

The Influence of Family, Church, and School Education on The Character of Christian Children Toward a Golden Indonesia 2045

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Abstract

The research on the influence of family, church, and school education on the character of Christian children towards a Golden Indonesia 2045 seeks to assess the strength of the three institutions' influence. The study included 151 pupils from Erenos Junior High School, South Tangerang. The research method was quantitative, with a different test methodology, and the number of samples was determined using the Slovin method. The research results revealed that the influence of family education on the character of Christian children was 0.615, church education on the character of Christian children was 0.637, and school education on the character of Christian children was 0.573, all in the strong category. The combined influence of family, church, and school education on the character of Christian children is 0.630, which is both balanced and robust. Christian religious education as a basis for forming strong character will make students have a strong Christ character, to ward off the phenomenon of moral decline. A strong Christian character will equip children to meet the success of Golden Indonesia 2045 and support the success of the Indonesian nation in reaping the Demographic Bonus.

Keywords: *Character, Family, Church, School, Golden Indonesia 2045*

Introduction

Indonesia will enter its golden age in 2045, targeted to become a developed country, on par with the superpower countries. As the main capital to achieve this goal is Indonesian human resources who are superior, qualified, and have good and noble character. The generation that will create a Golden Indonesia 2045 are those who are currently in elementary school (non-productive population, aged 12 years and under) and secondary education as well as young people who are included in the productive age population (aged 15 years and over). (Coordinating Ministry for Human Development and Culture, 2022)

According to the 2018 Central Statistics Agency report, the people aged 15 to 39 years accounted for 39.96% of Indonesia's total population. This means that Generation Z and Generation Y (millennials) play a significant role in shaping the structure of the population of productive age, with this generation accounting for approximately 59.93% of the population of productive age. This condition indicates the presence of a demographic bonus. The demographic bonus is a unique event that occurs just once when the proportion of productive-age people exceeds two-thirds of the overall population (BPS, 2018).

The fragility of character, as evidenced by numerous acts of violence, sexual harassment committed by adults against teenagers, and the phenomenon of juvenile delinquency, in which their behavior frequently leads to acts of violence, harassment, abuse, and even murder, remains a threat to the Indonesian nation's ability to capitalize on the demographic bonus. As a result, it is critical to determine the best way to build and develop the character of Indonesian

teenagers so that they have good, superior, and noble character in accordance with the function and objectives of national education as outlined in Law Number 20 of 2003 Concerning the National Education System.

