

RELIGI

JURNAL STUDI AGAMA-AGAMA

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY

Pasya Alkhairi, Ahmad Muttaqin, Nesia Mu'asyara, Idrus Ruslan

THE PROBLEM OF EVIL IN ISLAMIC AND CATHOLIC PHILOSOPHY OF GOD: AN ANALYSIS OF THE TRIADIC STRUCTURE OF THE EVIL PROBLEM

Hasna Safarina Rasyidah, Robby Habiba Abror, Munawar Ahmad

HARMONY BUILDING BETWEEN MUSLIM AND CATHOLIC COMMUNITIES IN PASURUAN VILLAGE, SOUTH LAMPUNG

Muhammad Fauzi Muslim, Suhandi, Willia Novi Aryani, Muslimin

ISLAMOPHOBIA AFTER THE QUR'AN BURNING IN SCANDINAVIA: THE ROLE OF INTERFAITH DIALOGUE

Muhammad Fadhil Wathani, M. Ikrum Idris

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR

Laita Lasmaida Tumanggor, M. Maribot Simanjuntak

NUWO JEJAMO LAMPUNG COMMUNITY EFFORTS IN PROMOTING RELIGIOUS TOLERANCE IN BANDAR LAMPUNG CITY

Fitri Nadila, Ahmad Muttaqin, Isti Arini

TRANSTEXTUAL ANALYSIS OF FAMILY OBLIGATIONS IN THE QUR'AN AND THE BIBLE: ANALYSIS ON QS AT-TAHIRM (66:6) AND 1 TIMOTHY 5:8

Ro'is Mas'udi

MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE

Liem Ciang Santoso, Fajar Arianto, Martadi

HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY

Rosalina Desi Paramita, Mujiyanto, Situ Asih

MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL

Tiosari Manurung, M. Maribot Simanjuntak

PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY

I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar

THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS

Farihatul Mufidah Ali Rohman, Tasmuji

THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA

Rahmat Fajri, Achmad Fajrul Alim

GENDER JUSTICE CONSTRUCTION IN AMINA WADUD'S THOUGHT: A CRITICAL EPISTEMOLOGICAL PERSPECTIVE

Lenni Marlina Br Purba, Ryandi

THE ZERO MIND PROCESS FROM THE PERSPECTIVE OF TAKHALLI: A CONCEPTUAL STUDY OF THE SOUL-PURIFICATION PROCESS IN ARY GINANJAR'S ESQ

Eka Vindana Dulasta, Gbozi

RECLAIMING BASOTHO INDIGENOUS RELIGION (BIR): TOWARDS DECOLONISED AND TRANSFORMATIVE CITIZENSHIP EDUCATION IN LESOTHO SECONDARY SCHOOLS

Rasebate Isaac Mokotso

RELIGI

Jurnal Studi Agama-Agama

ISSN 1412-2634 (p); 2548-4753 (e)

Volume 23, Nomor 2, Juli–Oktober 2026

RELIGI: Jurnal Studi Agama-agama is an academic journal on the religious studies, published twice a year (January-June and July-December) by the Religious Studies Department, Faculty of Ushuluddin an Islamic Thought, State Islamic University (UIN) Sunan Kalijaga Yogyakarta in collaboration with Asosiasi Studi Agama Indonesia (ASAI). The Journal was launched in 2002 by the Religious Studies, Faculty of Ushuluddin and Islamic Thought, State Islamic University (UIN) of Sunan Kalijaga Yogyakarta. This journal was accredited by the Ministry of Education of the Republic of Indonesia based on the Decree of the Directorate General of Higher Education, No: 10/C/C3/DT.05.00/2025.

RELIGI: Jurnal Studi Agama-agama is an open access peer reviewed research journal published by Department of Religious Studies, UIN Sunan Kalijaga Yogyakarta. Religi: Jurnal Studi Agama-agama is providing a platform for the researchers, academics, professional, practitioners and students to impart and share knowledge in the form of empirical and theoretical research papers, case studies, and literature reviews. The Journal welcomes and acknowledges theoretical and empirical research papers and literature reviews from researchers, academics, professional, practitioners and students from all over the world. This publication concern includes studies of world religions such as Islam, Christianity, Buddhism, Hinduism, Judaism, and other religions. Interdisciplinary studies may include the studies of religion in the fields of anthropology, sociology, philosophy, psychology of religion; and other cultural studies.

EDITOR IN CHIEF

Ahmad Muttaqin, UIN Sunan Kalijaga Yogyakarta, (Scopus ID 57221592004; GS h-Index: 10)

MANAGING EDITORS

Ustadi Hamsah, UIN Sunan Kalijaga Yogyakarta, (Scopus ID 58353420100; GS h-Index: 6)

EDITOR

Amarjiva Lochan, University of Delhi, (Scopus ID: 59008676000; GS h-Index: 6), India

Antonia Soriente, University of Napoly, Naples (Scopus ID: 55959550600; GS h-Index: 8), Italy.

