ANALYSIS OF THE INFLUENCE OF PARENTS AND CHURCHES ON YOUTH PARTICIPATION IN WORSHIP: A QUANTITATIVE STUDY AT ANUGRAH BIBLE CHURCH IN BOLAANG MONGONDOW

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Abstract
Youth participation in worship is an important indicator of the sustainability of church faith formation. However, the literature only identifies the family and the church as factors influencing the spiritual lives of young people. However, few studies simultaneously analyze the relative contributions of these two factors in explaining youth worship activities in the context of local churches in Indonesia. This study aims to analyze the influence of the roles of parents and the church on youth worship activities, both partially and simultaneously. The study used a quantitative approach with a correlational design. The sample consisted of 30 youth aged 16-30 years from two congregations of the Anugerah Bible Church in Bolaang Mongondow, selected using a purposive sampling technique. Data were collected through a structured questionnaire that measured the role of parents, the role of the church, and youth worship activities. Data were analyzed using Pearson correlation tests, as well as simple linear regression and multiple linear regression to examine the magnitude of the influence and contribution of each variable. The results of the study indicate that the role of parents has a significant influence on youth worship activities with an effective contribution of 50.9% and a relative contribution of 83.8%. While the role of the church does not show a significant influence with an effective contribution of 9.8% and a relative contribution of 16.2%. Simultaneously, the roles of parents and the church explain 60.7% of the variation in youth worship activities. Thus, Christian development and education place the family as the primary agent in shaping the spiritual life of young Christians, while the church plays a supporting role that complements the process. Therefore, the church needs to develop a development strategy that strengthens partnerships with parents so that the spiritual formation and worship participation of young people can take place more effectively.Keywords: Literacy Mentoring, Numeracy Mentoring, Education Quality, Elementary Teachers, Professional Development
Keywords : Bolaang Mongondow, Church, Worship activities, Quantitative, Youth, Parents

INTRODUCTION

Active worship is a fundamental indicator of the formation of faith identity and the spiritual development of young people in the Christian tradition. Participation in worship serves not only as a ritual practice, but also as a means of constructing meaning, internalizing faith values, and strengthening relationships with the church community and family. Adolescence and young adulthood are crucial developmental phases, both psychologically and theologically, as individuals undergo an intense search for identity. Psychologically, according to Erik Erikson, adolescents are in the stage of *identity versus role confusion* , where they begin to question who they are, including the beliefs and values previously accepted by their families. The biblical narrative depicts God creating humans not only as physical beings but also as spiritual beings, making worship a vital part of human existence. Worship is understood as a form

of intimate communion between humans and God, in which humans respond to God's love and greatness through reverence, humility, and submission. (Manafe, 2014) In Christian families, worship is an important means for the formation of spirituality and religious character, especially among young people, as well as being a barometer of one's spiritual life amidst the dynamics of everyday life -. James W. Fowler calls this phase the *synthetic-conventional faith stage* , which then develops into *individualist-reflective faith* , namely the transition from faith formed by the environment to faith that is consciously chosen and accounted for.

The role of parents in educating young people to actively worship is shaped through daily habits. The presence of parents in shaping young people's active worship is closely related to the family's function as the primary educational institution for spiritual formation. Parental involvement in worship, particularly through consistent attendance at church activities, is directly related to the frequency of worship attendance in young people. This pattern is formed through repeated habits, so that participation in worship becomes an internalized practice in daily life. In this case, it is clearly seen in the consistency of worship attendance in the activities carried out by young people. Piaget viewed adolescence from a cognitive development perspective, namely *the formal operational stage* , where individuals begin to be able to think abstractly, reflectively, and critically about the values they receive, including those taught by parents and the environment in which they are processed. In this case, active worship in young people depends not only on theological understanding but is also influenced by the family and church environment. Thus, parental parenting patterns in the family are the foundation for the formation of faith and a religious lifestyle in children during adolescence . Within the family and church environment, parents who actively model worship, lead family prayer, and guide their children in spiritual life tend to have children who are more diligent and involved in worship (Enklaar, 2009). This means that parents who position themselves as role models and spiritual servants for teenagers can motivate them to actively participate in church services. (Saingo, 2023)

The church is an informal educational institution that plays a crucial role in shaping young people's religious engagement. Unlike the family, which serves as the primary socialization space, the church provides a social environment that broadens religious experiences through participation in communal worship, service activities, and interactions with the peer community. Attendance at church activities not only reinforces ritual worship practices but also builds social bonds that encourage continued worship participation. In this regard, the church serves as a source of *social capital* , where social connections, collective norms, and a sense of belonging to the community contribute to increased youth engagement in worship. Thus, religious engagement is influenced not only by individual factors but also by the intensity of engagement in the church community as a practical space for faith formation.