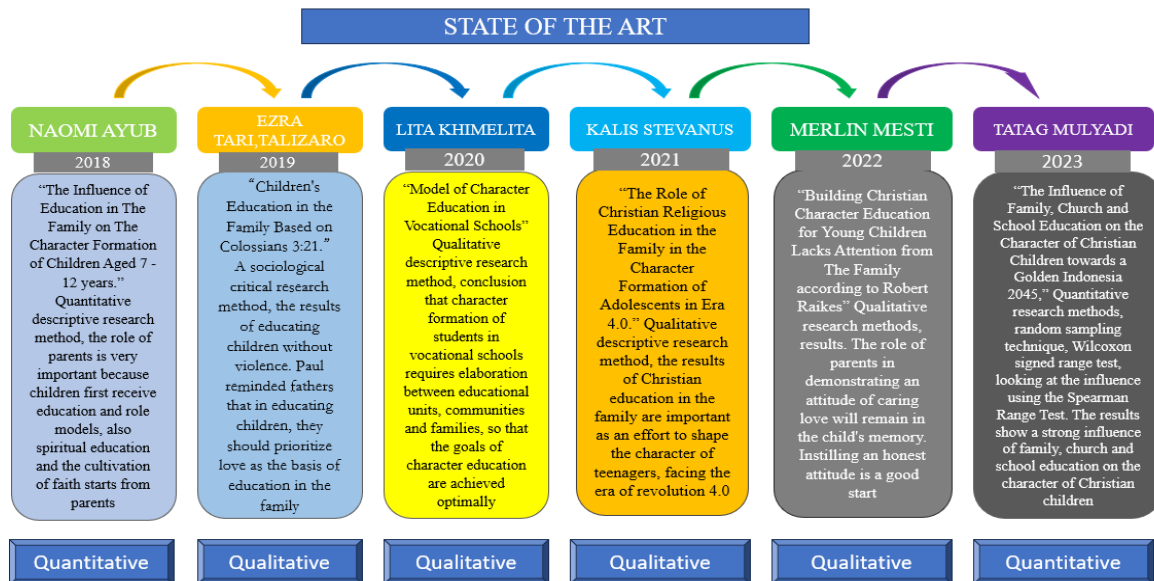


Figure 1: State of The Art

Naomi Ayub (2018) did research named "The Influence of Family Education on the Character Formation of Children Aged 7 - 12 Years". A quantitative descriptive research method. The study's findings indicate that parents play an essential role since children acquire education, role models, and both. Parents play an important role in spirituality and religious development. Ezra Tari and Talizaro (2019) did study under the title "Children's Education in the Family Based on Colossians 3:21." Methods for conducting sociological critical study. The findings of the study indicate that educating children without violence alludes to Paul's epistle, which encourages dads to prioritize love as the foundation of education in the family. In 2020, Lita Khimelita carried out research under the heading "Character Education Model in Vocational Schools." descriptive qualitative research methodology. According to the study's findings, in order to best accomplish the objectives of character education, character development in vocational schools necessitates cooperation between the family, community, and educational institution. Under the heading "The Role of Christian Religious Education in the Family on the Character Formation of Adolescents in Era 4.0," Kalis Stevanus (2021) carried out research. descriptive qualitative research methodology. According to the research's findings, Christian home education has a significant role in helping to mold youths' moral character in preparation for the fourth industrial revolution. Merlin Mesti (2022) carried out a study titled "Building Christian Character Education for Early Age Children Lacking Attention from the Family According to Robert Raikes." Methodology of qualitative research, outcomes: Instilling an honest attitude is an excellent place to start, as parents play a lasting influence in shaping their child's memories by modeling a loving and caring attitude.

Under the heading "The Influence of Family, Church, and School Education on the Character of Christian Children towards a Golden Indonesia 2045," Tatag Mulyadi (2023) carried out research. techniques for quantitative research. Random sampling was used as the sample technique. To determine the relationship between variables, use the Spearman Range Test and the Wilcoxon Signed Range Test. The study's findings indicate that Christian children's character is greatly influenced by their families, churches, and educational institutions. This research was carried out involving 3 variables; Family, Church and School education were studied

simultaneously regarding their influence on children's character. It is hoped that this can contribute to the character education of Indonesian children. Apart from that, this research is linked to the relationship between family, church and school education on children's character to prepare for Golden Indonesia 2045.

Method

With a distinct test methodology, the research design is quantitative. Random sampling is the method used for sampling (Sugiono, 2017). In order to collect data, questionnaires were distributed to a sample of respondents online using Google Forms, shared using WhatsApp (WA), and designed using a Likert scale.

The purpose of the validity test is to establish whether or not it is reasonable to assume that each variable in the test instrument can be measured exactly, accurately, and with high accuracy. The Person Product Moment technique was used for testing. Three of the questionnaire's 72 (seventy-two) items and statements were deemed invalid because their sig value (2 tailed) was more than 0.05. The remaining 69 statements/questions were deemed valid, and the three questions that were previously deemed invalid had to be removed (Sugiono, 2017)

Analysis needs tests, such as homogeneity and normality testing, are performed prior to data analysis. The Kolmogorov-Smirnov test is used to perform the normality test in order to determine if the data is regularly distributed or not. The following test is conducted using a parametric test if the data is normally distributed; otherwise, a non-parametric test is used if the data is found to be non-normally distributed Mawartinah Tri (2020).

Results

Data Description

The primary source of data for the data was a survey administered to male and female students in grades 7 through 9 at Junior High School Erenos, located at Jl. Palapa RT 003 Rw 18 Serua Village, Ciputat District, South Tangerang City, who were between the ages of 13 and 15 to gather information. As a whole, there are 151 students enrolled. A questionnaire is used to survey respondents as part of the data gathering process. The sampling approach uses the Random Sampling method, the Slovin method is used to determine the sample number of respondents. There are 51 pupils in class 7, 46 students in class 8, and 54 students in class 9. There are 151 pupils altogether from 3 (three) classes; so, 110 people will be included in the sample (table 2).

Table 1. The Profile of responden by Gender

Gender	Sum of Student	%
Male	81	63.72%
Female	70	46.28%
Total	151	100%

Table 2. The Profile of responden and sample by Grade

Grade	Sum of Student	%	Sum of Sample
Grade 7	51	38%	37
Grade 8	46	25%	34
Grade 9	54	37%	39
Total	151	100%	110

Validity Test

The Person Product Moment approach was used to perform the validity test. The questionnaire contains 72 questions and statements that describe the 4 (four) variables: family education, church education, school education, and the character of Christian children. Only 69 questions were deemed to be legitimate, thus the three that don't fit the criteria—numbers 1., 13., and 22—must be rejected.