Ahmad Zainul Hamdi, UIN Sunan Ampel Surabaya (Scopus ID: 57193400976, GS h-index: 8)

Ahmad Salehudin, UIN Sunan Kalijaga Yogyakarta (Scopus ID: 57200653750, GS h-Index: 7), Indonesia

Derry Ahmad Rizal, UIN Sunan Kalijaga Yogyakarta, (Scopus ID: 57912997700, GS h-Index: 6), Indonesia

Dian Nur Anna, UIN Sunan Kalijaga Yogyakarta (Scopus ID: 59937816300, GS h-Index: 4), Indonesia

Harda Armayanto, Universitas Darussalam Gontor (Scopus ID: 58583355800, GS h-Index: 3), Indonesia

Hersen Geny Wulur, STAKN Mesias Sorong, (Scopus ID: 59715933800), Indonesia

Siti Khodijah Nurul Aula, UIN Sunan Kalijaga Yogyakarta (Scopus ID: 57912773300, GS h-Index: 3), Indonesia

Yance Zadrak Rumahuru, IAKN Ambon (Scopus ID: 57190064401, GS h-Index:9), Indonesia

PEER REVIEWER

M. Amin Abdullah, BPPI RI, (Scopus ID: 57190064401, GS h-Index: 36), Indonesia

Ajat Sudrajat, Universitas Negeri Yogyakarta (Scopus ID: 57191247465, GS h-index: 18), Indonesia

Claudia Seise , Humboldt University Berlin (Scopus ID: 57205270591, GS h-Index: 6), Jerman.

Deni Miharja, UIN Sunan Gunung Djati, Bandung (Scopus ID: 57212675768, GS h-Index: 12), Indonesia.

Hilman Latief, Universitas Muhammadiyah Yogyakarta (Scopus ID: 36602728800, GS h-Index: 21)

Indo Santalia, Universitas As'adiyah (Unisad) Sengkang, (Scopus ID: 59468339800, GS h-Index: 7), Indonesia

Media Zainul Bahri, UIN Syarif Hidayatullah Jakarta (Scopus ID: 57194008834, GS h-Index: 2), Indonesia

Mohammad Muslih, Universitas Darussalam Gontor, Ponorogo (Scopus ID: 28499203300, GS h-Index: 19), Indonesia

Mouhanad Khorchide, Universität Münster, Germany (Scopus ID: 36598442100S)

Mujiburrahman, UIN Antasari Banjarmasin (Scopus ID: 57203539725, GS h-Index: 4), Indonesia

Mun'im Sirry, University of Notre Dame, Indiana, USA (Scopus ID: 35090415500; GS h-index: 21)

Samsul Ma'arif, ICRS Universitas Gadjah Mada, Yogyakarta (Scopus ID: 57269805400), Indonesia

Sekar Ayu Aryani, UIN Sunan Kalijaga Yogyakarta, (Scopus ID: 57217887843, GS h-Index; 15) Indonesia

Syafa'atun Almirzanah, UIN Sunan Kalijaga, Yogyakarta (Scopus ID: 56114130700, GS h-Index: 9), Indonesia

Wiwik Setiyani, UIN Sunan Ampel, Surabaya (Scopus ID: 57218760929, GS h-Index: 8), Indonesia

Waston, Universitas Muhammadiyah Surakarta (Scopus ID: 57205116511, GS h-Index; 4), Indonesia.

Yohanes Krismantyo Susanta, IAKN Toraja, (Scopus ID: 57226136006, GS h-Index; 11), Indonesia

DAFTAR ISI

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY	315
---	------------

Pasya Alkhairi, Ahmad Muttaqin, Nesia Mu'asyara, Idrus Ruslan

THE PROBLEM OF EVIL IN ISLAMIC AND CATHOLIC PHILOSOPHY OF GOD: AN ANALYSIS OF THE TRIADIC STRUCTURE OF THE EVIL PROBLEM	345
--	------------

Hasna Safarina Rasyidah, Robby Habiba Abror, Munawar Ahmad

HARMONY BUILDING BETWEEN MUSLIM AND CATHOLIC COMMUNITIES IN PASURUAN VILLAGE, SOUTH LAMPUNG	365
--	------------

Muhammad Fauzi Muslim, Suhandi, Willia Novi Aryani, Muslimin

ISLAMOPHOBIA AFTER THE QUR'AN BURNING IN SCANDINAVIA: THE ROLE OF INTERFAITH DIALOGUE	385
--	------------

Muhammad Fadhil Wathani, M. Ikram Idris

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR.....	407
--	------------

Laita Lasmaida Tumanggor, M. Marihot Simanjuntak

NUWO JEJAMO LAMPUNG COMMUNITY EFFORTS IN PROMOTING RELIGIOUS TOLERANCE IN BANDAR LAMPUNG CITY.....	421
---	------------

Fitri Nadila, Ahmad Muttaqin, Isti Arini

TRANSTEXTUAL ANALYSIS OF FAMILY OBLIGATIONS IN THE QUR'AN AND THE BIBLE: ANALYSIS ON QS AT-TAHRIM (66:6) AND 1 TIMOTHY 5:8	445
---	------------

Ro'is Mas'udi

MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE	467
---	------------

Liem Ciang Santoso, Fajar Arianto, Martadi

HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY.....	485
---	------------

Rosalina Desi Paramita, Mujiyanto, Situ Asih

MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL	507
--	------------

Tiosari Manurung, M. Marihot Simanjuntak

PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY.....	521
--	------------

I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar

THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS.....	543
---	------------

