The International Journal of Social Sciences World
TIJOSSW is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOSSW
Vol. 4 No. 2, July-December 2022, pages: 139~144
DOI: https://doi.org/10.5281/zenodo.7155605
ISSN **2690-5167**
Growingscholar Publisher

Role Model of Family Worship in Pandemic Era

Rusmauli Simbolon[1]

Article history:
Received: June, 30, 2022; Accepted: August, 08, 2022; Displayed Online: October, 07, 2022 Published: December, 30, 2022

Keywords

Christian family;
Covid-19;
Church at home;
Online Worship;
Parent;

Abstract

This paper is the result of an analysis of the situation that is afflicting spiritual education in Christian families during the pandemic. We must understand that the family is the social sphere and the smallest unit of God's will. Undeniably, everything that children receive and learn from the family will be applied back to the social environment or in their association. At this time, the Covid-19 pandemic is becoming one of the things that makes all situations worse. So that the government is currently giving some rules to its citizens, such as limiting activities and urging its citizens to stay at home, work at home, wear masks and wash hands, self-isolate and keep their distance and avoid crowds. These things also impact the family, especially in worship activities at Church. On the other hand, Christians long to hear God's Word through worship activities and fellowship together in Church. This also causes many Christian families to face the challenge of providing spiritual teaching and guidance to their families. This article aims to help make parents aware of their obligations and teach methods to guide their children to respond to the worrying situation due to the Covid-19 pandemic.

1. Introduction

During the current Covid-19 pandemic, many people from the upper, middle, and lower classes are experiencing difficulties and confusion. This worrying condition has affected many things, including the Indonesian economy. To prevent this condition from getting worse, the government has implemented several prohibitions and recommendations to the surrounding community, such as working and worshiping at home, limiting gatherings or crowds, implementing stricter social and physical distancing regulations with PSBB (Large-Scale Social Restrictions) (Dindin et al., 2020). This

[1]*Institut Agama Kristen Negeri, Tarutung, Indonesia*

condition will continue in line with the announcement made by President Joko Widodo regarding the New Normal lifestyle (Ihsanuddin, 2020). Globally, it is not only Indonesia that is also facing crisis problems related to the Covid-19 outbreak. Many foreign countries are also known to have been exposed to the Corona Virus. On March 25, 2020, the government informed that Indonesia had recorded 790 cases, accompanied by news of 58 deaths (CNN-Indonesia, 2020a). This situation also causes many changes and dependence on many parties in the development and progress of information technology. However, on the other hand, many problems arise because not all parties, especially parents, can meet these needs. As a result, many complaints from parents, such as not being ready to replace the role of being a teacher at home for children, buying android cellphones (hp) and internet and laptop quotas for economic reasons, busyness, and other things.

On the other hand, the effects of the Covid-19 pandemic have also affected worship activities, especially for Christian families. It is hoped that faith and trust in God will increase in times like these. However, with the Covid-19 outbreak, all activities to gather and worship God together were canceled. Many churches were closed to avoid the effects of crowds. To overcome the problem of worship activities, the Church recommends that its people do online worship. Unfortunately, the activity of worshiping at home causes new problems to emerge. Handi Irawan explained the seven challenges of the Church during the Covid-19 pandemic. Two things stated were the movement of church members during and after the Covid-19 pandemic, and the congregation did not have a direct relationship with the pastor or pastor (Tim-Kompas, 2020).

Meanwhile, on the other hand, the pastors, chairpersons of the board, and members of the church council are not necessarily able to ascertain whether the members of the congregation/people carry out online worship activities seriously. Thus, online worship can make the congregation forget their Church and even no more extended worship in the Church. On the other hand, it damages the Church due to the reduced/absence of the congregation worshiping. While online worship cannot reach everyone as a whole and only reaches urban communities (Suyanto, 2020). This also creates difficulties for people experiencing economic difficulties because internet and cellphone packages are needed to participate in online worship. Through this paper, we will explain how parents can use strategies and methods to carry out worship at home only to respond to the current pandemic period.