Reliability Test

A reliability test with thirty-one responders was conducted. At a 5% level of significance, the r table value is equal to 0.3550. The instrument is deemed to meet the reliability standards when the Cronbach's Alpha value of 0.967 > 0.3550 is calculated. Analysis is displayed in Table 3.

Table 3: Realibility Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.967	69

Normality Test

The Kolmogorov-Smirnov test was used to perform the normalcy test. Table 4 displays the outcomes. Since the sig value = 0.000 implies less than 5% at a significance level of 5%, it may be said that the study's variable does not fit the criteria for a normal distribution. Therefore, non-parametric statistical tests were used for the statistical tests and the analysis that followed.

Table 4: Normality Test

	Tests of Normality					
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Total	.132	121	.000	.932	121	.000

a. Lilliefors Significance Correction

Homogeneity Test

Table 5 illustrates how the homogeneity test was conducted using a non-parametric approach, specifically the levence test. The data is homogeneous according to the Levene Test statistical value for family education Asymp.Sig (2-tailed) = 0.287 > 0.05. The data is deemed homogeneous for Church Education Asymp.Sig (2-tailed) = 0.870 > 0.05. Data are homogeneous when Asymp.Sig (2-tailed) = 0.301 > 0.05 for school education. The data is deemed homogenous when Character Asymp.Sig (2-tailed) = 0.909 > 0.05. The Levene Test results for grades 7, 8, and 9 as well as the information on children's character and family, church, and school education were all deemed homogeneous.

Table 5: Test of Homogeneity of variance

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Pendidikan_Keluarga	1.263	2	118	.287
Pendidikan_Gereja	.139	2	118	.870
Pendidikan_Sekolah	1.212	2	118	.301
Karakter	.095	2	118	.909

Hypothesis Testing

Research questions are addressed through the use of hypothesis testing. In this study, there are seven possibilities. Non-parametric statistics are used in the data processing for hypothesis testing because the data is not regularly distributed. Pairwise difference test using the Wilcoxon Signed Ranks Test. (Tri Mawartinah, 2020). (Sugiono, 2017).

Table 6: Paired samples Wilcoxon Signed Ranks Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Pendidikan_Keluarga - Karakter	4.479	6.411	.583	3.325	5.633	7.686	120	.000
Pair 2 Pendidikan_Gereja - Karakter	4.033	7.839	.713	2.622	5.444	5.659	120	.000
Pair 3 Pendidikan_Sekolah - Karakter	3.066	8.151	.741	1.599	4.533	4.138	120	.000
Pair 4 Pendidikan_Keluarga_Gereja - Karakter	2.653	6.478	.589	1.487	3.819	4.505	120	.000
Pair 5 Pendidikan_Keluarga_Sekolah - Karakter	2.620	6.364	.579	1.474	3.765	4.528	120	.000
Pair 6 Pendidikan_Gereja_Sekolah - Karakter	4.182	7.502	.682	2.831	5.532	6.132	120	.000
Pair 7 Pendidikan_Keluarga_Gereja_Sekolah - Karakter	2.942	6.694	.609	1.737	4.147	4.835	120	.000

Table 6 presents the findings of the study conducted to evaluate the seven hypotheses. Each hypothesis has a sig. (2-tailed) value of $0.000 < 0.05$, indicating the presence of a difference or influence. So it can be concluded that with a significance level of 5% there is an influence between Family Education on Character, Church Education on the child's character, School Education on the child's character, Family and Church Education on the child's character, Family and School Education on the child's character, and Family, Church, and Schools Education on child's character.

The Rank Spearman Test was used to determine the extent to which family education influences character. The results showed a correlation coefficient value of 0.615 and a sig (2-tailed) value of $0.00 < 0.05$. The relationship/influence strength number, which falls into the "strong" group ($> 0.50 - 0.75$: Strong correlation), is 0.615. Sarwono (2018)

Table 7: Correlations Family Education on Character
Correlations

			Pendidikan_Keluarga	Karakter
Spearman's rho	Pendidikan_Keluarga	Correlation Coefficient	1.000	.615**
		Sig. (2-tailed)	.	.000
		N	121	121
	Karakter	Correlation Coefficient	.615**	1.000
		Sig. (2-tailed)	.000	.
		N	121	121

** Correlation is significant at the 0.01 level (2-tailed).

Based on the influence of family education on children's strong character, it shows that the Christian character values instilled by parents in children in the family are very good. In their subconscious mind, Christian character values have moved them in their thoughts, words and actions so that they become habits.