Farihatul Mufidah Ali Rohman, Tasmuji

THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA	563
--	------------

Rahmat Fajri, Achmad Fajrul Alim

GENDER JUSTICE CONSTRUCTION IN AMINA WADUD'S THOUGHT: A CRITICAL EPISTEMOLOGICAL PERSPECTIVE	589
---	------------

Lenni Marlina Br Purba, Ryandi

**THE ZERO MIND PROCESS FROM THE PERSPECTIVE OF *TAKHALLI*:
A CONCEPTUAL STUDY OF THE SOUL-PURIFICATION PROCESS IN
ARY GINANJAR’S ESQ.....609**
Eka Vindana Dulasta, Ghozi

**RECLAIMING BASOTHO INDIGENOUS RELIGION (BIR): TOWARDS
DECOLONISED AND TRANSFORMATIVE CITIZENSHIP EDUCATION
IN LESOTHO SECONDARY SCHOOLS.....629**
Rasebate Isaac Mokotso

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR

Laita Lasmaida Tumanggor (1), M. Marihot Simanjuntak (2)

St. Bonaventura Pastoral High School KAM, Delitua (1), (2)

Email: laitalasmaida28@gmail.com (1); marihot.simanjuntak@gmail.com (2)

Abstract

This study aims to analyze the role of the family as a place for the seeds of the call to live a devoted life based on the teachings of *Familiaris Consortio* no. 53 at the Holy Cross Station Market V Parish of Saint John Paul II Namopecawir. The research was motivated by the declining attention of some families to fostering children's faith due to various challenges that arise in modern life, including the strong influence of materialistic culture. This study uses the framework of *Familiaris Consortio* no. 53 and the concept of *Ecclesia Domestica* as a basis for reading the role of the family. This study uses a descriptive qualitative approach by involving parents, children, and Church administrators as purposively selected informants. Data was collected through observation, in-depth interviews, and documentation, then analyzed using data reduction techniques, data presentation, and conclusion drawn. The results of the study show that the family has a great contribution in supporting the growth of faith and children's openness to the call of filial life. This role is seen through open communication, the spirit of serving others, faithfulness in carrying out family responsibilities, and the appreciation of evangelical values in daily life. This study also found that parental involvement in faith education and family spiritual life habits are factors that strengthen the development of the call to consecrate life in children. On the contrary, the lack of faith assistance from parents as well as the influence of modern culture and materialism are challenges in the coaching process. Therefore, Catholic families need to strengthen their lives of faith through example, joint prayer, and continuous spiritual assistance so that children are more sensitive to God's call.

Keywords: Family; Call of Life Bakti; *Familiaris Consortio*; *Ecclesia Domestica*

Abstrak

Penelitian ini bertujuan menganalisis peran keluarga sebagai tempat bertumbuhnya benih-benih panggilan hidup bakti berdasarkan ajaran *Familiaris Consortio* No. 53 di Stasi Salib Suci Pasar V Paroki Santo Yohanes Paulus II Nampoecawir. Penelitian dilatarbelakangi oleh menurunnya perhatian sebagian keluarga terhadap pembinaan iman anak akibat berbagai tantangan yang muncul dalam kehidupan modern, termasuk kuatnya pengaruh budaya materialisme. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan melibatkan orang tua, anak, dan pengurus Gereja sebagai informan yang dipilih secara purposif. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan teknik reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa keluarga memiliki kontribusi yang besar dalam mendukung pertumbuhan iman dan keterbukaan anak terhadap panggilan hidup bakti. Peran tersebut tampak melalui komunikasi yang terbuka, semangat melayani sesama, kesetiaan dalam menjalankan tanggung jawab keluarga, serta penghayatan nilai-nilai Injili dalam kehidupan sehari-hari. Penelitian ini juga menemukan bahwa keterlibatan orang tua dalam pendidikan iman dan pembiasaan hidup rohani keluarga menjadi faktor yang memperkuat perkembangan panggilan hidup bakti pada anak. Sebaliknya, minimnya pendampingan iman dari orang tua serta pengaruh budaya modern dan materialisme menjadi tantangan dalam proses pembinaan tersebut. Oleh karena itu, keluarga Katolik perlu memperkuat kehidupan imannya melalui keteladanan, doa bersama, dan pendampingan rohani yang berkesinambungan agar anak semakin peka terhadap panggilan Allah.

Kata Kunci: Keluarga; Panggilan Hidup Bakti; *Familiaris Consortio*

INTRODUCTION

The family is the first and main environment in the formation of a child's life of faith. In the family, children learn to know the love, responsibility, moral values, and spiritual life that will shape their personality. The Catholic Church views the family as *the Ecclesia Domestica* or home Church, which is the first place of the proclamation of faith and spiritual education for children. Therefore, the family has a responsibility to help children grow in faith and become more open to God's call.¹

The academic problem of this research departs from the fact that the development of children's faith in the family faces the challenges of modern life. Parents' busy work, use of digital media, changes in communication patterns, and materialistic orientation can reduce the family's time and attention to spiritual life. This condition does not necessarily mean that technological developments or economic needs are negative, but without adequate assistance, both can shift the priority of faith building. In the context of the call to consecrated life, this issue is important because children's openness to God's call is not born suddenly, but grows through experiences of faith, example, communication, service, and spiritual habits experienced from the time in the family.²

¹ Tibo, P. (2018). The Practice of Living Prayer in the Family as a Household Church. *Journal of Pastoral Issues*, 6(1), 62–85. <https://doi.org/10.60011/jumpa.v6i1.57>.

