

IMPLEMENTATION OF PARENTS' RESPONSIBILITY IN CHILDREN'S CHRISTIAN RELIGIOUS EDUCATION BASED ON DEUTERONOMY 6:4-9 IN CHRISTIAN FAMILIES OF GKII JAJAR SOLO

Lita Rahayu^{1*},
Daulat Marulitua Tambunan²

litarahayu1003@gmail.com^{1*}

STT Rahmat Emmanuel^{1*,2}

Abstract

This study aims to analyze the implementation of parents' responsibility in children's Christian religious education based on Deuteronomy 6:4-9 in Christian families of GKII Jajar Solo. Faith education within the family is understood as the main foundation for shaping children's character and spirituality from an early age. The method used in this research is descriptive qualitative with a field study approach through observation, interviews, and documentation. The results show that parents have attempted to carry out their responsibility for faith education through family prayer, family Bible reading, and examples demonstrated in daily life. However, its implementation remains inconsistent in several families due to limited time, parents' busy schedules, and the influence of the environment and technology. The main supporting factors come from parental awareness and church support, while the inhibiting factors come from the social environment and digital media. Therefore, strengthening the role of parents in faith education becomes an urgent need in shaping children's Christian character in the modern era. The results of this study are expected to serve as a reference for Christian families and churches in improving the effectiveness of faith education that is more consistent and sustainable.

Keywords: *parental responsibility, Christian religious education, Christian family*

INTRODUCTION

The family is the first and primary educational institution established by God to shape children's character, faith, and life values. From a Christian perspective, the family does not only function as a place to fulfill physical needs but also serves as the main medium for transmitting faith to the next generation 1. Christian Religious Education (CRE) within the family has a strategic role because through the family, children first come to know God, learn moral values, and develop their spiritual lives. Therefore, parents have a responsibility that cannot be replaced by other institutions in educating children according to God's will 2.

The theological foundation regarding parents' responsibility in educating children can be clearly found in Deuteronomy 6:4–9. This passage, known as the Shema Israel, emphasizes that God's people must love the Lord with all their heart, soul, and strength and teach His Word repeatedly to their children 3. This teaching is not limited to formal activities but must become part of all daily life activities, whether sitting at home, traveling, lying down, or getting up. Therefore, faith education according to Deuteronomy 6:4–9 places the family as the center of children's spiritual formation and parents as the main educators responsible for their faith development 4.

Various studies indicate that the family has a significant influence on children's character and spiritual development 5. The family environment becomes the first place where children learn about love, discipline, responsibility, and relationships with God 6. Parents who consistently provide examples of life according to the Word of God will help children build a strong faith identity. Conversely, the lack of parental involvement in children's spiritual education can weaken their understanding of faith and reduce the quality of their spiritual life during their development.

The phenomenon occurring in some Christian families today shows that the implementation of Christian Religious Education within the family has not been

1 A. S. Sunarko and Sariyanto, "Fondasi ilahi untuk keluarga kontemporer: Hermeneutika Mazmur 127 dalam dialog dengan tantangan modernitas," *Epigraphe* 9, no. 1 (2025): 20–33, <https://doi.org/10.33991/epigraphe.v9i1.538>.

2 C. E. Anjaya, Y. A. Arifianto, A. Fernando, and R. Triposa, "Pendidikan anak usia dini dalam keluarga Kristen sebagai upaya menghadapi pengaruh sekularisme," *Dunamis: Jurnal Teologi dan Pendidikan Kristen* 7, no. 1 (2022): 124–138, <https://doi.org/10.30648/dun.v7i1.660>.

3 S. I. Waruwu and H. Hasugian, "Eksegesis Shema Israel dalam Ulangan 6:4 dan implikasinya bagi pembentukan identitas iman di era kontemporer," *Apos* 4, no. 2 (2026), <https://doi.org/10.52960/a.v4i2>.

4 V. Maradesa, "Peran gereja dalam mengimplementasikan tema teologis Shema Israel dalam pendidikan agama Kristen di Germita Betel Alo," *Magenang: Jurnal Teologi dan Pendidikan Kristen* 5, no. 1 (2024): 36–45, <https://doi.org/10.51667/mjtpk.v5i1.1610>.

5 L. Sakke, Jellistari Grace, I. Mentaruk, and A. Rivaldho, "Peran pendidikan agama Kristen dalam keluarga terhadap pembentukan mental, spiritual dan karakter anak," *Jurnal Ilmu Pendidikan* 3, no. 10 (2026): 114–124, <https://jutepe-joln.net/index.php/JURDIKAN>.

6 A. A. Hutajulu, "Pengaruh lingkungan keluarga Kristen terhadap perkembangan moral anak," *Areopagus: Jurnal Pendidikan dan Teologi Kristen* 19, no. 1 (2021): 183–198, <https://doi.org/10.46965/ja.v19i1.396>.

carried out optimally 7. Work demands, technological developments, and the increasing influence of the social environment often cause parents to fully delegate their children's spiritual education to the church or school. As a result, spiritual interaction between parents and children decreases, while the time allocated to building family faith life becomes increasingly limited. This condition indicates a gap between the ideals of biblical teaching and the practices of contemporary Christian family life 8.

