

## THE ROLES OF PARENTS FOR CHILDREN'S FAITH EDUCATION: A CATECHIZATION REVIEW

**Lukas Ahen**

STAKat Negeri Pontianak, Indonesia

Email: ahenlukas66@gmail.com

**Cenderato**

STAKat Negeri Pontianak, Indonesia

Email: Cenderato67@gmail.com

**Arius Arifman Halawa**

STAKat Negeri Pontianak, Indonesia

Email: Arif\_hlw@yahoo.co.id

### ABSTRACT

*This study aims to determine the extent to which parents at Stasi Santo Andreas Binjai, Parish of Santo Mikael Tanjung Baung, Sintang Diocese have played their role as educators of the faith of their children in the Industrial Revolution Era 4.0. This paper explores the obstacles faced by parents and how to overcome these obstacles to carry out their roles as faith educators for their children. This study uses a qualitative descriptive method that describes all the symptoms or conditions that exist. The data collection was conducted using three techniques: direct observation with observation guidance, direct communication through dialogue, and/or direct communication with participants to collect research data using tools (interview guides and documentary studies with visuals) during the study as evidence that researchers took to the field to conduct research. Based on the results, it is known that parents are not yet fully aware of their duties and responsibilities as the first and foremost faith educators for their children. Instead, the responsibility of fostering children's faith is mostly left to schools and churches as institutions (administrators of Stasi and Parish Churches). Lack of time for parents to be with their children and lack of understanding and awareness of parents about their duties and responsibilities in their children's faith education are inhibiting factors. The question exists, how to overcome the obstacles parents face as faith educators for their children. Many parents try to take advantage of family time (although it is limited) to give advice and practical teachings as a form of practical family catechesis, monitor children's activities, and encourage their children to take part in church activities.*

**Keywords:** Role of Parents, Family Catechesis, Faith Educator

## INTRODUCTION

In the era of the fourth generation of Industrial Revolution 4.0, the development of science and technology has changed the way people think and behave. The integration of technology and utilization of the internet has become so sophisticated, that we encounter a new world order. This shifting cultural landscape is characterized by digital technology so that distance and place become smaller, as it alters the characteristics of culture, behavior, and communication between human beings. Parents' roles for their children are very essential, as their kids grow in faith depending on parental influences. Previous research by Jerry Lawrence entitled: "Forming Faith in Families: A Survey of The Parents and Children of Dallas Bible Church" discussed parents' roles generally, before noting their role specifically in religion. In this study, all roles related to children's faith were discussed (Komkat KWI, 2016).

One of the characteristics that characterizes this new culture is digitalization of all media content (Komkat KWI, 2015:24-35). The content is converted into numbers to be easily stored and distributed to various networks. With a simple tap or swipe of the fingers on these tools, people can reach the whole world. This digitization changes people's behavior in packaging and managing information. According to Waliyuddin (2019:176) social media plays a more important role than newspaper and television, and "trendicity" seems particularly valuable for Millennials. Viral, trending topics, and popular viewed photos and phrases prove to show their legitimacy. This phenomenon leaves behind humans who are only able to use it as a device without many features. Messages can be distributed multiplexing, meaning they are forwarded in varying types and in large quantities to all corners of the world. The advancement of the internet in the digital age allows the occurrence of virtual interpersonal communication through computer screens, smartphones, tablets, and more. This communication is virtual because it is still surface level despite presenting a falsified reality.

The digital age with the above characteristics affects families. Permana (2019) notes the family shares in the prophetic mission by proclaiming the word of God so that the family becomes increasingly believing and apostolic, making the gospel a way of life in it. This generation's children develop differently from that of previous generations, with the problem of social interaction that moves from direct interaction to interaction in cyberspace. Such developments cannot be denied, but children as a new generation will face the results of the development of the industrial revolution (Ruat Diana, 2019:27). Therefore, parents need to perform their function as educators for their children to face the challenges of the industrial revolution. Parents are the closest family to

the children, so they should inform their children's faith as early as possible to be in accordance with the expectations of the Church. All Catholic families go to great lengths to make their family a small Church where Catholic life is manifested in the family sphere. The duties and functions of preaching are carried out with faith education for their sons and daughters, sanctification can occur through prayer, worship, and mutual devotion in the family. Likewise, the duty of fellowship and service is manifested in the form of service to each other. Finally, the function of martyrdom can be implemented through the testimony of a joyful life, so that as in the First Church the whole family is liked by everyone. A community of believers as described in Acts 2:41-47 and 4:32-37.