² Kwirinus, D. (2023). Implementation of Christian Education Values and the Responsibility of the Laity in the Development of the Vocation of Imams among Young People.

The theoretical framework of the research rests mainly on *Familiaris Consortio* no. 53 which places the family as a nursery of the seeds of calling. The family is understood as *Ecclesia Domestica*, which is a living space where faith is proclaimed not only through words, but through example, prayer, love, service, responsibility, and companionship. The call to consecrated life is understood as a special call to surrender oneself to God and to serve the Church and others. With this framework, the family is not seen as a party that determines the child's life choices, but rather as an environment that helps the child recognize, listen, and respond to God's will freely and responsibly.³

Previous literature shows that children's faith education is closely related to parental example, prayer practice, communication, and family involvement in Church life. Research on faith education in the Catholic family shows that parents have an irreplaceable role in building children's attitudes of love and faith life, while other research on *Ecclesia Domestica* confirms that the family is a concrete space for the practice of faith.⁴ Research based on *Familiaris Consortio* also shows the importance of family assistance in shaping children's Christian behavior and life. However, research that specifically links the role of the family as a seed nursery for the call to service life with the family's experience at the Pasar V Holy Cross Station is still limited. This gap is the basis of this research.⁵

In the context of fostering the vocation of devotion, the family has a very important position because the experience of faith that children receive from an early age can affect the way children understand God's will in their lives. The family is not only a place where children obtain their physical needs and general education, but also the first space for children to experience love, forgiveness, service, sacrifice, and responsibility. These experiences can be the basis for children to understand that human life has broader goals and vocations than material achievements. Therefore, the education of faith in the family needs to be directed not only to the knowledge of the Church's teachings, but also to the formation of an attitude to life that is open to the will of God. In this case, parents have a duty to set an example and create a family atmosphere that allows children to grow freely and be able to reflect on their life experiences. This openness is important so that children can convey questions, experiences of faith, and their interest in church life. Thus, the family can be an initial environment that helps the child recognize the various possible callings in the Church without putting pressure on or imposing certain choices.

The research uses a descriptive qualitative approach with inductive analysis. The informants were selected purposively and consisted of parents, children, and Church administrators at the Holy Cross Station Market V of St. John Paul II Parish in

³ John Paul II. (2019). *Familiaris Consortio* (Family). KWI Documentation and Information Department.

⁴ Tejalaksana A. (2016). Family and Children's Faith Education in the Era of Globalization. JPAK: Journal of Catholic Religious Education, 5(3).

⁵

Namopecawir. The study took place in March-April 2026 and involved eight informants. Data were obtained through participatory observation, in-depth interviews, and documentation. The researcher became the main instrument with the help of interview guidelines, observation sheets, stationery, voice recorders, and documentation. The analysis is carried out through data reduction, data presentation, and verification and conclusion drawn. The formulation of the problem of this research is expressed in two main questions: how the family's efforts to become a place of seeding for the call to consecrate life according to *Familiaris Consortio* no. 53; and what factors support and hinder these efforts at the Holy Cross Station of the Pasar V. This research is directed not to prove that every child from a Catholic family must choose a consecrated life, rather, to understand how the family provides the conditions that allow the seeds of calling to be recognized and nurtured. Such focus is pastorally important because the child's personal freedom is respected, while the family carries out its duties by providing a witness of faith and a space for discernment. "Thus, this research is expected to contribute to the academic understanding of the relationship between family faith education and the call to consecrate life as well as provide practical input for families and local churches in building more sustainable vocation assistance.

RESULTS AND DISCUSSION

Family Efforts as a Seedbed for the Seeds of a Call to Filial Life

1. Open Family

Based on the data obtained, an open family has an important role in helping the growth of children's faith life. This openness can be seen through good communication between parents and children, where children are given the opportunity to speak, express opinions, and share their life experiences. In addition, parents also try to listen, understand, and respect their children's opinions. This situation creates harmonious relationships in the family so that children feel accepted and cared for through daily life practices. The results of this study are in line with the teachings of *Familiaris Consortio* no. 53 which affirms that the family is the first place of faith education and the formation of children's Christian life. Families are called to create an atmosphere of love, appreciation, and concern for each family member so that children can grow in gospel values. In addition, the family is also the first environment in instilling faith and moral values that will affect children's lives in the future ⁷(Santoso, 2020).

⁶ Mariyane, M., Adinuhgra, S., Maria, P., & Wea, G. W. (2022). The Economic Influence of the Catholic Family on Church Life in Rantau Pulut. *Agreed: Catechetical Pastoral Journal*, 8(1), 55–69.

⁷ Santoso, J. (2020). The Application of the Family Foundation for the Succeeding Generation. *Scientific Journal of Religiosity Entity Humanity*, 2(2), 170–183.

According to the researchers' analysis, family openness not only helps children's emotional development, but also helps their spiritual life growth. Children who grow up in open families tend to have closer relationships with their parents and are more receptive to Christian values in their daily lives. An open family also helps children be more courageous in responding to God's calls because they feel supported, cared for, and accepted in the family environment. Therefore, an open family is an important basis in growing the seeds of the call to live a devoted life in children.

