

The Role of Katekisasi Sidi in Building Faith to Form the Character of Sidi Participants at HKBP Sukadame Pematang Siantar

Bangun Munthe^{1*}, Imelda Butarbutar¹, Rini Tiara Ginting¹

¹ Universitas HKBP Nommensen Medan, Indonesia

 bangunmunthe@uhn.ac.id*

Abstract

The aim of this research is to find out the extent of the role of Sidi Catechism in building faith to shape the character of Sidi participants at HKBP Sukadame. The research population was Sidi participants at HKBP Sukadame with a total of 46 people. This research uses a descriptive method while the data analysis used in hypothesis testing is Pearson Product Moment correlation and the data collection tool is a closed questionnaire for variables Pearson Product Moment correlation statistics, and from the correlation results obtained $r = 0.372$ with a determination test of 13.69% and to determine whether the correlation coefficient is significant at the real level (α) = 0.05. Then a t test is carried out with the testing criterion if $t_{count} > t_{table}(2.67) > (1.67)$ at the significance level of 1-0.05 with $dk = n-2$ then the hypothesis is accepted. In this way, it can be stated that there is a significant relationship between the role of Sidi Catechism in building faith and forming the character of Sidi participants at HKBP Sukadame.

ARTICLE INFO

Article history:

Received

August 31, 2023

Revised

September 15,

2023

Accepted

October 20, 2023

Keywords: Role of Katekisasi Sidi, Building Faith, Building Faith Sidi

Published by

ISSN

Website

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

CV. Creative Tugu Pena

2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



INTRODUCTION

As time goes by, church life experiences challenge the big one. These challenges come from inside and outside the church. One of the challenges within the church is the lack of interest from the congregation in Bible teaching (accountable biblical doctrines)(Jousmäki, 2012; Krasnitskaja, 2016; Łukaszewicz, 2023; Yu & Moskal, 2019). This causes the congregation to have no sensitivity to various teachings that seem "good", "can be accepted logically", and "touch the life of the congregation", even though they actually lead to error. These teachings cannot be clearly distinguished by contemporary Christian communities. If the church does not provide the congregation with a strong foundation regarding Biblical truth, then it is certain that the resulting congregation will be a congregation that is "fragile" and "porous" in its faith which will ultimately damage the character of the congregation(Debora et al., 2021; Sianipar et al., 2020).

Nowadays, the church is experiencing tough tests to be able to maintain a congregation with pure (Chalfoun, 2023; Stroope, 2011) and Biblical teaching (Brown & Cheng, 2012; Carvalho & Koyama, 2016; Cornelius et al., 2008). Clergy are challenged to participate in the competition to bring back congregations that have been lost due to the influence of the "currents" of this era. They must be brought back to Jesus Christ, the owner of their souls. This is the task entrusted by Him, Jesus Christ to His servants.

In order to build the faith of congregation members in one church, several methods are needed that are in accordance with the teachings of each church. One of the methods taken by the church is to hold a sidi catechism for people who have been baptized in the name of God the Father, His Son the Lord Jesus and the Holy Spirit. Catechism is one of the platforms in which the church prepares the congregation to have a correct understanding of Biblical truth (Ndraha et al., 2022; Penelitian dan Pengabdian Masyarakat et al., 2023; Ritonga, 2020). In this ketechism, the congregation is equipped with the basic doctrines in Christianity that the church believes and adheres to (Sekolah et al., 2019)." Apart from that, the catechism is a forum for looking for new generations who can be directed and prepared to serve God in ecclesiastical ministry.

The importance of teaching ketekasi sidi by the church to the congregation is more due to: First, the church must carry out the Great Commission of Jesus Christ to make the nations His disciples, baptize and teach them that is through the teaching process(Dwiraharjo Sekolah Tinggi Theologia Baptis Jakarta, 2019; Surya et al., 2021); second, that the church must teach His truth to the congregation, just as Jesus Christ taught His word and truth (Program et al., 2021; Simanjuntak et al., 2018; Tan et al., 2021);third, The church must lead the congregation to faith and knowledge of the true God and Jesus Christ. John (Rumahorbo et al., 2020), so that a congregation with character is formed, namely having intellectual intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ). In this way, the resulting congregation is a congregation that is strong and has principles in living its life in this world. "Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may discern what is God's will: what is good, what is pleasing to God and what is perfect". Congregations with character are those who are able to judge and sort out what is good and what is evil.

