



Si Tou Timou Tumou Tou Counseling for parental pastoral accompanying the development of faith in children aged 6-12 years

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Received 11 Sep 2024; Accepted 25 Oct 2024; Published 4 Nov 2024

Abstract

This study aims to produce a theoretical study about counseling Si Tou Timou Tumou Tou for mentoring children's faith. This study focused on children aged 6-12 years. It is motivated by the fact that there is deviation behavior violates religious and social norms that have negative impact on children personality.

There is impression that parents handed the task of mentoring faith to educational institution, church and other family members. This study uses an analysis descriptive with qualitative data and using interview, questioner and observation for data collection.

This study tested as counseling Si Tou Timou Tumou Tou for the mentoring faith on children aged 6-12 years with aims to create solidarity (markup), mutual respect and accommodate (Ma sigi-sigian), children obligation to serve their parents (masauli), increase the discussion to public (masuat peleng/paumuung), and mutual aid (mapalus).

It is recommended for church or congregation and christian family to use counseling Si Tou Timou Tumou Tou for mentoring children's faith on aged 6-12 years. The philosophy of Sitou Timou Tumou Tou can be a basic idea of Minahasa people who have been transformed to be christian being. Researcher using qualitative method and conclusion with the hope of every counseling for children will be continue of the task of parents, family and around people who finally will be memorized whole life.

Keywords: religious violate, social norms, mentoring faith, Minahasa people

1. Introduction

A. Research background

The child's main living environment is the parents' environment. Children need special treatment as the main educational process from parents, especially mothers who give birth and breastfeed. The creation of an interactive relationship between parents and children, based on love, treatment, including parenting patterns for the development of aspects of their personality. Parents are responsible for shaping the character, temperament and character of children in the family. The family is seen as the main environment for children to experience an educational process that determines and influences the growth and development of the child's personality. Family is also often defined as a kinship unit consisting of a group of individuals united by blood or marriage, adoption, or other ties.

This understanding will explain that a group of individuals who live together is said to be a family not only limited to blood ties, but can also be based on other ties such as adopted children. In the Big Indonesian Dictionary, the family consists of mother and father along with dependent children or household members.

According to Horton and Hunt, the family is the basic social institution consisting of husband, wife and children. The family is the initial and main community in the social environment. In contrast to Horton and Hunt who understand a family in terms of its members, Scholevar and Schwieri add one more important aspect in defining a family, namely meaningful abilities, meaning that each individual has abilities according to their role and function. Scholevar and Schwieri divide

families into two: functional and dysfunctional families. A functional family is a family that has the ability to adapt, negotiate and resolve conflicts between members. Meanwhile, dysfunctional families are families that do not have the ability to negotiate and resolve conflicts so that children experience shaken faith, pain, uncontrolled emotions and frustration. In other words, a dysfunctional family is a family that experiences violence, disputes, quarrels, separation and disharmony. This has an impact on the physical, psychological and faith development of children in the family

Based on the opinions of the experts above, it can be said that the family as the smallest community in society consisting of father, mother and children, not only lives life together but also has the ability to find meaning according to its roles and functions. A good family is a family that can carry out its functions fully, so that children experience optimal and effective physical, psychological and faith development. Meanwhile, a dysfunctional family cannot carry out its functions as a good family.

Talking about the role of parents also means talking about their active position in the family. Children's delinquency cannot be separated from the weakening of parental attention. Parents' anxiety about their children is sometimes limited to things such as fear that the child will fall ill or be kidnapped by someone, while their growth is thought to come with the passage of time. In this way, as children grow, they are not treated as they should be. In fact, what happens is that parents neglect their children. Children who should receive parental protection actually experience violence. Children who should have rights, often lose their rights. Allowing children to seek love and

protection outside the home becomes a time bomb that destroys their future. It takes awareness to place children as the main priority in the family. This emphasis on awareness signals that children in families can experience a shock in their faith due to experience physical and psychological violence.