The magnitude of the influence of Church Education on Character was tested using the Rank Spearman Test, a correlation coefficient value of 0.637 was obtained and a sig (2-tailed) value of $0.00 < 0.05$, falling into the "strong" category.

Table 8: Correlations Church Education on Character
Correlations

			Pendidikan_Gereja	Karakter
Spearman's rho	Pendidikan_Gereja	Correlation Coefficient	1.000	.637**
		Sig. (2-tailed)	.	.000
		N	121	121
	Karakter	Correlation Coefficient	.637**	1.000
		Sig. (2-tailed)	.000	.
		N	121	121

** Correlation is significant at the 0.01 level (2-tailed).

When the Rank Spearman Test was used to measure the impact of school education on character, the results showed a correlation coefficient value of 0.573 and a sig (2-tailed) value of $0.00 < 0.05$, indicating a "strong" relationship.

Table 9: Correlations School Education on Character
Correlations

			Pendidikan_Sekolah	Karakter
Spearman's rho	Pendidikan_Sekolah	Correlation Coefficient	1.000	.573**
		Sig. (2-tailed)	.	.000
		N	121	121
	Karakter	Correlation Coefficient	.573**	1.000
		Sig. (2-tailed)	.000	.
		N	121	121

** Correlation is significant at the 0.01 level (2-tailed).

Using the Rank Spearman Test to measure the impact of Church and Family Education on Character, a correlation coefficient value of 0.668 and a sig (2-tailed) value of $0.00 < 0.05$ were found, indicating a "strong" relationship.

Table 10: Correlations Family and Church Education on Character

Correlations			Pendidikan_Keluarga_Gereja	Karakter
Spearman's rho	Pendidikan_Keluarga_Gereja	Correlation Coefficient	1.000	.668**
		Sig. (2-tailed)	.	.000
		N	121	121
Karakter	Karakter	Correlation Coefficient	.668**	1.000
		Sig. (2-tailed)	.000	.
		N	121	121

** Correlation is significant at the 0.01 level (2-tailed).

The Rank Spearman Test was used to determine the extent to which family and school education influenced character. The results showed a correlation coefficient value of 0.652 and a sig (2-tailed) value of $0.00 < 0.05$, falling into the "strong" group.

Table 11: Correlations Family and School Education on Character

Correlations			Pendidikan_Keluarga_Sekolah	Karakter
Spearman's rho	Pendidikan_Keluarga_Sekolah	Correlation Coefficient	1.000	.652**
		Sig. (2-tailed)	.	.000
		N	121	121
Karakter	Karakter	Correlation Coefficient	.652**	1.000
		Sig. (2-tailed)	.000	.
		N	121	121

** Correlation is significant at the 0.01 level (2-tailed).

With a correlation coefficient value of 0.630 and a sig (2-tailed) value of $0.00 < 0.05$, the results of the Rank Spearman Test indicate that the influence of Church and School Education on Character is substantial and falls into the "strong" category.

Table 12: Correlations Church and School Education on Character

Correlations			Pendidikan_Gereja_Sekolah	Karakter
Spearman's rho	Pendidikan_Gereja_Sekolah	Correlation Coefficient	1.000	.630**
		Sig. (2-tailed)	.	.000
		N	121	121
Karakter	Karakter	Correlation Coefficient	.630**	1.000
		Sig. (2-tailed)	.000	.
		N	121	121

** Correlation is significant at the 0.01 level (2-tailed).

Using the Rank Spearman Test, the extent to which Family, Church, and School Education Influence Character was determined was determined. The results showed a correlation coefficient value of 0.657 and a sig (2-tailed) value of $0.00 < 0.05$, indicating a "strong" relationship.

Table 12: Correlations Family, Church, and School Education on Character

			Pendidikan_Keluarga_Gereja_Sekolah	Karakter
Spearman's rho	Pendidikan_Keluarga_Gereja_Sekolah	Correlation Coefficient	1.000	.657**
		Sig. (2-tailed)	.	.000
		N	121	121
	Karakter	Correlation Coefficient	.657**	1.000
		Sig. (2-tailed)	.000	.
		N	121	121

** . Correlation is significant at the 0.01 level (2-tailed).

Discussion

This Christian religious education as the basis for character education for Christian children is carried out in three contexts, or three places, namely at school, Church, and Family and the three of them strengthen each other, where the success of education in the family will support success at school and in the Church with the common goal of building a strong fortress of faith among students.

