

Inculcation The Religious Values in Christian Families

by Andry Simatauw

Submission date: 20-May-2022 08:27PM (UTC+0530)

Submission ID: 1840682935

File name: IJSDR1902054.pdf (479.69K)

Word count: 2394

Character count: 13313

Inculcation The Religious Values in Christian Families

¹Lourine S Joseph

¹Christian Education Faculty

¹Institut Agama Kristen Negeri Ambon, Indonesia

Abstract: This article describes the model of inculcation the religious values for members of the Christian family in Maluku Province. This model is contributed to the prevention of acts of violence and hatred with the fostering of love and affection for Christians. This study focuses on supporting factors and inculcation models that are in line with the family character. This study took place in August and September 2018 using a qualitative approach. The study informant are 47 people, or a group of adolescents is 22 people, and 27 parent groups were selected by purposive sampling method. Data analysis used a qualitative descriptive method. The results show that three factors support the inculcation of values for Christians in Maluku, namely, resource, social and material. The material refers to the physical needs of the family, while the social is people's potential that that supports the religious value. People's resource in inculcation model are parents, teachers, and religious leaders. The inculcation applied is a model of dialogue, exemplary and positive reinforcement.

Index Terms: Resource, social potential, and material.

I. INTRODUCTION

The development of the world with a very strong current of modernity has led to inhumane behavior in various national communities. Violent behavior or inhumane actions towards other people occur very frequently and cause social crises [1], [2]. The development of information technology has resulted in changes in religious values that have been embedded and embedded in human life. As a result of modernity, there is involution of social values, moral and character values, especially for religious values. The basic fact of social change is the involution of values from the family community. Relations and communication among the family community are getting weaker [3].

Religious values that previously were moral strength of a community are eroded by the flow of information. Haruku island in center Maluku, Indonesia is a community that has always held the Christian values sturdily. However, with cultural shifts, there have been many acts of violence and social crisis. Communication and social relation among congregation families are in crisis. This is evident because of events that occur in the community of adolescents or parents and have an impact on community life and the church congregations. The occurrence of quarrels, physical warfare and murder became a trigger for estrangement among Christian families. Another apprehensive fact is the increasing number of Christian teenagers who consume liquor and gamble. As an anticipatory act, religious leaders strengthen efforts to cultivate religious values that support strengthening social relations. Various facts of moral involution are the basis for this research in examining the inculcating model of the value of Christianity in Maluku

Theoretically, value has a various definition. Value is a general character from an object or statement of a condition that is seen by someone as kindness, believed to be useful and like to be promoted or developed. Values always contain aspects of choice or willingness to realize these values. Value always involves aspects of emotions and feelings. Values also contain believe aspect, that the manifestation of that value is useful so that the moral obligation is in it. Values contain aspects of commitment that encourage someone to behave and act to realize the value in real life. In short, values can be studied empirically with social sciences including the humanities, one of which is a religion [4], [5]. Values is an important part or useful for humanity because the value is a valuable thing that is appreciated by humans because it is useful for humanity. However, there is a need for a way or effort for those values to be accepted and lived by individuals. Understanding of values depends on certain individuals and their perceptions of that value. Values must be introduced through strong beliefs which will then encourage individuals to change towards a better life.

Changes in each are strongly influenced by their beliefs to change over the religious values they receive through a process of encapsulating religious values. The implication approach to religious values is directed at changing morals and values towards a better and perfect character due to the development of modernity. Therefore, the essential thing to consider in this approach to planting religious values is to show exemplary and reinforce for individuals to seek their changes by believing in and believing in their ability not to be controlled by the current development of the modern world.

The cultivation of moral values is a part of character education or an effort to understand values, character, morals, and character which aims to develop the ability of adolescents to make good decisions and maintain good values. By planting values, every member of society can realize goodness in daily life with all his heart. By planting religious values in Christian adolescents, the character and habits will be preserved and embedded in the minds of adolescents. Furthermore, these values become good knowledge (moral knowing) which will form loving good or (moral feeling) and ethical behavior (moral action) [6], [7].

II. METHOD

This study is a qualitative study with survey approach. The data collection method is an interview which is involving 47 people of informants who were divided into two groups, namely groups of adolescents as many as 22 people While as many as 27 parent informants. Informants from adolescent groups were chosen based on consideration, that adolescents could be a source of assumptions for research conducted on parents in answering research problems, while parents' informants were chosen based on the consideration

that parents are the primary source or parties directly involved in the inculcation of values. This research took place in August and September 2018. Analysis of data using qualitative descriptive methods.

