

# The Application of the Principles of Ephesians 6:1–4 in the Upbringing of Children in Toraja Christian Families in Kupang

Marsi Bombongan Rantesalu<sup>1</sup>, Jeni Isak Lele<sup>2</sup>, Yitram Man Pay<sup>3</sup>

<sup>1,2,3</sup> Institut Agama Kristen Negeri Kupang, Indonesia

## Abstract

This study aims to analyse the implementation of the values of Ephesians 6:1–4 in child education within Toraja Christian families in Kupang amidst the challenges of globalisation and socio-cultural change. The research employed a quantitative survey method involving 50 respondents, with data analysed using descriptive statistics and a One-Sample t-Test supported by SPSS. The findings reveal that the implementation of the values of Ephesians 6:1–4—namely respect for parents, parental responsibility, love-based education, and moral and spiritual formation—is at a very high level and statistically significant. These results indicate a harmonious integration between biblical values and Torajan cultural principles in child-rearing practices. In conclusion, Torajan Christian families in Kupang consistently apply the teachings of Ephesians 6:1–4 as the primary foundation for child education. The study highlights the crucial role of the family as the central locus of faith formation and underscores the need for churches to strengthen family-based ministry programmes that promote contextual, biblically grounded parenting.

Keywords: biblical values, child education, Christian family, Ephesians 6:1–4

## Article History

Received: January 19, 2026

Revised: May 13, 2026

Accepted: May 22, 2026

## Corresponding author(s)

email: marsibombongan@gmail.com

This is an open-access article under the CC BY-SA license



## How to cite this article:

Rantesalu, M.B., Lele, J.I., & Pay, Y.M. (2026). The Application of the Principles of Ephesians 6:1–4 in the Upbringing of Children in Toraja Christian Families in Kupang. *Didache: Journal of Christian Education*, 7(1), 79–94. <https://doi.org/10.46445/djce.v7i1.1156>

## **Introduction**

A child's upbringing within a family forms a strong foundation that shapes the direction and character of future generations. In the context of Christian families, education is not limited to academic aspects but also encompasses spiritual, moral and social dimensions rooted in biblical teachings (Magdalena & Tari, 2024). However, in contemporary social reality, families face various serious challenges, such as a decline in the quality of parent-child relationships, an increase in children's disobedient behaviour, a weakening of parental authority, and the strong influence of digital media and globalisation, which are shifting moral and spiritual values within the family (Rahman & Zhang, 2017). A number of studies also indicate that globalisation has contributed to the erosion of family values and changes in relationship patterns, leading to a decline in children's respect for their parents and a weakening of the educational function within the family (Prevo & Tamis-LeMonda, 2017).

In this context, Ephesians 6:1-4 serves as a relevant biblical text providing a normative foundation for child-rearing, emphasising a balance between children's obedience and parental responsibility. The text reads: "Children, obey your parents in the Lord, for this is right. Honour your father and your mother... and you, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." This verse contains a fundamental principle regarding reciprocal relationships within the Christian family. Waharman (2018) emphasises that parents bear a great responsibility in nurturing and preparing their children to live a life pleasing to God.

In relation to the Toraja Christian community in the diaspora, such as in Kupang, these challenges become increasingly complex due to cultural shifts, socio-economic pressures, and intense cross-cultural interactions. These conditions have the potential to create tension between traditional values, local culture, and Christian teachings. Therefore, it is important to explore the extent to which the values of Ephesians 6:1-4 are still lived out and implemented in the practice of child-rearing within Toraja Christian families in the diaspora.

The family is the first and foremost school for every child. All values relating to faith, discipline, love, responsibility, hard work and other moral education are instilled from an early age within the family environment (Stevanus, 2018, p. 79). For Christian families themselves, the Bible is the primary source used in raising children, alongside the positive cultural values already

deeply rooted within the family (Ojo, 2025). Ephesians 6:1–4 is a guide that is both highly practical and profoundly deep on how parents should raise their children with love rather than violence, guided by the Word of God and not merely by worldly traditions.

