

The Influence of Christian Religious Education, Ministry and Pastoral Counseling on The Moral Development of Youth in The Indonesian Pentecostal Church Sector 7 Jakarta

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Christian Religious Education; Counseling; Pastoral Ministry; Moral Development; Church Youth</p>	<p>This study aims to comprehensively analyze the influence of Christian Religious Education (PAK), counseling, and pastoral ministry on the moral development of youth in the Indonesian Pentecostal Church Sector 7 Jakarta. The moral development of youth is a key aspect in the formation of Christian character and the future desires of the church, which are strongly influenced by structured educational and pastoral interventions. This study uses a quantitative approach with a survey design, where data is collected through a questionnaire that is distributed to a sample of church youth representatives. The results of the study show that PAK, counseling, and pastoral services have a positive and significant influence on the moral development of youth, both individually and simultaneously. The contribution of PAK (X1), pastoral ministry (X2), and pastoral counseling (X3) to moral development (Y) in the Indonesian Pentecostal Church Sector 7 Jakarta is very high, with a determination coefficient value (R^2) of 0.969 or 96.9%. This means that this third variable explains 96.9% of the variation in youth moral development, while the rest (3.1%) is influenced by other factors outside the research model. The implications of this study emphasize the importance of churches to continue to strengthen and integrate PAH programs, counseling, and pastoral ministry as the main strategies in fostering youth morality. Recommendations include improving the quality of relevant PAK curriculum, strengthening the capacity of counselors and pastoral pastors, and creating a church environment that supports the moral growth of youth holistically. This research is expected to make a significant contribution to practical theology, Christian education, and youth ministry strategies in the context of Pentecostal churches and other denominations.</p>
<p>Article history:</p> <p>Received 2024-09-20 Revised 2024-11-23 Accepted 2024-12-31</p>	
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1. INTRODUCTION

Youth have a crucial role as the future of the nation and agents of civilization development. The Bible also shows that God often uses young people to speak the truth (Abineno, 2010; Asbanu et al., 2025; Awake, 2025). However, along with the rapid development of millennials, the role of youth in this positive context is beginning to fade, especially in Indonesia. A 2012 report by the Christian Broadcasting Network (CBN) indicated that the growth of churches in Indonesia is "phenomenal", but this phenomenon contradicts the rampant youth delinquency in various cities. The flow of globalization and ease of access to information, in addition to bringing positive impacts, also contributes to widespread negative impacts at various levels of society.

Modern society, with all its processes of mechanization, industrialization, urbanization, and modernization, tends to produce negative social problems as a side effect. Injustice, cruelty, extortion, violence, and coercion, which lead to suffering and misery, are a common sight (Paat, 2021). The social environment, especially the family, often fails to function as an "educational institution" and a "psycho-social institution" that integrates youth in the wholeness of the family. Neglect in emotional coaching in childhood to youth by parents can produce psychopathic symptoms, which have an impact on the Christian moral development of young people. The Church, which often competes to build large and magnificent buildings, sometimes fails to provide deep moral guidance, even though Christian religious education is needed so that youth experience true repentance and their morals are formed according to God's Word (Amriani, 2025; Anouw et al., 2025; Astrid, 2024; Hutaaruk & Sinaga, 2023).

Demographically, youth in Indonesia account for around 30% of the total population, or around 78 million people. This amount is a valuable asset if their positive potential can be harnessed, but it can be a threat if they engage in negative behavior or delinquency (Arifianto, 2023). The current condition of youth shows worrying trends: early marriage, premarital sex and unwanted pregnancies, high abortion rates (about 2.4 million cases per year, with 700-800 thousand involving women), maternal mortality (MMR 343/100,000), and HIV/AIDS cases which mostly affect youth (70% of the 1283 recorded). These data raise serious questions about the effectiveness of the church's pastoral ministry on the moral development of young Christians, as if contradictory to the growth of the church in quantity. Existing pastoral ministries are often unfocused and irrelevant in responding to contemporary problems. Further, many formulations of Christian religious education and pastoral theology are less relevant to the needs of the people served, giving rise to the danger of "irrelevance" that Theodore Wedel expressed. Pastoral ministry and counseling should be a valuable tool for the church to remain relevant to the deep needs of people (Anouw et al., 2025; Astrid, 2024).