Deuteronomy 6:4–9 emphasizes that the responsibility of educating children in faith cannot be transferred to other parties. Parents are called to become examples in loving God, teaching the Word of God continuously, and making the Word of God the foundation of family life. The success of children's faith education is strongly influenced by the seriousness of parents in carrying out this responsibility 9. Therefore, a proper understanding of the duties and roles of parents becomes an important factor in creating a spiritually healthy Christian family.

Based on initial observations within the GKII Jajar Solo environment, it was found that most parents already have awareness regarding the importance of Christian Religious Education within the family. However, the level of understanding, forms of implementation, and consistency of its application still show different variations. Some families have implemented regular teaching of God's Word, while others still face various obstacles in building spiritual habits at home. This condition is important to examine further in order to understand the extent to which parents implement their responsibility in educating children based on the principles contained in Deuteronomy 6:4–9.

This study aims to analyze the implementation of parents' responsibility in children's Christian Religious Education based on Deuteronomy 6:4–9 in Christian families of GKII Jajar Solo. Specifically, this study examines parents' understanding of God as the foundation of faith education, the implementation forms of Christian Religious Education within the family, parents' examples in daily life, and the impact of this education on children's spiritual development and character. The results of this study are expected to contribute to the development of Christian Religious Education within families and become evaluation material for churches in equipping parents to carry out their educational responsibilities.

METHOD

This study employed a qualitative approach with a descriptive method. The

7 F. C. Hutapea and O. Saragih, "Pendidikan agama Kristen dalam keluarga untuk membangun spiritual anak di era digital," *Jurnal Ilmiah Penelitian Mahasiswa* 3, no. 1 (2025): 198–208, <https://doi.org/10.61722/jipm.v3i.688>.

8 E. Pelmelay, "Korelasi antara PAK keluarga dengan pembentukan karakter anak," *Rei Mai: Jurnal Ilmu Teologi dan Pendidikan Kristen* 1, no. 1 (2023), <https://doi.org/10.69748/jrm.v1i1.22>.

9 A. N. Tafuli, I. Ninu, S. N. U. Saingu, A. S. Liu, and C. Saetban, "Pendidikan karakter Kristen dalam keluarga," *Sukacita: Jurnal Pendidikan Iman Kristen* 2, no. 3 (2025): 89–106, <https://doi.org/10.61132/sukacita.v2i3.1130>.

qualitative approach was chosen because this study aimed to deeply understand the implementation of parents' responsibility in Christian Religious Education (CRE) for children based on Deuteronomy 6:4–9. Through this approach, the researcher was able to obtain a comprehensive description of the understanding, experiences, and practices carried out by parents in implementing faith education within Christian family environments. Descriptive research was used to describe phenomena systematically based on facts found in the field.

The research was conducted at Gereja Kemah Injil Indonesia (GKII) Jajar Solo, with research subjects consisting of parents who had children and were actively involved in congregational life. Informants were selected using purposive sampling by choosing respondents considered to have relevant information according to the research objectives. Research data were obtained through in-depth interviews, observation, and documentation. Interviews were used to explore parents' understanding and experiences regarding the implementation of Christian Religious Education within families, while observation and documentation were used to complement and verify data obtained from interviews.

Data analysis was conducted using a descriptive qualitative approach by following an interactive model consisting of data reduction, data presentation, and conclusion drawing. The collected data were selected, categorized, and interpreted based on the research focus to produce systematic and understandable findings. To ensure data validity, this study applied source triangulation and technique triangulation by comparing the results of interviews, observations, and documentation. Through this process, valid data were obtained and used to explain the implementation of parents' responsibility in children's Christian Religious Education based on Deuteronomy 6:4–9 in Christian families of GKII Jajar Solo.

RESULTS AND DISCUSSION

Results

The results of the study show that parents' responsibility in implementing Christian Religious Education for children based on Deuteronomy 6:4–9 has been understood by most Christian families at GKII Jajar Solo as a spiritual mandate given by God to the family. Data collection was conducted through observation, documentation, and interviews with congregation members who served as Christian parents. The research was conducted at Gereja Kemah Injil Indonesia (GKII) Jajar Solo, which consisted of 70 families with a total of 189 congregation members. Based on the interview results, it was found that parents understood the family as an institution established by God, making children's faith education part of parents' primary responsibility rather than merely the responsibility of the church. One respondent stated, "Kami percaya bahwa keluarga dibentuk oleh Tuhan, sehingga sebagai orang tua kami harus mengajarkan anak-anak untuk mengenal Tuhan dan hidup sesuai Firman-Nya" (R1). The English translation of the interview quotation is, "We believe that the family was established by God, therefore as parents we must

teach our children to know God and live according to His Word” (R1). This statement indicates an awareness that the family functions as the center of Christian faith education.