However, in the reality of daily life, it turns out that not all families are able or consciously committed to implementing these principles consistently. There are many Christian parents today who are caught up in the demands of complex work, economic pressures, and even the influence of traditional parenting styles that are actually no longer relevant to Christian teachings and values (Olorenshaw & Holmes, 2025). This study seeks to examine the extent to which the passage in Ephesians 6:1–4 is used as a foundation for child-rearing, particularly within the Toraja Christian community in Kupang, East Nusa Tenggara.

The Toraja people are known for their strong culture, including in terms of family relations and child-rearing. In Toraja tradition, children are viewed as a blessing and an investment in the future, and must therefore be raised well (Tandira'pak, 2022). However, such values sometimes conflict with or even blend with Christian values, which are already held by the majority of the Toraja people. Particularly in diaspora communities, such as those in Kupang, acculturation frequently occurs between the local culture, Toraja culture, and Christian values.

Toraja communities living in the diaspora naturally face many challenges, one of which concerns identity and the preservation of ancestral values and the Christian faith (Tangirerung et al., 2023). In this context, it is interesting to investigate how Toraja Christian families in Kupang apply Ephesians 6:1–4. Do these Toraja families still adhere to the principles of child-rearing based on the Bible? Has there been a syncretism between traditional values and biblical values in child-rearing? Or have they been influenced by new developments that have eroded these values?

Kupang, the capital of East Nusa Tenggara Province, is a city characterised by religious and ethnic diversity, including the Toraja people. Several ethnic groups and communities from various regions of Indonesia have settled and seek their livelihood in this city, including the Toraja. This diversity has led to intense social interaction between cultures, creating social dynamics so complex that they influence family values, including patterns of child-rearing. Other challenges, such as modernisation, the influence of digital media, and changing lifestyles, also affect the way Christian parents raise their children (Wadi & Selfina, 2016).

Amidst these complexities, Toraja Christian families in Kupang are faced with a choice: to uphold the values of their ancestral traditions, to adapt to the local culture, or to adhere to Christian values, which form the primary foundation for raising their children. Therefore, this study seeks to explore in greater depth how the values in Ephesians 6:1–4 are implemented, or indeed abandoned, in the child-rearing practices of Toraja Christian families in Kupang.

Research on child-rearing within Christian families has developed through various approaches, ranging from those grounded in biblical texts to pedagogical practices. Parenting in the family, based on Colossians 3:21 emphasizes the importance of parents' role in building healthy relationships and preventing emotional damage to children (Tari & Tafonao, 2019). Furthermore, children's spiritual growth based on Ephesians 6:4 shows that establishing good parenting patterns is not only the responsibility of the family, but also requires the involvement of the church in building a healthy parenting culture that is in accordance with Christian values (Roy & Yosef, 2019). Furthermore, other research indicates that the upbringing of children in Christian families is generally understood as a process of faith formation centred on the role of parents as primary educators (Kahsai, 2021) and emphasises a balance between authority and love in parent-child relationships (Dickson & Charles, 2026).

However, these studies still have their limitations. Firstly, most research focuses on a normative-theological or conceptual approach without being supported by contextual empirical data. Secondly, existing studies tend to view Christian families in general terms, without taking into account the dynamics of local culture and the diaspora context, which have their own complexities. In fact, research indicates that the diaspora context often presents specific challenges, such as value conflicts, changes in family relationship patterns, and acculturation pressures that influence parenting practices and faith education (Gabriel, 2019). Thirdly, studies that specifically integrate an analysis of biblical texts particularly Ephesians 6:1–4, with concrete practices of child-rearing within specific Christian communities remain relatively limited.

In light of this gap, this study aims to fill the void by empirically examining the implementation of the values of Ephesians 6:1–4 within the context of the Toraja Christian family in Kupang as a diaspora community. This study not only offers a theological interpretation of the biblical text but also demonstrates how these values are lived out in practice in the upbringing of

children, influenced by the interaction between the Christian faith and local culture. Thus, this study makes a new contribution in the form of an integrative approach combining biblical theology, cultural context, and empirical data in the study of Christian family education.

Furthermore, the findings of this study can serve as a reference for the church and the Toraja Christian community in formulating family education strategies that are more contextually appropriate and relevant to contemporary developments. However, in order to conduct this research in a scientific manner, a clear formulation of the research question, objectives and hypotheses is required. The research questions in this study are: (1) What is the level of implementation of the values of Ephesians 6:1–4 in the upbringing of children within Toraja Christian families in Kupang? (2) What are the most dominant key dimensions in this implementation? (3) How is the integration of biblical values and Toraja culture manifested in child-rearing practices within the diaspora context?

