is always changing, so family worship is very important for a child because his outlook on life is shaped by his spiritual understanding, this helps determine what he will become in the future. So family worship is not only an opportunity to teach spiritual things but can also build a close fellowship, where parents and children have the opportunity to pray together and exchange opinions about the child's life and so on. So we as parents should make time to hold family worship. But unfortunately in this day and age many families do not hold family worship because they are too busy, lazy and so on. All of this becomes an obstacle in carrying out family worship.

iv. Teaching Children through Discipline

Discipline is a rule and order used in running a life both at school and in the family. In the general dictionary of the Indonesian language, discipline means "mental and character training with the intention that all actions always obey the rules. Because discipline is a training to obey the existing rules or regulations, parents should provide wise rules that must be obeyed by children. Sarumpaet said that in a family without discipline there will be difficulties. Therefore, education without certain rules will not be very successful. Discipline is one method of teaching or educating in the family. Where there needs to be firmness in terms of what must be done, and what is prohibited and should not be done.

Discipline functions to teach children to obey all existing rules and train children to obey all rules given by their parents. In the implementation of Christian Religious Education in the Family, what must also be considered is the place and time in implementing Christian Religious Education in the family. The main place for us to teach Christian religious education as has been explained is in the family. Because the family is the central institution for Christian Religious Education. Wes Haystead said that the household or family is the center of responsibility for spiritual teaching. In Deuteronomy 6:7 it says: "You must teach

it to your children over and over again and talk about it when you sit in your house, when you are traveling, when you lie down and when you get up.

In the final section of this paper, namely the discussion section of the research results, the author focuses on analyzing the results of the literature research above. The order of discussion will start from the systematic order of discussion contained in the research results, as follows:

#### 1. Analysis of the Biblical Theological Concept of Family in Christian Life

The biblical theological concept of family in Christian life refers to the perspective and principles taken from the Bible in understanding the role and dynamics of the family in the context of Christian faith. Some of the main concepts related to this include:

- **Family as God's Design:** The Bible teaches that the family is part of God's design for humanity. From the creation of humans as male and female (Genesis 1:27-28) to the command to expand human existence through offspring (Genesis 1:28), the Bible places the family as the foundation of Christian society and faith.
- **Marriage and Faithfulness:** The concept of marriage in the Bible emphasizes fidelity and fellowship between husband and wife as a picture of Christ's relationship with the church (Ephesians 5:22-33). This underscores the importance of love, sacrifice, and commitment in family relationships.
- **Spiritual Education and Formation:** The Bible instructs parents to bring up their children in the teaching of the Lord and to bring them up in the knowledge of Him (Ephesians 6:4, Proverbs 22:6). This shows the responsibility of parents in forming the faith of their children.
- **Family as Witness and Service:** Christian families are called to be witnesses of Christ in their daily lives (Matthew 5:16) and to serve one another and others according to their God-given gifts (1 Peter 4:10-11).
- **Unity in Christianity:** The Bible affirms the importance of unity in Christ among family members (Galatians 3:28), teaching humility, forgiveness, and brotherhood as the basis for relationships in Christian families.

This conceptual analysis highlights how biblical principles shape the Christian view of the family, emphasizing the important role of the family in supporting the faith and spiritual growth of family members and promoting values based on the teachings of Jesus Christ.

#### 2. Biblical Theological Concept Analysis of Parents' Duties as Christian Education Teachers

The Concept Analysis of "Parents' Duties as Christian Education Teachers" from a Biblical Theological perspective refers to the important role of parents in guiding their children in the Christian faith. Here are some relevant points to explain this concept:

- **Biblical Basis:** The Bible provides clear guidance on the role of parents in educating their children in the faith. For example, verses such as Ephesians 6:4 remind parents to educate their children in the teaching and admonition of the Lord.
- **Christian Education Teachers:** In this context, parents are considered the primary teachers in introducing and reinforcing Christian values and understanding of the faith to their children. They are responsible for providing practical and theological instruction on a daily basis.
- **Behavioral Models:** Parents teach not only with words, but also with their own life examples. They are expected to live out the Christian faith with integrity and consistency, so that children can see and follow their example.
- **Structured Teaching:** Parents can use everyday moments, such as mealtimes or other family activities, as opportunities to teach and discuss Christian principles and how they apply to everyday life.
- **Prayer and Spiritual Care:** In addition to teaching, parents are also expected to pray for their children and strengthen their spiritual relationship through prayer and other spiritual support.

Overall, this concept shows that parents have a great responsibility in forming the foundation of their children's faith. They are not only spiritual educators, but also organizers and role models who play a key role in the spiritual growth of children in the context of Christian living.

#### **Analysis of the Biblical Theological Nature of PAK Teaching in the Family**

##### 1. Biblical Basis of PAK Teaching in the Family

- **Family as God's Institution:** The Bible shows that the family is the first institution designed by God (Genesis 2:24). In this context, PAK teaching in the family is the primary responsibility of parents.
- **Parental Responsibility:** Deuteronomy 6:6-7 emphasizes that parents are responsible for teaching God's word to their children in every aspect of daily life.