The thinking outlined above is also a real problem in family life in the city of Tomohon. This problem motivated the author to conduct research and write a dissertation on the pastoral duties of parents in assisting children's faith in the city of Tomohon. The author chose to focus on children aged 6-12 years, on the grounds that children at this age are in a vulnerable and dangerous phase related to two things: on the one hand, irresponsible behavior from parents towards children and on the other hand, deviations in children's behavior. unable to follow social norms as well as ethical, moral and spiritual teachings which have a negative impact on the quality of faith. Media pollution and social networks as well as peer and adult pressure experienced by children in the city of Tomohon, have contributed to children growing into individuals who are difficult to manage, prefer to keep to themselves, are lazy about going to school, like to form gangs with friends, become rebellious personality, and so on. Children focus on life and prefer playing with friends, playing games, computers, the internet, watching movies, BBM, chatting, Facebook, etc. In a child's situation like the one above, there are parents who tend to give up while consoling themselves and start saying that times have changed. The problematic ethical, moral and spiritual values that indicate the instability of faith above require serious handling, including through a pastoral theological approach.

In the context of pastoral theology, specifically the task of counseling parents towards children, the author proposes the philosophy of Si Tou Timou Tumou Tou as a model for mentoring the faith of children aged 6-12 years. The philosophy of Si Tou Timou Tumou Tou (Humans Live to Humanize or Enliven Fellow Humans), is the Minahasa people's view of who humans are in relation to fellow humans, more specifically containing views on the call of humanity's duty to revive and humanize fellow humans.

According to the author, the Si Tou Timou Tumou Tou philosophy can be a guide in overcoming the gap in personal values and human values as well as for directing the development of faith in children aged 6-12 years in Tomohon. The guidelines in the Si Tou Timou Tumou Tou philosophy referred to are ethical, moral and spiritual teachings about how parents and children build and foster a life together that mutually enlivens and humanizes one another and is oriented towards the future.

The background to the thoughts above is the reason the author conducted research and wrote this dissertation with the title: "Si Tou Timou Tumou Tou Counseling for Parents' Pastoral Assistance for the Faith of Children Aged 6-12 Years".

B. Problem formulation

Based on the background thinking above, the research problem is formulated as follows: "How is Si Tou Timou Tumou Tou Counseling for Faith Guidance for Children Aged 6 - 12 Years

in Tomohon City?". The formulation of this problem is described in the following three research questions:

- What is the problem of parental pastoral assistance regarding the faith of children aged 6-12 years in Tomohon?
- How is this problem studied from the perspective of the Si Tou Timou Tumou Tou philosophy?
- How was this study transformed and modified into Si Tou Timou Tumou Tou counseling?

C. Research objectives

Based on the problem formulation above, the research objective is formulated as follows: "To describe and analyze Si Tou Timou Tumou Tou counseling regarding the duties of parents in assisting the faith of children aged 6-12 years." The research objectives are explained into four research points, namely, to:

- Formulate the philosophy of Si Tou Timou Tumou Tou as a model of pastoral ideology, especially the duties of parents in assisting children's faith.
- Discuss what Pastoral Care is and the duties of parents in mentoring their children's faith.
- Know and analyze the duties of parents in assisting children's faith in the city of Tomohon today.
- Proposing the Si Tou Timou Tumou Tou counseling model for parents' duties in assisting children's faith.

D. Benefits of research

- **Theoretical benefits:** This research is expected to be a conceptual contribution in modifying the life motto Si Tou Timou Tumou Tou (local Minahasa wisdom) into a contextual counseling approach.
- **Practical benefits:** Churches and society can consider the results of this research as a contribution to improving the quality of pastoral care, especially family pastoral care.

E. Research methods

This section includes research methods and approaches, research samples and sampling techniques, data collection and analysis techniques, subjects and research locations described.