The objectives of this study are: (1) to analyse the level of implementation of the values of Ephesians 6:1–4 in Toraja Christian families in Kupang, (2) to identify the main dimensions in Bible-based child-rearing practices, and (3) to explain the form of integration between Christian faith values and Toraja culture in the context of the diaspora. The research hypothesis is that the implementation of the values of Ephesians 6:1–4 in child-rearing within Toraja Christian families in Kupang falls into the high category and is significantly manifested in the aspects of children's obedience, parental responsibility, education in love, and moral and spiritual guidance.

## **Method**

This study employs a quantitative approach using a survey method. The research was conducted in the city of Kupang over three months from June to August 2025. The study population comprised all Toraja Christian parents in the city of Kupang, numbering approximately 500 households. The sample was determined using Herry King's nomogram with a 5% margin of error, resulting in 50 respondents as the study sample.

Data collection was carried out using a closed-ended questionnaire with a five-point Likert scale (scores 1–5). The research instrument was designed to measure the implementation of the values of Ephesians 6:1–4 in child-rearing,

covering four indicators: respect for parents, parental responsibility, education in love, and moral and spiritual education. The questionnaire contained 20 items.

Prior to use in the study, the instrument was first tested for validity and reliability on 30 respondents. The validity test was conducted using Pearson's Product-Moment correlation with a significance level of 0.05 (critical  $r = 0.361$ ). The test results showed that all items were valid and suitable for use. The instrument was distributed to respondents by being circulated within the Toraja Family Harmony group in Kupang and by visiting several families directly.

The data obtained were analysed using SPSS version 20, with analytical techniques including descriptive analysis to describe data trends and hypothesis testing to examine the relationships and influences between the research variables.

## Results

### *Respect for Parents*

A discussion of the research entitled "The Implementation of the Values of Ephesians 6:1-4 in the Upbringing of Children in Toraja Christian Families in Kupang, East Nusa Tenggara." One of the variables under investigation is Respect for Parents; this variable reflects the implementation of the values of obedience and respect for parents as taught in Ephesians 6:1-4. The research results show the variable of respect for parents as presented in the following table 1.

Statistics		
Respect for Parents		
N	Valid	32
	Missing	0
Mean		23.0625
Standard Deviation		2.01506
Range		5.00
Minimum		20.00
Maximum		25.00
Percentiles	100	25.0000

Table 1. Statistical Table on Respect for Parents

Based on the results of the descriptive statistical analysis of these 32 respondents, the mean was found to be 23.06, with a standard deviation of 2.02. The minimum value was 20, whilst the maximum was 25, with a range of 5. The

number of valid data points (N) was 32, and there were no missing values (missing = 0), meaning that all data could be used in the analysis.

An average score of 23.06 out of a maximum of 25 indicates that the level of respect for parents among Toraja Christian families in Kupang is very high. This reflects that the biblical teaching in Ephesians 6:1–4, namely “Children, obey your parents in the Lord, for this is right,” is still deeply held and well implemented in family life.

The low standard deviation (2.02) also indicates that the respondents’ perceptions and attitudes are relatively uniform. The majority of children and parents share the same view regarding the importance of respecting and obeying parents as part of obedience to God.

Thus, the findings of this study confirm that the values of respect for parents taught in Ephesians 6:1–4 are still alive and well practiced in Torajan Christian families in Kupang, and that respect for parents remains one of the main foundations of child-rearing in these families.

### ***Parental Responsibility***

Next, the variable of parental responsibility was measured. The research results are presented in the following table 2.

Statistics		
Parental Responsibility		
N	Valid	32
	Missing	0
Mean		22.8438
Standard Deviation		1.76177
Range		6.00
Minimum		19.00
Maximum		25.00
Percentiles	100	25.0000

Table 2. Statistical Results for the Parental Responsibility Variable

Based on the results of a descriptive statistical analysis of 32 respondents, the mean was found to be 22.84, with a standard deviation of 1.76. The minimum value was 19, whilst the maximum reached 25, with a range of 6. The number of valid data points (N) was 32, and there were no missing values (missing = 0), meaning that all data could be used in the analysis.

