

Prenatal Life Education Based on Family Christian Religious Education

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Abstract: : This study aims to provide an understanding of the task of Christian Religious Education (PAK) so far that only includes students starting from children, adolescents, youth and the elderly while PAK to humans (fetuses) who begin to become living creatures since in the mother's womb (education prenatal) received less emphasis. Therefore this research would like to provide a rationale that PAK life to the fetus must be a priority scale. It means that Christian Religious Education must be given at the beginning of life as a form of responsibility of PAK towards life education. The rationale is that the life of the fetus in the womb is a gift from God and God delegates education to parents in the process of life education starting from the prenatal education phase. This study uses qualitative research with the type of library research. The results showed that prenatal education could be based on Family PAK. Family as the scope of Prenatal education, based on Family PAK. This research gives a logical reason that life education to the fetus can be carried out and can be accounted for in terms of educational sciences including Christian Religious Education.

Index Terms- : education, Christianity, family

1. INTRODUCTION

Attention to pregnant women, infants, toddlers and school-age children in the government era President Joko Widodo (Jokowi) received special attention. President Jokowi promised to guarantee the health of pregnant women to school-age children. Through Jokowi's victory speech for the second period (2019-2024) as president, titled Visi Indonesia on July 14, 2019 at the Sentul International Convention Center. Jokowi said "We will give our development priority to the development of human resources (HR). HR is the key for Indonesia in the future ". Development of human resources according to Jokowi, is done by ensuring the health of pregnant women to school-age children in Indonesia. Furthermore, Jokowi emphasized that "the starting point for human resource development is to ensure the health of pregnant women, the health of infants, the health of children under five, the health of school-age children (cnbcindonesia.com, 2019). In order to make a real contribution to the good wishes of the government, now is the time to contribute thoughts to the priorities of HR development. Awareness of the importance of ensuring the health of pregnant women is interpreted from an educational perspective as a deliberate, planned and constructive effort to instill life education to Indonesian people since pregnancy or prenatal life education. The prenatal period is the beginning of the process of human growth and development that is when humans are not yet born or are still in the mother's womb. However, many rural communities tend not to do things that can affect the psychological development of children in the prenatal period, this happens because they assume that the beginning of psychological development begins when the child is born. Yet at this time the determinants and shapers of the character and behavior of children after birth.

Humans experience growth and development, in the process of development of life through several stages, starting from the prenatal period, infancy, then growing into adolescence, adulthood and death. The prenatal period or the period before birth is the initial period of human development that starts from conception, ie when a woman's ovaries are fertilized by a man's sperm until the time of birth of an individual. This period generally lasts for 9 calendar months or about 280 days before birth. Judging from the stages, this prenatal period is the shortest period of human development, but conversely in the current period there is a very rapid development in the individual (Endriani, 2011). Parents want their children to be intelligent children and also have good morals, parents also want their children to succeed and succeed in the life of the world and the hereafter and can be useful for others in the surrounding environment. To realize this, a child needs knowledge and parents must also know how to educate children well in the prenatal period. With the knowledge and education it will facilitate the survival of a child in the world and the hereafter. In addition to general education, religious education also plays an important role in shaping the character of a child, especially in providing religious education during the prenatal period, but many parents who do not have the awareness to provide religious education to children, especially in the prenatal period, because most of them assume that the psychological development of children begins from birth when in fact religious education is the most important foundation in educating children, because it can direct the child to all matters relating to the religion they profess, in addition to religious education, moral education in the environment also has an important influence on children's development. Santoso (2005) states that according to human development, from the time the child was in the womb, he was

able to receive education. When in the mother's womb, the child's feelings and emotions are at one with his mother. So pregnant women can affect the fetus they contain. Therefore, it is very important to provide prenatal education.

Christian Religious Education (PAK) so far only covers students starting from children, adolescents, youth and the elderly while PAK to humans (fetuses) who have started to become living creatures since in the womb of the mother (prenatal education) less attention. PAK to the fetus must be a priority scale. That is, Christian Religious Education must be given at the beginning of life as a form of responsibility of the PAK for life education. The rationale is that during pregnancy this is the beginning of the educational life provided by parents and the community. Christian faith education began in this period. Educating through the mother / father reading the Word, the word of prayer, worship and instill moral values and compassion to the fetus since in the womb as a form of habit (habit formation) the basis of Christian religious education. Santoso, (2005) states that the family has an important role in the education and development of children in general. The PAK education people to creatively develop human life as God's image. Humans as an image of God who lives not only when they become PAK students at the age of children, adolescents, youth and adults, but from the womb (humans become living creatures). PAK of life is understood as a conscious effort by teachers aimed at students, in the learning process that contains Christian teachings based on God's Word to respect life and interpret human life as the image of God the creator. God created humans with glory to build lives that are valuable, for themselves, others and especially for God. In relation to education, human creation essentially intends to emphasize education which is oriented towards humanizing equal and equal human beings before God. This theological basis of education provides the foundation for education for the fetus in the womb as a form of lifelong education.