The increase in crime cases in major Indonesian cities such as Jakarta, Surabaya, and Medan is also very striking. Between 2011 and April 2015, there were 6,006 cases of children facing the law, followed by cases of parenting (3,160), education (1,764), health and drugs (1,366), and pornography and cybercrime (1,032). A survey by BNN in collaboration with UI also shows the involvement of youth in drug abuse which reaches 1.5% of the population, or 3.2 million people, with a huge economic burden of Rp 11.3 trillion for drug purchases. The death rate of addicts reaches 15,000 people per year. Seto Mulyadi, a child psychologist, highlighted that many young people are trapped in uncondusive social situations, experiencing stress due to family, school, and environmental pressures, which trigger uncontrollable aggressive behavior (Boiliu, 2025).

Lack of parental communication about sex and reproduction (72.2% of parents are less open) and low discussion about television programs watched by youth (63.6%) contribute to the search for information from print media (magazines 71.6%, newspapers 68.8%, tabloids 50.5%). Doctor Andik Wijaya (2015) found that 82% of respondents in Jakarta were involved in pornographic material, even 15% had had premarital sex. UNFPA and the Office of the Minister of State for Women's Empowerment (2015) estimate that 2.3 million abortions are performed in Indonesia every year, with 35-50% resulting in maternal deaths. (Halawa, 2018; Longde, 2023; Mbitu, 2022; Mochtar et al., 2021; Sembiring & Simon, 2022). This is exacerbated by the growth of entertainment venues and shopping centers that affect the consumptive lifestyle of youth, in line with the instinct to maintain existence in society.

The lifestyle of Indonesian youth tends to be influenced by Western culture, as can be seen from the way they dress, the use of branded accessories, their love of Western music and movies, and the adoption of Western-style social values (Palette, 2021; Palette & Manguju, 2023). The mass media is the main intermediary in the spread of this global lifestyle, shaping the attitudes and personalities of young people who are looking for identity. Sexual problems, which are now easily accessible in a transparent manner, also contribute to the increase in cases of promiscuous sex in big cities such as Jakarta. Youth often do not receive proper sex education, so pornography is a substitute for scientific information that is difficult to obtain.

In Jakarta, the influence of fast information and modernization is very felt on the youth. They easily find new friends through social media, which does not always bring a positive influence, and even encourages deviant behavior. The demand to look like a "child of the times" or the upper class causes young people to impose family finances, even commit fraud, theft, or "prostitution" in order to fulfill their lifestyle. This condition indicates that many young people have not realized their dignity and self-esteem before God and others. The environment of the Indonesian Pentecostal church in Sector 7 Jakarta, which is a research area, is also not spared from the circulation of drugs, liquor, and nightlife venues that can damage the morale of church youth.

The results of observations in several public and private schools show that there are young people who are involved in "prostitution" behavior to support association. Research (Runkat et al., 2025) The "lost generations" in America in the 1950s to the 1980s depicted young people who lost guilt, religious authority, love, and hope, all of which led to a life without religion. From these data, it can be seen that youth is often not used to hone talents, but tends to do things that are contrary to God's will. Therefore, effective Christian religious education is needed in youth.

The moral damage of youth is not only a social, psychological, or legal problem, but also theological, because it is not in accordance with the will of God (Gea, 2025; Gomer, 2024; Gunawan, 2016). The Church must actively provide help through Christian religious education, counseling, and pastoral ministry to form the character of Christlike youth. However, pastoral ministers often lack adequate help, both due to limited numbers and theoretical academic preparation, without departing from concrete human experience. Boisen calls this a "living document", which is often overlooked.

In the author's observation, some pastoral ministers are less sensitive to the needs and sufferings of youth through Christian religious education, counseling, and pastoral ministry. Often, youth who have been involved in negative deeds are blamed, even though the moral development of youth is a crucial foundation for the sustainability of the church community. Christian youth are expected to be examples of Christian character and morality. However, the phenomenon of youth delinquency has penetrated the church community, including the Indonesian Pentecostal Church Sector 7 Jakarta, such as indiscipline, lack of respect, unhealthy associations, to fights or addictive behavior.

The effectiveness of church building programs is a major concern, especially in terms of the ability of Christian religious education to form a strong moral foundation. In addition, the study also examines the extent to which ecclesiastical counseling is effective in addressing personal problems and how pastoral ministry can guide youth to stay away from deviant behavior. Without proper intervention, these problems can stifle spiritual growth and damage the image of the church. This study is relevant to analyze the influence of Christian religious education, counseling, and pastoral ministry in guiding Christian youth towards healthy moral development according to biblical teachings.