The average score of 22.84 out of a maximum of 25 indicates that the level of parental responsibility in raising children is very high. This suggests that parents within Toraja Christian families in Kupang have fulfilled their responsibilities well, in spiritual, moral and social terms. They not only provide for their children's physical needs but also instil Christian values in their lives.

The relatively small standard deviation (1.76) indicates that the differences between respondents are not particularly large; in other words, the majority of parents exhibit a relatively uniform level of responsibility. This demonstrates a consistent pattern of family education among Toraja Christian families, exemplifying the values of God's Word.

Overall, these results confirm that Toraja Christian parents in Kupang have implemented the values of Ephesians 6:4 well, where the responsibility of raising children is carried out not merely as a social obligation, but also as an act of obedience to God.

### *Education in Love*

Next is the variable 'Education in Love'. The research results are presented in the following table:

Statistics		
Education in Love		
N	Valid	32
	Missing	0
Mean		21.4375
Standard Deviation		2.48787
Range		8.00
Minimum		17.00
Maximum		25.00
Percentiles	100	25.0000

Table 3. Statistical Results for the 'Education in Love' Variable

The "Education through Love" variable in this study describes how parents carry out the process of raising their children on the basis of love, gentleness and care, as taught in Ephesians 6:4: "And you, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." The value of love here emphasises that education within a Christian family must be carried out with tenderness, not with violence or coercion.

Based on the results of a descriptive statistical analysis of 32 respondents, the mean was found to be 21.44, with a standard deviation of 2.49. The minimum value obtained was 17, whilst the maximum was 25, with a range of 8. The number of valid data points (N) was 32, and there were no missing data points (missing = 0), meaning that all data could be analysed in full.

An average score of 21.44 out of a maximum of 25 indicates that the level of implementation of education based on love is relatively high. This means that the majority of Toraja Christian families in Kupang have established educational relationships within the family that are grounded in love and understanding, in line with the values taught in the Bible. Parents tend to guide their children patiently, educate them without violence, and instil moral values and faith with love. Nevertheless, a standard deviation of 2.49 indicates some variation among respondents. Some families may demonstrate very strong practices of love, whilst others are still in the process of enhancing emotional closeness in their children's upbringing.

Generally, these results indicate that the value of love in child-rearing within Toraja Christian families in Kupang remains well-preserved. This demonstrates that the teaching of Ephesians 6:4 is not merely understood theologically but is also lived out in the daily relationships between parents and children.

### ***Moral and Spiritual Education***

The final variable is moral and spiritual education, with the research results shown in the following table:

Statistics		
Moral and Spiritual Education		
N	Valid	32
	Missing	0
Mean		22.6875
Standard Deviation		2.14683
Range		6.00
Minimum		19.00
Maximum		25.00
Percentiles	100	25.0000

Table 4. Statistical Results for the Moral and Spiritual Education Variable

The Moral and Spiritual Education variable in this study measures the extent to which Toraja Christian families in Kupang instil moral and spiritual values in their children, in accordance with Ephesians 6:4, which emphasises the importance of raising children 'in the discipline and instruction of the Lord'. Moral and spiritual education plays a vital role in shaping children's character so that they fear God, behave well, and live in accordance with Christian values.

Based on the results of a descriptive statistical analysis of 32 respondents, a mean score of 22.69 was obtained, with a standard deviation of 2.15. The minimum score was 19, whilst the maximum reached 25, with a range of 6. The number of valid data points (N) was 32, and there were no missing data (missing = 0), meaning all data could be used in the analysis.

The mean score of 22.69 out of a maximum of 25 indicates that the level of moral and spiritual education practised within Toraja Christian families in Kupang is very high. This means that parents consistently teach their children the values of truth, honesty, discipline, and the Christian faith. This moral and spiritual education is conveyed not only through words but also through the example of their lives and spiritual practices within the family, such as praying together, family worship, and children's involvement in church activities.

A standard deviation of 2.15 indicates that the level of variation among respondents is quite low, meaning that most families have a nearly identical level of application of moral and spiritual values. This illustrates the uniformity of values and faith culture within the Toraja Christian family community in Kupang.