In accordance with the rules of the HKBP (Huria Kristen Batak Protestant) church, the measure that a person is said to be mature in the faith and may receive a marriage blessing is determined by whether or not a person is separated from the sidi. Therefore, the sidi catechism is very crucial in the process of building a Christian's faith. This term is called mature in faith. This means that even though a person is mature in age, he cannot be categorized as mature in faith, before passing and graduating from the sidi catechism or receiving confirmation of the sidi." However, sometimes congregation members do not pay much attention to the benefits of the sidi catechism itself. So the sidi graduation is often done in a forced or hasty manner (Batak Toba language: Malua na nihipu), because someone wants to receive a marriage blessing. It is also often seen and heard that Sidi candidates (Toba Batak language: Parguru Malua) do not really pay their attention seriously, this can be seen from the average attendance percentage of Malua pargurus at every Sidi catechism meeting.

The implementation of the sidi catechism was held in 120 meetings with a time allocation of 3x40 minutes, two lessons were held in one week." In general, at HKBP, the Sidi catechism is held once a year. However, sometimes there are parents of Sidi participants who complain or don't accept it if their child doesn't pass because their attendance doesn't meet the requirements. This has an indirect impact on 2 aspects, namely: First, the spiritual quality of the congregation concerned. This means that the catechism is no more than just a means of obtaining "legalization" (or letters relating to the interests of the congregation) from the church. Spiritual issues are not prioritized. In the long term, it is certain that congregations will be easily swayed by various misleading teachings. Second, the quality of the service itself. This means that those involved in church services are still less able to show the real manifestation of the service itself, which is reflected in their daily attitudes. (Karaudja & Saino, 2022; Penebusan et al., 2021) states "this is caused by a wrong concept, namely that catechism is understood as a pre-requisite for marriage and only to obtain a sidi letter that can be used for one's purposes". The results are: (1) difficulty finding generations to serve in the church; (2) the possibility that

the church is served by people who are “spiritually unprepared.” If this happens, then gradually the church will experience “erosion” both spiritually and in ministry (Andriani et al., 2018; Artikel & Marbun, 2020; Mayor, 2017; Nggebu et al., 2023).

In general, those who take part in this Sidi catechism are teenagers who are still studying at the junior high school (Junior Middle School) and Senior High School (Senior High School) levels. Adolescence is a stage between childhood and adulthood. This term designates the period from the beginning of puberty until maturity is reached; usually starting at age 14 in boys and age 12 in girls. The transition to adulthood varies from one culture to another, but is generally defined as the time when individuals begin to act independently of their parents. For this reason, the church should be able to teach teenagers the basic truths of the Christian faith accurately and correctly. The church can use various methods and simpler language to teach teenagers correctly, without changing the content of its doctrinal teaching. The ultimate goal of sidi catechism is to understand the Christian faith correctly. Therefore, the church needs to provide a clear understanding to teenagers and the congregation in general about why sidi catechism is necessary. It also provides encouragement to teenagers to take part in sidi catechism classes, because teenagers are also part of the congregation itself. If there is no quick and precise anticipation, the meaning of the sidi catechism can shift, for this reason it requires attention, especially from the church ministers in particular and the congregation in general. Because Sidi catechism plays a big role in efforts or ways to reach the congregation's faith maturity with character.

METHOD

The type of research is closely related to the methods used in the research. The method used is descriptive research, which is deliberately designed to analyze and interpret data and determine the relationship or influence of the independent variable with the dependent variable. Then draw conclusions about the data collected and analyze. Apart from analyzing and interpreting data. The research was carried out in two stages, the first stage carried out a preliminary survey which included field introduction, receiving a research permit, determining a trial location and determining a research schedule. In the second stage, data analysis is carried out, drafting the report concept to duplicating the research report and submitting the research results.

In this research, the population is the participants of the HKBP Sukadame Pematangsiantar church. The 46 sidi participants have received confirmation of the sidi in 2023. The sample is the smallest part of the population. However, if the population is just under one hundred (100), then it is considered a sample. Thus, the total population directly sampled was 46 people.

Data is an important component for research purposes. This data is obtained to answer research problems or test formulated hypotheses. The data needed in this research is data about the role of Sidi catechism in building faith to shape the character of Sidi participants at the HKBP Sukadame Pematang Siantar Church. In collecting this data, a closed questionnaire (questionnaire) was used which was distributed and filled in by respondents. In the questionnaire, various questions will be asked where respondents are asked to answer by choosing one of the alternative answers available.

