

The Role of the Church in Building Family Spirituality of Church Members

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Abstract - The Covid-19 outbreak has changed human life, especially family spirituality. Church role to serve congregation and families experienced obstacles and changed the interaction between the church and the congregation from face-to-face interactions to infrequently distant interactions. The shocks in church services impacted church strategy in build spirituality of families and congregations that were not maximized and not consistent. The church needs time, money and energy in adapting to government regulations, following health protocols, maintaining the health of the congregation and continuing to serve the congregation within limitations. Paul's pastoral letter in Colossians 3:18-21, reminds all household members to carry out their respective roles according to God's word. Colossians letter became a guidance for families to continue to experience spiritual growth by making God as the Leader in the family. Colossians letter also as a guidance for church leaders to mobilize family worship of the congregation in building family spirituality. The church made a quick response to build families spirituality of church members by increasing church servant competence, providing technology facilities and infrastructure in serving the congregation. Through this study, the authors found the patterns of church worship and cell groups that developed through online worship. Family services have also begun to be carried out online with the active participation of family members. Colossians letter also as a guidance for church leaders to mobilize family worship of the congregation in building family spirituality. The church made a quick response to build families spirituality of church members by increasing church servant competence, providing technology facilities and infrastructure in serving the congregation. Through this study, the authors found the patterns of church worship and cell groups that developed through online worship. Family services have also begun to be carried out online with the active participation of family members. Colossians letter also as a guidance for church leaders to mobilize family worship of the congregation in building family spirituality. The church made a quick response to build families spirituality of church members by increasing church servant competence, providing technology facilities and infrastructure in serving the congregation. Through this study, the authors found the patterns of church worship and cell groups that developed through online worship. Family services have also begun to be carried out online with the active participation of family members. the authors found the patterns of church worship and cell groups that developed through online worship. Family services have also begun to be carried out online with the active participation of family members. the authors found the patterns of church worship and cell groups that developed through online worship. Family services have also begun to be carried out online with the active participation of family members.

Keywords: Church, family, role, spirituality.

I. INTRODUCTION

Church services are very prominent in pulpit services, providing worship facilities and infrastructure, teaching about giving offerings, cell groups and categorical field services. The church as a gathering place for individuals and families invites the congregation to be involved in every program of activities carried out by the church. The pattern formed is to get the congregation involved in church programs and participate in all church activities as a place for congregational development. The activities carried out by

the church in fact separate family members in their spiritual growth by participating in church programs according to gender, age, profession and opportunity to serve in the church.

The church has not maximally implemented strategies in building the spirituality of the family members of the church in each congregation's household as a whole. The church is limited in collecting data on the spirituality of the congregation individually and in families through the participation of the congregation in church activities, so that the presence of the church in the families of each congregation's household has not yet appeared to the surface. The busyness of spiritual activities is evident in church programs, but has not touched the personal life of the congregation. According to Dan Brewster: "We also see that churches often don't have the impact they should have. In fact the church either does not know, or chooses to ignore its responsibilities – and its unique ability to give meaningful care to suffering children and families.(Brewster, 2011)" "The development of family spirituality takes time like the process of discipleship in a family. Gary R. Collins stated: "The Church exists to continue Christ's ministry in the world(Collins, 1993).".

Translation: "The Church exists to continue the ministry of Jesus on earth." Jesus' ministry on earth includes serving the families of God's people, John 11:40-44, John 2:5-11. However, the fact is that the church even finds it difficult to monitor congregations who are not actively involved in church activities in terms of their spiritual growth, so it is difficult to serve the congregation consistently. The current Covid-19 pandemic that is sweeping the world is making it more difficult for the church to reach families, even members of the church itself. Attendance at church is very limited and most of the congregation has not been physically present at church for a long time. The results of the author's observations in online worship, not all church members attend online worship with various obstacles faced by the congregation. Otherwise,

Based on the background of the problem above, the writer will identify the problem as follows: First, there are indications that the church has not maximally implemented its role in building the spirituality of the families of church members. Second, there are indications that the Church does not consistently build spirituality in the families of church members. Third, there are indications that the family pastoral ministry has not touched all the families of church members. Fourth, there are indications that there is no family worship in the household of church members. Fifth, there are indications that unstable family finances make parents focus on making money. Sixth, there are indications that the relationship between family members of the church congregation is not harmonious. Seventh, there are indications that families are more active in cyberspace. Eighth, there are indications,