Problems in faith education within the family environment are generally related to the mismatch between normative understanding and practices carried out in daily life. In many cases, responsibility for spiritual formation tends to be shifted primarily to church institutions, so that the family's role as the primary space for faith formation is suboptimal. Structurally, this condition stems from a lack of concrete role models in the lives of parents, where the instillation of values is carried out more through verbal instruction than through direct practice in the discipline of personal worship. Sri Wening, the lack of consistency in establishing family spiritual routines, such as praying together or reading scriptures, is often neglected due to the demands of daily activities and the use

of digital technology. In such conditions, the religious experiences children gain in church are not integrated with life at home, so worship practices tend to be understood as temporary formal obligations, rather than as part of a sustainable lifestyle. Furthermore, irregular attendance at worship services and minimal communication about Christian values within family interactions also weaken the process of internalizing faith. The role of the church and parents largely encounters similar problems; for example, Dukhid's research revealed that the lack of worship activities among young people remains an unresolved issue. Factors -such as busy education and work, boredom with monotonous worship procedures, introverted personalities, and lack of creativity in worship become obstacles to youth activities. (Dukhid, 2019) Slamet et al., the phenomenon of declining attendance of young people in worship, which is related to the use of *online games* , uncomfortable church environments, and lack of awareness and motivation from within young people and their families . (Slamet Karo-Karo, Thomas P Tarigan, 2019)

In this study, at the Anugerah Bible Church (GAA) in Thessalonika in Kotamobagu and the Agape Congregation in Modayag, it was found that most young people were not actively involved in scheduled worship and spiritual activities. Interviews with youth leaders indicated that approximately 80% of young people at GAA Thessalonika and 85% at GAA Agape did not regularly attend worship services. This phenomenon indicates a serious problem in the context of Christian religious education, where many parents consider spiritual and moral education to be the primary responsibility of the church and school teachers, even though educational experiences within the family significantly determine the lifestyle and spiritual involvement of young people in the future. Martin, White, and Perlman explain that parental influence on adolescents' faith maturity occurs directly as well as through the church community and peer groups (Martin, White, & Perlman, 2003). In contrast, Petts found that the influence of parental religiosity on young people's religious participation is not always uniform, but is influenced by family structure so that the process of faith transmission is weaker in non-traditional families (Petts, 2015). Dollahite and Marks' research also emphasized that the family is the most important environment in shaping the religious and spiritual development of young people, (Dollahite & Marks, 2019) while Vermeer showed that the relationship between family, church, and religiosity still leaves various conceptual problems and requires the development of a more comprehensive research model (Vermeer, 2014) these studies show that there is no consensus regarding the most dominant factors in shaping young people's worship activities, so empirical research is needed that examines the contribution of parents and the church partially or simultaneously in the context of local churches in Indonesia.

Previous research has examined the role of parents and the church in the religious activities and spiritual growth of young people. Research by Boiliu et al., on the role of parents in faith formation, found that parents play a central role in faith formation within the church context. (Boiliu et al., 2024) Furthermore, Ruth, Epaphras and Lie regarding the role of elders in the spiritual growth of young people, the focus of this study is that youth ministry involvement has a significant impact on spiritual growth, (Rut et al., 2024). Furthermore, Luki and Yusup, regarding the role of parents and spiritual leaders in the faith growth of Generation Z, concluded that the faith growth of adolescents in the digital era requires synergy between parents and the church. Luki Imelda and Yusup Rogo Yuono, 2024) Finally, Muharoma's research on the influence of parents' roles in the development of children's personalities

towards globalization in the church shows that the use of social media has a significant influence on children's personalities, which forms individualism, selfishness, and consumerism (Muharoma Chomsatul Farida, 2023)