2. *Families that serve their brothers and sisters*

A serving family is a family that tries to instill an attitude of service and concern for others through involvement in Church activities and the social life of the community. The spirit of service in the family is also related to the Church's mission of evangelization which is realized through tangible actions to others. Service and assistance are a form of proclaiming faith that lives in the lives of the people ⁸(Chandra *et al.*, 2025). This form of service can be seen from the involvement of the family in environmental activities, Church activities, helping neighbors who are experiencing difficulties, and teaching children to care for others. Parents also guide children to live a life of mutual respect, sharing, and wanting to help others in their daily lives. Through these habits, children learn to understand the importance of living in love and service to others.

These findings strengthen the view that the family has a great influence on the formation of children's character and moral life through daily life experiences in the family (Santoso, 2020). Children who grow up in families that have concern for others tend to develop an attitude of empathy, care, and social responsibility more easily in their lives. In addition, family involvement in Church activities also helps children to be more active in church life and have a sense of belonging to the community of believers. As a result of the analysis, the researcher sees that the spirit of service in the family helps children understand that the Christian life must be realized through real actions to others. The service carried out by the family not only helps the needs of others, but also becomes a means of faith education for children. Through the example of their parents' life in serving others, children learn to live the value of Christ's love and are more open to being involved in the life of the Church and society.

3. *A Family That Faithfully Performs Its Duties*

The family strives to fulfill its duty faithfully through care, mentoring, and faith education to children. This loyalty can be seen from the efforts of parents in guiding

⁸ Chandra, Y., Saputra, K., High, S., & Catholic, A. (2025). Pastoral Assistance in the Catholic Church: The Role of Catechism in Realizing *Evangelization*. 26–40.

children to live according to the teachings of the Church, reminding children to pray, attending Sunday Mass, and paying attention to the development of children's daily lives. Parents also try to fulfill their responsibilities in educating, guiding, and accompanying their children with love and patience. Through this attention, children feel cared for and have closeness to their parents in family life. This is also in line with the Church's teaching which affirms that parents have the primary responsibility in educating and guiding children in the life of faith.

Parents are called not only to meet the physical needs of their children, but also to accompany them spiritually to be able to know and carry out God's will in their lives. In this case, parental faithfulness in carrying out their duties helps children to be closer to God and more easily develops a spiritual life from an early age. The responsibility of parents in educating children's faith remains relevant today because the family is the first place to form children's moral and spiritual values through continuous attention and mentoring.⁹ According to the researcher's analysis, family loyalty in carrying out its duties has a great influence on the development of children's faith and personality. Children who receive attention and support from their parents tend to be more receptive to Christian values and have closer relationships with families and the Church. Parents' faithfulness in educating children also helps children to be more open in listening to and responding to God's calls in their lives.

4. *Families Involved in Living the Mystery of the Cross of Christ*

Families involved in living the mystery of the cross of Christ are families that live according to the values of the Gospel through an attitude of love, sacrifice, patience, and faithfulness in facing life's challenges. This appreciation is manifested through a life of prayer, a supportive attitude in the family, and a willingness to continue to believe in God in difficult situations. The results of the study show that parents try to educate children with the values of faith and service of love so that children learn to understand the meaning of sacrifice and love in daily life. The life of Christian ministry and spirituality grows through the appreciation of faith, prayer, and loving service in daily life.¹⁰

The appreciation of gospel values in the family not only shapes the spiritual life of children, but also fosters altruistic behavior and concern for others as the fruit of faith education in the family.¹¹ In this case, families living by gospel values help children to know God's love more easily and develop a deeper spiritual life. The results of this study

⁹ Harefa, E. (2024). Duties and Responsibilities of Parents in Educating Children's Faith in the Present

¹⁰ Hardawiryana, R. (2017). Ecclesiastical Document Series No. 13: *Ad Gentes: (To All Nations)* 1–71.

¹¹ Donatus Wea, A. K. W. (2022). The Educational Model of Children's Faith in the Family Based on the Apostolic Encouragement of the Familiaris Consortio in Fostering Altruistic Behavior. *Journal of Pastoral Issues*, 10(1), 45–72. <https://doi.org/10.60011/jumpa.v10i1.82>.

also show that families that live the mystery of the cross of Christ tend to have more harmonious relationships because each family member learns to live in love, forgiveness, and concern for others. Children who grow up in such a family are more likely to have a patient, caring, and responsible attitude in daily life. In addition, the experience of living of faith in the family helps children to be more active in spiritual activities and church life.

The four forms of family life show that the growth of the seeds of the call to live in filial life does not occur through one specific activity, but through the entire life experience experienced by children in the family. Openness provides space for children to express their experiences and struggles, while the spirit of service helps children understand that faith is always about caring for others. Parental loyalty in carrying out responsibilities shows children the importance of perseverance and commitment in living a calling. Meanwhile, the study of the mystery of the Cross of Christ teaches that following Christ also requires sacrifice, patience, forgiveness, and faithfulness. These four aspects are interrelated and form a family atmosphere that supports the growth of children's faith. Thus, the family does not directly determine that a child should choose a consecrated life, but provides experiences and examples that can help the child become more sensitive to God's call. In this process, the child's freedom still needs to be respected because the vocation is a person's personal response to God's will. The role of the family is to accompany, set an example, open a space for dialogue, and help children recognize and reflect on their experiences of faith in the light of the teachings of the Church.