2. Materials and Methods

The research method used in this article is a descriptive qualitative study related to library research, reading and providing comparisons to several references related to the role model of family worship activities during the pandemic. This paper examines the facts and circumstances surrounding the pandemic related to the existence of activities to worship at home and the Bible's view of the strategy for Church at home. The study's results and the principles and aspects of the Christian family are summarized in terms of mental growth to survive in times of turmoil and the Covid-19 pandemic (Ronda, 2019).

3. Results and Discussions

Impact of Covid-19 on the Church

Due to the impact caused by the Covid-19 pandemic, which endangers human lives, the government has taken the form of preventing the spread of Covid-19 based on the Minister of Health Regulation No. 9 of 2020, which relates to the Guidelines for Large-Scale Social Restrictions (PSBB) through efforts in the Context of Accelerating the Handling of Covid-19. In the Minister of Health Article 13 paragraph 1 letter b, regulations limit religious activities, so it is recommended that

worship activities in places of worship be diverted to be carried out at home to avoid crowds by being carried out with limited families. Indonesian Law Article 13, paragraph 5, as in the fourth paragraph, is based on the Constitution's provisions and official institutional opinions recognized by the government.

In response to this regulation, religious leaders urge religious people in Indonesia to carry out worship activities at their respective homes during the current crisis in the hope of suppressing the spread of the SARS-COV-2 Coronavirus that causes Covid-19. It is also hoped that worship activities can be carried out more solemnly than before. PGI also urges the entire community to worship independently in their respective homes to avoid crowds and efforts to keep their distance. It also includes Sunday school worship activities, youth, blessing catechisms (children/marriages), and others (CNN-Indonesia, 2020b). Although the public received the change from the usual form of worship to online worship in tackling the Covid-19 pandemic crisis, it is not sure whether the worship was carried out in earnest.

The Effect of Covid-19 on Christian Family Life

The current Covid-19 outbreak has caused many changes in the scope of society, especially in Christian families, both in terms of the social, economic, and spiritual environment that has made Christian families look for solutions to maintain their spiritual level during the Covid-19 period. From a social point of view, people's lives are not as usual. They have to stay at home and work from home, everyone must keep their distance when traveling, and they should not gather or gather (Ering, 2020).

In the current situation, the government provides a policy to meet the spiritual needs of its people by requiring members of the congregation to worship online, which causes some members of the congregation to be unprepared to face the current situation. All of this is intended to help control the rate of Covid-19 infection that can be caused by physical contact10. So like it or not, parents, especially the head of the family, must act as priests to invite their family members to carry out worship together. Nevertheless, unfortunately, there are still parents or family heads who are less capable of carrying out their responsibilities and roles as priests.

The Concept of Church at Home and Changes in Worship Order

Church activities at home are not foreign to the life of Christians because this concept has already been used in the worship pattern of the early Church. There is no specific clarity regarding this matter, but if we look deeper, it can be seen that the term house church is inspired by the phenomenon of the house church of the apostles in the book of Acts. As for the NT Bible, 274 verses refer to the word "house" either directly or impliedly. Collin Brown argues that the meanings that most often appear in the New Testament are the words Oikos (46 times) and oikia (71 times), meaning house, building, or residence11. Evidence of the existence of NT texts written by house church readers, namely the widespread use of the words *oikos* and *oikia*.

When doing ministry, Paul always carried out his ministry, starting from home. The center that became Paul's ministry in preaching the gospel and coaching and ministering to believers in the cities he visited was the home. Some evidence of his home ministry can be seen in the New Testament, as in Acts. 18:1 (house of Aquila in Corinth), Romans 16:10 (house of Aristobulus), Acts. 21:8 (Philip's house in Caesarea), Romans 16:3-5 (Paul gave the church ministry in certain houses: the Church at Priscilla and Aquila's house), etc. It is also why the term house baptism is used in the New Testament.