The reason for choosing a closed questionnaire in data collection refers to (Riska, 2016) who states that the advantages of a closed questionnaire are:

1. Closed questionnaires are easy to fill
2. The time used is relatively short
3. Focusing respondents more on the main issues
4. It's easier to tabulate and analyze them.

In a questionnaire or questionnaire, each statement submitted has an alternative answer consisting of 3 (three) choices with the following conditions:

- a. Option "a" is given a weight of "3," meaning that option "A" plays a bigger role
- b. Option "b" is given a weight of "2". meaning option "B" plays less of a role
- c. Option "c" is given a weight of "1". meaning option "C" does not play a role

After distributing the questionnaire, interviews will also be conducted with respondents at the research site who are deemed to be able to provide information related to this research. Interviews are intended to support the truth of the data obtained from respondents. Thus, the results of the interview will support the results of the research questionnaire.

RESULT AND DISCUSSION

Data Analysis Regarding the Role of the Sidi Catechism in Building Faith

Sidi catechism curriculum:

Based on the results of data analysis, it shows that these results were obtained because the Pastor and Deaconess carried out their duties as sidi teachers in accordance with the sidi catechism curriculum at HKBP in each lesson, so that the material presented was in accordance with the needs of sidi participants and in accordance with current developments.

Sidi teacher preparation:

Based on the results of data analysis showing these results, it can be said that Sidi teachers prepare themselves so that learning runs smoothly and is enjoyable for Sidi participants, where Sidi teachers provide all the needs needed in the learning process and also make Sidi participants become complete humans.

Evaluation of Sidi's learning:

Based on the results of data analysis showing these results, it can be said that the evaluation carried out by Sidi teachers can show the results of learning, so that it can be seen how the Sidi participants have developed or progressed. Based on data analysis, the role of Sidi catechism in building faith shows the average value of 3 indicators, namely the Sidi catechism curriculum, preparation of Sidi teachers and evaluation of Sidi learning.

Analysis of questionnaire data about Shaping the Character of Sidi Participants

Based on the results of data analysis, if these results are included in the assessment criteria, it can be stated that the results are very good, meaning that the character formation of the participants is heading in a better direction.

Data Normality Test:

The data obtained can be analyzed using statistical calculations or not, it can be analyzed using a data normality test. From the calculation results and work table in the attachment, the results are:

Data Normality Test X (The Role of Sidi Catechism in Shaping the Character of Sidi Participants) $X = 81,33$; $sdx = 5,16$; $X^2_{hit} = (-) 30,91$; while X^2 table $k - 3$ then $dk = 7 - 3 = 4$ and real level $(\alpha) = 0,05$, For data $X^2 =$ turns out X^2 count smaller $(<) 2$ table $(-30,91 < 9,94)$. The conclusion is that based on the testing criteria, data X is normally distributed.

Y Data Normality Test (Sidi Participant Characters). $Y = 38,98$; $s.d.and = 3,38$; $AND^2_{hit} = (-) 67,58$; while Y^2 table $k - 3$ mix $dk = 7 - 3 = 4$ and the specifications $(\alpha) = 0,05$, for $1 - \alpha = 0,95$ For Y data $2 =$ turns Y^2 count smaller $(<) Y^2$ table $(- 67,58 < 9,94)$. The conclusion is that based on the testing criteria, the Y data is normally distributed.

Hypothesis Testing:

Correlation Coefficient

The results of the calculations carried out are the correlation coefficient between the role of Sidi catechism in building faith to shape the character of Sidi participants in the HKBP Sukadame church, obtained: $n = 46$; $X = 124,59$; $Y = 119,58$; $X^2 = 338,55$; $AND^2 = 312,94$; $XY = 324,45$

Based on these data, the correlation coefficient can be calculated using the formula previously stated " r " = 0.37. Through the qualification criteria for the correlation

coefficient level, it can be classified that the role of the Sidi Catechism in shaping the character of Sidi participants is moderate or sufficient, thus the research hypothesis is accepted.

Correlation Significance Test:

Whether there is a significant influence between Variable X and Variable Y, a correlation significance test is carried out, namely the "t" statistic. From the calculation results, the calculated value of $t = 2.63$ with $\alpha = 0.05$, for $\frac{1}{2}\alpha = 0.025$ while $dk = n - 2$. So that t is obtained $t_{count} = 2,63 > t_{table} = 1.67$, meaning that the role of sidi catechism in building faith to shape the character of sidi participants, is present and significant.