The research findings regarding the aspect of understanding God based on Deuteronomy 6:4 show that the congregation of GKII Jajar Solo already has an understanding of God as the Creator, Sustainer, and highest authority within the family. Parents understand that teaching faith to children must begin with a proper knowledge of God. Based on the interview results, respondents explained that teaching about God had been obtained through church guidance and was then continued within the family. One respondent stated, “Kami sudah memahami bahwa Tuhan adalah dasar dalam keluarga kami, dan kami mengajarkan kepada anak-anak bahwa segala sesuatu dalam kehidupan harus bergantung kepada Tuhan” (R2). The English translation of the interview quotation is, “We already understand that God is the foundation of our family, and we teach our children that everything in life must depend on God” (R2). This finding shows that parents’ theological understanding becomes the initial foundation in the process of implementing Christian Religious Education within the family environment.

Regarding the aspect of loving God based on Deuteronomy 6:5, the interview results show that parents do not only understand faith as knowledge but also as a personal relationship with God that must be reflected in everyday life. Respondents explained that love for God is implemented through family prayer, ministry, worship, and efforts to make family life consistent with Christian values. One respondent stated, “Kami mengasihi Tuhan melalui pelayanan, melalui pekerjaan kami, dan melalui kehidupan kami sehari-hari sebagai keluarga Kristen” (R3). The English translation of the interview quotation is, “We love God through ministry, through our work, and through our daily lives as a Christian family” (R3). These results indicate that love for God is not only taught verbally to children but also through life experiences that can be directly observed by children within the family.

The next research finding relates to the implementation of CRE based on Deuteronomy 6:6–7, namely parents’ responsibility to teach the Word of God repeatedly to their children. Interview data show that several families have practiced faith education through praying together, reading the Word of God, and providing spiritual guidance in daily life. One respondent stated, “Kami mengajarkan Firman Tuhan kepada anak-anak, biasanya melalui saat teduh pagi atau malam sebelum tidur, walaupun memang belum selalu sempurna dilakukan setiap hari” (R4). The English translation of the interview quotation is, “We teach the Word of God to our children, usually through morning devotion or at night before going to sleep, although it has not always been perfectly practiced every day” (R4). This finding indicates that CRE implementation has been carried out, although there are still limitations, particularly in terms of consistency and regularity in developing family spiritual habits.

In addition to direct teaching, the study found that parental example becomes

the main method in shaping children's character and faith. Parents realize that children understand Christian values more easily through real actions compared to advice alone. Based on the interview results, one respondent stated, "Sebagai orang tua kami harus memberikan contoh terlebih dahulu, karena anak-anak melihat apa yang kami lakukan dalam keluarga" (R5). The English translation of the interview quotation is, "As parents, we must first provide an example because children observe what we do within the family" (R5). The findings show that parents' examples in praying, worshiping, communicating, and making decisions become an important part of implementing Christian Religious Education according to the principles of Deuteronomy 6:4-9.

The research findings also show that the Word of God has been placed as the foundation for building Christian family life according to the principle of Deuteronomy 6:8-9. Parents stated that the Word of God serves as a guideline in building relationships between husband, wife, and children. One respondent stated, "Bagi kami yang percaya kepada Tuhan Yesus, yang menjadi dasar kehidupan keluarga kami adalah Firman Tuhan" (R6). The English translation of the interview quotation is, "For us who believe in the Lord Jesus, the foundation of our family life is the Word of God" (R6). Another respondent added, "Dalam keluarga kami ada komunikasi kasih, saling mengasihi, dan saling menghormati" (R7). The English translation of the interview quotation is, "In our family, there is loving communication, mutual love, and mutual respect" (R7). These data indicate that the implementation of the values of God's Word contributes to the formation of harmonious family relationships that are full of love and spiritually oriented.

Regarding the influence of faith education on children's development, the research findings show that parents observed positive changes in children's character after implementing CRE values within the family. Children were considered to have greater respect for their parents, spiritual awareness, and behaviors consistent with Christian values. The interview results show that the congregation acknowledged that repeated teaching of the Word of God produced children who had fear of God, independence, and respect for their families. Nevertheless, the study also found that this character formation process still requires continuous guidance because children have not fully been able to reflect all the values taught by their parents.

In addition to being implemented within the family environment, the research findings indicate that the principles of Christian Religious Education are also reflected in social life. Parents understand that the values of God's Word must be demonstrated through attitudes and interactions with others. One respondent stated, "Saya sebagai orang yang percaya kepada Kristus harus menjadi teladan dalam bidang apa saja dan menunjukkan sikap ramah serta sopan kepada orang lain" (R8). The English translation of the interview quotation is, "As a person who believes in Christ, I must become an example in every aspect and demonstrate a friendly and respectful attitude toward others" (R8). Another respondent stated,

“Kami menyampaikannya melalui sikap kami, komunikasi kami, dan gaya hidup kami setiap hari” (R9). The English translation of the interview quotation is, “We express it through our attitudes, our communication, and our daily lifestyle” (R9). This finding indicates that the implementation of CRE not only affects the internal life of the family but also shapes the testimony of Christian family life within society.