2. METHODOLOGY

Types of research

This research is a qualitative research that is a literature study (library research) that uses books and other literature as the main object (Hadi, 1995: 3).

Data source

As a library research, there are two kinds of data sources that will be presented as follows:

1. Primary source is a reference that is used as the main source of research reference.
2. Secondary sources are supporting and complementary references for primary sources

Method of collecting data

In library research, the method used to collect research data in the form of library data that has been selected, sought, presented and analyzed. This research data source looks for library data whose substance requires philosophical and theoretical processing. Literature study here is a literature study without empirical tests (Muhadjir, 1998: 159). The data presented is data in the form of words that require processing to be concise and systematic (Muhadjir, 1998: 29).

3. RESULTS AND DISCUSSION

1. Life Education

Talking about the concept of lifelong education (Hali, 2013), there are two important figures who talk about it. **First**, is Yeaxlee, he explained that Britain needed to hold lifelong education. **Second**, Paul Lengrand. Lengrand through the UNESCO organization popularized the concept of lifelong education. **Third**, the figure who first laid the foundation for a lifetime education was John Amos Comenius.

According to Comenius the first stage of human life consists of the time the baby is in the mother's womb is one of the broadest educational environments (Boehlke, 2015). PAK has a scope that includes schools, churches and communities. The instructors consist of teachers at the school, church leaders / educators and the community. Christian religious educators in schools are influenced by teachers appointed by the government or private education foundations with appropriate educational backgrounds. Christian Religious Educators in the church are conducted by teaching staff prepared by the church. Christian Religious Education in the community is carried out by Christians who feel called and have the responsibility of faith to educate outside the realm of schools and churches. The meaning of complete education must be seen in all aspects of human life. Horace Bushnell as quoted by Boehlke, who argues that; religious education must be given from the mother's womb until the end of one's life, so that a child learns in such a way as to know what is good from an early age (Boehlke, 2015). Parents are the first instructors to children from the womb.

The role of parents in the family as representatives of God entrusted to educate and raise each child in the light of God's word, parents are responsible before God and members of the congregation for the spiritual growth of children about education and the future of children in the future. The important point is that God's function as a human educator is delegated to parents to educate children. The influence of the role of parents in being a good role model in a family will affect the behavior of their children (Wadi and Selfina, 2016). Children are a gift from God, so we must educate and give a good influence on our children (Clark, 1990)

Child education as early as possible starts from the mother's womb, this gives an understanding that the importance of parent / adult education in the function to educate. Adult education can be a parent education strategy for children. According to Ismail Andar (1996), by educating adults at the same time we educate young children. Educating adults means educating teachers in the family. According to Judaism, the family is the place where God's will is revealed to the child (Ismail Andar, 1996). Even Boehlke (2015) said that the scope of Jewish religious education was not a sideline endeavor in one corner of life, but rather a core part of daily activities (Deuteronomy 6: 4-9). So, family work is a core institution in educating children. In line with this, Andar Ismail agrees with Lewis Joseph Sherrill. Sherrill writes *menulis* " *The most fundamental for education is this assumption : the elemental facts of family life constitute the channel through which the will of God should first be made known to a child, and be put into effect in his living. The family was a mould into which a growing revelation of the nature and will of God could be poured without undermining the family itself. On the contrary, the growing religion strengthened the family to a rare degree. In Hebrew Thought the family was 'in the Lord' and 'he in it'*. Furthermore, Ismail Andar (1996) said that today the church believes that Christian education needs to start at the age group of children as early as possible. If it is believed by the church then the strategy is to start Christian education for parents because these parents will carry out Christian education in children. In connection with PAK Life for pregnant women, the role of prenatal education is very important to be seen as a form of educational communication between mother and fetus during the womb. Baby education in the womb is a tangible form of life education. Psalms 139: 16 says "Your eyes saw me as a child, and all of your days are written in your book before any of them are written. There is an Hebrew word: Golmî (English: formless thing, embryo which is translated by the Indonesian Bible Institute with the word "future child" (Bible Works 7: 2018). God started the education process when humans were still children. This begins with God valuing life because He understood and saw while humans were still children, and wrote in His book. This means that prenatal education is a priority scale from God and must be a priority scale for the lives of God's people too.

Education is an important process in the life of the human community. This means that the education process is an important element in human life, including Indonesian society. The education process is not just a process of maturity, or a process of socialization or cultural adjustment, but more than that the educational process examines the process of a human being into a real person who has a personality (individuation) so that individual potential can be utilized for the dignity of human dignity as human beings and community members (Tilaar, 2002).