According to researchers, family catechisms are suitable to help people raise awareness of children's faith education in the family. By the family catechesis, it is expected that parents can realize duties and responsibilities as educators to balance their children's lives spiritually and physically, fostering children's faith to grow to maturity. Dewantara (2011) notes that delivering the message of the salvation of Jesus Christ to all men is exercised through catechesis. Thus, researchers intend to conduct research in Stasi Santo Andreas Binjai, Santo Mikael Tanjung Baung Parish, Diocese of Sintang and give thought through family catechization so families are more aware of how important the education of children's faith in the family in this era of Industrial Revolution.

In general, parents educate their children as best they can, both physically by paying attention to their physical health; socially by paying attention to associations and manners; and psychologically by nurturing the development of behavior and mentality to the growth of faith by paying attention to the spiritual facet. However, in the midst of the development of information technology affecting all age groups including children, parents are required to conduct education in a clear family context related to the child's faith, because parents are the first real faith educators. In the family, the faith of the child is realized through the mini Church. Based on such exposure, there are four questions that will be examined in this study: What are the roles of parents for their children's faith education in Stasi Santo Andreas Binjai Parish of Santo Mikael Tanjung Baung, Diocese of Sintang? Has the role of parents been carried out properly in accordance with the Family Catechization in the Era of Industrial Revolution 4.0? What are the obstacles faced by parents in carrying out their role as faith educators of their children in the Era of Industrial Revolution 4.0 in Stasi Santo Andreas Binjai Parish of Santo Mikael Tanjung Baung, Diocese of Sintang? How should parents overcome obstacles to carry out their role as faith educators of their children in the Era of Industrial

Revolution 4.0 in Stasi Santo Andreas Binjai Parish Santo Mikael Tanjung Baung, Diocese of Sintang?

## **REPOSITIONING THE INDUSTRIAL REVOLUTION ERA 4.0 FOR THE DEVELOPMENT OF CHILDREN'S FAITH**

The Industrial Revolution 4.0 is a change marked by rapid production activities relying on the internet for implementation. Various equipment operates by itself or automatically. This industrial revolution not only affects the industrial or production sector, but also has a holistic impact on human life (Daniel Fajar Panimbing, et al, 2019: 196). The industrial revolution 4.0 is marked by the presence of various technologies that combine the physical, digital, and biological worlds through robots, mobile computer devices, artificial intelligence, digitalization of services are used, and so on. In this era, humans will be able to communicate with each other by utilizing internet technology known as the "internet of things." The development of an era characterized by automation and digitization has a huge impact on children's character. The very large technological development is also called the era of big data, where people are given easy, fast access and information can be enjoyed by everyone. However, this presents a big challenge. It is feared that interpersonal communication will decline in quality, including communication essential for children's education (Daniel Fajar Panimbing, et al, 2019: 196). As a result, a parent's role in educating children has never been more important to be applied by parents.

According to Prasetya (2014: 24-25), children live and grow according to the times that exist and develop as children of the times. The current times dramatically influence and control their lives, so that children tend to be selfish, hedonistic, consumeristic, and controlled by instant culture. Faced with this situation, parents should not just complain, or give up hope in properly educating their children, but instead display responsibility. They must be able to educate their children properly, correctly, and responsibly in all areas of life.

## **PARENTS AS FAITH EDUCATORS**

The duty of parents to educate their children is emphasized in the Apostolic Exhortation of Pope John Paul II, *Familiaris Consortio*: "The rights and obligations of parents to educate are essential because they are related to the distribution of human life. In addition, the rights and obligations of parents are primary and primary to the participation of others in education, because of the privileges of the loving relationship between parents and children." After all, these rights and obligations are irreplaceable and cannot be taken over,

and therefore cannot be fully handed over to others or taken away by them (Maurice, 2001: 157). As educators first and foremost, parents must educate their children themselves. They are truly responsible for their children's education and this should not be given to their grandparents, because the responsibility for children's education cannot be replaced and taken over by other parties.

Parents carry out their responsibilities until the child reaches adulthood and can determine their life path responsibly to have religious life and a family. "Through education, children should be nurtured in such a way so that when they become adults they are able to fully fulfill their calling. It also means that if they later commit themselves to marriage, they will be able to build their own family under favorable moral, social and economic conditions" (GS Art. 52). It is the responsibility of men to lead children to maturity and self-reliance in faith. According to Stefanus Tay and Ingrid Listiati (2011) there are at least eight roles of parents in faith education: first, getting children to pray together and accompanying children to receive the sacraments. Parents should teach their children to pray because prayer is the breath of faith. Under any circumstances, either unfortunate or happy, we need to pray. In a state of joy, we give thanks to God, while in distress we ask for His help. Parents should also take care when their children are accompanied and led to receive the sacraments, particularly when infants receive the Sacrament of Baptism. When their understanding and understanding are adequate (about fourth grade), the child is sent to receive the Eucharist by receiving First Communion. When they reach adulthood, the parents send their child to receive the Sacrament of Confirmation.