Overall, the research findings indicate that the implementation of parents’ responsibility in Christian Religious Education based on Deuteronomy 6:4–9 among Christian families at GKII Jajar Solo has been carried out quite well, although several aspects still need improvement. The aspects that have been implemented include awareness of God's role in the family, teaching the Word of God to children, parental examples, and the use of God's Word as the foundation of family life. However, several weaknesses were still found, such as the lack of maximum consistency in teaching the Word of God, the limited depth of teaching about the Trinity to children, and the need to increase parents’ involvement in continuously developing children's spiritual lives.

Based on the overall interview results and research data analysis, the synthesis of findings regarding parents’ responsibility in implementing Christian Religious Education based on Deuteronomy 6:4–9 can be presented as follows.

Table 1. Synthesis of Research Findings

Research Finding Focus	Data Collection Results	Supporting Quotations	Synthesis of Findings
Parents’ understanding of God (Deut. 6:4)	Parents understand God as the foundation and center of family life	Indonesian: “Kami mengajarkan anak-anak bahwa segala sesuatu dalam kehidupan harus bergantung kepada Tuhan” (R2). English: “We teach our children that everything in life must depend on God” (R2).	Parents’ theological understanding becomes the foundation of children's faith education
Love for God (Deut. 6:5)	Love for God is expressed through ministry, worship, and daily life	Indonesian: “Kami mengasihi Tuhan melalui pelayanan dan kehidupan kami sehari-hari” (R3). English: “We love God through ministry and our daily lives” (R3).	Parents teach love for God through real-life experiences
Repeated teaching of God's Word (Deut. 6:6–7)	Parents conduct family prayer, read God's Word, and	Indonesian: “Kami mengajarkan Firman Tuhan melalui saat teduh pagi atau malam” (R4).	Faith education has been implemented but requires greater

	provide spiritual guidance	English: "We teach the Word of God through morning or evening devotion" (R4).	consistency
Parental example	Parents become examples of Christian behavior for children	Indonesian: "Sebagai orang tua kami harus memberikan contoh terlebih dahulu" (R5). English: "As parents, we must first provide an education example" (R5).	Parental example becomes the main method of Christian character education
God's Word as the foundation of family life (Deut. 6:8-9)	God's Word becomes the guideline for family relationships	Indonesian: "Yang menjadi dasar kehidupan keluarga kami adalah Firman Tuhan" (R6). English: "The foundation of our family life is the Word of God" (R6).	Biblical values shape family harmony
Impact on children	Children show positive development in faith and character	Indonesian: Anak menjadi takut Tuhan, menghormati orang tua, dan mandiri. English: Children develop fear of God, respect for parents, and independence.	Family-based CRE contributes to children's character formation
Implementation in society	Faith values are demonstrated through social behavior	Indonesian: "Kami menyampaikannya melalui sikap, dan gaya hidup setiap hari" (R9). English: "We express it through our attitudes, communication, and daily lifestyle" (R9).	Family faith education influences the testimony of Christian families in society

Discussion

The results of the study indicate that parents' responsibility in implementing Christian Religious Education (CRE) for children in Christian families of GKII Jajar Solo is rooted in a theological understanding of God as emphasized in Deuteronomy 6:4-5. Parents understand that God is the center of family life, the source of wisdom, and the foundation for shaping children's spiritual lives. This finding shows that before providing faith education to children, parents must first have a proper

understanding of God because the quality of parents' faith understanding determines the quality of spiritual education provided within the family. This is consistent with the study by 10, which explains that children's faith education must begin with parents' personal relationship with God so that parents do not merely become transmitters of religious teachings but also witnesses of faith in daily life. This finding is also supported by 11, who states that parents function as spiritual guides who lead children not only to understand the concept of God but also to experience a personal relationship with Him through family life.

The understanding of parents at GKII Jajar Solo regarding the responsibility of faith education indicates that the family is viewed as the primary place for children's spiritual formation. The interview results show that parents realize that teaching the Word of God is not merely the responsibility of the church or Sunday school but a mandate given by God to the family. This finding supports the study by 12, which explains that Christian families have a central position as the first environment for passing down faith values to the next generation. Furthermore, the results of this study are also consistent with 13, who emphasize that the success of Christian Religious Education within the family greatly depends on the extent to which parents place God as the priority in family life. Therefore, the family is not only understood as a social institution but also as a theological space where faith values are formed and passed down.

The findings also reveal that parents' love for God has a close relationship with the quality of Christian Religious Education implementation within the family. Parents who have a strong spiritual life tend to be more active in developing faith habits, such as praying together, reading the Bible, and providing examples for their children. This finding strengthens the study by 14, which states that love for God becomes the main foundation that encourages individuals to carry out their spiritual responsibilities sincerely. Furthermore, 15 emphasize that faith education cannot be built solely through doctrinal understanding but must emerge from the continuously growing spiritual life of parents. Therefore, the effectiveness of

10 E. D. Lingga and H. S. Geradus, "Keteladanan orang tua dan pembentukan karakter kerohanian anak dalam perspektif etika Kristen," *Jurnal PRAGATI: Jurnal Ilmiah Mahasiswa* 1, no. 1 (2025): 48–62, <https://ejournal-sttikat.id/index.php/jtm/id/index>.