Supporting and Inhibiting Factors of the Seed of the Call to Devotion

1. Parental Involvement in Faith Education

'The involvement of parents in faith education is an effort by parents in guiding, accompanying, and directing children to know God and to live Christian values in daily life. In the family, parents play the role of the main catechist who helps children know God through mentoring, faith education, and daily life examples.¹² The education of the faith is carried out through joint prayer, counsel, life example, and the involvement of children in the activities of the Church. The findings of the study reveal that faith education in the family is realized through the active involvement of parents in guiding children to pray, attend the Eucharistic Celebration, and live the teachings of the Church. In addition, parents try to set an example through attitudes, words, and actions that reflect Christian life in the family and society.

¹² Sipriadi, A., Cardoso, A., Widya, S., & Malang, S. (2024). The Role of Parents as the Main Catechist in Building a Believing Young Generation. *Journal of Pastoral Catechetics*, 8(1).

The results of the study show that parents teach children to pray, remind children to attend Sunday Mass, and guide children to live according to the teachings of the Church. Parents also try to be role models through a good attitude of life in the family and the community. The results of this study are also supported by previous research that explains that the family is the first and main environment in the formation of children's faith through daily life patterns and parental assistance.¹³ Children who grow up in families that are active in faith education tend to have a closer relationship with God and are more involved in church life. In addition, the example of a parent's life helps children understand the importance of living in love and service to others. Parental involvement in faith education not only helps children's spiritual development, but also shapes their character and personality. Children who receive faith assistance from their parents tend to be more receptive to Christian values and have positive attitudes and behaviors in daily life.

2. *Family Spiritual Life Practices*

Family habits of building a relationship with God through prayer together, reading the Scriptures, participating in Church activities, and living according to Christian values in daily life. Spiritual life in the family helps to create a religious atmosphere that supports the early growth of children's faith. The results of the study showed that some families made it a habit to pray together, attend Sunday Mass, and be involved in Church activities such as the environment, OMK, and SEKAMI. These habits help children get closer to God and become more familiar with the life of the Church. The practice of spiritual life in the family has a great influence on the development of children's lives of faith. Children who are accustomed to living in a religious atmosphere tend to be more active in spiritual activities and have a better awareness of faith. In addition, the habit of praying together and involvement in Church activities helps children learn about the value of love, togetherness, and responsibility in the Christian life.

Therefore, the practice of family spiritual life becomes an important basis in the formation of children's lives of faith. The family is a solid foundation for the growth of Christian faith because it is through the family that children first learn to know and live the faith in daily life. The practice of family spiritual life not only helps children know God, but also helps shape their character and moral life. Spiritual habits built in the family help children have a stronger foundation of faith in the face of modern-day challenges.

¹³ Tube, M. H. L. (2024). Restoring the Role of Parents in Faith Education in St. Peter-Pariti Sulamu Parish, Archdiocese of Kupang

3. *Lack of Parents' Faith Education*

Lack of faith education of parents is a condition when parents have not fully carried out their role as the main figures in guiding and educating children. The lack of faith education in the family can be seen from the lack of spiritual assistance, the lack of joint prayer, and the low attention of parents to the involvement of children in Church activities. Children's faith education in the family is increasingly important in the digital era because without adequate assistance, children are more easily influenced by the environment and experience a decrease in attention to spiritual life.¹⁴ These findings are in line with the opinion that parents have an important responsibility in building their children's faith life through life examples, mentoring, and spiritual guidance in the family. In this case, the family is the first place for children to know God and learn to live Christian values in daily life. If faith education in the family is not paid attention, then the growth of children's faith can also experience obstacles.

The findings of this study reveal that the lack of parental faith education affects children's moral and spiritual lives in daily life. Children who receive less attention in faith education tend to have a harder time building prayer habits, have less involvement in spiritual activities, and are more susceptible to modern developments. In addition, the relationship between parents and children also becomes less close due to the lack of communication and assistance in the family.

4. *The Challenges of Modern Age and the Culture of Materialism*

The challenges of modern times and materialistic culture are conditions when technological developments, digital media, and more material-oriented lifestyles affect the life of family faith. The development of the times brings various conveniences to human life, but also but also presents challenges for families in building the spiritual life of children. The results of the study showed that children spent more time using mobile phones and social media than participating in spiritual activities or building communication with their families. In addition, parents' busyness at work also causes attention to children's faith education to decrease.

Field data show that a culture of materialism causes some children to prioritize personal pleasure over spiritual life and service in the Church. Children are more interested in digital entertainment and activities outside the family so involvement in spiritual activities becomes less. In addition, communication in the family is also becoming increasingly limited because each family member is more focused on the use of their own digital media. This situation can affect the growth of children's faith if it is not

¹⁴ Vincentia Ferra Vita, I. P. X. (2022). The Importance of Children's Faith Education in the Family in the Digital Era. *Journal of Religious Education and Theology*, 2(11), 381–386.

balanced with good assistance from parents. These findings are in line with the opinion that economic conditions and family life orientation can affect the involvement of the faithful in church life and family spiritual life. In certain situations, families focus more on meeting material needs so that attention to fostering children's faith is reduced. As a result, children are more easily influenced by modern developments and materialistic cultures than by Christian teachings instilled in family life.