Based on several previous studies, most studies have focused on the context of large cities, campuses, or specific congregations, while empirical studies examining the combined influence of parents and the church in the context of local church congregations in the Bolaang Mongondow region are still limited. Furthermore, previous studies used a descriptive qualitative approach and emphasized the strategies or roles of each, although the focus of previous studies was only on one aspect such as the church or only parents. Therefore, this study will use quantitative methods to measure the influence of parents and the church simultaneously and examine the influence of parents and the church on youth worship habits in the church. This study aims to analyze the influence of the roles of parents and the church on youth worship habits in the church. This study aims to examine the influence of the church's role on the active worship of young people at the Anugerah Bible Church; and to evaluate the contribution of parents' roles in the active worship of young people at the Anugerah Bible Church; and at the same time to evaluate the contribution of parents' roles. The role of parents and the church in encouraging active worship among young people within the context of local church congregations. Most previous research has been conducted in the context of churches in large cities, university environments, and church communities with varying social characteristics. Empirical research on the relationship between parental involvement, church involvement, and youth worship activities in local churches in the Bolaang Mongondow region is still very limited. This is despite the unique social, cultural, church-going patterns, and family relationships in this region that may produce different dynamics compared to previous research contexts. Therefore, the results of previous research cannot be directly generalized to the context of the Anugerah Bible Church in Bolaang Mongondow.

METHOD

This study used a correlational quantitative design to examine the influence of parental roles on. The research procedure included four main stages, namely: (1) planning and development of the instrument through the preparation of a variable grid and formulation of questionnaire items based on a Likert scale; (2) instrument trials which included validity testing using Pearson correlation (calculated $r > r$ table at $\alpha = 0.05$) and reliability using Cronbach's alpha ($\alpha \geq 0.60$), followed by revision of items that did not meet the criteria; (3) data collection through distribution of closed questionnaires to youth aged 16–30 years at the Anugerah Bible Church in Bolaang Mongondow, using a saturated sampling technique for the entire population of 30 respondents who met the participation criteria; and (4) data processing and analysis using statistical software with a descriptive and inferential approach. The research instrument consisted of 11 items for the parental role variable. The questionnaire used consisted of 13 items for the role of the church and 3 items for religious activities, with a rating scale of 1–5. Data analysis included descriptive statistics, Pearson correlation tests to identify relationships between variables, and simple and multiple linear regression analyses to test partial and simultaneous effects, accompanied by calculations of the coefficient of determination (R^2), effective contribution, and relative contribution, which showed that the role of people Parents and the church together contribute 60.7% to youth worship activities (Yusuf, 2017) . Supporting data was obtained through documentary observation to strengthen the contextual interpretation of the research results.

The population of this study was all active youth of the Anugerah Bible Church in Bolaang Mongondow with a saturated sampling technique of 30 selected because the population size was relatively small so that all members who met the criteria were made respondents to obtain optimal population representation. Inclusion criteria included youth aged 16–30 years, registered as active congregation members, attending worship services regularly for at least the last six months, and willing to complete the questionnaire completely, while exclusion criteria included members outside the age range, inactive congregations, church guests, and incomplete or inconsistent questionnaires. The research instrument was developed based on theoretical indicators, then tested through a pilot test on respondents with similar characteristics to evaluate the clarity of the statement items before conducting a validity test using Pearson Product Moment correlation and a reliability test using Cronbach's Alpha, with the instrument criteria being declared valid if the calculated r value is greater than the table r and reliable if the Cronbach's Alpha value ≥ 0.70. Before multiple linear regression analysis is carried out, the data must first meet the classical assumption tests which include normality tests using Kolmogorov–Smirnov, multicollinearity tests based on Tolerance and Variance Inflation Factor (VIF) values, homoscedasticity tests using the Glejser test, and linearity tests using the Test for Linearity, so that the regression model used meets the requirements of inferential statistical analysis.