11 L. Ligan, "Peran orang tua dalam mendidik anak berdasarkan kitab Ulangan 6:4-9," *Harati: Jurnal Pendidikan Kristen* 2, no. 1 (2022): 73–84, <https://doi.org/10.54170/harati.v2i1.89>.

12 G. H. Mukti, V. Deak, S. Chukwu, and S. Tarigan, "Peran dan fungsi orang tua Kristen dalam pembentukan iman anak," *Journal of Industrial Engineering & Management Research* 3, no. 6 (n.d.), <https://doi.org/10.7777/jiemar>.

13 Pendidikan karakter Kristen dalam keluarga.

14 N. Ritonga, "Peran orangtua sebagai pendidik spiritual anak berdasarkan Ulangan 6:4-9 di era revolusi industri 4.0: Tinjauan teologis dan pedagogis dalam pendidikan agama Kristen," *Mawar Saron: Jurnal Pendidikan Kristen dan Gereja* 6, no. 2 (2023): 100–122, <https://ojs.sttmsl.ac.id/index.php/Jurung>.

15 T. Berasa, E. K. M. Marpaung, D. A. Tampubolon, and I. N. D. Tambunan, "Implementasi pendidikan agama Kristen dalam keluarga sebagai dasar pembentukan karakter anak," *Jurnal Pendidikan Sosial dan Humaniora* 5, no. 1 (2025): 1014–1024, <https://publisherqu.com/index.php/pediaqu/article/view/3447>.

children's faith education is greatly influenced by the spiritual condition of parents as the primary educators within the family.

In the context of implementing children's faith education, the study found that families at GKII Jajar Solo have practiced several spiritual activities, such as family prayer, reading the Word of God, providing biblical guidance, and involving children in church activities. These practices indicate that the principle of Deuteronomy 6:6–7 regarding continuous teaching has begun to be implemented in family life. This finding is consistent with the study by 16, which states that Christian parents do not only function as biological caregivers but also as spiritual educators who are responsible for building children's faith from an early age. 17 also emphasize that family faith education must be carried out continuously in all aspects of life rather than only through formal religious activities. Therefore, faith education needs to become a family culture that is integrated into everyday life.

Although Christian Religious Education has been implemented, the study found challenges related to consistency. Some families have not been fully able to teach the Word of God regularly due to limited time, work demands, and the absence of a structured pattern of faith education. This condition is consistent with the study by 18, which shows that parents' busy schedules are one of the factors causing faith education within families to be less optimal. 19 also explain that irregularity in building spiritual habits can hinder the process of internalizing Christian values in children. Therefore, the main challenge in family faith education is not only related to parents' awareness but also their ability to develop consistent spiritual discipline in daily life.

The research findings indicate that one of the most influential forms of implementing Christian Religious Education is parental example in daily life. Children do not only learn through verbal instruction but also through observing the behaviors, words, and decisions demonstrated by their parents. This finding supports the study by 20, which states that example is a highly effective method of faith education because children obtain a concrete representation of the

16 P. R. Lestari and R. H. Sitindaon, "Peran orang tua dalam menerapkan pendidikan agama Kristen untuk pembentukan karakter remaja GPIN Bukit Asam di era digital society 5.0," *Jurnal Pendidikan Kristiani dan Kateketik Katolik* 2, no. 2 (2025): 1–17, <https://doi.org/10.61132/anugerah.v2i2.733>.

17 P. K. Baskoro and H. Budiyan, "Peran orang tua dalam pendidikan agama Kristen menurut kitab Amsal bagi anak usia 7-12 tahun," *Jurnal Teologi Praktika* 2, no. 2 (2021): 93–104, <https://doi.org/10.51465/jtp.v2i2.36>.

18 D. A. L. Liu, "Peran orang tua dalam mengajar anak yang tidak menerima pembelajaran pendidikan agama Kristen di sekolah," *Jurnal Shan* 8, no. 1 (2024): 1–16, <https://ejournal.uki.ac.uk/index.php/shan/article/view/4593>.

19 S. R. Watak, Y. Anouw, and D. D. Onyomsaru, "Peran orangtua dalam meningkatkan mutu rohani anak remaja," *Neria* 2, no. 2 (2024): 232–250, <https://doi.org/10.56942/jurnalneria.v2i2.240>.

20 S. Mautuka, I. Sepatandekan, D. Waruwu, and M. Santosa, "Peran orangtua dalam mengajarkan etika Kristen kepada anak-anak di era digital," *REI MAI: Jurnal Ilmu Teologi dan Pendidikan Kristen* 4, no. 1 (2026): 11–22, <https://doi.org/10.69748/jrm.v4i1.235>.

implementation of Christian values through their parents' lives. 21 also explain that ideal faith education must include three main elements, namely teaching, habituation, and example. Therefore, the success of faith education is not only determined by the amount of teaching provided but also by the consistency between the teachings and actions demonstrated by parents within the family.