The family as the foundation of society and the church, also faces serious challenges in the modern era, such as poor communication, unresolved conflicts, domestic violence, and divorce, which also affect the congregation of the Indonesian Pentecostal Church Sector 7 Jakarta. Christian Religious Education (PAK) as the backbone of faith development is often faced with irrelevant curriculum, monotonous methods, limited teachers, and low interest in learning, making it difficult to foster a deep understanding of faith. Pastoral ministry, which should be at the heart of church life, faces limited time and resources, a lack of ministerial training, and difficulty reaching out to the congregation personally. Pastoral counseling, as a spiritual-psychological bridge, also faces challenges such as limited counselor

qualifications, stigma against counseling, and lack of privacy. The moral development of Christianity in youth continues to be tested by moral relativism, hedonism, materialism, and individualism. All of these challenges underscore the urgency of this research to understand how PAK, pastoral ministry, and pastoral counseling can play an effective role in shaping the morals of Christian youth in the Pentecostal Church of Indonesia Sector 7 Jakarta.

Based on the above, the researcher was encouraged to conduct research on this dissertation entitled "The Influence of Christian Religious Education, Service and Pastoral Counseling on the Moral Development of Youth in the Indonesian Pentecostal Church Sector 7 Jakarta."

This study examines the influence of Christian Religious Education (PAK), Pastoral Ministry, and Pastoral Counseling on the moral development of youth, which historically and contemporaneously become an important focus in the development of faith and character. Historically, the PAK in the Old Testament centered on the teaching of the Torah in the family as well as the role of priests and prophets, while in the New Testament, the PAK shifted with the arrival of Jesus as the Great Teacher, focusing on the gospel of the Kingdom of God and discipleship. Modern PAK is realized through a comprehensive teaching dimension, goals, objectives, and strategy. The teaching dimension involves the transmission of biblical truths; the dimension of purpose is directed at the formation of a congregation that is knowledgeable, Christian in character, and spiritually mature; the target dimension targets each individual congregation of different ages; and the strategy dimension includes curriculum, innovative methods, and teacher empowerment. PAK's success in making disciples can be measured by Bible understanding, spiritual experience, true repentance, character change, ability to choose the path of truth, spiritual maturity, and the vision and mission of the Kingdom of God in the ministry and testimony of the gospel.

Pastoral ministry, at the heart of church life, is centered on shepherding, guidance, comfort, and restoration, reflecting the love of Christ through the servants of God. This ministry is built on the dimension of a strong relationship between the minister and the congregation, as well as the dimension of diakonia through acts of love and practical help to those in need. Pastoral ministry is manifested through pastoral visits and counseling aimed at bringing the congregation to the restoration and growth of faith. Its success is measured by the indicators of forgiveness (releasing bitterness), liberation (freedom from the bondage of sin), and hope (firm belief in God's promises).

Pastoral counseling, as a vital dimension of pastoral ministry, helps individuals overcome struggles, emotional wounds, conflicts, and spiritual challenges, seeking to holistically restore all aspects of themselves (Lahingide & Sumiyati, 2021; Lake et al., 2024; Lasimpu 2022; Latuheru & Mailoa, 2023; Legrans et al., 2024; Lestari et al., 2025). Pastoral counseling has a healing dimension, which focuses on recovery from wounds and trauma through safe spaces, root cause identification, and reconciliation facilitation. In addition, the maintenance dimension is in the form of ongoing support to maintain the growth and well-being of counselors. As a support function, pastoral counseling provides practical assistance, and as a restorative function, focuses on reconciliation and relationship healing. The success of pastoral counseling can be measured from indicators of holistic healing, self-improvement, the ability to show compassion, liberation from shackles, the capacity to forgive, firm hope, the restoration of damaged relationships, self-strengthening, the receipt of effective guidance, concrete help, constructive mentoring, and the development of self-potential (Abineno, 2010; Amriani, 2025; Arifanto, 2024; Glass, 2022).

The moral development of youth is a complex process of the formation of ethical values and correct behavior, from the obedience of external rules to the internalization of a personal moral compass (Nurlatu et al., 2021; Patandean et al., 2025; Pattipeilohy, 2024). This process involves the dimension of the principle of good attitude, which is reflected in the ability of youth to be kind to everyone, not harm others, and speak the truth. Then, the dimension of the principle of justice, which highlights the understanding and commitment of youth to treat all people equally and fairly, is demonstrated through respect for dignity and the way of treating others. Finally, the dimension of the

principle of self-respect emphasizes a healthy appreciation for value, dignity, and self-well-being, which is manifested in self-understanding as a valuable person and awareness of obligations.