RESULTS AND DISCUSSION

Understanding Youth, Parents, the Church, and Worship Activities, Youth is defined as individuals aged 16–30 years who are in a transitional phase towards adulthood, characterized by dynamic physical, mental, emotional, and social development as well as the process of searching for identity. At this stage, youth have distinctive characteristics such as creativity, innovation, idealism, courage to take risks, and a tendency to think critically and independently, although often accompanied by an anti-authority attitude and relatively quick decision-making (Khodijah, 2016) . Youth development is influenced by internal factors, such as emotional, cognitive, volitional, and religiosity aspects, as well as external factors including the social environment, education, culture, and natural conditions that shape variations in behavior and personality. In addition, youth have strategic potential as agents of change, which is reflected in dynamism, creativity, optimism, and the ability to generate new, constructive ideas. (Fitriana, Pratiwi, & Sutanto, 2015) Therefore, young people are not only in the process of forming an identity, but also have a significant capacity to contribute to community development if supported by a conducive environment.

Parents are understood as fathers and mothers, who act as the primary educators in the family, responsible for the formation of a child's character, personality, and cognitive, emotional, and spiritual development. Parents are the primary agents of socialization, influencing a child's values, behavior, and religiosity through parenting styles, interactions, and role models in everyday life . (Sundari, 2022) This responsibility includes meeting basic needs, providing moral and spiritual education, and forming religious habits from an early age. From a Christian theological perspective, this role is understood as a divine mandate, as emphasized in Deuteronomy 6:6-9, which emphasizes the repeated teaching of God's word in daily life, and Proverbs 22:6, which underscores the importance of early education in shaping a child's life direction. The role of parents is manifested through various parenting styles, such as authoritative, authoritarian, permissive, and uninvolved, each of which has implications for the development of a child's personality and spirituality . (Bantaeng, Tambun, & Kase, 2025) In the New Testament, this responsibility is emphasized in Ephesians

6:4 and Colossians 3:21, which emphasize education based on love and self-control. Christ's example in Mark 10:14–16 demonstrates the importance of caring for children in developing faith. (Imelda & Yuono, 2024)

The church is etymologically understood as *ekklesia* or God's community, which functions as a fellowship of believers and a center of spiritual study to live out God's spiritual values and will. (Tumanggor, Simare-Mare, Selviana, Sitorus, & Aruan, Jansen Surya Nababann, 2022) Functionally, the church serves as a place of worship, an educational institution for all ages, a community that cares for society, and a mission instrument in spreading the Gospel. The essence of the church's existence is realized through the balance of the "Three Tasks of the Church" which include *Koinonia* (intimate fellowship centered on Christ), *Marturia* (witness of life as salt and light of the world through the teaching of the Word), and *Diakonia* (transformative loving service to those who are marginalized). (Sahari, 2021) By integrating institutional and ritual aspects into concrete actions in society, the church not only maintains the faith of the congregation collectively but also transforms into a vital community that actively represents God's work of salvation and care in the world.

Worship activities are multidimensional manifestations of spiritual devotion that include physical, mental, intellectual, and emotional activities, driven by internal motivation and the influence of leadership (role models). (Hunga & Saingo, 2023) Etymologically, worship through the terms *Abodah* (Hebrew) and *Latreia* (Greek) integrates the concept of service *and* total devotion that is not limited to formal rituals in the temple or synagogue, but encompasses all aspects of life as a grateful response to God's work of salvation through Christ's sacrifice. In the Bible, worship is understood as an "encounter with God" that involves fundamental elements such as divine calling, community participation, the proclamation of the Word, renewal of commitment, and liturgical expressions that include music, prayer, confession, and the sacrament of communion. (Hunga & Saingo, 2023) The synergy between parental responsibility as the primary motivator and the active involvement of the congregation in facilitating these elements of worship is an important factor in shaping the depth of spirituality of young people, so that worship is not merely a ceremonial routine, but becomes a means of transformative existential encounter with God and others. Analysis Results, The results of the multiple regression analysis are as follows:

Table 1. Multiple regression analysis (Varoables Entered/Removed[a])

Model	Variables Entered	Variables Removed	Method
1	Gereja (X2), Orangtua (X1)[b]		Enter

a. Dependent Variabel: Keaktifan Beribadah (Y)

b. All requested variables entered

The table above explains the variables included and the methods used. In this case, the variables included were parents and church as independent variables, and adolescent religious activity as the dependent variable. The dependent variable and method used is the enter method.