2. Research methods and approaches

The research method used is descriptive analysis method. The descriptive analysis method is carried out to explain systematically, factually and accurately the facts and characteristics related to the substance of the research. The descriptive analysis method was chosen because this research intends to describe and analyze Si Tou Timou Tumou Tou counseling for parents' duties in assisting the faith of children aged 6-12 years in Tomohon.

The research approach used is qualitative research. Bogdan and Taylor define qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. According to John Creswell, qualitative research is an approach to exploring and understanding the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems.

This research explores the behavior of children aged 6-12 years in the city of Tomohon, to be studied and modified into a Si Tou Timou Tumou Tou counseling approach model.

3. Research samples and sampling techniques

The research sample used is a non-random sample, which is a sampling technique that does not provide equal opportunities for each element or member of the population to be selected as a sample, because it is not representative and is not based on the characteristics of the sample in the population but is based on research needs. The sampling technique is based on purposive sampling, namely the technique of selecting samples from key informants according to their expertise in the subject matter, and snowball sampling, namely the technique of selecting samples that are initially small in number, then enlarge until they meet the required data. The selected sample consisted of 100 parents and 100 children aged 6-12 years with subjects and research locations as mentioned in point 4 below.

4. Data collection and analysis techniques

Interviews describe the role of a researcher asking questions designed to obtain answers relevant to the research problem. The interviews were conducted in an unstructured manner, namely free interviews with an interview guide that was used only to outline the problem being asked.

The reasons for the interviews in this research are: (1) From the author's initial observation experience, it emerged that there were children aged 6-12 years in the city of Tomohon who grew up to be wild individuals, preferred to keep to themselves, were lazy about going to school, prefers to form gangs with friends, is a rebellious person, therefore requires authentic data to find out problems regarding parents' duties in assisting their children's faith. (2) Si Tou Timou Tumou Tou counseling can overcome the problem of parents' duties in mentoring the faith of children aged 6-12 years, therefore it is necessary to know the values contained in the Si Tou Timou Tumou Tou philosophy.

Observation is a process of observing research subjects and is carried out in a structured manner. Initial observations were carried out since January 2015 with parents regarding the task of assisting their children's faith, as well as with children aged 6-12 years regarding the development of their faith. The data analysis technique used is non-statistical analysis, because the data obtained is qualitative data.

5. Research subjects and locations

The church and community are technical implementing units that aim to provide assistance to children aged 6-12 years. Si Tou Timou Tumou Tou counseling in this research is more directed at parents' duties in assisting the faith of children aged 6-12 years in Tomohon.

The research locations were the GMIM Zion Tomohon congregation in the Tomohon Two area and the Kakaskasen Marantha congregation in the Kakaskasen area, as well as the GMIM Kinilow North Tomohon Elementary School and the GMIM IV Tomohon Elementary School. The choice of this

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location is considered representative for obtaining data on issues of faith mentoring for children aged 6-12 years.

The selection of children aged 6-12 years is based on the consideration that they are of school age, which means they have more space and time to interact with teachers and friends as well as parents and other family. This choice was also motivated by concerns about their growth and development which is sometimes neglected, because the author suspects that children aged 6-12 years are often second in terms of attention and fulfillment of needs compared to children under five years of age (toddlers), teenagers and youth. Parents have special and unique duties and responsibilities towards their children aged 6-12 years with their own special and unique problems.

Reasons for choosing the city of Tomohon, first: the author's experience in serving at the GMIM Kinilow congregation in the Kakaskasen region of Tomohon city in 1996-2001, experience as a pastor at the Tomohon Juvenile Correctional Institution (LPA) in 2001-2003, experience as a lecturer at the Faculty of Theology at UKIT, especially teaching courses Pastoral Theology from 2001 until now includes, among other things, conducting research and pastoral care with students, as well as experience with my husband as parents of our three children who are undergoing primary education in Kinilow and in Tomohon. Second, the city of Tomohon is seen as representing the characteristics of a diverse Minahasa society. Tomohon is known as an educational city where children from various regions in Indonesia and even outside Indonesia study in this area. Tomohon City is the seat of the synod office of the Evangelical Christian Church in Minahasa (GMIM).