Second, parents cultivate an atmosphere of love and togetherness at home. By creating an atmosphere of love and joy, parents encourage their children to become individuals who are social and able to make friends with everyone. Parents are obliged to create an atmosphere of love, because love is the soul of children's education, which is accompanied by kindness, service, impartiality, loyalty, and sacrifice. If we look at the surrounding context, it can be seen there have been too many broken marriages. Many of these individuals are trapped in drugs and free sex, and even have been imprisoned. These people were born into Catholic families, but eventually converted to another church, another religion, or maybe have become atheists. This is the condition experienced by parents today, the root of which is that the parents are not sufficiently carrying out Christian faith education for their children as early as possible. Today, instilling Christian faith in children is even more difficult, because world conditions now often conflict with Christian values.

Third, parents must cultivate Christian virtues such as: forgiving the mistakes of others, learning to apologize when guilty, mutual respect, sharing, helping others, comforting others, caring for the needy (especially the weak, sick, and poor) and willing to sacrifice for the good of people. Fourth, parents are obliged to convey the essential values in human life. These values include justice that respects human dignity, the law of love (self-giving), comprehensive sexuality education (a person with a body, emotion and spirit), education about chastity, and moral education that ensures children act with full responsibility. Fifth, parents must be able to provide faith teaching at every opportunity that is delivered attractively, as the teaching of faith does not have to be in the form of formal education. Daily events can be used as moments of faith education. For example, the experience of falling from a bicycle can be used as a lesson to teach that we too can fall into sins and mistakes at any time. The moral is: even though you fall, you are still excited to get up and continue cycling. Likewise, our lives can still rise again to repent and organize a better life.

Sixth, parents must be responsible for fortifying children against the bad effects of the surrounding environment. Because of the strong negative influence of social media and modern culture, parents must pay attention to not bestow negative influences on their children. Too much playing games, watching TV, using Facebook, and other social media, which contain elements of violence and sadism, for example, can stimulate aggressive attitudes in children. Parents must allow their children to socialize in the real world rather than in cyberspace so they can socialize well with others. Seventh, people must be able to direct their children to offer themselves and the talents they have for them. Eighth, parents must direct their children to find their calling in life to achieve true happiness. The calling of family life and the calling of celibacy to the Kingdom of God (by becoming Priests / Pastors, monks, and nuns) are equally noble and noble. From an early age the children have been given the perspective, guidance and understanding of the nobility of the vocation of a Christian life: family life, like the family that is currently living, or other ways of life, namely giving themselves completely to God, serving God with total surrender to the glory of God.

### **PARENTS AS CHRIST PRESENTING**

The role of parents in instilling faith is crucial. Parents who deeply care about faith education will produce children with faith as well. On the other hand, parents who do not care about faith will produce faithless children. It can thus be concluded that parents have an important role in instilling faith in children. Pope John Paul II in his *Familiaris Consortio* Apostolic Exhortation

emphasized that “Parents educate, rooted in the primary vocation of husband and wife to participate in God’s creative work”. By awakening in and for the love of a new person, who in him carries a call to grow and develop himself, the family is at the same time able to assist them effectively to live a human life to its fullest (FC. 36) This sentence emphasizes that parents have the obligation and right to educate their children and have the duty to support children with love.

The function of the family is to present Christ both among the members of the family itself and to the general public. Why is the family identified with a mini church? Of course, this is motivated by the concrete reality that the main elements which form the foundation of the Church, namely unity (*unio*), communion (*communio*), love, and community are the main dimensions that always exist in family life. It is in the midst of the family that the essence of the life of the Church is shown: fellowship, service, accompaniment (kerygma element), sanctification, and testimony of life. With a family life that is mutually serving, harmonious (*rukun*), fellowshipping in prayer and diligently studying the Word, and radiating happiness among the faithful and the wider community of the Christian family carrying out its duties as a “Mini Church.” The process of creating these people takes place in and through the family (Lumen Gentium Art. 11). It can therefore be said that the first and foremost duty of the family is to form a community. Family is a fellowship between individuals who give, complement each other, and hope in infinite love (Gaudium Et Spes Art. 48). The family consists of several individuals who have intense reciprocal relationships. These relationships include those of husband, wife, and children. The relationship occurs in relation to blood relations (nuclear family), which is based on love as a unity of life. The relationship that occurs between parents and their children is not only human (blood relationship) but also spiritual in nature, namely the relationship of love itself.