The findings in the first focus directly answer the question of the family's efforts as a place to nurture the seeds of the call to filial life. The four forms of family life that emerged from the data, namely openness, service to others, faithfulness in fulfilling duties, and the appreciation of the mystery of the cross of Christ, show that the seedbed of vocation takes place through a concrete lifestyle. The family does not first cultivate a vocation by asking the child to choose a consecrated life, but by building an atmosphere that allows the child to experience faith as a real life. Openness makes children have space to convey experiences, questions, doubts, and hopes. The ministry introduces children that faith has a social and missionary dimension. Faithfulness in duty indicates that the vocation is concerned with responsibility and diligence. The study of the mystery of the cross shows that the life of following Christ also contains sacrifice, patience, forgiveness, and faithfulness.

If read through *Familiaris Consortio* no. 53, the four findings can be understood as a form of testimony of family life. The document does not direct families to force certain types of calls on children. On the contrary, the family is called to help children grow in faith so that they are able to listen to God's call. Therefore, the quality of family relations is important. Children who feel accepted and listened to have space to talk about their faith experiences and possible life callings. At this point, open communication is not just a psychological element, but also part of faith assistance. The findings on service also reveal the relationship between the family and the Church. When parents invite children to help their neighbors, participate in Church activities, get involved in the ward, or serve others, the child gains experience that faith does not stop at personal prayer. Such experiences can be the basis for a deeper introduction to the call to service. Thus, the family functions as a starting space for evangelization and the formation of an attitude of service. This is in line with previous research that emphasizes that faith education in the family takes place through life examples and daily habits, not just through verbal teaching.

Faithfulness in carrying out family duties is also an important finding. Data shows that parents try to remind their children to pray, attend Sunday Mass, and live the teachings of the Church. The practice shows the continuity between faith education and family routines. In a qualitative perspective, the meaning of this action does not lie only in the frequency of religious activities, but in the consistency of parents in presenting

faith in daily life. Children see that faith becomes part of the way families make decisions, treat others, deal with problems, and carry out responsibilities. The appreciation of the mystery of Christ's cross gives it a deeper dimension. Families face economic challenges, busyness, conflicts, and changing times. As families learn to deal with the situation with prayer, forgiveness, love, and faithfulness, the child gains the impression that following Christ not only experiences comfort, but also learns to give of himself. The value of sacrifice is relevant to a life of devotion that requires surrender. However, this study does not conclude that there is a causal relationship that certain family experiences necessarily result in a call to a devoted life. Findings are more accurately understood as supporting conditions that can help children become more sensitive and open to God's call.

CONCLUSION

This study answers the formulation of the first problem by showing that the family at the Holy Cross Stasi Pasar V plays a role as a nursery for the seeds of the call to service through openness in communication, service to others, faithfulness in carrying out family duties, and appreciation of evangelical values and the mystery of Christ's cross. These efforts are seen in faith education, prayer, participation in Mass and Church activities, the example of parents' lives, and assistance to children. This finding confirms that the family is the first space for children to experience faith in a concrete way and recognize the possibility of God's calling.

The second problem formulation is answered through the finding that parental involvement in faith education and spiritual living practices are the main supporting factors, while lack of faith education, parental busyness, undirected use of digital media, and a culture of materialism are the inhibiting factors. In the light of *Familiaris Consortio* no. 53 and the concept of *Ecclesia Domestica*, the family does not define the child's calling, but provides an atmosphere that helps the child grow in faith and discern freely. Therefore, the family and the Church need to build sustainable pastoral cooperation so that faith education and vocation culture can flourish in daily life.

Further research is recommended to expand the location and number of informants, involve families from several stations or parishes, and examine the experiences of young people who are conducting call discernment. Comparative or mixed methods research can also be used to see the relationship between family communication patterns, spiritual living practices, technology use, and openness to different forms of calling. For local churches, the results of this research can serve as a basis for developing family catechesis, parental mentoring, life-affirming activities, and vocation pastoral programs that respect children's freedom.