Determination Correlation Test:

The extent to which variable X influences variable Y is used or determined by the coefficient of determination which squares the results of the correlation coefficient (r^2). From the calculation results, $r = 0.372 = 0,1369 \times 100\% = 13,69\%$

Simple Linear Regression Test:

The simple linear regression equation to be tested is $Y = a + bX$. From the calculation results, the price $a = 1.19$; $b = 0.51$. Thus, the regression equation for Y on X is: $Y = 1.19 + 0.51X$

Independent Test:

Based on the calculations that have been carried out, F is obtained $F_{count} = 0.16$ while $F_{table} = 0.95$. Thus, the independent test testing criteria are declared appropriate. So the calculation results show that variable Y is independent from variable X in a linear sense.

Regression Linearity Test:

The regression linearity test is to find out whether the hypothesis about the linear model is accepted or not. To determine the linearity, a linear regression calculation is carried out, namely $F_{count} = 0.16$. Turns out $F_{count} < F_{table}$ ($0.16 < 2.67$). Thus the linear model hypothesis can be accepted and there is no need to look for non-linear model regression.

From the results of data calculations and hypothesis testing, research findings can be stated that: After carrying out a data normality test on data X and data Y as one of the requirements for the following data analysis, it turns out that data Data normality testing has been carried out using the formula: Chi square (X^2) table with real level = 0.05, namely:

-For data X (The Role of the Sidi Catechism in Shaping the Character of Sidi Participants) $\chi^2_{count} = (-) 30.91$ while $\chi^2_{table} = 9.49$, meaning that data X (The role of the sidi catechism) is in a normal distribution or data

-For data Y (forming the character of the participant) $\chi^2_{count} = (-) 67.58$ while $\chi^2_{table} = 9.49$, meaning that the Y data (forming the character of the study participants) is in a normal distribution or the Y data comes from a sample with a normal distribution.

2. Analysis of hypothesis testing data

a. Correlation coefficient

The results obtained from the correlation coefficient are 0.37, which means that the role of Sidi catechism in building faith has a correlation coefficient to shape the character of Sidi participants.

b. Test the significance of correlation

After carrying out the calculations, the t value is obtained $t_{count} = 2,63 > t_{table} = 1.67$, which means that there is a positive or significant influence between variable X on variable Y, exists and is ongoing.

c. Coefficient of determination test

The role of the sidi catechism in building faith has 13.69% to shape the character of the sidi participants. This relationship is determined by the coefficient of determination $r^2 =$

0,372 x 100%. This means that the higher the integrity of variable X, the higher the impact on variable Y.

d. Simple linear regression test

A functional relationship is obtained between variable X and variable Y which is expressed in the form of a regression equation, namely: $Y = 1.19 + 0.51$ independent test. After carrying out the calculations, F is obtained count = 0.16 and smaller than F table = 0.95 which means variable Y is independent of variable X in a linear sense.

e. The regression equation for variables X and Y is a linear model

Based on the analysis of data obtained from the field contained in the attachment shows that The overall research results prove the acceptance of this hypothesis with different variations according to the research objectives.

CONCLUSION

Based on the theoretical description and data analysis as well as hypothesis testing, conclusions and suggestions are put forward which are considered important and in accordance with the research objectives. In particular, the results of the research above show that the Sidi catechism plays a very positive and significant role in shaping the character of Sidi participants, with various aspects carried out: The Sidi catechism curriculum has a very positive and significant role in shaping the character of Sidi participants, so that the first hypothesis is accepted. The preparation of Sidi teachers has a very positive and significant role in shaping the character of Sidi participants, so that the second hypothesis is accepted. Sidi learning evaluation has a very positive and significant role in shaping the character of sidi participants, so that the third hypothesis is accepted. In general, the results of this research emphasize that the role of sidi catechism has a very positive and significant role in building faith to shape the character of sidi participants. This can be seen from the calculation of the correlation coefficient, correlation significance test, determination test, simple linear regression test, independent test and regression linearity test.