III. RESULT AND DISCUSS

Supporting Factors in Inculcating Religious Values in Christian Families in Haruku Island in Central Maluku, Indonesia.

The results of interviews with 47 informants found that three factors were supporting the inclusion of values in the Christian community on Pulau Haruku, namely: material, social and resource. The description of the supporters is presented in table 1.

Table 1 Factors Supporting The Inclusion of The Value of Christianity On Haruku Island

Factor	The type of moral and character development.	A social problem which can be solved by the inculcation of value
Materials	The fulfillment of physical family in order to develop the character and moral.	The fulfillment of priority needs than the need for spirituality in the family.
Social	Respecting each other. Care Responsible Spread love to each other.	Conflict between individual, small group (family). Limited relation, communication, and collaboration. Behaviors of betting, drunk and violent.
Resources	The parents, teachers, and servants with religious, moderate, independent and smart build the character and moral of the teenager.	The less of parents' awareness as educator, builder, and mentor for their children. The lack of discussion between family, servant, and the government to solve the problem's community. The lack of collaboration and commitment to teaching the right religious value for a teenager.

The results of the informant's answer revealed that families who were able to cultivate religious values were families who had sufficient material. Understanding of material, in general, is all goods that can be used to meet their main needs. The dominant material is understood by informants in the form of money used to buy food, clothing and other necessities of life. Families who can fulfill basic needs for their children will easily plant religious values. However, on the contrary, for low-income families, it will be challenging to give understanding to their children.

Various reasons that revealed by material relations with the inclusion of Christian values. Parents who are busy earning money and spending much time outdoors will find it difficult to set a good example and teach the value of religious values to their children. Besides that, there are also reasons that in disadvantaged families, children will find it difficult to get a proper education, so that understanding the values of Christianity is also difficult to obtain.

Another inclusion support is social potential or role models from the community. In communities that show mutual respect, care, responsibility, love, and affection among others, children and adolescents will readily understand the religious values. This example will also indirectly be a pattern of inculcating religious values in children and adolescents.

The third potential is the party responsible for conducting values for teenagers. These parties are parents, teachers, and religious leaders. Parents with a high sense of responsibility will be the first determinant in the family in teaching essential values. Teachers who are responsible for providing knowledge in schools also play a role in including character education in their students, including by giving examples of religious values that must be understood by students. Religious leaders or pastors and church servants also play an essential role in the formation of teenage characters.

Inculcating Religious Values models in Christian Families in Haruku island in Center Maluku, Indonesia

Various in calculating models are carried out by parents, the community and church leaders. Table 2 explains the patterns that are applied along with their difficulties and ease of implementation.

Table 2 Inculcating Patterns of Religious Value

Model	The models can be applied	The obstacles to implement the models	The ease to apply the models
Inculcation model	Discussion and communication about value	The nature and character between the communicator and the communicant are various. Sometimes, the background, purpose and opinion are also various, also a limited time.	The communicator has ability to interpret meaning of the message. The openness between the communicator and the communicant. Trust each other. The socialization is easily to receive.
	The example and Giving an example	A limited time. A various perception about the task to give an example. A lack of parents awareness. There has been no acknowledgement.	Easy to understand Availablenees and readiness. A spirit to change. Can be apply to individual or a group.
	Strengthening of positivity and negativity.	A lack of interest and motivation A high saturation Must have a good ability to observe. Not ready yet to leave a bad habit. Must be adjusted to the right situation	Can be conducted by speech, mimicry, an interest contact, an approach to individual or group.

Value communication and Dialog

Dialogue and value communication to members of the Christian family aims to introduce religious values and social values that are a guide in community life. The process of disseminating values through dialogue and communication is interactive and will gradually improve the ability of a good understanding of moral values. Informants elaborated on several essential values that were instilled through the dialogue process, namely the value of worship, the value of honesty, respect and courtesy, harmony, and learning achievement for children. The public and the church hope that these values will become a culture as well as the strength of religious values that are good for the growth of spirituality and better character.

Role Model

Most informants argue that exemplary has a substantial impact on the acceptance of values by adolescents. However, the application of this method was considered difficult due to constraints on the limited time of parents together with their children. The time and opportunity to instill and teach religious values for children must be well regulated because everything is very dependent on the family. Children will be good children, moral behavior, spirituality, highly dependent on the ability and awareness of parents to provide themselves.