6. Writing systematics

This dissertation consists of an introduction which includes the background of the problem, research formulation, research objectives, research benefits, research methodology and systematic writing. Chapter one is about the Si Tou Timou Tumou Tou philosophy which includes the understanding and meaning of Si Tou Timou Tumou Tou, the values contained in Si Tou Timou Tumou Tou, and a summary of the discussion about the Si Tou Timou Tumou Tou philosophy of life which can be offered as a counseling model for mentoring children's faith. Chapter two discusses the theories of Pastoral Care, especially regarding the duties of parents in assisting their children's faith. The children referred to here are children aged 6-12 years, with whom we will also discuss the stages of development of children's faith. Chapter three discusses a description of research findings regarding the duties of parents in assisting children's faith in Tomohon, and an analysis covering the problem of assisting faith in children aged 6-12 years in Tomohon from the perspective of Si Tou Timou Tumou Tou and modification of the results of the study as Si Tou Timou counseling Tumou Tou. Chapter four contains the application of Si Tou Timou Tumou Tou counseling regarding the task of mentoring the faith of children aged 6-12 years in Tomohon. The final section contains a closing which includes conclusions and suggestions.

7. Conclusion

Discussions about parents' duties regarding mentoring the faith of children aged 6-12 years are an important matter to continue to take seriously considering that changes and advances in science and technology have had both positive and negative impacts. The family is the smallest unit of a society and from time to time families sometimes experience internal and external threats.

Well-built families often experience attacks from outside parties so that they are torn to pieces. The Church is called to organize and improve the patterns of pastoral care at all levels. This is no longer the time for the church to focus solely on ceremonial and administrative activities. The church must expand its ministry to individuals and congregational families. Understanding children means understanding their world. Congregation members not only need sermons and prayers, but how the church can be present in the midst of their inner conflicts. The congregation is like a living document that must be understood, interpreted and analyzed in its personal life through the concrete data it possesses.

One of the important points of a parent's task in pastoral care for a child's faith is to make the child a subject to be served and humanized. Parents and children are both subjects so that a heart-to-heart encounter is created. The facts show that many parents are trapped in the understanding that children aged 6-12 years are different from children 0-5 years old, therefore parental protection for children of this age is no longer the same as when they were small. In this way the child is allowed to grow and become on his own. Children aged 6-12 years are considered to be adults and have received additional guidance and teaching from the school and Sunday school teachers.

It is hoped that pastoral care for children's faith as a parent's duty will begin to be instilled in simple things such as instilling discipline in children's lives so that it will shape children into good individuals. Therefore, the discipline of getting up and sleeping regularly, throwing away rubbish in its place, respecting and loving others is the beginning of forming responsible behavior as an implementation of faith.

The consequences of weakening pastoral care that does not work well and completely will lead children to look for happiness and life values outside the home or outside their family. It must be acknowledged that dysfunctional families are very vulnerable and even become the door for various temptations and pressure from outside parties to enter. The task of parents in assisting children aged 6-12 years in their faith that runs well and regularly will give birth to children who have mental or spiritual resilience that can be tested by time and age. The Si Tou Timou Tumou Tou counseling model is offered so that it is hoped that the local wisdom that is explored and embedded in Sam Ratulangi will not become something foreign. This philosophy has also been known for a long time and is visible in the attitude of life of many Minahasa tou. It is hoped that this philosophy can become a guideline for parents' duties in assisting their children's faith to give birth to a new generation of children who have integrity, have strong and complete personalities, become a generation called to humanize other humans, both humans who are and are not

related by blood and kinship relationship. Accompanying children in their faith as a parent's duty will be remembered forever.

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