- Christ's Example: Jesus Christ demonstrated the values of love, sacrifice, and service in the family (Ephesians 5:25-33), which can be a guideline for faith education in the family.
2. Theological Nature of PAK Teaching in the Family
- Faith as the Basis of Education: Christian theology emphasizes that faith in Christ is the basis of spiritual education in the family (Ephesians 6:4).
  - Family as a Small Church: This view refers to the role of the family as a place of worship, spiritual formation, and growth of faith (1 Corinthians 16:19).
  - Kingdom of God in the Family: PAK teaching in the family should prepare family members to be part of God's mission in the world (Matthew 28:19-20).
3. Principles of PAK Teaching in the Family
- Love as the Foundation: All teaching must be based on love, as stated in 1 John 4:7-8.
  - Practical and Relevant: PAK teaching needs to be relevant to the daily life of the family, for example through discussions of God's word, prayer together, and acts of love in the family.
  - Theological Parenting: Parents are called to be examples of faith, implementing parenting patterns that shape children's character according to biblical principles (Proverbs 22:6).
4. Challenges and Solutions for PAK Teaching in the Family
- Challenges of Modernization: Cultural and technological changes often distract families from spiritual formation. The solution is to create a consistent and relevant spiritual routine.
  - Lack of Biblical Understanding of Parents: Many parents may feel inadequate in teaching the Christian faith. The church can help through training or mentoring.
  - Busy Parents: In modern families, time together is a challenge. The solution is to prioritize quality time for spiritual activities together.
5. Significance of Christian Education Teaching in the Family
- Building Christian Character: Spiritual education in the family plays an important role in shaping children's character according to Christian values.
  - Passing on Faith: The family is the first and foremost place to pass on faith to the next generation (2 Timothy 1:5).
  - Being an Example to the World: Christian families who live according to biblical principles can be a real testimony to the surrounding community.

Through this analysis, it can be concluded that Christian Education teaching in the family is an important biblical and theological calling. The family as the basic unit of society must be the main place where the Christian faith is taught, applied, and passed on.

#### **Analysis of the Challenges of Parents as PAK Teachers in the Family**

The challenges of being a parent and a teacher of Religious Education and Belief (PAK) in the family are indeed quite complex. Here are some analyses of the challenges that may be faced:

- Time and Dual Roles: As parents, it is the main task to educate and guide children in various things. However, when you also have to be a PAK teacher, the time and role as an educator becomes more complex. Parents need to divide their attention and time carefully between their roles as parents and as teachers.
- Knowledge and Skills: Although as parents they have experience in educating their children, being a PAK teacher requires in-depth knowledge of a particular religion or belief. Parents may need to improve their knowledge or learn new skills to convey PAK material well to children.
- Integrity and Values: As PAK teachers, parents must ensure that they teach the values and principles of religion or belief with consistency and integrity. This can be a challenge because they must also demonstrate these practices in their daily lives in their families.
- Personal and Emotional Challenges: Teaching Christian Education can raise deep questions about personal faith and spirituality. Parents need to be prepared to navigate these emotional challenges wisely, while still providing consistent direction to their children.
- Responses from Children: Children may have varying levels of interest and understanding about a particular religion or belief. Parents who are also Christian Education teachers must be able to respond sensitively to their children's questions, doubts, or interests without showing bias.

- **Balancing Family and School Environment:** Parents who are Christian Education teachers must consider how they can maintain a balance between their family life and their interactions with the school environment or religious/faith community.
- Being a parent and Christian Education teacher requires a high level of awareness and commitment to this dual role. It is important to seek support from the religious or faith community, as well as to utilize educational resources and other supports to help in carrying out this role successfully.

## **CONCLUSION**

The author increasingly understands and believes that parents becoming PAK teachers in the family is a task and responsibility that cannot be ignored in the family. Because based on this study, it was found that the Bible has revealed how great the role of parents is in carrying out the task of being PAK teachers in the family. As God loves to teach, so parents are entrusted by God to teach the people in their respective families. Because parents are the first and foremost teachers who are most competent in teaching their children about God and fellow human beings. And in time they are able to have a special relationship with God and also all humans in the world. Therefore, it is necessary to open and discuss studies like this, which question why the spirit of teaching that used to be lived by Christian families throughout the world has disappeared. There is already a lot of evidence that shows the huge wave of people who no longer live Christianity, why is that certainly inseparable from the more or less problem of PAK teachings that are increasingly eroded from the family. Children no longer have any foundation in terms of their Christian faith. Parents have nothing to teach or tell about the Bible, and about Christianity itself. Just like the ironic sentence conveyed by Jesus "the blind cannot lead the blind." It must be admitted that many parents are negligent, stuttering, and failing in fostering the faith of their children. So the time has come to wake up from negligence, from all the weaknesses so far. Parents must rise and try to fight to achieve what has been lost so far. Dare to start a new hope in a new and beautiful family fellowship with all family members. Don't wait any longer while there is still time. Parents need to provide the best teaching and a sincere example as parents in the midst of the family. Of course this research will be more perfect if there is further research that builds elaboration between the church and parents in improving the quality and benefits of PAK teaching in the midst of the family, with more holistic approaches for the success of PAK in the midst of the family.

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