The author limits this discussion to only the first and second identifications, which are as follows: First, there are indications that the church has not played a maximum role in building the spirituality of the families of church members. Second, there are indications that the church has not consistently built spirituality in the families of church members. Based on the limitation of the problem above, the research will be carried out following the limitations of the existing problems with the formulation of the problem in this study as follows: First, what is the role of the church in building the spirituality of the families of church members? Second, what are the steps needed by the church in consistently building spirituality in the families of church members?

Based on the title of this research, the authors set the research objectives as follows: First, the functional objectives to be achieved in this study are the church has a role in building the spirituality of the families of church members. Second, the practical goal, which is to be achieved is that the families of church members are actively involved in family home worship. Building the spirituality of families can restore the relationship of family members, both husband and wife and parents with children according to Colossians 3:18-21.

II. RESEARCH METHODS

The method used in this research is descriptive qualitative, to provide a practical description of the role of the church in building the spirituality of the families of members of the congregation. The researcher conducts an analysis using the literature review method from related books or journals to collect information relevant to the topic or problem that is the subject of research. The data are clear and in accordance with the research problem, leading the writer to examine two variables, namely: first, the role of the church has not been maximized in building the spirituality of the families of church members; second, the church has not consistently built the spirituality of the families of church members. The two variables above become the object of the author's research to find answers so that the church has a strategy in building the spirituality of the families of church members until the spirituality of the family appears to be manifest.

The data and information of this research were obtained by the author by doing the following methods: first, literature study, namely research conducted on a number of literature from printed books and the internet. The author uses most of the theological books and spiritual books, Health books and general books, as well as various sources from the internet as a source of data related to the thesis title. Data and information related to theory and application are the author's foundation in conducting research that is supported by the Old

Testament and New Testament Bibles. second, interviews, namely collecting data through written interviews by preparing written questions for which alternative answers have been prepared; k/third, observation, namely reviewing the condition and behavior of the object of research.

III. RESULTS AND DISCUSSION

Definition and Understanding

Definition of Church

According to Rubin Adi Abraham: "The Church is a community of people who are called out of a dark life into "His miraculous light" (1 Peter 2:9)." (Abraham, 2020). Based on the origin of the word, according to Junus Dumais, "church comes from Portuguese, namely Igreja." (Dumais, 2018). Igreja which means God's own people is known by the word church in English and ekklesia (ἐκκλησία) in Greek. Paul Enns explains, "the term church is also translated from the Greek words Ekklesia, which comes from the words oak, meaning "out of," and kaleo which means "to call." So the church is "a group called out." (Enns, 2019). In general, the church is often called the fellowship of believers. The notion of the church as a community of believers is often used to explain that the church as a person is God's own people.

Role Definition

The definition of role according to the Big Indonesian Dictionary: "Role is a set of behaviors that are expected to be possessed by people who are domiciled in society." (Pen, 2016) "The role in the context of the church is a set of behavior of the church in serving the members of the church congregation.

Definition of Spirituality

The Great Indonesian Dictionary explains: "Spirituality is spirituality which means spiritual qualities." (Pen, 2016). Family spirituality means the spiritual qualities possessed by a church member's family according to God's Word.

Definition of Family

According to the Big Indonesian Dictionary: "Family is father and mother and their children." (Pen, 2016). The family members of the church congregation that became the focus of research were parents and children who lived together as a nuclear family and were added to other people who lived in the household. According to Law Number 52 Year 2009 Chapter 1 Article 1 paragraph 6: "The family is the smallest unit in society consisting of husband and wife, or husband, wife and child, or father and child, or mother and child." A complete family where there is a husband, wife and children is everyone's longing when starting to build a family.

Colossians

The city of Colossae was a small town that got Paul's attention, even though Colossae was not the center of Christianity. Arman Barus stated: "The ancient city of Colossae was a small town that did not have any significant social and trade influence for the surrounding community." (New, 2017)". The community of believers in Colossae consisted of Gentiles. Colossians is a pastoral letter for the formation and development of the spirituality of the congregation. The Colossians do not show any conflict between the churches. Likewise, the families of church members, are not in conflict.