The implementation of parents' responsibility in Christian Religious Education at GKII Jajar Solo is also reflected in efforts to make the home a center of faith learning. Parents attempt to integrate biblical values into simple activities such as praying before meals, evening prayer, reading the Bible together, and building family communication based on love. This finding is consistent with the study by 22, which states that Christian families should become the main environment where children experience faith practices directly. 23 also show that simple spiritual habits carried out continuously can shape children's mindset and spiritual character. Therefore, effective faith education does not always depend on large religious activities but rather on small habits that are practiced consistently within the family.

In addition to family factors, the results of this study show that the church and social environment also influence the success of children's faith education. Church support through guidance, teaching, and children's ministry helps strengthen the values that have been instilled within the family. This finding supports 24, who states that children's faith formation requires cooperation between families and the church community. However, the development of the modern social environment also presents new challenges, especially through technology and digital media that can influence children's mindset and behavior. This condition is consistent with 25, who explain that technological development requires parents to become more actively involved in providing guidance so that faith values taught within the family are not replaced by external influences.

Overall, this study shows that the success of Christian Religious Education within families is influenced by the balance between parents' theological understanding, teaching consistency, parental example, church support, and the

21 J. Santoso, J. A. Tan, and W. Sugiri, "Peranan orang tua dalam pembentukan karakter di masa pandemi Covid-19: Perspektif pendidikan Kristen," *Indonesia Journal of Religious* 5, no. 1 (2022): 63-76.

22 R. Setiawan, D. F. Soukotta, and J. Tan, "Implementasi prinsip Ulangan 6:7 dalam pendidikan iman anak di keluarga Kristen," *MODERATE: Journal of Religious, Education, and Social* 3, no. 1 (2025): 21-40, <https://doi.org/10.46362/moderate.v3i1.22>.

23 N. F. Nainggolan and U. Sukri, "Tanggung jawab orang tua Kristen dalam pendidikan anak terhadap spritualitas anak TKK Anugerah Immanuel di Tapanuli Utara," *Inculco Journal of Christian Education* 2, no. 1 (2022), <https://doi.org/10.59404/ijce.v2i1.41>.

24 N. P. Wagiu, "Implementasi peran orang tua menurut Ulangan 6:4-9 dalam pendidikan agama Kristen keluarga di Gereja Masehi Injili di Minahasa Jemaat Imanuel Aertembaga Bitung," *Jurnal Shan* 4, no. 2 (2022): 128-161, <https://ejournal.uki.ac.id/index.php/shan/article/view/1972>.

25 A. D. Firmanto and F. Marianto, "Kebermaknaan peran orang tua bagi pendidikan iman anak: Upaya keluarga Katolik memenuhi KHK Kanon 1136 selama pandemi COVID-19," *BIA': Jurnal Teologi dan Pendidikan Kristen Kontekstual* 5, no. 2 (2022), <https://doi.org/10.34307/b.v5i2.269>.

ability to face environmental challenges. The main supporting factor comes from parents' awareness of their spiritual mandate, while inhibiting factors come from limited time, inconsistency in spiritual practices, and external environmental influences. This finding strengthens the study by 26, which explains that children's faith education requires continuous commitment from families so that Christian values are not only understood theoretically but also become part of everyday life. Therefore, the implementation of Deuteronomy 6:4–9 remains relevant as a model of Christian family faith education in the present era.

The limitation of this study lies in the scope of the research, which was only conducted among Christian families at GKII Jajar Solo. Therefore, the findings cannot fully represent all practices of Christian Religious Education in various church contexts and different Christian family cultures. In addition, this study used a qualitative approach with a limited number of informants, meaning that the findings emphasize the depth of parents' subjective experiences rather than broad generalization. Future studies are recommended to expand the research location, involve more Christian families from different denominations, and examine other factors such as family communication patterns, digital technology development, and church involvement in supporting the success of children's faith education.

CONCLUSION

Based on the discussion results, it can be concluded that the implementation of parents' responsibility in children's Christian Religious Education based on Deuteronomy 6:4–9 among Christian families of GKII Jajar Solo has been carried out through various forms of faith education practices within the family. Parents play a role as spiritual educators who instill Christian values through family prayer, family Bible reading, and examples demonstrated in daily life. These efforts indicate that the family remains the main center for children's faith formation from an early age.

However, the implementation of this responsibility has not been fully consistent across all families. There are variations in the intensity and continuity of faith education practices, which are influenced by parents' busy schedules, limited time, and uneven understanding regarding the importance of continuous faith education within the family. This condition affects the less optimal internalization of Christian values in children's lives.

Furthermore, the success of children's faith education is also influenced by interconnected supporting and inhibiting factors. Church support and parental awareness serve as strengthening factors, while technological influences and the social environment become challenges that need to be addressed seriously. Therefore, closer cooperation between parents and the church is needed so that children's faith education can be carried out more effectively, consistently, and

26 G. Purba, H. Ananda, D. Nainggolan, and A. Simarmata, "Peranan orang tua dalam meningkatkan iman kekristenan anak," *Jurnal Pendidikan Sosial dan Humaniora* 4, no. 1 (2024): 27–34, <https://publisherqu.com/index.php/pediaqu/article/view/1548>.

sustainably according to biblical principles.