Overall, these results indicate that the moral and spiritual values taught in Ephesians 6:4 have been well implemented. Parents view spiritual responsibility as an essential part of their children's upbringing, ensuring that values of faith and morality form the primary foundation for the character development of their children.

These findings show that Toraja Christian families in Kupang continue to uphold the values of God's Word as the foundation for fostering parent-child relationships. Values such as love, obedience, responsibility and spiritual education form an integral part of family life, and serve as the foundation for shaping children's character so that they are faithful, respectful towards their parents and obedient to God.

## **Discussion**

This study indicates that the implementation of the values of Ephesians 6:1–4 within Toraja Christian families in Kupang falls into the very high category. Key dimensions such as children’s obedience, parental responsibility, love-based education, and spiritual nurturing are consistently practised within family life. This reaffirms that the family continues to function as the primary centre of faith education amidst contemporary social challenges.

These findings align with previous research affirming the central role of parents as primary educators within Christian families (Simanjuntak, 2025). The high level of implementation of love-based education is also consistent with the theological study of Ephesians 6:1–4, which emphasises a balance between authority and love, whilst rejecting harsh parenting styles or those that provoke children’s anger (Dickson & Charles, 2026). Furthermore, the integration of biblical values and Toraja culture demonstrates that Christian educational practices can remain contextual without losing their theological foundation (Sear, 2017). Thus, child-rearing within Christian families is not authoritarian, but rather relational, centred on love and the nurturing of faith.

The strength of this study lies in its contextual focus on Toraja Christian families living abroad, thereby providing an empirical contribution regarding the relationship between faith, culture, and parenting practices. The use of a quantitative approach and statistical analysis also strengthens the objectivity of the findings. However, this study has limitations, including a relatively small sample size (n=50) and the use of self-report data, which may introduce subjective bias. Furthermore, this study has not explored in depth the qualitative aspects that could explain the dynamics of family relationships more comprehensively.

The results of this study imply that the family plays a very important theological and pedagogical role as the centre of faith formation (*ecclesiola in ecclesia*). In practical terms, there is a need to strengthen parenting patterns based on love, dialogue, and setting a good example, rather than an authoritarian approach. Culturally, these findings indicate that biblical values can harmoniously synergise with Toraja culture, particularly within the context of the diaspora.

As a recommendation, the church needs to develop structured family development programmes, such as parenting seminars, family counselling, and

contextual Bible teaching. For future research, the use of a qualitative approach is recommended to explore the dynamics of family relationships in greater depth, expand the number of respondents, and conduct cross-cultural or cross-denominational comparative studies to enhance the generalisability of the findings.

### **Implications**

Firstly, the findings of this study have theological-practical implications for Toraja Christian families in Kupang, namely further affirming the role of the family as the primary locus of children's faith education. The high level of implementation of the values of Ephesians 6:1–4 indicates that the family is not merely a social unit, but also a 'little church' (*ecclesiola in ecclesia*) that functions as a space for the spiritual, moral, and character formation of children (Chia, 2025). This implication demands that parents become increasingly aware that children's education is not merely the responsibility of the school or the church, but primarily a spiritual responsibility within the family grounded in the Word of God.

Secondly, from a pedagogical perspective, the findings of this study imply the need to strengthen a child-rearing model based on love, dialogue, and setting a good example, rather than an authoritarian or repressive approach. The high scores on the "education in love" variable indicate that a nurturing parenting style is more effective in fostering obedience born of a conscious faith, rather than fear (Bunge, 2008). Therefore, Toraja Christian families in Kupang need to continue developing a parenting style that balances discipline, love, and contextual spiritual guidance.

Thirdly, from a cultural perspective, this study implies that the biblical values in Ephesians 6:1–4 can harmoniously synergise not only with Toraja culture but also with the local culture of Kupang as the living context of the diaspora family. Values such as respect for parents, responsibility, and family solidarity essentially also intersect with the social values prevalent in Kupang society, which upholds kinship ties, community, and religiosity. This demonstrates that Christian education need not be exclusive or negate other cultures, but can be dialogical and incarnational – that is, integrating the values of faith with various cultural contexts in a critical and constructive manner (Bornsheuer et al., 2012). Thus, Toraja Christian families in Kupang play a role not only in preserving their original cultural identity but also in fostering healthy

interactions with the local culture. This process enables a mutual enrichment between Christian values, Toraja culture, and Kupang culture, allowing children's education to take place within a framework that is more open, contextual, and relevant to the realities of diaspora life.