REFERENCES

- Andriani, R., Kesuma, A. I., & Dahlan, M. (2018). Ritual Sidi Di GPIB Bahterah Kasih (Studi Tentang Nilai dan Makna). *Jurnal Ilmiah Tarbiyah Umat*, 8(1), 19–32. <https://doi.org/10.36915/JITU.V8I1.49>
- Artikel, I., & Marbun, P. (2020). Strategi dan Model Pembinaan Rohani untuk Pendewasaan Iman Jemaat. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 2(2), 151–169. <https://doi.org/10.37364/JIREH.V2I2.42>
- Brown, D. A., & Cheng, T. jen. (2012). Religious Relations across the Taiwan Strait: Patterns, Alignments, and Political Effects. *Orbis*, 56(1), 60–81. <https://doi.org/10.1016/J.ORBIS.2011.10.004>
- Carvalho, J. P., & Koyama, M. (2016). Jewish emancipation and schism: Economic development and religious change. *Journal of Comparative Economics*, 44(3), 562–584. <https://doi.org/10.1016/J.JCE.2016.06.002>
- Chalfoun, A. (2023). Biblical authority in interaction: How do evangelicals use the Bible? *Journal of Pragmatics*, 208, 19–32. <https://doi.org/10.1016/J.PRAGMA.2023.02.010>
- Cornelius, J. B., Moneyham, L., & LeGrand, S. (2008). Adaptation of an HIV Prevention Curriculum for Use With Older African American Women. *Journal of the Association of Nurses in AIDS Care*, 19(1), 16–27. <https://doi.org/10.1016/J.JANA.2007.10.001>
- Debora, D., Sekolah, K., Teologi, T., Bandung, K., Prihanto, J., Tinggi, S., & Kharisma Bandung, T. (2021). Aspek-aspek dalam Menyusun Bahan Ajar Komsel: Suatu Usulan bagi Gereja Penyebaran Injil Majalengka. *SANCTUM DOMINE: JURNAL TEOLOGI*, 11(1), 19–36. <https://doi.org/10.46495/SDJT.V11I1.109>