Relationships between household members (Col. 3:18-21)

Equality of believers before God does not look at social status, gender and position. But in the family structure, wives submit to their husbands as heads of the family (Eph. 5:23) as the church submits to Christ the head of the congregation. Tim Melmore explains:

Women naturally blend in because of their innate tendency to acquire identity from others. For example, God created woman from her husband's rib in Genesis, and this forever serves to show how women naturally identify with the important people in their lives. (Melmore, 2010).

The husband is a very important person for the wife, being part of the wife's identity in her life. Wives understand how to submit to their husbands to play a maximum role in their lives. Husbands love their wives, do not make their wives bitter and do not be rude to their wives. For a husband who has put on the new man, loving his wife is a priority responsibility that must be real. A wife also has a priority responsibility to submit to her

husband. This is the commandment spoken by God for believers to obey and grow in obedience as a step towards Jesus' likeness.

The obedience of children to their parents is an act that pleases God. Parents who teach God's words to children from the time they are in the womb make children doers of the word who obey God's commands, including obeying their parents. Children's obedience to their parents is also a message to parents to educate and teach children to be obedient to God and to their parents. Children who are obedient to their parents are the fruit of parental teaching to children that are in accordance with God's will, and please God.

Paul stressed to fathers to guard the hearts of children so as not to become angry and discouraged. Fathers, do not arouse anger in the hearts of children and continue to teach children in the commandments and counsel of the Lord. Through parental education, children will develop in: first, cognitively children have knowledge of the truth of God's word; second, the socio-emotional factors of children receive special attention from parents, so that children grow up in a balanced socio-emotional manner, controlling feelings and attitudes according to God's word. According to Yehuda So and Jarot Wijanarko: "Being a man is determined by God, but being a good father is our choice and decision."(So, Wijanarko, 2010). The decision to be a good father determines the attitude and behavior of a father in front of children. The important thing in educating children is exemplary. Loving children in a tangible form is giving an example of living in harmony with God's word. The son sees the father's love for him through his father's actions. Jarot Wijanarko explains:

Without exemplary teaching we lose its authority. We are ridiculed by children, considered hypocrites.

Without an example, it will make children disappointed, lose their figure or children will do not what we teach, but what we do, because children are great imitators.(Wijanarko, 2013)

Households that had servants, such as Philemon who had servants including Onesimus who disobeyed and harmed his master, also received attention and advice from Paul. Servants receive orders to obey their masters in all things. For someone who is a servant to his master means that he has given himself up to be fully devoted to his master, in all things according to his master's will. As a servant who believes in Jesus, sincerely dedicates his life not only to please his master but to love God. A servant does his duty with all his heart as for God not for human beings.

Likewise, a master must be honest and fair to his servant as he is to God. A master needs to realize that he is also a servant who has a Master, namely God. The image of a servant who dedicates himself to his master is the function and role of a believer as a servant who devotes himself completely obediently and sincerely to God as Master. Masters receive orders to be fair and honest with servants, because a master is also a servant to the master in heaven. Acting fairly and honestly means that a master treats a servant as a brother, even though the servant is devoted to his master.

Paul emphasized the equality of everyone, both master and servant in Christ. Paul's letter to Philemon is a request to receive back Onesimus (Phil. 1:10,16) not as a servant but as a brother in Christ. According to Reiner Scheunemann:

Paul underlined the seriousness of his request that Philemon receive Onesimus again as a brother in Christ. What Philemon did to Onesimus he actually did to Paul himself."(Scheunemann, 2015).

Equality of servant and master in Christ to teach about the sincerity of a master to his servant, which greatly supports the growth of a master spiritually, because it avoids the negative actions of a master.

God's promise for those who serve Christ as Lord and believers as servants, is a reward, an inheritance. Servants of God receive rewards for now and also inheritance for the future. The wages of God's servants in the family are that each family member becomes obedient to God, loves each other, full of peace and joy in the family, experiences sufficiency and becomes a blessing to others.