Fourthly, from an ecclesiological and pastoral perspective, this research implies the need for a more strategic role for the church in equipping families through Bible-based parenting support programmes. The church needs to design training, seminars, and family support focused on the practical implementation of Ephesians 6:1–4 in daily life. In this way, the church functions not only as a place of worship but also as a community for family development that helps parents educate their children holistically spiritually, morally, socially, and culturally.

### **Recommendations for Further Research**

Further research is recommended to broaden the scope of the study by involving a larger number of respondents and including Toraja Christian families in other diaspora communities across Indonesia, so that findings can be compared and generalised more widely. Furthermore, a comparative study between Toraja families and other ethnic Christian communities is essential to examine the similarities and differences in the implementation of Ephesians 6:1–4 within diverse cultural contexts. Research employing a mixed-methods approach combining quantitative surveys and in-depth interviews is also recommended to gain a richer understanding of the dynamics of parent-child relationships. Longitudinal studies are required to assess the long-term impact of an Ephesians 6:1–4 based educational model on children's faith, character, and behaviour. Furthermore, research could explore the role of the church, digital media, and schools in supporting Bible-based child-rearing within Christian families.

### **Conclusion**

This study indicates that the implementation of the values of Ephesians 6:1–4 in the education of children within Toraja Christian families in Kupang falls into the very high category, particularly in the aspects of children's obedience, parental responsibility, love-based education, and moral and spiritual nurturing. These findings confirm that the family functions as the primary centre of faith education as well as a space for theological practice that shapes children's character holistically. Furthermore, the research results show that biblical values

can be harmoniously integrated with Toraja culture, so that children's education takes place in a contextual manner without losing its Christian foundation. Thus, the quality of relationships grounded in love and the Word of God is a key factor in the success of children's education within Christian families.

Based on the findings of this study, the Toraja Christian community in Kupang needs to strengthen the role of the family as the centre of faith education through parenting practices grounded in love, setting a good example, and open communication. The church is expected to take an active role by organising family development programmes, such as parenting seminars, pastoral counselling, and Bible teaching contextualised to Toraja culture. Furthermore, synergy between the family, the church, and the community needs to be enhanced so that the values of Ephesians 6:1-4 can continue to be lived out consistently in the face of the challenges of globalisation and social change.

## References

- Bornsheuer, J., Garza, Y., & Nichter, M. (2012). Biblically based parenting and child-parent relationship training: Common ground for helping religious clients. *Mental Health, Religion & Culture*, 15(1), 53-64. <https://doi.org/10.1080/13674676.2011.552487>
- Bunge, M. J. (2008). Biblical and Theological Perspectives on Children, Parents, and 'Best Practices' for Faith Formation: Resources for Child, Youth, and Family Ministry Today. *Dialog*, 47(4), 348-360. <https://doi.org/10.1111/j.1540-6385.2008.00414.x>
- Chia, P. S. (2025). Religious education at home: Parents as disciple-makers to their youths. *Cogent Education*, 12(1), 2555737. <https://doi.org/10.1080/2331186X.2025.2555737>
- Dickson, T. U., & Charles, I. N. (2026). Of child's obedience, parent's honour and parental restraint: A contextual and ethical analysis of Ephesians 6:1-4. *HTS: Theological Studies*, 82(1), 11059. <https://doi.org/10.4102/hts.v82i1.11059>
- Gabriel, G. (2019). Christian Faith in the Immigration and Acculturation Experiences of Filipino American Youth. *Journal of Youth Development*, 14(3). <https://doi.org/10.5195/jyd.2019.710>
- Kahsai, M. (2021). *Biblical Parenting* [Liberty University]. <https://digitalcommons.liberty.edu/doctoral/2926>