Table 2. Model Summary

Model	R	Adjusted R Squere	Std. Error of the Estimate
1	,779[a]	,578	1,44950

a. Predictors: (Constant), Gereja (X2), Orangtua (X1)

The table above shows the correlation/relationship value (R), which is 0.779. From this result, the coefficient of determination (R squared) is 0.607.

Table 3. ANOVA test (ANOVA[a])

Model	Sum of Squares	of	Mean Square	F	Sig.
1 Regression	87,572	2	43,786	20,840	,000[b]
Residual	56,728	27	2,101		
Total	144,300	29			

a. Dependent Variable: Keaktifan Beribadah (Y)
b. Predictors: (Constant), Gereja (X2), Orangtua (X1)

From the calculation results, it is known that the calculated F value is 20.840. With a significance level of 0.000 < 0.05, the regression model can be used to predict adolescent religious activity variables.

Table 4. Calculation of constant values (Coefficients[a])

Model	Unstandardized Coefficients			t	Sig
	B	Std. Error	Beta		
1 (Constant)	2,197	1,656		1,326	,196
Orangtua (X1)	,147	,040	,659	3,696	,001
Gereja (X2)	,039	,045	,153	,859	,398

a. Dependent Variabel: Keaktifan Beribadah (Y)

In the It is known that the value of the constant (a) is 2.197, while the value of Orang X1 and X2 of the Church are 0.147 and 0.39 so the regression equation can be written: the constant 2.197 means that the constant value of the Youth Worship Activity variable is 2.197.

Decision Making in Multiple Linear Regression Test:

a. T-test:

1) If the Sig. value is < 0.05 or T count > T table, then there is an influence of variable X on Y.
2) If the Sig. value > 0.05 or T count < T table then there is no influence of variable X on variable Y.

T Tabel = t [a/2; n-k-1] = t [0,025; 27] = 2,052

Description: a = Confidence level 0.05
n = number of respondents
k = number of variables

b. F test

1) If the Sig. value < 0.05 or the F count > F table then there is
   The simultaneous influence of variable X on variable Y.
2) If the Sig. value > 0.05 or the F count < F table then there is no
   There is a simultaneous influence of variables X1 and X2 on variable Y.

F Tabel = F [k; n-k] = F[2; 28] = 3,34

Hypothesis Formulation, The hypothesis formulation carried out by the author since the beginning of compiling this research is as follows:

H1 (Hypothesis 1) = There is no influence between parents and adolescent religious activities.
H2 (Hypothesis 2) = There is no influence of the Church on active worship of young people.

H3 (Hypothesis 3) = There is no influence from people the role of parents and the Church in encouraging active worship among young people.

Testing Hypotheses H1 and H2 with T-Test, To determine whether the hypothesis formulation is accepted or rejected, the author conducted a hypothesis test using a t-test. The following is a description of the hypothesis test using SPSS (Statistical Package Social Sciences)

Tabel 5. Hypothesis testing (Coefficients[a])

Model	Unstandardized Coefficients			t	Sig
	B	Std. Error	Beta		
1 (Constant)	2,197	1,656		1,326	,196
Orangtua (X1)	,147	,040	,659	3,696	,001
Gereja (X2)	,039	,045	,153	,859	,398

a. Dependent Variabel: Keaktifan Beribadah (Y)

First Hypothesis Testing (H1), From the table above, it is known that the sig value for the influence of X1 on Y is 0.001 < 0.05 and the calculated T value is 3.696 > T table 2.052 (t table can be seen in the t value distribution table). So it can be concluded that H1 (hypothesis 1) is accepted because the sig value of 0.001 is smaller than the confidence level of 0.05, which means there is an influence of people age (X1) on religious activities (Y). Testing the Second Hypothesis (H2), It is known that the Sig value for the influence of X2 on Y is 0.398 > 0.05 and the calculated T value is 0.859 < 2.052. So it can be concluded that H2 (hypothesis 2) is rejected because the sig value of 0.359 is greater than the confidence level of 0.05 which means there is no influence of the Church (X2) on worship activities (Y).