The Bible gives a clear picture of the spiritual state of people living with the old man who was full of sin turning into a new man who lives holy, obedient to the will of Jesus. Colossians is very clear about growing to maturity in Christ. The picture of Colossians is getting clearer on the spirituality of families who obey God's commands and please God in Colossians 3:18-4:1, which describes the picture of the relationship between household members, and between servant and master, especially in servants in families like Onesimus became Philemon's servants. The relationship between household members and servants and masters is as described by Paul through his letter to the Colossians. Paul's letter to the Colossians is full of messages that every member of the family and household should involve God in all things. The author examines families where the head of the family or husband is a factory employee who is domiciled around the church.

Church Service Environment

The church serves congregations who live in the textile industry. The congregation generally works as factory employees, private employees, traders and informal workers. Pastors and church leaders started the church since its inception by serving families who came from various regions in Indonesia. In connection with the domicile of the church being in the textile factory environment, during the Covid-19 pandemic the church leader served the congregation who lived around where the church was located. The congregation who lives around the church has a hundred heads of families who work as factory employees. So that the church leader gave research recommendations to families with the profession of the head of the family as textile factory employees,

Church Service

The church is currently developing services with a focus on salvation and reaching out to souls in the area where the church is domiciled. Through ministry in the church environment, church leaders maintain a balance of service to the congregation and the community by building good relations and harmonious brotherhood between the congregation and the community which has been carried out continuously since the church was founded. Confidence in God's guidance, the Pastor invites the congregation to grow in knowing God and pouring blessings on others like the dew of Mount Hermon that descends on Mount Zion. This is taken from Psalm 133:1-3, David's pilgrimage song which states how good and beautiful it is when brothers and sisters in the faith live together in harmony. Like good oil melted on Aaron's beard and on his jumah's neck. Like the dew of Mount Hermon that descends on the mountains of Zion. There God commanded a blessing, life forever. Thus the church congregation becomes a blessing through good actions and relationships for the community.

The church makes a church system that is oriented to outreach to souls. There are two major parts of the ministry that are implemented in the ministry, namely: first, pastoral care as the main service; second, operational service (ministry department), as a supporter of pastoral care. Pastoral ministry consists of general church ministry, cell group ministry, family ministry, youth and youth ministry, Sunday school children ministry, and church ministry based on special needs. Intensive spiritual development of the congregation is carried out through general congregational ministry in cell groups consisting of fifty cell groups, with ten to twenty members in one cell group.

Church Pastoral Service Building spirituality

The vision refers to Psalm 133:1-3, and becomes the vision sentence: "To be a Blessed Church and to be a Blessing." The vision of the church is reduced to the mission of the church referring to Matthew 28:19-20 and Ephesians 4:11-16, namely: first, Evangelism, being a church that carries out the Great Commission. Second, Discipleship, being a church that is discipled to make disciples. Third, Worship/Worship, being an intimate church with the Father. Fourth, ministry, being a church that blesses God's churches. Fifth, the Guild, be an intimate and blessed family.

The pastoral ministry of the church in building the spirituality of the congregation puts the main focus on public worship services and cell group worship. Family ministry is included in cell group ministry. The congregation pastor is involved in providing spiritual food through sermons on Sundays, and the stake leader along with the cell group leader transmits sermon material from the pastor to the cell group congregation including families.

Results of the Spirituality Survey of Church Member Families

The church has an active congregation of four hundred people. The author conducted a survey of the families of church members who had similarities in their jobs as factory employees. In accordance with the direction of the church leadership, the author focused on research on congregations who were directly affected by Covid-19 in the work and lives of the families of church members who affected family spirituality. Based on the church's purpose for this research, the author limits the research to the head of the family who is a factory employee so that the results of the research can be used by the church in building the spirituality of the families of church members. The church has three strong reasons for recommending the author to research family heads who work as factory employees, namely: first, The church is domiciled and serves in the central area of the textile and garment industry in West Java. Second, the Church has a service plan to reach factory employees in the church environment by mobilizing the families of church members who live around the factory and are spiritually mature. Third, the Church on weekdays is ready to serve the development of children from families who work as factory employees even though their parents are not yet active in church.

There are a hundred families who are the targets of spiritual development of church member families with the head of the family being a factory employee. The Church selected twenty-one (21%) of the household heads as samples in the survey, to obtain information from families about the current state of family spirituality in the face of the Covid-19 outbreak that has hit the world.