The analysis of the impact of family education on Christian children's character yielded a substantial influence of 0.615. Church education has a significant (0.637) impact on Christian children's character. The impact of formal education on Christian children's character is 0.573. Character is strongly influenced by family and church education, with a 0.668 coefficient. The effect of family and school education on character is 0.652. Church and school education have a high influence on character (0.630), as does family, church, and school education. This demonstrates that Christian character traits are implanted by parents in the family, then in the church by the pastor and Sunday school teacher, and finally maintained and developed in school by Christian religious teachers. A positive bond has been developed, which has an impact on children's character development.

The investigate attentively, it turns out that the influence of school education on the character of Christian children is smaller than the influence of the other two variables, which is 0.573. This is likely to influence the professionalism of Christian religious teachers, Apart from having to have 4 competencies as required in Law No. 14 of 2005 paragraph 10. They also have to play multiple roles, not only as educators but also as parents, coaches, scientists, critics, storytellers, artists, and visionaries. (visionary), Revolutionary, Therapist, minister. (Timothy, 1992).

Besides the importance of the role of teachers, the role of students is also very important, they as people who have been born again, must view that Christian religious education is a very essential teaching, a very important foundation for filling and building ethics, morals, morals or character. students, because the basis of PAK is God's Word in the Bible, which must continue to be lived and carried out in everyday life. The next important thing is the curriculum and facilities prepared by the school. Specifically for Christian teaching or education, the ultimate goal is not merely to pursue academic grades or increased knowledge (cognitive), but what is much more important is that it is reflected in attitudes/affective and psychomotor or behavior.

Every family, particularly parents, must have a clear grasp of the value of discipleship in the family. Then Christian religious education for children is not a secondary responsibility, but rather the primary task in every household. Because, at its core, every family's primary job is to educate their children in character. So, in accordance with God's word, every parent in the family must immediately assume the job of primary and first educator, ensuring that parents teach their children according to God's Word.

The church must foster a culture of teaching and learning, and education must become the focal point of church activities, because education enables the church to teach people to worship, fellowship, serve, and be a light in their communities (Rundolf Cram Miller). Sunday school instructors must be selected appropriately and can be accounted for, and they must be given adequate supervision, provision, and training so that they can teach correctly according to God's Word. The church must be able to provide every family with Christian religious education so that they can teach it well and correctly.

The instilling of Christian character values that begin from birth by parents in the family has succeeded in producing children who have good character. Family education has a strong influence in forming Christian character for children raised by the family. With a solid foundation of Christian character for children, children will be better prepared to navigate the school environment and the social environment in which they find themselves. School education has a significant impact on nurturing and developing the character of Christian children. Through the exemplary attitude of teachers, Christian Teachers, how to express love, provide justice, instill responsibility, care for others, care for the environment, and continue to instill a sense of love for the country, it will be easier for children to imitate and practice it in their daily lives. Schools serve as an extension of the church in terms of ministry, evangelism, and communications. Similarly, via the attitude and example of Sunday school instructors, the Pastor has successfully nurtured children's faith.

The development of Internet of Think (IoT) information technology and intelligent technology management, which will be increasingly perfect, will not threaten and erode children's character, because the character of Christian children has been deeply embedded in every child, and will be a provision in entering the future and welcoming the Golden Indonesia of 2045, at which time they will be adults, ready to fill opportunities in the world of work, as a form of sel.

The success of parents in the family, Christian teachers at school, and Sunday school teachers at church have made children love Christian character values and carry them out in everyday life, living out the character values within themselves, so that they are expressed and emerge both through thoughts, words and actions in daily life. If the score for Christian children's character is calculated, it is 3.33 on a scale of 4.0, as same as 83.25%. The success of parents, Sunday school teachers, and Christian teachers at Erenos Junior High School in South Tangerang has given youngsters the knowledge, love, and willingness to follow Christian character qualities in their daily lives. In the following twenty years or so, they will become leaders, ready to contribute to the success of Golden Indonesia 2045.

In the framework of Christian education, the involvement of family, school, and church has demonstrated that collaboration and cooperation among the three have a positive impact on the character development of Christian children. The family, the church, and the school have all done an excellent job of shaping the character of Christian children.