Table 6. Testing Hypothesis H3 with F Test (ANOVA[a])

Model	Sum of Squares	of	Mean Square	F	Sig.
1 Regression	87,572	2	43,786	20,840,000[b]	
Residual	56,728	27	2,101		
Total	144,300	29			

a Dependent Variable: Keaktifan Beribadah (Y)

b. Predictors: (Constant), Gereja (X2), Orangtua (X1)

Based on the results above, it is known that the Sig value for the simultaneous influence of X1 and X2 on Y is 0.000 < 0.05 and the calculated F value is 20.840 > F table, which is 3.34. So it can be concluded that H3 or Hypothesis 3 has a simultaneous influence of X1 and X2 on Y.

Table 7. Coefficient of Determination (Model Summary)

Model	R	Adjusted R Squere	Std. Error of the Estimate
1	,779[a]	,578	1,44950

a. Predictors: (Constant), Gereja (X2), Orangtua (X1)

Based on the results above, it is known that the R square value of 0.607 means that the simultaneous influence of X1 and X2 on variable Y is 60.7%. Formulas for Finding Effective Contribution (SE) and Relative Contribution (SR). The Concept of SE and SR Formulas: Predictor Contribution is a description of the magnitude of the contribution of influence (in percentage) given by each independent variable to the dependent variable, The predictor contributions are grouped into two types, namely effective contribution (SE) and relative contribution (SR), SE is a measure of the contribution of an independent variable to the dependent variable in a regression analysis. The sum of the SEs of all independent variables is equal to the R-squared (R2) value, SR is a measure that indicates the magnitude of the contribution of independent variables to the regression sum of squares. The sum of the SS of all independent variables is 100% or equal to 1.

Figur 1. Effective and relative contributions

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,779[a]	,607	,578	1,44950

a. Predictors: (Constant), Gereja (X2), Orangtua (X1)

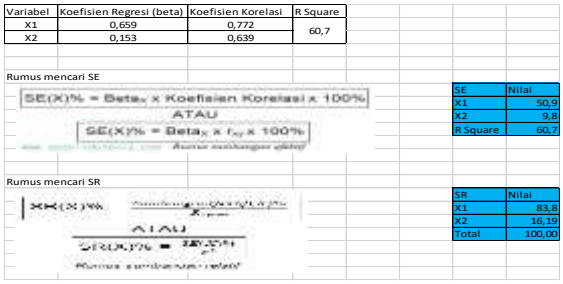
Correlations

		Keaktifan Beribadah (Y)	Orangtua (X1)	Gereja (X2)
Pearson Correlation	Keaktifan Beribadah (Y)	1,000	,772	,639
	Orangtua (X1)	,772	1,000	,736
	Gereja (X2)	,639	,736	1,000
Sig. (1-tailed)	Keaktifan Beribadah (Y)		,000	,000
	Orangtua (X1)	,000		,000
	Gereja (X2)	,000	,000	
N	Keaktifan Beribadah (Y)	30	30	30
	Orangtua (X1)	30	30	30
	Gereja (X2)	30	30	30

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	2,197	1,656		1,326	,196
	Orangtua (X1)	,147	,040	,659	3,696	,001
	Gereja (X2)	,039	,045	,153	,859	,398

a. Dependent Variable: Keaktifan Beribadah (Y)



Variabel	Koefisien Regresi (beta)	Koefisien Korelasi	R Square
X1	0,659	0,772	60,7
X2	0,153	0,639	

Rumus mencari SE

$SE(X)\% = Beta_x \times Koefisien\ Korelasi \times 100\%$

ATAU

$SE(X)\% = Beta_x \times r_{xy} \times 100\%$

SE	Nilai
X1	50,9
X2	9,8
R Square	60,7

Rumus mencari SR

SR	Nilai
X1	83,8
X2	16,19
Total	100,00

So based on the data and formula above, it can be concluded that conclude that: Influence of X1 (people) (old age) to Y (religious activity) in terms of Effective contribution (SE) of 50.9% and in terms of Relative contribution (SR) of 83.8%, The influence of X2 (Church) on Y (religious activities) in terms of Effective contribution (SE) is 9.8% and in terms of Relative contribution (SR) is 16.19%.