Data collection through online surveys follows the current health protocol for the Cimahi and surrounding areas. The presentation of the survey results and data analysis are sourced from the answers of the head of the family who represent the family. Collecting data in the study of family spirituality, the authors conducted an online survey of twenty-one family heads of church members.

Data from a survey of 21 samples of congregational families from 100 families that were targeted for spirituality development shows that spiritual development of family members is still rarely carried out

(28.57%) and never done (57.15%), spiritual development in the family is rarely carried out consistently (57.15%) and never done consistently (28.57%), spiritual services to families are still rarely done (42.85%) and never done (28.57%), families rarely have family worship regularly every day (42.56%) and have never had family worship regularly every day (42.56%), often there are problems regarding the financing of children's schools (28.57%) and there are always problems regarding the financing of children's schools (14.29%), the relationship between husband and wife, parents and children is not harmonious (14.29%), families always actively use the internet every day (57.14%) and often use the internet every day (14.28%), parents rarely have time to discuss every day with their children (28.57%) and parents never have discussion time every day with children (14.29%).

Based on the results of data collection, there are two problems that must be immediately resolved, so that other problems can be resolved properly. The first problem that is included in the discussion is that the church has not played a maximum role in fostering the spirituality of family members and the second problem is that the development of spirituality in the family has not been carried out consistently.

The two main problems that emerged in this survey were the main issues identified during the Covid-19 pandemic in the formulation of the problem, namely: first, it can be assumed that the church has not played a maximum role in building the spirituality of church member families, second, it can be assumed that the church has not been consistent in its implementation. building the spirituality of the families of church members. Data shows that 28.57% of respondents stated that family spirituality development was rarely carried out, 57.14% said that family spirituality development was never carried out. In the second problem 57.14% of respondents stated that spirituality development in the family was rarely consistent, and 28.57% of respondents stated that family spirituality development was never consistent.

The Colossians letter is Paul's pastoral letter to build family and church spirituality through consistent family and church spiritual development through the sending of Paul's co-workers to Colossae. The focus of the church in pastoral care is in line with solving the problem of pastoring the congregation in building the spirituality of the families of church members. According to Y. Tomatala:

The basics of domestic service stewards can be explained as follows: 1. The foundation of the Christian home life and its entire framework operates in the love of Christ (Ephesians 5:22-6:9). All members of a Christian household in any position should love one another as the foundation of harmonious living (I Cor. 13) both personally and at home. 2. In the interaction of household life, each task/responsibility and action must take into account the position and authority as a member of the household. 2.1. The husband is the head, he must act as the head of the household, not the government. 2.2. The wife is the husband's helper/companion who must act as a support, not as a "household policy maker." 2.3. Children are common property.(Tomatala, 2001).

GPDI Jemaat Bukit Hermon implements pastoral services in two priority services, namely public worship on Sundays and group worship for congregational families.

Public Worship

Today's technological changes, increasing needs and the pressures of life show a strong level of stress shifting priorities in worshipping God. True worshipers express love for God specifically in their worship of praying, reading and meditating on the word, praising God. If this is not done then worship will be imperfect. Worship in the New Testament contains the growth of faith and the fellowship of believers. DACarson reveals:

By its very nature, Christianity has two poles. The first is the level of faith based on the message he conveys; the second is practical worship which is a believer's fellowship with God. Christianity will be stronger if the two are more supportive of each other, on the contrary it will weaken if the two poles contradict or ignore each other(Carson, 1997).

The role of the church liturgy through online worship is a way to build the spirituality of the congregation through receiving God's message from the pastor which will be lived in the following days. The message of God's word is then conveyed again in the cell group worship according to the context of the congregation's life. Cell group member families receive guidance from the cell group leader. A church grows well, when members of the church are involved in continuous service both in terms of praying, sharing, witnessing, and preaching the gospel. Families who have difficulty participating in online public worship during the Covid-19 pandemic have also had difficulty receiving spiritual guidance from the church and even lost communication with the church.