REFERENCES

- Moon, G. (2023). The Role of the Legio Maria in Forming the Catholic Family as Ecclesia Domestica. *Gaudium Vestrum: Journal of Pastoral Catechetics*, 7(2), 91–99. <https://doi.org/10.61831/gvjkp.v7i2.207>
- Donatus Wea, A. K. W. (2022). The Educational Model of Children's Faith in the Family Based on the Apostolic *Encouragement of the Familiaris Consortio* in Fostering Altruistic Behavior. *Journal of Pastoral Issues*, 10(1), 45–72. <https://doi.org/10.60011/jumpa.v10i1.82>
- Fajariyanto, T. C., & Saragih, M. R. B. (2026). The Implementation of Liturgical Formation in the Family According to Desiderio Desideravi and Its Impact on the Formation of Children's Faith. *BONAFIDE: Journal of Christian Theology and Education*, 7(1). <https://doi.org/10.46558/bonafide.v7i1.490>
- Gea, M. (2023). Catholic Faith Education for Children in Interfaith Families in the Dean of Nias, Diocese of Sibolga. *Dharmas Education Journal*, 4(2), 949–960. https://doi.org/10.56667/de_journal.v4i1.1177.
- Gidion, & Poroe, H. (2025). The Family as Ecclesia Domestica: The Theological-Biblical Foundations of the Development of Children's Emotional Intelligence in Christian Upbringing. *CURIOUS*, 11(2), 361–370. <https://doi.org/10.30995/kur.v11i2.1014>.
- Harefa, E. (2024). Duties and Responsibilities of Parents in Educating Children's Faith in the Present
- Handayani, W., Maria, P., & Adinuhgra, S. (2022). Children's Faith Education in Catholic Families in the Parish of Santa Maria de la Salette Muara Teweh. *Agreed: Catechetical Pastoral Journal*
- Ismail, Roni et.al. (ed), *Agama-Agama Dunia. 3rd Edition*. Yogyakarta: Prodi Studi Agama-Agama, 2025.
- Ismail, Roni (ed.). *Agama-Agama Dunia*. Yogyakarta: Jur Perbandingan Agama, 2012.
- Kwirinus, D. (2023). Implementation of Christian Education Values and the Responsibility of the Laity in the Development of the Vocation of Imams Among Young People
- Laksito, P. C. E. (2022). The Family as Ecclesia Domestica in the Familiaris Consortio and Reflections on the "Church as a Family". *CREDENDUM: Journal of Religious Education*, 4(2). <https://doi.org/10.34150/credendum.v4i2.467>
- Malau, D. (2020). Priestly Vocation in the Pastoral Communion of the Church According to Church Documents. *Studia Philosophica et Theologica*, 20(1), 14–31
- Manalu, A. L., Seran, A., & Gea, M. (2026). The Influence of Parental Parenting on Children's Perception of the Convent Vocation: An Appreciative Inquiry Study in the

- Parish of the Cathedral of Santa Theresia Lisieux Sibolga. *Journal of Education and Social Sciences (JUPENDIS)*, 4(3). <https://doi.org/10.54066/jupendis.v4i3.4062>
- Mariyane, M., Adinuhgra, S., Maria, P., & Wea, G. W. (2022). The Economic Influence of the Catholic Family on Church Life in Rantau Pulut. *Agreed: Catechetical Pastoral Journal*, 8(1), 55–69
- May, M. F., Labok, A. M., & Tarihoran, E. (2024). The Role of Parents in the Faith Education of Catholic Adolescents at the St. Francis Stasi of Asisi, Sungai Syak Parish, Sanggau Diocese. In *Theos: Journal of Education and Theology*, 4(8). <https://doi.org/10.56393/intheos.v4i8.2382>
- Young, S. D., & Young, F. P. (2025). The Role of the Catholic Family in Growing Children's Faith in the Digital Era. *Reinha Journal*, 16(1). <https://doi.org/10.56358/ejr.v16i1.353>
- Tube, M. H. L. (2024). Restorating the Role of Parents in Faith Education in St. Peter-Pariti Sulamu Parish, Archdiocese of Kupang
- Paskalita, S., & Wilhelmus, O. R. (2025). Children's Faith Education in the Catholic Family and the Formation of Children's Attitude of Love for God and Others. *JPAK: Journal of Catholic Religious Education*, 25(2). <https://doi.org/10.34150/jpak.v25i2.1013>
- Reyaan, V. S., & Tarihoran, E. (2023). The Role of Catholic Religious Education in Building Children's Faith in the Family. In *Theos: Journal of Education and Theology*, 3(3), 203–208. <https://doi.org/10.56393/intheos.v3i3.1862>
- Santoso, J. (2020). The Application of the Family Foundation for the Succeeding Generation. *Scientific Journal of Religiosity Entity Humanity*, 2(2), 170–183
- Sianturi, S. E. (2022). The Service of Love in a Consecrated Life According to Vita Consecrata. *EAGLE*.
- Sipriadi, A., Cardoso, A., Widya, S., & Malang, S. (2024). The Role of Parents as the Main Catechist in Building a Believing Young Generation. *Journal of Pastoral Catechetics*, 8(1)
- Tibo, P. (2018). The Practice of Living Prayer in the Family as a Household Church. *Journal of Pastoral Issues*, 6(1), 62–85. <https://doi.org/10.60011/jumpa.v6i1.57>
- Tejalaksana A. (2016). Family and Children's Faith Education in the Era of Globalization. *JPAK: Journal of Catholic Religious Education*, 5(3)
- Vincentia Ferra Vita, I. P. X. (2022). The Importance of Children's Faith Education in the Family in the Digital Era. *Journal of Religious Education and Theology*, 2(11), 381–386

- John Paul II. (2019). *Familiaris Consortio* (Family). KWI Documentation and Information Department.
- Second Vatican Council. (1964). *Lumen Gentium* (Light of Nations). KWI Documentation and Information Department
- Second Vatican Council. (1965). *Dei Verbum* (Word of God). KWI Documentation and Information Department
- Francis. (2016). *Amoris Laetitia* (Joy of Love). KWI Documentation and Information Department
- Hardawiryana, R. (2017). Ecclesiastical Document Series No. 13: *Ad Gentes* (To All Nations). KWI Documentation and Information Department

RELIGI

JURNAL STUDI AGAMA-AGAMA

Prodi Studi Agama-Agama
Fakultas Ushuluddin dan Pemikiran Islam
UIN Sunan Kalijaga Yogyakarta