DiscusionParental involvement was the strongest predictor of youth worship activity, while church involvement did not have a significant partial effect, although simultaneously, with parents, it still made a significant contribution to worship activity. These results indicate that the process of forming worship habits occurs more through the family environment than through church institutions. According to social learning theory, religious behavior is not only learned through formal instruction, but primarily through the processes of observation, imitation, and reinforcement that occur repeatedly in daily life. Parents who consistently set an example in worship, lead family prayer, read the Bible together, and build faith communication enable youth to internalize religious practices as part of their lifestyle. Thus, worship activities do not develop solely because of institutional obligations, but because they have become religious habits formed through family interactions. (Bandura, 1977) Smith and Denton who showed that adolescent religiosity is greatly influenced by parental religiosity because the family is the most decisive agent of religious socialization in the process of transmitting faith (Smith & Denton, 2005) in line with Bengtson et al, who explained that the success of intergenerational faith transmission is more determined by the quality of the relationship between parents and children, living examples, and consistent spiritual communication rather than by the presence of religious institutions alone. Thus, empirical support that the family remains the main foundation in the formation of young people's worship practices, even when they are already active in a church environment. (Bengtson, Putney, & Harris, 2013)

On the other hand, the partial insignificance of the church's influence indicates that the presence of the church does not automatically result in high levels of worship engagement. This analysis does not mean that the church has lost its role, but rather indicates that the effectiveness of church services is highly dependent on the quality of guidance, the relevance of service programs, interpersonal relationships between leaders and youth, and opportunities for youth to actively participate. In the spiritual development perspective put forward by King and Boyatzis, the spiritual growth of young people develops through the integration of personal relationships, faith communities, and the process of searching for meaning in life (King & Boyatzis, 2015). Therefore, if church services are not able to meet the psychological and spiritual development needs of the younger generation, then their influence on worship practices tends to be more limited than the influence of families who are present every day in their lives.

The results of this study can also be understood within Indonesian culture, which still places the family as a very strong social and religious institution. In many Christian families in Indonesia, parents function not only as caregivers but also as faith educators, responsible for instilling Christian values from an early age through family worship, communal prayer, and exemplary behavior. The cultural character that emphasizes respect for parents means that family influence on the formation of religious behavior remains dominant even though young people are involved in various church activities. Conversely,

church services in many local contexts still face challenges such as limited resources, development approaches that are not fully aligned with the characteristics of the digital generation, and low intensity of personal mentoring. These conditions explain why the church's contribution in this study is relatively smaller than the influence of parents. In theory, parents have a big influence on the active worship of young people as stated by Enklaar and Homgrighausen in their book entitled Christian Religious Education, they said that young people are often influenced by the conditions or situations of their parents around them . (Enklaar, 2009) Thus, it is stated that parents who set an example for young people can influence young people to be actively involved in worship. And in fact, when tested in the field, it was found that the theory is appropriate because the results of data analysis from the questionnaire showed the influence of parents on the active worship of young people.

Parents are clearly the main pillars in shaping religious habits in young people, through daily role models, emotional support, and teaching spiritual values, such as taking them to church or talking openly about their faith. According to Dennis McCarran, Parents have a role in instilling and developing spiritual character in their children through cultural values in society. in the family , because it is impossible for young people to believe or adopt other people's cultures and abandon their own (McCallum, 2018) . This means that young parents should take every opportunity to teach their children about God's commands, because children are the next generation of the church, therefore they need to be taught about God's provisions passed down from generation to generation to worship God . The research findings strongly confirm this: parental influence (X_1) reached an effective contribution of 50.9% and a relative contribution of 83.8%, showing how dominant the role of the family is as an early foundation, although challenges such as the schedules of urban teenagers often erode its consistency.

Thus, the church has a significant influence on youth worship activities. Pastors, elders, and congregations provide guidance and supervision to young people in their worship engagement. (Hendriks, 2002) This suggests that pastors, elders, and congregations influence youth worship activities. However, when tested in the field, this theory proved inaccurate, as data analysis from the questionnaire showed no significant influence of the church on youth worship activities. The church functions as a communal forum that is supposed to strengthen the spirit of worship through activities such as Bible study, music services, or pastoral visits, but in reality, these activities often lack enthusiasm from young people who are hungry for relevant content. Empirical analysis revealed that the influence of the church (X_2) was indeed insignificant partially, with only 9.8% effectiveness and 16.19% relative, indicating that church programs have not fully reached the dynamics of modern youth.