Limited access to technology in outreach to families of church members causes spiritual development to not occur consistently. The presence of families who have not been maximized in online worship causes the church to find it difficult to build the spirituality of the families of members of the congregation. Facing the problem of the congregation passively interacting with the church, the church periodically builds relationships through existing communication media such as telephone, SMS, Whatsapp, Instagram, Facebook and Youtube. The congregation can convey the life conditions they face, conduct counseling with the pastor, receive God's messages through communication media that can be accessed by the congregation.

Church leaders, administrators and activists, in accordance with the health protocols set by the local government, can still make limited visits to families in particular, if there are special service needs, such as

mourning, non-covid-19 sick congregations, thanksgiving and family counseling service needs. face to face. The limitations of face-to-face services and spiritual development that have arisen due to the Covid-19 pandemic are still an obstacle for the church to carry out its role in a disciplined manner in building the spirituality of the families of church members. Although obstacles in serving the family still exist and the church has not been able to play its maximum role in building spirituality, the church continues to adapt to the situation to continue to carry out the church's role in building family spirituality.

Cell Group Worship

The church serves the congregation directly in the community living environment through cell group ministry that reaches the families of church members. The pastor conveys God's word on Sunday and the church leader strengthens its implementation by delivering the same word to the cell group area coordinator and to the cell group leader. The cell group leader conveys God's word to the cell group congregation consisting of families and the general congregation. The cell group is the center for the development of the Bukit Hermon GPdI to build the spirituality of families and congregations.

Based on the survey results, 42.85% of respondents stated that they rarely received spiritual service to their families and 28.58% stated that they had never received spiritual services to their families. Activation of the functions and roles of cell group members during the Covid-19 pandemic has not been able to run consistently due to government regulations that prohibit people from gathering. The church continues to carry out cell group worship through on-line to ensure that all congregations still receive church services, even if not directly. Although the outreach to families of church members has not been carried out consistently, the church has not stopped building the spirituality of church member families through cell groups.

Family outreach by cell groups is a response to God's will, becoming the church's strategy to develop ministry through mobilizing congregational families who have grown and matured spiritually. Families who have experienced spiritual restoration receive the guidance of God's word and revelation from God to do God's work. The church guides families to understand God's will through the delivery of God's word from church leaders to the families of church members. This is an effort of the church to build the spirituality of the families of the members of the congregation. After building the spirituality of the congregation, all family members grow and have faith in the Lord Jesus in obedience. Neil T. Anderson asserts: "Repentance and faith in the Lord Jesus is always the answer,(Anderson, 2011)".

The heads of family members of the church congregation who filled out the survey showed that 14.29% of respondents always had problems with financing their children's schools, 28.57% of respondents said they often had problems with financing school children. For Christians, children's education is a priority for budget allocation from family finances. If the church is facing problems paying for children's education, this can indicate that families often experience financial problems. The role of the church in deacon service to underprivileged families, manifests the love of Christ in the lives of the families of church members. The church performs a good service of love at all times, not limited to special days such as Christmas, church birthdays and Easter, but the church is there whenever the congregation needs help. The presence of the church in the family to help the family, shows that the family is the church and the church is the family. Russell Moore states:

The church is not a collection of families. The church is family. We are not "family friendly." We are Family. We learn skills in the church to be a son or daughter, brother or sister, husband or wife, godly father or mother and the opposite is also true. We learn the dynamics in the family so that we can live it in the church.(Moore, 2020).

The church as a family should be in the midst of the family to build family spirituality through the role of deacon to help the family members of the congregation and those around them.

The interaction and relationships between family members, with the church, with the workplace and education, are highly dependent on technology through the internet, whatsapp and other social media. The rapid development of technology changes the pattern of face-to-face interactions and relationships to become virtual. The survey results show that 57.14% of families actively use the internet every day. On the other hand, 28.57% of parents rarely have discussion time with their children every day, in fact there are 14.29% of parents who do not have discussion time with their children every day.

Based on this data, the church needs to realize that the pattern of family interaction with outsiders is dominated by communication technology and the internet. When family members who live in the same house

start to be active on the internet but find it difficult to discuss, then the interaction and relationship between the family and the church decreases. Leonardo A. Sijamsuri stated: "Another communication disorder is because too much time is spent doing hobbies (interests) and surfing in cyberspace (internet), so they don't have enough time to build quality communication.(Sijamsuri, 2016)". This needs priority attention, so that family relations with the church are maintained and the church can still carry out its role to serve the family to the fullest.