Denni Hutahuruk (2014), in his thesis "Pastoral Assistance and Counseling for Youth Delinquency Due to Family Violence in KPAID North Tapanuli Regency (case study: Youth X)", found the high role of pastoral mentoring and counseling in overcoming youth delinquency due to family violence. The similarities with this study are the variables of pastoral counseling and their relationship with youth morality. The difference lies in the number of variables (two vs. three variables with the addition of Christian religious education) and methods (case studies vs. quantitative). The specificity of this dissertation is a study of the influence of these three variables on the moral development of Christian youth in the Indonesian Pentecostal Church Sector 7 Jakarta.

Rosalinda Ule (Sr. M. Marcella OSF) (2015), in her research "The Effect of Pastoral Care on Anxiety Levels in Patients Before Surgery", showed differences in anxiety levels after pastoral care. This study has the same pastoral variables. The difference is that this thesis uses one variable and focuses on the patient's anxiety, while this dissertation integrates three variables with a focus on the moral development of youth.

Sandra Siska Matara in "The Role of Pastoral Counseling for the Elderly at the Wherda Mandiri Jaya Salatiga Nursing Home", found that pastoral counseling is not optimal because not all pastoral counseling functions are realized. The similarity with this study is the variable of pastoral counseling. The difference is that this thesis uses an interview method and focuses on the elderly in one orphanage, while this dissertation uses a quantitative method with three variables and researches Christian youth in several churches in the Jakarta area (Juntak et al., 2025; Manalu et al., 2022; Nurlatu et al., 2021, 2021).

Fibry Jatinugroho, in his thesis "Holistic Pastoral Assistance in Megachurches: A Study on Pastoral Assistance in the Indonesian Christian Church of the Kingdom Gospel in Semarang", found the small group model as the best means of pastoral service. The similarities lie in the use of the pastoral ministry model and the place of ministry in the church. The difference is that this thesis uses only one variable of pastoral ministry and interview methods, while this dissertation uses three variables to examine the moral development of Christian youth.

From the above studies, it can be seen that there is an urgency to comprehensively examine the influence of Christian Religious Education, Pastoral Service, and Pastoral Counseling on the moral development of Christian youth. This study seeks to fill the gap from previous studies by integrating these three variables simultaneously and focusing on the context of the Indonesian Pentecostal Church Sector 7 Jakarta.

Based on the background of the problem, the identification of the problem, and the limitations of the problem that have been described, the formulation of the problem of this study aims to identify how much influence each independent variable has on the dependent variable, as well as the combined influence of the three. Specifically, this study wants to find out how much influence Christian education has on the moral development of youth Christians in the Indonesian Pentecostal Church Sector 7 Jakarta, then how much influence pastoral ministry has on the moral development of youth Christians in the Pentecostal Church of Indonesia Sector 7 Jakarta, followed by how much influence pastoral counseling has on the moral development of youth Christians in the Pentecostal Church of Indonesia Sector 7 Jakarta. Finally, this study will also measure how much influence Christian religious education, pastoral ministry, and pastoral counseling simultaneously have on the moral development of youth Christians in the Indonesian Pentecostal Church Sector 7 Jakarta.

In line with the formulation of the problem that has been determined, the purpose of this study is to obtain a comprehensive understanding of the degree of influence of the variables studied on the moral development of Christian youth. In detail, the purpose of this study includes an effort to find out how much influence Christian religious education has on the moral development of youth Christians in the Pentecostal Church of Indonesia Sector 7 Jakarta, as well as to find out how much influence pastoral ministry has on the moral development of youth Christians in the Pentecostal Church of Indonesia Sector 7 Jakarta, and to find out how much influence pastoral counseling has on the moral

development of Christian youth in the Pentecostal Church Indonesia Sector 7 Jakarta. At its peak, this study aims to find out how much influence Christian religious education, pastoral ministry, and pastoral counseling simultaneously have on the moral development of Christian youth in the Indonesian Pentecostal Church Sector 7 Jakarta.

2. METHODS

This study adopts a quantitative approach with an associative method. This approach is used to test hypotheses through statistical analysis and aims to examine the relationships and influences between two or more variables. Quantitative research is a research method that relies on careful measurement of certain variables. The goal is to analyze and answer the problem by producing conclusions that can be generalized. By focusing on quantitative data collection, this approach allows researchers to come to conclusions that are objective and regardless of the specific time context or situation. Quantitative research methods have a strong philosophical foundation in positivism. This method focuses on collecting numerical data resulting from careful measurements, so the collected data must be statistically analyzed for accurate interpretation. Essentially, this method is designed to examine a predetermined population or sample, with sampling techniques that are generally done randomly.