- Magdalena, E., & Tari, E. (2024). Strategies in Education Christian Morals for Children with Intellectual Disabilities A Guide for Parents. *International Journal of Multidisciplinary Sciences*, 2(4), 368–379. <https://doi.org/10.37329/ijms.v2i4.3317>
- Ojo, S. O. (2025). Biblical Parenting in the Digital Age: Adapting Scriptural Wisdom for Modern Challenges. *Research Journal of Humanities and Cultural Studies*, 11(1), 30–37. <https://doi.org/10.56201/rjhcs.v11.no1.2025.pg30.37>
- Olorenshaw, E., & Holmes, S. (2025). Is it an Impossible Task? Exploring the Lived Experiences of Christian Parents With Young Children in the UK. *Journal of Family Issues*, 46(3), 464–486. <https://doi.org/10.1177/0192513X241263789>
- Prevo, M. J., & Tamis-LeMonda, C. S. (2017). Parenting and globalization in western countries: Explaining differences in parent–child interactions. *Current Opinion in Psychology, Parenting*, 15, 33–39. <https://doi.org/10.1016/j.copsyc.2017.02.003>
- Rahman, K. M. A., & Zhang, D. (2017). Globalization and Family Values: Eroding Trends. *International Journal of Social and Administrative Sciences*, 2(2), 63–74. <https://doi.org/10.18488/journal.136.2017.22.63.74>
- Roy, B., & Yosef, A. (2019). Pertumbuhan Rohani Anak Dalam Keluarga Kristen Menurut Efesus 6:4. *The Way: Jurnal Teologi Dan Kependidikan*, 5(1), 52–69. <https://doi.org/10.54793/teologi-dan-kependidikan.v5i1.4>
- Sear, B. (2017). The role of fathers in the purposes of God: An investigation and application of the instructions in Ephesians 6:1-4. Dalam *Churchman* (Vol. 131, hlm. 49). [https://www.biblicalstudies.gospelstudies.org.uk/pdf/churchman/131-01\\_049.pdf](https://www.biblicalstudies.gospelstudies.org.uk/pdf/churchman/131-01_049.pdf)
- Simanjuntak, J. (2025). Parents as Teachers Amid Christian Families. *Enrichment: Journal of Multidisciplinary Research and Development*, 2(11), 1215–1228. <https://doi.org/10.55324/enrichment.v2i11.280>
- Stevanus, K. (2018). Tujuh Kebajikan Utama Untuk Membangun Karakter Kristiani Anak. *BIA': Jurnal Teologi dan Pendidikan Kristen Kontekstual*, 1(1), Article 1. <https://doi.org/10.34307/b.v1i1.21>

- Tandira'pak, D. (2022). Implementasi Pendidikan Multikultural Melalui Tongkonan Simbol Pemersatu Masyarakat Toraja. *PIJAR: Jurnal Pendidikan Dan Pengajaran*, 1(1), Article 1. <https://doi.org/10.58540/pijar.v1i1.105>
- Tangirerung, J. R., Mangoki', D., Sampeasang, A. K., & Mangolo, Y. (2023). Gereja Pilgrimasi: Menggagas Bentuk Keanggotaan Persekutuan Misional Diaspora dalam Pelayanan Gereja Toraja. *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani*, 7(2), 841-859. <https://doi.org/10.30648/dun.v7i2.1040>
- Tari, E., & Tafonao, T. (2019). Pendidikan Anak dalam Keluarga Berdasarkan Kolose 3:21. *KURIOS*, 5(1), 24-35. <https://doi.org/10.30995/kur.v5i1.93>
- Wadi, E. N., & Selfina, E. (2016). Peran Orang Tua Sebagai Keluarga Cyber Smart Dalam Mengajarkan Pendidikan Kristen Pada Remaja GKII Ebenhaezer Sentani Jayapura Papua. *Jurnal Jaffray*, 14(1), 77-92. <https://doi.org/10.25278/jj71.v14i1.190>
- Waharman, W. (2018). Peran Orang Tua Dalam Pertumbuhan Spiritualitas Anak: Sebuah Studi Eksegetis Efesus 6:1-4. *Manna Rafflesia*, 4(2), 116-129. [https://doi.org/10.38091/man\\_raf.v4i2.92](https://doi.org/10.38091/man_raf.v4i2.92)