REFERENCES

- Anjaya, C. E., Y. A. Arifianto, A. Fernando, and R. Triposa. "Pendidikan Anak Usia Dini dalam Keluarga Kristen sebagai Upaya Menghadapi Pengaruh Sekularisme." *Dunamis: Jurnal Teologi dan Pendidikan Kristiani* 7, no. 1 (2022): 124–138. <https://doi.org/10.30648/dun.v7i1.660>.
- Baskoro, P. K., and H. Budiyan. "Peran Orang Tua dalam Pendidikan Agama Kristen Menurut Kitab Amsal bagi Anak Usia 7–12 Tahun." *Jurnal Teologi Praktika* 2, no. 2 (2021): 93–104. <https://doi.org/10.51465/jtp.v2i2.36>.
- Berasa, T., E. K. M. Marpaung, D. A. Tampubolon, and I. N. D. Tambunan. "Implementasi Pendidikan Agama Kristen dalam Keluarga sebagai Dasar Pembentukan Karakter Anak." *Jurnal Pendidikan Sosial dan Humaniora* 5, no. 1 (2025): 1014–1024. <https://publisherqu.com/index.php/pediaqu/article/view/3447>.
- Firmanto, A. D., and F. Marianto. "Kebermaknaan Peran Orang Tua bagi Pendidikan Iman Anak: Upaya Keluarga Katolik Memenuhi KHK Kanon 1136 Selama Pandemi COVID-19." *BIA': Jurnal Teologi dan Pendidikan Kristen Kontekstual* 5, no. 2 (2022). <https://doi.org/10.34307/b.v5i2.269>.
- Hutajulu, A. A. "Pengaruh Lingkungan Keluarga Kristen terhadap Perkembangan Moral Anak." *Areopagus: Jurnal Pendidikan dan Teologi Kristen* 19, no. 1 (2021): 183–198. <https://doi.org/10.46965/ja.v19i1.396>.
- Hutapea, F. C., and O. Saragih. "Pendidikan Agama Kristen dalam Keluarga untuk Membangun Spiritual Anak di Era Digital." *Jurnal Ilmiah Penelitian Mahasiswa* 3, no. 1 (2025): 198–208. <https://doi.org/10.61722/jipm.v3i.688>.
- Lestari, P. R., and R. H. Sitindaon. "Peran Orang Tua dalam Menerapkan Pendidikan Agama Kristen untuk Pembentukan Karakter Remaja GPIN Bukit Asam di Era Digital Society 5.0." *Jurnal Pendidikan Kristiani dan Kateketik Katolik* 2, no. 2 (2025): 1–17. <https://doi.org/10.61132/anugerah.v2i2.733>.
- Ligan, L. "Peran Orang Tua dalam Mendidik Anak Berdasarkan Kitab Ulangan 6:4–9." *Harati: Jurnal Pendidikan Kristen* 2, no. 1 (2022): 73–84. <https://doi.org/10.54170/harati.v2i1.89>.
- Lingga, E. D., and H. S. Geradus. "Keteladanan Orang Tua dan Pembentukan Karakter Kerohanian Anak dalam Perspektif Etika Kristen." *Jurnal PRAGATI: Jurnal Ilmiah Mahasiswa* 1, no. 1 (2025): 48–62. <https://ejournal-sttikat.id/index.php/jtm/id/index>.
- Liu, D. A. L. "Peran Orang Tua dalam Mengajar Anak yang Tidak Menerima Pembelajaran Pendidikan Agama Kristen di Sekolah." *Jurnal Shanan* 8, no. 1 (2024): 1–16. <https://ejournal.uki.ac.uk/index.php/shan/article/view/4593>.
- Maradesa, V. "Peran Gereja dalam Mengimplementasikan Tema Teologis Shema Israel dalam Pendidikan Agama Kristen di Germita Betel Alo." *Magenang: Jurnal Teologi dan Pendidikan Kristen* 5, no. 1 (2024): 36–45.