The use of structured and standardized research instruments is key in the data collection process. Once the data is collected, the analysis is quantitative or statistical, with the main goal of testing pre-established hypotheses. With this approach, quantitative research allows researchers to identify and measure the relationships and influences between variables objectively and systematically.

The important thing in research is to establish research methods. In this study, the method used by the researcher to achieve the predetermined goals is to use quantitative methods, namely causal and causal research methods, and forecasting/guessing. The reason the researcher uses cause-and-effect/correlational research methodology and forecasting/guessing, is because the information obtained to answer the question of why. If X1, X2 and X3 are known, then how big Y will also be known. If X1 (The Influence of Christian Education), X2 (Pastoral Service) and X3 (Pastoral Counseling) are known, then Y (Moral Development) will also be known. Because when the researcher conducts research or finds out how big the variables are with X1, X2 and X3, the researcher also conducts research or finds out how big the variable Y is by making a correlation between the three.

The author uses multiple regression. It is the most commonly used method for analyzing relationships between three or more variables, especially if the goal is to predict or explain one dependent (bound) variable based on two or more independent (independent) variables.

3. FINDINGS AND DISCUSSION

Result

In processing the data to find out how much influence self-efficacy and learning motivation have on the achievement of Christian Religious Education students, the author conducted several data tests based on the results of the questionnaire filled out by the sample. The following are the results of the data test assisted by SPSS 26:

Data Processing Analysis

a. Linear regression equation

Linear regression is one of the statistical analysis techniques used to predict the value of a variable based on the linear relationship between a dependent variable and one or more independent variables, since it is often used in various fields, from economics to social sciences. Basically, linear regression aims to find the straight line that best matches the data we have, so that we can make more accurate predictions.

Table 1.1
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	-.944	3.587		-.263	.793		
X1	.022	.017	.022	1.299	.197	.888	1.127
X2	-.003	.024	-.002	-.109	.913	.879	1.137
X3	.954	.016	.984	60.508	.000	.989	1.011

a. Dependent Variable: Y

The Linear Regression model used in this study is $Y = \alpha + \beta_1X_1$, $Y = \alpha + \beta_1X_2$ and $Y = \alpha + \beta_1X_3$

In the Linear Regression Equation, the magnitude and direction of influence of each independent variable are found in the Beta value (β) > also called the regression coefficient.

From the table above, it was obtained that the value of Constant = -.944, Christian Religious Education = .022, Pastoral Ministry = -.003 and Pastoral Counseling = .954.

Constant is the alpha value of the regression equation $Y = \alpha + \beta_1X_1$, $Y = \alpha + \beta_1X_2$ and $Y = \alpha + \beta_1X_3$. As for the line of self-efficacy and learning motivation, it is the regression coefficient of the free variable (β_1 in the linear regression equation). So, the regression model in this example is as follows: $Y = -.944 + .022X_1$, $Y = -.944 + .003X_2$ and $Y = -.944 + .954X_3$

So from the regression model, it can be explained as follows:

$\alpha = -.944$ This means that if the self-efficacy is 0, the Christian Religious Education is -.944. This result is significant at alpha 5% (See Sig and Row (Constant) Columns in the Coefficient Table of SPSS Outputs).

$\beta_1 = .022$. This means that assuming self-efficacy is of fixed value (unchanged), then every increase in self-efficacy by 1 Unit will increase learning achievement by .022. This result was significant in Alpha 5% of the t-test results.

b. Anova and hypothesis testing

TABLE 1.2
ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	15646,614	2	7823,307	50,482	.000 ^b
	Residual	6973,698	49	154,971		
	Total	22620,312	40			

a. Dependent Variable: PRESTASI SISWA

b. Predictors: (Constant), MOTIVASI BELAJAR, EFIKASI DIRI

The F test in the Regression model is performed to find out whether all independent variables (simultaneously/together) affect the bound variables. In other languages, to find out whether it has a significant effect or not.

For example, to test this hypothesis:

H0: The variables of Christian education have a significant effect on the Moral Development of Youth.

H1: The variables of Christian education do not have a significant effect on the Moral Development of Youth.

In this data processing, using Sig vs Alpha Research with a research Alpha of 0.05 (5%). Basis for F test decision-making using Sig vs Alpha Research:

If Sig > Alpha Research, then Accept H0 (Insignificant).

If Sig < Alpha Research, then Minus H0 (Significant).

From table 1.2 above, the Sig < Alpha values of Research ($0.000 < 0.05$) are obtained. It means minus H0. In other words, the self-efficacy variable does not have a significant effect on student learning achievement.