If one follows the changes in the concept of a house church, then the way of worship will also experience changes that were previously carried out in houses of worship now have to be shifted at home. Even though many things were inappropriate at the beginning and not in line with government

regulations, almost every week, there is still a live streaming of worship together. The current epidemic has also happened in the past, and it should be noted that God's people have been taught to express their attitude toward their worship patterns. It means the need for the proper method to address the way of worshiping God with various forms of worship patterns that are adapted to the circumstances and times. The main point in the house church is worship activities that focus on family fellowship as a pillar of the Church. There is no necessity that we imitate the form of worship from the early Church because the most important thing is the core that is formed from perseverance and sincerity in worship (Zaluchu, 2018).

Therefore, the role of digital technology that affects worship patterns today is not something that can cause the loss of the meaning of worship because a joint fellowship based on faith in Jesus Christ forms the true essence of the Church. Therefore, the involvement that cannot be removed from the existence of this house church is carrying out the mission of the Great Commission of Jesus Christ.

Online Worship from a Christian Perspective

It should be noted that the Church is currently facing a social transition, one of which is related to digitalization. The development and advancement of digital information technology have greatly influenced life, including in terms of worship. In this case, like it or not, the Church must be able to implement policies to adapt to these changes without having to abandon its Christian values. The Church itself has the term ecclesia, an association consisting of people called to gather. They gathered because they were called. The Church, on the other hand, is understandable as local and universal. In a universal sense, the Church consists of all believers who have been born again by the Holy Spirit and baptized with the same Holy Spirit.

Based on this statement, it can be concluded that worship activities can be carried out anywhere, anytime, with any method as long as the worship is carried out based on the truth of God's word. Several orders in worship are based on the order of God.

1. Worship must be based on revelation and words that come from God (John 4:24)
2. Worship is done by power and relying on the Holy Spirit (John 4:24)
3. Worship is a community activity, which means that worship activities are carried out together in fellowship with others
4. Worship aims to prepare Christians for service and witness to Jesus Christ (Acts 2:47)
5. Worship is an offering of all the life we have to God (Matt. 5:23-24; Jer. 7:1-11)

Implementation of Christian Family Education

In the face of the current pandemic, many Christian families are ready, and many are not. The use of digital technology in worship does not eliminate the value of worship itself because the Church is a fellowship, an association formed based on faith in the Lord Jesus Christ. The house church of the Apostle era can be implied as a digital church today digitalization (Widjaja, Marisi, Togatorop, & Hartono, 2020). On the other hand, the parenting style of Christian parents is all attitudes, upbringing, training, and all treatments made by parents towards their children based on spirituality, the basis of faith, and practical methods of living in a Christian family, so that children grow and have character. Moreover, produce something good before God. Parents are the primary party responsible for providing spiritual education to their children, not from the Church, Sunday school, school, or the environment in a child's spiritual development.

Family Efforts in Implementing Worship Activities during a Pandemic

As previously known, the idea of worship or Church at home is no longer a strange thing in the life of Christians because this can be seen from the worship pattern of the early Church. Undeniable that the New Testament church is a house church. Because the house is a social, economic, and religious unit (Hidajat, 2018), that is the reason why worship activities and spiritual teaching can be carried out at home. When the early Christians chose the house as a place of worship, the religious function of the house was also evident. According to Gehring in Widjaja, the national Church's function is described in ecclesiological and missiological aspects (Widjaja et al., 2020). The structure of the home church is essential for missionary work and evangelism/missionary practice (Pauline, 1989).

Due to changes in circumstances that cause Christian families to carry out worship activities at home, there are several methods in the form of a home worship model that can be carried out by parents who act as priests in their family, including in building the spiritual education of their children, namely;

1. Can provide guidance and leadership for other family members in carrying out worship activities and fellowship together on Sundays.
2. Provide guidance and understanding of worship to family members on weekdays, such as worship in the morning or at night before bed.
3. Inviting family members to read and meditate on God's Word gradually
4. Invite family members to pray diligently before and after activities
5. Be an example that should be followed by families, especially during the Covid-19 pandemic, to get closer and maintain good communication with God
6. Be responsible for faith in Jesus through the Church by continuing to give tithes even when worshiping at home.

So even though in the current digital era, where churches are created virtually, through digital technology developments, service and preaching of God's word can still be done within their respective families. This worship method or model can also be applied by Christian family members who are experiencing difficult economic times and cannot attend online worship but have a deep longing for God's Word.