Narratively, the correlation between parents and the church is like a harmonious duet where parents plant the seeds of faith at home while the church nurtures them in the community. However, field observations revealed a strong simultaneous synergy reaching 60.7% from the contribution of parents 50.9% plus the church 9.8%, resulting in a significant increase in youth participation in Thessalonika and Agape Modayag from low initial levels. This confirms that an imbalance (a weak church) can hinder full potential, similar to the finding that these combined roles produce a 71.6% influence on a child's spiritual character, with parents playing a dominant role but the church being very important as a reinforcement. The empirical analysis results examine the role of parents in depth through the dimensions of role models (verbal encouragement and concrete actions), daily spiritual education, and protection from

negative influences such as bad friends, which contribute 50.9% while the church focuses on formation (weekly Bible study), service involvement (e.g., music teams), and pastoral (home visits), but only reaches 9.8% due to the lack of innovation that attracts young people in the digital age. Multiple linear regression analysis highlights the synergy of this 60.7% as key, with parents as the "primary determinant" (83.8% relative) as Deuteronomy 6:6-7, supported by Lamboya's observation that the four parental strategies (educate-protect-motivate-serve) increase persistence by 70-85%, although often hampered by mere verbality.

CONCLUSION

Influence This study examines the role of parents and the church in the active worship of young people in the Anugerah Bible Church through a quantitative correlational approach. Theologically, parents are the primary educators who carry out the divine mandate to shape children's spirituality through example, while the church functions as an *ekklesia fellowship* that carries out three tasks (*koinonia , marturia, diakonia*). The results of the study indicate that parents are the main determinant with a significant influence that provides an effective contribution of 50.9% and a relative contribution of 83.8% , while the role of the church has no significant influence with an effective contribution of only 9.8% and a relative contribution of 16.19% . Although the influence of the church is small, simultaneous testing proves that the combination of the roles of parents and the church contributes 60.7% to the active worship of young people. In conclusion, the activeness of young people is highly dependent on the dominant role of the family as a foundation of faith, but synergy with innovative church programs is still needed to overcome the limitations of this study, such as the small sample size (30 respondents) and the existence of other external factors such as social media that have not been measured.

This study aims to analyze the influence of parental and church involvement on youth worship activities at the Anugerah Bible Church in Bolaang Mongondow using a quantitative correlational approach. The results show that parental involvement significantly influences youth worship activities, thus answering Research Question 1 (RQ1) and confirming that the family is the most dominant agent of religious socialization in shaping worship habits through role models, habituation, and spiritual guidance in the family environment. Conversely, church involvement does not show a significant influence partially, thus answering Research Question 2 (RQ2) and indicating that the effectiveness of church services to youth is greatly influenced by the quality of the development program, the relevance of the service, and the intensity of the relationship between the church and the youth. Nevertheless, the involvement of parents and the church simultaneously makes a significant contribution to youth worship activities, thus answering Research Question 3 (RQ3) and indicating that the formation of youth spiritual life will be more optimal if the family and church build a complementary partnership.

Theoretically, this study contributes to the development of Christian Religious Education studies by strengthening the perspective that the formation of young people's worship activities is not only influenced by church institutions, but primarily by the ongoing process of religious socialization within the family. This study also expands previous studies by empirically testing the partial and simultaneous contributions of parental and church involvement in a single quantitative model, thereby providing empirical evidence regarding the relative contribution of each variable to young people's worship activities in the context of local churches in Indonesia. Practically, the results of this study provide a basis for churches to design more collaborative development strategies by involving parents as primary partners in

faith education, through strengthening family worship, spiritual guidance, Christian parenting training, and developing youth ministry programs that are more contextual and relevant to the characteristics of the digital generation.

This study has limitations because it was conducted on a relatively limited number of respondents and only included the congregation of the Anugerah Bible Church in Bolaang Mongondow. Therefore, generalization of the research results must be done carefully. Therefore, further research is recommended to involve a larger number of respondents, cover various church denominations and different regions, and integrate other variables such as personal religiosity, peer influence, digital media, youth ministry leadership, and family socio-economic conditions. Furthermore, the use of a mixed methods or longitudinal approach is highly recommended to be able to explain not only the magnitude of the influence between variables, but also the dynamics of the process of shaping the spiritual life of young people over time.

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