Correlation coefficients and determinations

The correlation coefficient, which is usually symbolized by the letter r , is used to measure the degree of linear relationship between two variables. The value of the correlation coefficient ranges from -1 to 1. A value of 1 indicates a perfect positive relationship, a value of -1 indicates a perfect negative relationship, and a value of 0 indicates the absence of a linear relationship.

The interpretation of the correlation coefficient value is as follows:

If the value of r is close to 1, then there is a strong positive relationship between the two variables.

If the value of r is close to -1, then there is a strong negative relationship between the two variables.

If the value of r is close to 0, then there is no linear relationship between the two variables.

Coefficient of Determination

The coefficient of determination, which is usually symbolized by the letter R^2 , is used to measure how much variation one variable can be explained by another. The value of the determination coefficient ranges from 0 to 1, and the higher the value, the greater the proportion of variability that can be explained.

The interpretation of the value of the determination coefficient is as follows:

If the value of R^2 is close to 1, then most of the variation in the dependent variable can be explained by the independent variable.

If the value of R^2 is close to 0, then the independent variable cannot explain the variation that occurs in the dependent variable.

The main difference between the correlation coefficient and the determination coefficient lies in the interpretation of the results. The correlation coefficient measures the strength and direction of the linear relationship between two variables, while the determination coefficient measures how much variation the dependent variable can be explained by the independent variable.

Table 1.3

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	X3, X1, X2 ^b	.	Enter

a. Dependent Variable: Y

b. All requested variables entered.

Model Summary^b

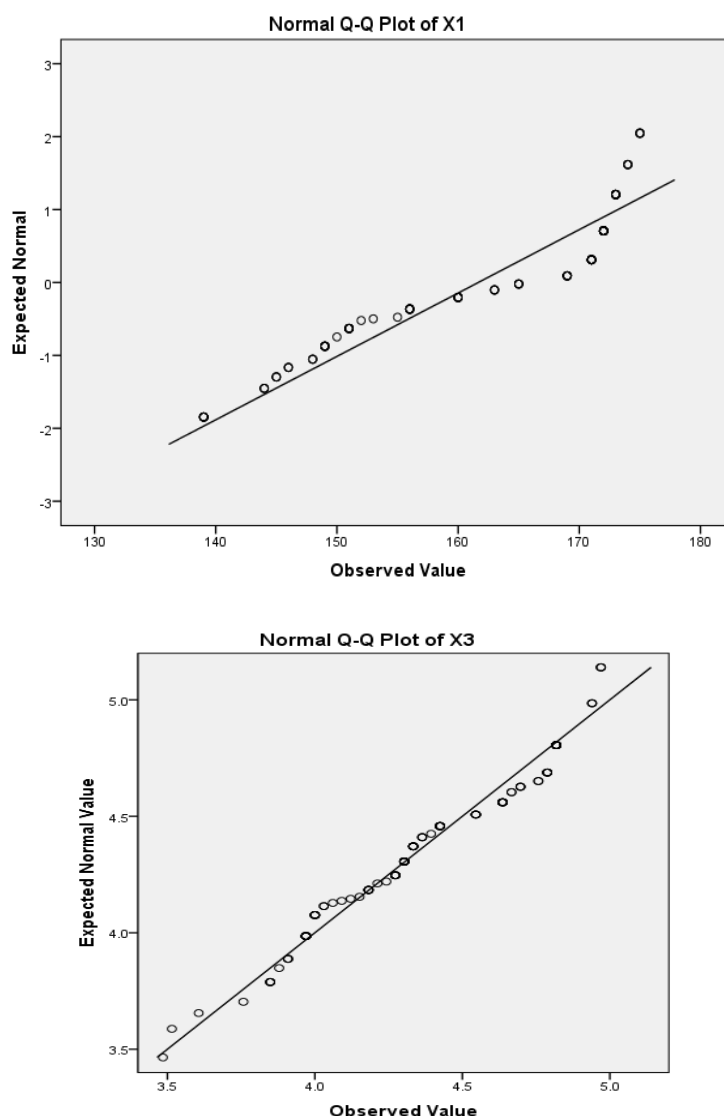
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.984 ^a	.969	.968	1.99218