4. Conclusions

The Covid-19 pandemic has brought many influences to changes in life, one of which is the emergence of the concept of online worship. On the one hand, like it or not, parents must be able to become priests in their families, remembering that the role of parents is God's representative. So, currently, it takes creativity and the role of parents to find and apply worship methods during the current pandemic that can be done, such as: inviting worship together every Sunday at home, getting family members to always pray after and before activities, diligently reading Word of God, build communication with God, etc.

Acknowledgments

First of all, the author expresses her gratitude to God the Almighty because it is only by His grace that this paper can be completed. On this occasion, the author wishes to express her sincere gratitude to the publisher of TIJOSSW, who give permission and a big chance for the author to publish her paper.

The following appreciation is given to the TIJOSSW publisher reviewers who have spent more time making valuable corrections dealing with technical writing styles or ideas about this writing.

References

CNN-Indonesia. (2020a). Update Corona 25 Maret: 790 Kasus, 58 Meninggal, 31 Sembuh. *Ccnindonesia.Com*. Retrieved from https://www.cnnindonesia.com/nasional/20200325125729-20-486754/update-corona-25-maret-790-kasus-58-meninggal-31-sembuh

CNN-Indonesia. (2020b). *Wabah Corona, Pemuka Agama Minta Umat Ibadah di Rumah*. Retrieved from https://www.cnnindonesia.com/nasional/20200328111553-20-487772/wabah-corona-pemuka-agama-minta-umat-ibadah-di-rumah

Dindin, J., Teti, R., Heri, G., & Epa, P. (2020). Pembelajaran Daring Masa Pandemik Covid-19 Pada Calon Guru : Hambatan, Solusi dan Proyeksi. *Karya Tulis Ilmiah UIN Sunan Gunung Djjati Bandung*, 1–10. Retrieved from http://digilib.uinsgd.ac.id/30518/

Ering, M. (2020). Gereja Rumah di Masa Pandemi Covid-19: Manajemen Resiko dan Mitigasi Bencana Non Alam. *Jurnal Sosiologi Agama*, *1*(1), 1–14. Retrieved from http://ejournal-iakn-manado.ac.id/index.php/putewaya/article/view/214/202

Hidajat, D. (2018). Gereja Di Rumah: Kontekstualisasi Fungsi-Fungsi Rumah Dalam Masa Perjanjian Baru Untuk Pekabaran Injil. *Veritas: Jurnal Teologi Dan Pelayanan*, *17*(2), 107–117. https://doi.org/10.36421/veritas.v17i2.310

Ihsanuddin, A. G. (2020). Jokowi Instruksikan Sosialisasi New Normal Secara Masif. Retrieved April 23, 2022, from kompas.com website: https://nasional.kompas.com/read/2020/05/27/10495691/jokowi-instruksikan-sosialisasi new- normal-secara-masif

Pauline, E. E. (1989). *Theology: Ministry and Society*. Grand Rapids: Eerdmans.

Ronda, D. (2019). Kepemimpinan Kristen Di Era Disrupsi Teknologi. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, *3*(1), 1. https://doi.org/10.46445/ejti.v3i1.125

Suyanto. (2020). *Pendidikan di Masa Sulit*. Retrieved from https://suyanto.id/tag/kompas/

Tim-Kompas. (2020). Ketahanan Keluarga Diuji Saat Pandemi. *Www.Kompas.Id*. Retrieved from https://www.kompas.id/baca/kesehatan/2020/05/15/ketahanan-keluarga-diuji-saat-pandemi

Widjaja, F. I., Marisi, C. G., Togatorop, T. M. T., & Hartono, H. (2020). Menstimulasi Praktik Gereja Rumah di tengah Pandemi Covid-19. *Kurios*, *6*(1), 127. https://doi.org/10.30995/kur.v6i1.166

Zaluchu, S. E. (2018). Eksegesis Kisah Para Rasul 2:42-47 untuk Merumuskan Ciri Kehidupan Rohani Jemaat Mula-mula di Yerusalem. *Epigraphe Jurnal Teologi Dan Pelayanan Kristiani*, *2*(2), 72–82.