### **PARENTS AS LOVE GIVERS**

As a private community, the family needs to continuously build a more authentic community based on love (Maurice, 2001: 28). Without love, family cannot grow, develop, nor perfect oneself as a living private community. Love is the foundation and building block for family relationships. Love between family members gives strength and depth to family life. With a foundation of deep love, each member of the family has the responsibility to construct the family as a community of individuals. Responsibility is built on the awareness that we need other people’s lives so we can live too. Every member of the family

needs each other to live, grow and develop as authentic human persons.

A family that builds its life on the basis of love is a place where every family member is respected and appreciated with dignity and high value as a person who is in the image of God. On the basis of love, a man and a woman build a commitment to live together as husband and wife. They accept each other while uniting their hearts and whole life by complementing each other. They are united personally and intimately in the bond of the Sacrament of Marriage. In its capacity as an interpersonal fellowship, the family needs to give special attention to children by developing a deep respect for their personality. Concern for children lasts before the child is born until the child reaches adulthood. Therefore, education on Christian values and essential human values from an early age is necessary so that children can develop into archetypal Christian human beings. Husbands and wives need to accompany the development of their children in walking through these stages of development. By paying attention to the process of child development, the husband and wife learn to be good and responsible fathers and mothers. This could be a factor in the accelerated development of the child into adulthood.

### **PARENTS AS PARTNERS**

Family catechesis also aims to create a dialogue between parents by portraying them as genuine conversational partners with their children. This emphasis is placed on a concerted effort to deepen and live their own faith to gain a clearer view of their duties and responsibilities as first and foremost educators for their children. Based on Setyawan's studies (2014), parents are the first partner who has the opportunity to introduce the reality of life to children and be the first educator who teaches truth. Consequently, they are also the first who should personally introduce God and guide his children to believe in Him. Everyone who has received the sacraments of baptism and chrism are entitled and obliged to take part in preaching and mission tasks in Church. In this case, parents too have the right and the obligation to take part in the task of preaching and mission in the church, including the proclamation of family.

Parents are the first partner and foremost educators for children from birth to adulthood. In the process of forming morals and religion, character, personality, cultural values, and simple skills, the mother's role as a first educator must be a model for children, meaning that parents should also have moral and religious values that can be shown to children. The data showed that there were several obstacles faced by parents in carrying out their role as a child's faith educator including the family condition. Most argue that a calm, harmonious, religious, and family situation that supports and motivates



the child will greatly help the development of the child's faith so that the child's faith can grow and be resilient against life's challenges. Parents also set an excellent example for their children because children can easily learn or imitate the conditions of the house. Therefore, whenever parents (adults) are having issues, they should be resolved without the children knowing. Even if both parents are angry, both parents cultivate pretend harmony. In fact, there are some families who, because of the lack of harmony between husband and wife, cause the child's faith education to be unprofitable. As a result, these children's spiritual life is not developed.

Parents' business also affects the development of children's faith, as was revealed by several respondents. These groups include parents who are always busy working - especially parents who are entrepreneurs and/or gardeners. These groups do not have much time for children even though children need their assistance. Sometimes children are more entrusted with their grandparents or grandmothers, for their faith education they entrust them to the teachers at school. These parents work to provide for the family. Even though they realize that they are busy, but there is no intention to change, they are still busy. According to the researcher, there is a sense of uncertainty in parents who feel busy, because every time they participate in environmental activities, many remind them that children's faith education is very important but on the other hand they work to find money to meet the needs of life, including the needs of children, so parents hope their children appreciate their hard work.

The economic situation of the people in the Stasi Santo Andreas Binjai consists of the middle class whose economy partly consists of civil servants and private employees. While people who are economically lower-class work as farmers in oil palm and rubber plantations. The results from 25 respondents consisting of 17 fathers and 8 mothers are listed in the following table 1.