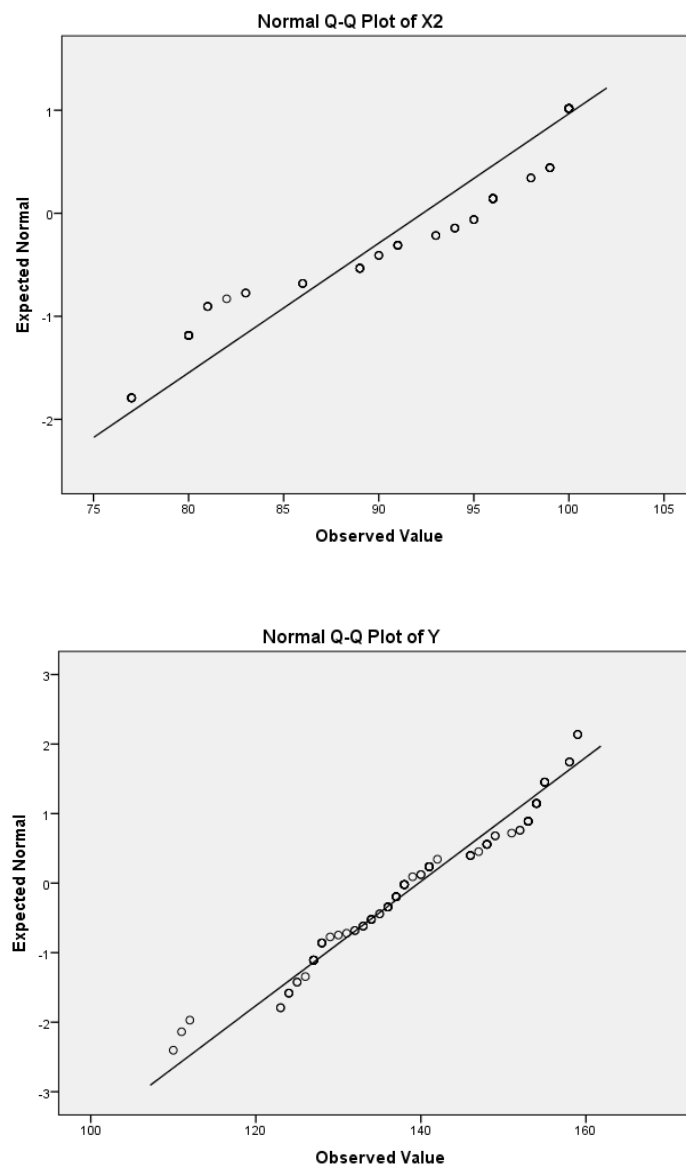
a. Predictors: (Constant), X3, X1, X2

b. Dependent Variable: Y

The correlation coefficient is a measure of the linear relationship between two variables. The coefficients range from -1 to +1, with -1 indicating a perfect negative correlation, 0 indicating no correlation, and +1 indicating a perfect positive correlation. The determination coefficient is used to measure how much the percentage of change or variation of a dependent variable can be explained by a change or variation of an independent variable. The results of the determination coefficient test can be seen from the value of R square. The determination coefficient is used to determine the percentage of influence of independent variables (X1, X2 and X3) on dependent variables (Y). Then the determination value is determined by R² (R Square). From the results of the calculation, it was obtained that the value of the correlation coefficient was 0.969 or 96.9%, this explains that statistically there is a strong relationship between independent variables (Christian Religious Education, Pastoral Service and Pastoral Counseling) and dependent variables (Youth Moral Development). While the coefficient of determination of SPSS output results was obtained with a number, R of 0.984, this shows that the independent variable (Christian Religious Education, Pastoral Service and Pastoral Counseling) explains the dependent variable (Youth Moral Development) of $0.984 \times 100\% = 98.4\%$. While the remaining 1.6% is influenced or explained by other variables that are not included in this research model, but in this case it is recommended to conduct further research with the aim of increasing the value of the determination coefficient of variables X1, X2 and X3 with variable Y.

c. Normality test





The normality test is useful to see whether the research data is distributed normally or not. Normality is mandatory for every research data. From the image above, the plots are evenly distributed above and below the horizontal line, and the horizontal line is right in the middle of the diagram, so the variables are normally distributed.

Discussion

This study aims to evaluate the influence of Christian Religious Education (PAK), pastoral ministry, and counseling on the moral development of adolescents in Pentecostal Churches in Jakarta. It is important to understand that moral development in the context of religious education is closely related to the psychological growth of the individual as well as the formation of the collective culture and spirituality fostered by the church community. The findings of this study provide important insights into how these three variables contribute to shaping the moral character of adolescents in the church.

Christian Religious Education (PAK) emerged as a strong influence on the moral development of young people. The teaching of religious values, as conveyed through structured education, plays an important role in guiding young people in understanding ethical behavior, justice, and self-esteem. As

Hutahaean (2017) points out, PAK plays an important role in moral transformation, especially when integrated into the daily lives of young people, beyond mere doctrinal teaching towards more profound and holistic character development.