For every Christian family, planting religious values through perfect example is to be done. Therefore, the church seeks to build awareness for Christian families both in the form of advice, direction, guidance through worship. Also, the church also develops family awareness to be responsible for the growth of their children through the control function. The fact of this function is with simple activities at certain times.

Inculcation Value Through Positive or Negative Strengthening

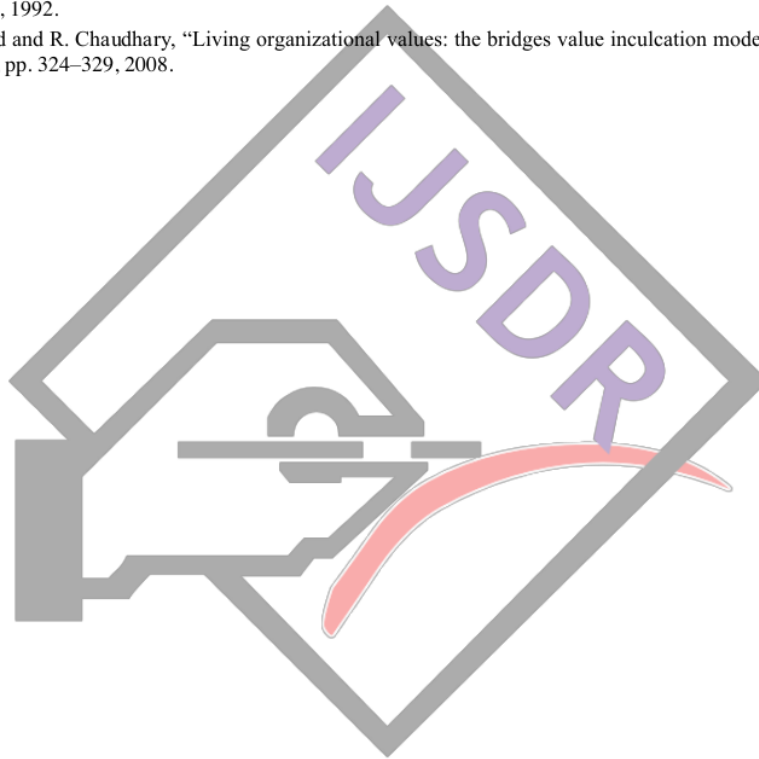
Inculcating religious values in Christian families also with positive or negative reinforcement efforts. This effort requires strategic commitments and choices that are valuable and meaningful for family members. Planting religious values is a positive force to shape family behavior and character. Good character is the central capital of spiritual growth in the Christian family. The positive reinforcement of religious values is the basis for the development of religious values for families in the midst of modernity. The planting of religious values in the Christian family through positive reinforcement produces good changes for the family and has implications for the formation of the identity and integrity of the Christian family.

IV. CONCLUSION

Inculcating Value of Religion For Christian Families is a process of approaching the planting of religious values for Christian families to strengthen family identity and integrity. To achieve this goal, parents, the community and leaders of the Christian religion engage in interactive dialogue and communication. Besides that, the inculcating method also uses the parents' exemplary approach for children because parents are a reflection of the example of the child in the family. Finally, through the strengthening of the positive value of the formation of religious values that are getting stronger in the life of the Christian family.

REFERENCES

- [1] S. B. G. Eysenck and H. J. Eysenck, "Crime and personality: an empirical study of the three-factor theory," *Br. J. Criminol.*, vol. 10, no. 3, pp. 225–239, 1970.
- [2] B. Spalek, *Crime victims: Theory, policy, and practice*. Macmillan International Higher Education, 2016.
- [3] A. Oberschall, *Social conflict, and social movements*. Prentice-Hall Englewood Cliffs, NJ, 1973.
- [4] M. Hutter and D. Throsby, *Beyond price: Value in culture, economics, and the arts*. Cambridge University Press, 2008.
- [5] K. Baier, "The moral point of view: A rational basis of ethics," 1958.
- [6] H. Kirschenbaum, "A comprehensive model for values education and moral education," *Phi Delta Kappan*, vol. 73, no. 10, pp. 771–776, 1992.
- [7] R. Speculand and R. Chaudhary, "Living organizational values: the bridges value inculcation model," *Bus. Strategy. Ser.*, vol. 9, no. 6, pp. 324–329, 2008.



Inculcation The Religious Values in Christian Families

ORIGINALITY REPORT

0%

SIMILARITY INDEX

0%

INTERNET SOURCES

0%

PUBLICATIONS

0%

STUDENT PAPERS

PRIMARY SOURCES

Exclude quotes On

Exclude bibliography On

Exclude matches < 100%