Table 1: Respondent Identity

No	Statements	Total (X)	% (X/N x 100)
Parents:			
1.	a. Fathers	17	68 %
	b. Mothers	8	32 %
Age:			
2.	a. 30 - 40 years	9	36 %
	b. 40 - 50 years	6	24 %
	c. 50 - 60 years	7	28 %
	d. 60 - 70 years	3	12 %

It is seen in Table 1 of the number of respondents, 25 people, consisting of

fathers and mothers. The number of respondents was divided into two with the number of 17 respondent fathers and 8 respondent mothers. From the data entered in table 1, the age of respondents is mostly 30-40 years with a percentage of 36%. This is because the families in Stasi Santo Andreas Binjai are the majority of new families, and also that comes at the time of data collection of the majority of new families who have been married for more than 5 years. On the other hand, there are respondents who say that no matter how busy they are, they must always be close to the child, enabling the child to freely convey his/her heart. There are some respondents who say that they should always encourage children to be active in Church assistance, spiritual activities in the environment, Sunday School or PIA, PIR, OMK so that children get good faith assistance so that what is obtained in the environment can be developed later if the children are adults.

## CONCLUSION

Based on the results of the research and discussion, researchers draw the following conclusions: the role of parents for the faith education of their children in the Stasi Santo Andreas Binjai Parish of Santo Mikael Tanjung Baung, Diocese of Sintang has not been carried out by parents adequately as it should. Parents only play a small role in teaching their children to pray, encouraging children to go to church, and being invited to environmental activities. Researchers felt that most of the respondents indicated that the development and mentoring of children's faith was less noticed by both parents, because parents were less directly involved in coaching, they only reminded children to pray, be active in Church activities, or the environment. However, they did not monitor intensively, because parents were busy with work, so that the development of their children's faith was less developed. For all, if the parents do not play their roles as well, their children's faiths will not be building well too.

Awareness of assistance to children's faith in accordance with the Family Catechization in the Era of Industrial Revolution 4.0 is not fully owned by parents in Stasi Santo Andreas Binjai. Most parents feel that with the opinion of religious education in school and faith assistance in Sunday school, this is a sufficient provision for their children's faith education. In this case, the parents hand over their children's faith education responsibilities to school institutions and Church institutions. In fact, the responsibility of faith education of the main and first children is in the parents. With the assistance of parents in faith education children can be a solid basis in planting the seeds of good in the family, so that the personality of the child is also well formed and gives the

growth of the child's faith towards the maturity of faith.

There are various obstacles for parents in educating children's faith in Stasi Santo Andreas Binjai. First is the lack of time to gather with family. Busy parents cause communication and relationships between family members to be reduced and the distance between children and parents, children will be more comfortable playing, telling stories with peers than at home or children prefer to play on computers, mobile phones, or television, because parents forget to remind children to pray or learn. Second, there is a difference of opinion between the parents in educating their children. This can be seen from one of the parents who closely supervises their children to use the time to learn and do other useful activities, while others pamper their children by playing games and mobile phones that waste time. Third, technological advances inhibit the role of parents in children's faith education. Children waste time with videos, games, and other spectacles through mobile phones and television screens. Fourth, parents' lack of knowledge, understanding, and insight into the teachings of the Catholic faith as a result of lack of parental education is a factor hampering children's faith education. The lack of understanding of parents will make the elderly less able to bring their children to develop their faith towards the maturity of faith.

The efforts of parents in Stasi Santo Andreas to overcome the obstacles they face in carrying out their role as faith educators of their children in the Era of Industrial Revolution 4.0 are seen from, among others: reminding children constantly not to overuse mobile phones such as limiting the time or hours when they can use mobile phones, controlling children in getting along by prohibiting children from hanging out with children who like to be erratic, and never tiring of advising their children while practicing patience. Parents are also getting closer to God in order to invite children to be close to God, as well as encouraging children to be active in church activities and play an active role in society. Researchers suggest a recollection for families with the theme of parent role in the family so that parents can be more aware and live their duties and responsibilities in providing education and faith assistance for children continuously and sustainably in the family.

Cadreization needs to be held for catechists both in the environment and in the Church with the theme of the duties and responsibilities of parents so that the catechists increasingly have the ability and insight in accompanying married couples. The author hopes that the thoughts that the author contributes can inspire in an effort to improve the quality of child faith assistance. The need to maximize the Family Section in the Parish as well as in the Stasi, in order to create and implement a sustainable exit coaching program. For example, there

are coaching and mentoring programs that are routine for married couples (married couples) for the marriage age group under five years, marriage age 5-10 years, marriage age 11-20 years, and so on. In such development groups are always reminded of their duties and responsibilities in educating their children's faith. The couples are also provided with adequate knowledge, skills, and insights so as to be able to carry out their duties and responsibilities as the first and foremost educators for their children.

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