Its curriculum, which is often based on Bible principles, provides basic teachings on respect, honesty, and love. Gunawan (2016) argues that in an era where young people are often bombarded with conflicting messages, the role of the church in offering a consistent moral framework is becoming increasingly significant. This is in line with research findings, where PAK has been shown to contribute significantly to the development of the moral framework of young people, fostering greater responsibility and adherence to ethical standards.

Furthermore, Lim (2021) discusses the transformation of PAK towards a more dynamic and digital era, which makes religious education more accessible and relevant for young people. However, as the findings of this study show, curriculum adaptations and teaching methods need to be further refined to align with the ever-evolving challenges among modern youth.

Pastoral ministry plays an equally important role in moral guidance. The link between pastoral ministry and the moral development of young people is evident, as the church provides not only spiritual guidance but also emotional support. (Mark, 2018) emphasizes that pastoral ministry offers the emotional resilience young people need to navigate the complexities of life. The church's ability to provide a haven for young people to seek counseling is a crucial element in addressing issues such as stress, depression, and identity crisis.

This study reflects that the integration of pastoral ministry is essential in providing a sense of belonging and support. Simamora emphasizes that pastoral ministry creates a relational environment that fosters growth and meets the practical needs of young people. By offering personal guidance, pastoral ministry helps young people navigate the pressures of societal expectations and form an understanding of their purpose in the Christian community (Simamora, 2020).

However, the study also found that while pastoral ministry is generally impactful, there is still room to improve the way church leaders interact with young people, especially in addressing contemporary issues such as digital addiction and social pressures. (Sumardi, 2017) advocate a more proactive and inclusive approach in pastoral ministry to ensure its relevance to the ever-changing cultural landscape.

Counseling is emerging as an important tool in shaping moral development, especially in the face of personal crises or confusion about moral choices. As discussed (Widianto, 2020), pastoral counseling is essential to help young people align their inner struggles with their faith. This is especially important in a context where young people are increasingly exposed to influences that challenge traditional moral values.

This study confirms the positive influence of counseling in providing support specifically designed to address personal and moral dilemmas. (Sihotang et al., 2021) emphasizes that effective counseling allows adolescents to internalize ethical values in a more personal way, making it a fundamental aspect of moral development.

Although successful, the study identified a range of challenges, particularly the need for professional development for pastoral counselors. The lack of adequate training, as highlighted in this study, limits the potential effectiveness of counseling programs. Furthermore, the stigma associated with seeking help through counseling is still an obstacle for many adolescents. This is in line with (Yusanto, 2020), which addresses the growing need for spiritual counseling in a digitally influenced world, where anonymity often triggers moral detachment.

The simultaneous effects of Christian Religious Education, pastoral ministry, and counseling are striking. As stated (Roof, 2018), these elements must work synergistically to provide a comprehensive approach to moral development. The findings of this study show that when these three variables are integrated, they produce a holistic impact on adolescent moral growth. (Sumardi, 2017) Reaffirming this, it advocates structured programs that combine education, emotional care, and spiritual counseling to achieve optimal outcomes in adolescent moral development.

This integrated approach seems to be a promising path to addressing the challenges presented by modern moral relativism and the influence of secular media. However, the study highlights that the effectiveness of this integration depends heavily on the commitment of church leaders to continually adjust their strategies and invest in training.

This study underscores the important role of Christian Religious Education, pastoral ministry, and counseling in developing the moral character of young people. While current efforts are commendable, the church must continue to evaluate and adapt its programs to meet the evolving needs of young people. As these findings show, the relevance of the PAK curriculum and the quality of pastoral services and counseling need to be improved.

4. CONCLUSION

Based on the results of the research presented in the document, it can be concluded that Christian Religious Education (PAK), Pastoral Services, and Pastoral Counseling have a very significant role in the moral development of youth in the Indonesian Pentecostal Church Sector 7 Jakarta. Specifically, the results of statistical analysis show that the three variables have a positive and significant influence, both partially and simultaneously.

The combined contribution of the three variables—PAK (X1), Pastoral Service (X2), and Pastoral Counseling (X3)—to the Moral Development (Y) of youth is very high. The value of the determination coefficient (R-squared) of 0.969 or 96.9% indicates that 96.9% of the variation in youth moral development can be explained by these three variables. The remaining 3.1% was influenced by factors outside of this research model. Thus, the church needs to continue to strengthen and integrate PAK programs, counseling, and pastoral ministry as the main strategy to foster youth morality holistically. This study suggests curriculum improvement, ministry capacity building, and the creation of a supportive church environment for youth moral growth.

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