The church is building technological facilities and infrastructure to increase the church's role in serving the congregation through communication technology, the internet and social media. The role of didaskalia, teaching God's word is very dependent on technology and media at this time and in the future. Likewise, the Witness Service (Marturia) to complete the Great Commission of the Lord Jesus and proclaim the gospel throughout the world, is easier and faster through the use of internet technology and communication technology that is currently developing. The mission of the church is to serve members of the church congregation to continue to have a deep knowledge of the Word to grow and grow spiritually. Thus the intensity of family members using the internet, can help families access spirituality coaching carried out by the church through existing technology and communication media. The spiritual development of the family members of the congregation has started to run consistently even though the Covid-19 pandemic has not stopped and not all congregations can access the internet.

Family Online Worship

The church's pastoral service to families through worship in the home opens up opportunities for family members to sit together and worship God and discuss God's word. Each family received direction from the pastor to have worship in the household to be active in worship in praying, witnessing, sharing God's word and praising God. During the Covid-19 pandemic, the church added a mid-week service called Worship from Home every Friday to serve families in building family spirituality. Church leaders began worshipping online through the youtube channel with praise and worship, the delivery of God's word and intercession. At the time of intercession, the online worship leader distributes prayer points to every family who is present online in worship. After that, the families in their respective homes prayed intercession, praying for the prayer points that had been provided. Each family prays together until it is finished, and returns to discussing the word according to the sermon of the church leader. The head of the family or family member leads prayer and word discussion in the family. This pattern of family worship received a good response from families who were thirsty and longed to worship with their families.

The role of the church is to support worship in the family by providing materials and teaching materials that are distributed in family worship, fostering family members to learn the rules of family worship and practice. The church assists families in building worship until independent families worship God and helps other families build worship within the family. Pastors and church leaders serve families.

Paul's command to wives, husbands, children, fathers and servants, intends to return the family to God's plan, which does what is right before God, does what is beautiful in God's eyes and honors God. Maximizing the role of pastors and church cell group leaders, in building the spirituality of church member families, is realized through efforts to build media and communication technology facilities and infrastructure so that the role of the church continues to run consistently and produces healthy and impactful family spirituality results. The mobilization of cell group leaders and family members who are spiritually mature is also part of the efforts to build the spirituality of the families of church members which are carried out consistently through cell groups and family home visits.

IV. CONCLUSION

This study explains that the role of the church in shaping the faith of family or congregation members is a task that should not be neglected. The church must continue to strive to build technological facilities and infrastructure to increase the role of the church in serving the congregation through communication technology, the internet and social media. The role of didaskalia, teaching God's word is very dependent on technology and media at this time and in the future. Likewise, the Witness Service (Marturia) to complete the Great Commission of the Lord Jesus and proclaim the Gospel throughout the world, is easier and faster through the use of internet technology and communication technology that is currently developing. The mission of the church is to serve members of the church congregation to continue to have a deep knowledge of the riches of God's word to grow and grow spiritually. Thus, the intensity of family members using the internet can help families access spirituality development carried out by the church through existing technology and communication media. The spiritual development of the family members of the congregation must continue to run consistently. Based on the results of research in the field, the church continues to build the spirituality of the congregation's faith even though the Covid-19 pandemic has not stopped and not all congregations can access the internet. The spiritual development of the family members of the congregation must continue to run consistently. Based on the results of research in the field, the church continues to build the spirituality of the congregation's faith even though the Covid-19 pandemic has not stopped and not all congregations can access the internet. The spiritual development of the family members of the congregation must continue to run consistently. Based on the results of research in the field, the church continues to build the spirituality of the

congregation's faith even though the Covid-19 pandemic has not stopped and not all congregations can access the internet.

This research provides the following suggestions:

First, the church must maximize its role in building the spirituality of the families of church members. The church improves family services through online worship with interactive services in face-to-face meetings into remote services through technology media.

Second, the church consistently builds spirituality in the families of church members through regular family service once a week. The implementation of Colossians 3:18-21 becomes the basis for the right strategy in pastoral care for families of church members so that there is a consistent and sustainable family spirituality development through the involvement of every family member who follows the direction and guidance of the pastor along with church leaders.

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