- <https://doi.org/10.51667/mjtpk.v5i1.1610>.
- Mautuka, S., I. Sepatandekan, D. Waruwu, and M. Santosa. "Peran Orangtua dalam Mengajarkan Etika Kristen kepada Anak-Anak di Era Digital." *REI MAI: Jurnal Ilmu Teologi dan Pendidikan Kristen* 4, no. 1 (2026): 11–22. <https://doi.org/10.69748/jrm.v4i1.235>.
- Mukti, G. H., V. Deak, S. Chukwu, and S. Tarigan. "Peran dan Fungsi Orang Tua Kristen dalam Pembentukan Iman Anak." *Journal of Industrial Engineering & Management Research* 3, no. 6. <https://doi.org/10.7777/jiemar>.
- Nainggolan, N. F., and U. Sukri. "Tanggung Jawab Orang Tua Kristen dalam Pendidikan Anak terhadap Spritualitas Anak TTK Anugerah Immanuel di Tapanuli Utara." *Inculco Journal of Christian Education* 2, no. 1 (2022). <https://doi.org/10.59404/ijce.v2i1.41>.
- Nidin, S. B., and Y. PAP. "Peran Orang Tua dalam Mendidik Iman Kristen kepada Anak." *Journal of Industrial Engineering & Management Research* 3, no. 3, 230. <https://doi.org/10.7777/jiemar>.
- Pelmelay, E. "Korelasi antara PAK Keluarga dengan Pembentukan Karakter Anak." *Rei Mai: Jurnal Ilmu Teologi dan Pendidikan Kristen* 1, no. 1 (2023). <https://doi.org/10.69748/jrm.v1i1.22>.
- Purba, G., H. Ananda, D. Nainggolan, and A. Simarmata. "Peranan Orang Tua dalam Meningkatkan Iman Kekristenan Anak." *Jurnal Pendidikan Sosial dan Humaniora* 4, no. 1 (2024): 27–34. <https://publisherqu.com/index.php/pediaqu/article/view/1548>.
- Ritonga, N. "Peran Orangtua sebagai Pendidik Spiritual Anak Berdasarkan Ulangan 6:4–9 di Era Revolusi Industri 4.0: Tinjauan Teologis dan Pedagogis dalam Pendidikan Agama Kristen." *Mawar Saron: Jurnal Pendidikan Kristen dan Gereja* 6, no. 2 (2023): 100–122. <https://ojs.sttmsl.ac.id/index.php/Jurung>.
- Sakke, L., Jellistari Grace, I. Mentaruk, and A. Rivaldho. "Peran Pendidikan Agama Kristen dalam Keluarga terhadap Pembentukan Mental, Spiritual dan Karakter Anak." *Jurnal Ilmu Pendidikan* 3, no. 10 (2026): 114–124. <https://jutepe-joln.net/index.php/JURDIKAN>.
- Santoso, J., J. A. Tan, and W. Sugiri. "Peranan Orang Tua dalam Pembentukan Karakter di Masa Pandemi Covid-19: Perspektif Pendidikan Kristen." *Indonesia Journal of Religious* 5, no. 1 (2022): 63–76.
- Setiawan, R., D. F. Soukotta, and J. Tan. "Implementasi Prinsip Ulangan 6:7 dalam Pendidikan Iman Anak di Keluarga Kristen [Implementation of the Principle of Deuteronomy 6:7 in Children's Faith Education in Christian Families: A Theological and Pedagogical Study]." *MODERATE: Journal of Religious, Education, and Social* 3, no. 1 (2025): 21–40. <https://doi.org/10.46362/moderate.v3i1.22>.
- Sondag, E., K. Verena, C. C. Lohy, Y. Darmadi, and L. Lidiawati. "Integrasi Nilai-Nilai Rumah Tangga Kristen dalam Kurikulum Pendidikan Agama Kristen untuk Pembentukan Karakter Kristus di Era Digital." *Redominate* 7, no. 1 (2025):

- 109–120. <https://journal.sttkerussoindonesia.ac.id/index.php/redominate>.
- Sunarko, A. S., and Sariyanto. "Fondasi Ilahi untuk Keluarga Kontemporer: Hermeneutika Mazmur 127 dalam Dialog dengan Tantangan Modernitas." *Epigraphe* 9, no. 1 (2025): 20–33. <https://doi.org/10.33991/epigraphe.v9i1.538>.
- Tafuli, A. N., I. Ninu, S. N. U. Saingu, A. S. Liu, and C. Saetban. "Pendidikan Karakter Kristen dalam Keluarga." *Sukacita: Jurnal Pendidikan Iman Kristen* 2, no. 3 (2025): 89–106. <https://doi.org/10.61132/sukacita.v2i3.1130>.
- Wagiu, N. P. "Implementasi Peran Orang Tua Menurut Ulangan 6:4–9 dalam Pendidikan Agama Kristen Keluarga di Gereja Masehi Injili di Minahasa Jemaat Imanuel Aertembaga Bitung." *Jurnal Shanan* 4, no. 2 (2022): 128–161. <https://ejournal.uki.ac.id/index.php/shan/article/view/1972>.
- Waruwu, S. I., and H. Hasugian. "Eksegesis Shema Israel dalam Ulangan 6:4 dan Implikasinya bagi Pembentukan Identitas Iman di Era Kontemporer." *Apos* 4, no. 2 (2026). <https://doi.org/10.52960/a.v4i2>.
- Watak, S. R., Y. Anouw, and D. D. Onyomsaru. "Peran Orangtua dalam Meningkatkan Mutu Rohani Anak Remaja." *Neria* 2, no. 2 (2024): 232–250. <https://doi.org/10.56942/jurnalneria.v2i2.240>.
- Watak, S. R., T. F. E. Elias, and G. Kiriwenno. "Tanggung Jawab Orang Tua terhadap Pembentukan Karakter Iman Anak Remaja." *NERIA: Jurnal Pendidikan Agama Kristen* 2, no. 2 (2024): 251–271. https://ojs.ukip.ac.id/index.php/jun_pak.