The character of Christian children, which is imprinted in all children, will prepare them for a golden Indonesia in 2045. Character education is a strong foundation for the Indonesian nation to succeed in becoming a developed country on par with other developed and large countries. The generation that is currently still in the youth group, which has superior competence accompanied by Christian character, will make Christian children grow into the nation's next generation who are strong, capable in every task based on love for God and others and always fearing God. The demographic bonus era, which will peak in 2030, will be distinguished by an abundance of productive generations, each of whom will be equipped with enough abilities and good character. Prioritizing character education is the most effective strategy to shape the character of Christian youngsters.

This study builds upon previous research conducted by various scholars, such as Naomi Ayub (2018), Ezra Tari, Talizaro (2019), Lita Khimelita (2020), Kalis Stevanus (2021), and Merlin Mesti (2022). It delves into the interplay between four specific variables and confirms the findings of these earlier studies. The research also highlights how the combined educational influences of the family, church, and school shape the character of children, positioning them to play a pivotal role in achieving the vision of a 'Golden Indonesia 2045'.

The outcomes of integrating education from families, churches, and schools have profound implications for the character development of Christian children in Indonesia. These educational sources instill strong Christian values such as love, forgiveness, humility, honesty, and integrity. As a result, Christian children are likely to develop a solid moral base, enabling them to make ethical decisions and live by their faith's principles.

Moreover, the research discusses the development of resilience and ethical behavior through consistent Christian character education across family, church, and school settings. This approach fosters leadership qualities, integrity, and accountability in children, who are then expected to contribute positively to creating a just, peaceful, and responsible society. Additionally, it emphasizes the importance of nurturing a deep spirituality within children, enhancing their personal relationship with God and equipping them to handle life's challenges with hope and determination.

The study also explores the role of collaborative education in forming a robust Christian community in Indonesia, supporting children in their spiritual journey and character development. It points out the potential for these children to become active participants in Christian service and societal change, promoting social justice and spreading divine love. However, the research acknowledges limitations due to constraints in time, resources, and the scale of the study, which was confined to a single school and church. Future research is encouraged to expand on these findings across a broader demographic to encapsulate a more representative sample of the Indonesian population.

Conclusion

The study's findings revealed that home education had a 0.615 influence on the character of Christian children, church education had a 0.637 influence, and school education had a 0.573 influence, all of which were in the strong group. The combined influence of family, church, and school education on Christian children's character is 0.630, which is both balanced and strong. Christian religious education, as a solid ethical, moral, or character basis, will instill in students a strong Christ-like character, thereby preventing moral degradation.

Every family performs its job and calling correctly, and parents, in particular, must have a clear awareness of the necessity of discipleship within the family. Then Christian religious education for children is not a secondary responsibility, but rather the primary task in every household. Because, at its core, every family's primary job is to educate their children in character. So, in accordance with God's word, every parent in the family must immediately assume the job of primary and first educator, ensuring that parents teach their children according to God's Word.

The church must not only focus on preaching but also on developing a culture of teaching and learning, and education must become the focal point of church activities because education enables the church to teach people to worship, fellowship, serve, and be a light in their communities (Rundolf Cram Miller). The selection of Sunday school teachers must also be done correctly and can be accounted for, then it must also be accompanied by sufficient guidance and provision and training so that they will be able to teach correctly according to

God's Word. The church must be able to provide every family with Christian religious education so that they can teach it well and correctly.

Education in schools follows the open curriculum, so there are four elements or four competences as needed by Law No. 14 of 2005 paragraphs 10 and 10 sub-elements that must be designed to meet the needs of children in school. The next important thing is the curriculum and facilities prepared by the school. Specifically for Christian teaching or education, the ultimate goal is not merely to pursue academic grades or increased knowledge (cognitive), but what is much more important is that it is reflected in attitudes/affective and psychomotor or behavior.

Students as people who have been born again must view Christian religious education as a very essential teaching, a very important foundation for filling and building the ethics, morals, morals, or character of students, because the basis of PAK is the Word of God. In the Bible, which must continue to be lived and carried out in everyday life. The next important thing is the curriculum and facilities prepared by the school.

The development of Internet of Things (IoT) information technology and intelligent technology management, which will become increasingly perfect, will not threaten or erode children's character, because the character of Christian children is deeply embedded in every child, and will be a provision for entering the future and welcoming the Golden Indonesia of 2045. At that point, they will be adults, ready to take on new challenges in the workplace as a form of self-actualization to help the Indonesian nation capitalize on the demographic advantage.

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