- Dwiraharjo Sekolah Tinggi Theologia Baptis Jakarta, S. (2019). Kajian Eksegetikal Amanat Agung menurut Matius 28:18-20. *Jurnal Teologi Gracia Deo*, 1(2), 56-73. <https://doi.org/10.46929/GRACIADEO.V1I2.8>
- Jousmäki, H. (2012). Bridging between the metal community and the church: Entextualization of the Bible in Christian metal discourse. *Discourse, Context & Media*, 1(4), 217-226. <https://doi.org/10.1016/J.DCM.2012.09.001>
- Karaudja, A., & Saino, E. E. (2022). Pentingnya Katekisasi Pranikah di Jemaat Baitani Didiri. *UEPURO: Jurnal Ilmiah Teologi Dan Pendidikan Kristiani*, 2(1), 190-206. <http://www.jurnal.sttgkst.ac.id/index.php/uepuro/article/view/126>
- Krasnitskaja, T. (2016). Patronage in the System of Church-school Education as a Form of Communication in Educational Space of Russia in the Late 19th-early 20th Century. *Procedia - Social and Behavioral Sciences*, 236, 338-342. <https://doi.org/10.1016/J.SBSPRO.2016.12.042>
- Łukaszewicz, M. (2023). Rebellion Against the Church in the Name of Christ – Nikolai Leskov's Rebel Priests and Russian Cultural Tradition. *Russian Literature*. <https://doi.org/10.1016/J.RUSLIT.2023.09.001>
- Mayor, C. F. (2017). *Pandangan BPK Klasis GKI Wondama Mengenai Pelaksanaan Peran Jabatan Guru Jemaat*. <https://repository.uksw.edu/handle/123456789/13391>
- Ndraha, A., Zalukhu, P. E., & Daeli, D. O. (2022). Pengembangan Spiritualitas Kaum Muda Melalui Katekisasi. *SUNDERMANN: Jurnal Ilmiah Teologi, Pendidikan, Sains, Humaniora Dan Kebudayaan*, 15(1), 9-22. <https://doi.org/10.36588/SUNDERMANN.V15I1.87>
- Nggebu, S., Tinggi, S., Saint, T., Bandung, P., & Abstract, I. (2023). Landasan Biblical tentang Peneguhan bagi Murid Kristus. *Tumou Tou*, 10(1), 11-26. <https://doi.org/10.51667/TT.V10I1.1003>
- Penebusan, P., Terhadap, D., Keselamatan, K., Kalangan, D., Gkst, P., Lambarese, J. I., Greis, G., Zeth, B., & Abstrak, T. (2021). Pengajaran penebusan dosa terhadap keyakinan keselamatan di kalangan pemuda gkst jemaat imanuel lambarese. *Repository Skripsi Online*, 3(1), 24-31. <https://doi.org/10.25278/JITPK.V1I2.508>
- Penelitian dan Pengabdian Masyarakat, L., Sorong, Uk., Mizpa Patetu, D., Agnes Wattimury, W., & FEELias, T. (2023). Pentingnya pendidikan katekisasi untuk pembentukan karakter pemuda kristen pada jemaat gki kasih perumnas. *Eirene: Jurnal Ilmiah Teologi*, 8(1), 74-86. <https://doi.org/10.56942/EJIT.V8I1.99>
- Program, M., Magister, P., Agama, P., Sekolah, K., Teologi, T., Batam, R., Tinggi, S., & Batam, T. R. (2021). Urgenitas Dalam Menerapkan Kurikulum Pendidikan Agama Kristen Bagi Orang Dewasa Di Gereja. *Harati: Jurnal Pendidikan Kristen*, 1(1), 85-100. <https://doi.org/10.54170/HARATI.V1I1.34>
- Ritonga, N. (2020). Teologi sebagai landasan bagi gereja dalam mengembangkan pendidikan agama kristen. *Jurnal Shanan*, 4(1), 21-40. <https://doi.org/10.33541/SHANAN.V4I1.1766>
- Rumahorbo, H., Tinggi, S., Injili, T., Setia, A. (, & Jakarta,). (2020). Keteladanan tanggung jawab yesus sebagai gembala menjadi dasar pelayanan hamba tuhan masa kini. *Phronesis: Jurnal Teologi Dan Misi*, 3(2), 130-146. <https://doi.org/10.47457/PHR.V3I2.68>
- Sekolah, F. T., Teologi, T., & Medan, B. (2019). Doktrin Pentingkah?: Minimnya Pemahaman Jemaat Gereja-Gereja Protestan Di Sumatera Utara Tentang Doktrin-Doktrin Dasar Dalam Kekristenan. *ILLUMINATE: Jurnal Teologi Dan Pendidikan Kristiani*, 2(1), 14-28. <https://doi.org/10.54024/ILLUMINATE.V2I1.53>
- Sianipar, D., Zega, Y. K., Nehe, L., & Kristiantoro. (2020). Pelatihan Penyusunan Kurikulum Pendidikan Agama Kristen Remaja di HKBP Jatisampurna Bekasi. *JURNAL ComunitÃ Servizio*, 2(2), 447-457. <https://doi.org/10.33541/CS.V2I2.1964>
- Simanjuntak, J. M., Sekolah, D., Teologi, T., & Bandung, K. (2018). Belajar Sebagai Identitas

- Dan Tugas Gereja. *Jurnal Jaffray*, 16(1), 1–24. <https://doi.org/10.25278/jj71.v16i1.279>
- Stroope, S. (2011). Education and religion: Individual, congregational, and cross-level interaction effects on biblical literalism. *Social Science Research*, 40(6), 1478–1493. <https://doi.org/10.1016/j.SSRESEARCH.2011.05.001>
- Surya, A., Agama Kristen Negeri Palangka Raya, I., & Tengah, K. (2021). Pemikiran diskursif amanat agung Injil Matius 28:18-20. *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)*, 7(1), 42–52. <https://doi.org/10.30995/KUR.V7I1.242>
- Tan, T., Sabdon, E., Daliman, M., Sukarna, T., Teologi, S. T., Jakarta, E., Tinggi, S., Yogyakarta, T. K., & Kadesi Bogor, T. (2021). Korelasi Positif Mengumpulkan Harta Di Surga Dengan Kerajaan Allah Di Kalangan Gembala Gereja Suara Kebenaran Injil. *Manna Rafflesia*, 8(1), 53–76. https://doi.org/10.38091/MAN_RAF.V8I1.190
- Yu, Y., & Moskal, M. (2019). Why do christian churches, and not universities, facilitate intercultural engagement for Chinese international students? *International Journal of Intercultural Relations*, 68, 1–12. <https://doi.org/10.1016/J.IJINTREL.2018.10.006>

Copyright Holder :

© Bangun Munthe, Imelda Butarbutar, Rini Tiara Ginting (2023).

First Publication Right :

© Bulletin of Science Education

This article is under:

CC BY SA