Education according to the formulation of the RI Law. No. 2 of 1989 "education is a conscious effort to prepare students through guidance, teaching, and / or training activities for their role in the future (Hamalik, 2011). This formula explains 4 important things. **First**, that the government consciously and deliberately plans an educational process with a curriculum and targets to educate the nation's life. **Second**, prepare students to enter the educational process through the availability of infrastructure that supports students. **Third**, prepare teaching strategies through mentoring, teaching and or training activities through the provision of mentors, instructors and trainers in this case competent educators. **Fourth**, the preparation of students to take on the functions and roles in the future for the life of the nation and the State of Indonesia. Emphasizing the function and role of students to play a role in the future shows the preparation individually and its use for humans in the Indonesian context according to the law.

According to Bonner "the family is very instrumental in laying the foundations for their children's behavior. Attitudes, behaviors and habits, parents, are always seen, valued and imitated by their children who then consciously or unconsciously absorb it, then it becomes a habit for their children. The family is the oldest educational institution, informal, the first and foremost experienced by children and educational institutions that are natural parents are responsible for maintaining, caring for, protecting, and educating children to grow and develop properly. Family education functions:

1. As a first experience of childhood.
2. Guarantee the emotional life of children.
3. Instilling the foundation of moral education.
4. Providing basic social education.
5. Laying the foundations of religious education for children.

Educational efforts always aim within the scope of valuable and meaningful life in terms of something that is "ideal" or "maximum" in accordance with the ability of family members including children in the family. The purpose of education usually contains three aspects of human life in relation to life in the community, as Boner said and quoted by Metekohy (2015), namely aspects of personal, social and moral life.

Adeyemi and Adeyinka (2002), explains that education consists of two Latin words. The first is educating (educare, educare, educavi, educatum), the first verb conjugation, which means "to carry," "backward," "to guide," "to direct," "to educate". The second Latin word from which education originates is educere (educare, educere, eduxi, eductum), the third conjugate verb, meaning "to draw out," "to lead out," "to arouse," "to bring up," or "back of the child". From this last derivation, a more comprehensive definition of education emerges: education becomes a slow and skilled process for extracting the latent potential of understanding and dedication, in contradiction with indoctrination, which means "instilling a set of untested concepts in the child's mind."

While some scholars define education as "the transmission of life by the living for life," others define it as "the acquisition of the art of utilizing knowledge". James Majasan defines education only as "the art of learning" and emphasizes its relevance to the development of indigenous education in Africa. For Carter, education is "the art of making every generation have an organized knowledge of the past." Oladele Taiwo in the preface to the book titled Agencies of Education, defines education as "the total effort of a community to improve economic, social and political standards of life." Other relevant definitions of education include that by Snelson who presents education as "a condition of human survival, the means by which one generation transmits wisdom, knowledge,

and experience that prepares the next generation for the task of life. Lane defines education as "the transmission of wisdom, knowledge, experience and skills. "George Hegel offers a rather complicated definition. According to him, education is "the progressive perfection of man from a simple, irreligious, primitive mind, through the discipline of hard work and working hard for awareness and carrying out his freedom". This implies that education is a gradual development of the body and mind from infancy to adulthood. Related to Bloom's taxonomy, it implies the progressive development of the cognitive, affective and psychomotor (or field) domains of knowledge (Adeyemi and Adeyinka (2002)

Human education begins at the moment of conception (the meeting of sperm and egg) or what is called a pregnancy. Theoretically his parents (husband and wife) began to educate their children since they were still in the womb. The gradual development of the body and mind from infancy and even in the womb to adulthood is an important concern of Christian religious education (PAK) life in the family. Parents (read family) have the basic right to determine the style of education of their children before they are adults. Wolterstroff called it the primary rights of parents. This relates to the manifestation of parental love for their children, and the State guarantees this (Wolterstroff, 2007).

Life education in the family in the Jewish concept at the time of Jesus was realized in schools and synagogues. School and synagogue are the fundamental beliefs of post-exilic Judaism until the time of Jesus Christ. The law is the highest good in life. Knowledge of the Law aims to produce godly and smart people. This means that the goals of life education in the Torah include living smartly in a knowledge and godly life. Torah education produces an intelligent and godly generation. Acquiring the knowledge of the Law is the same as obtaining life in the world and preparing for life in the world to come. Philo explained that the Torah was not just a written customary law, but the Jews regarded their law as divine. So it becomes imperative to be taught by teachers and educators, namely parents to instill Torah education (Schurer). Obviously, this education is primarily the task of parents or family as primary educators in Torah education. The goal is to produce a smart and godly generation in the family.

2. Christian Religious Education

Speaking of Christian Religious Education (PAK) the family will not be separated from the concept of Israel's family and household. The testimony of Albertz and Schimitt (2012) in the pre-exilic period, family and household played an important role in the formation of the national religion of ancient Israel. The religion of ancient Israel began with a family religion with an internal pattern of religious pluralism which gradually underwent a transformation into an official / national religion.

The concept of Christian Religious Education (PAK) Family, oriented to Christian parents who educate children based on Christian teachings. The family is the main place for PAK which is described as a "miniature church". Here the family is understood to be the shadow of the church in implementing PAK (Homrighausen and Enklaar, 2011). Emynan with family theology explains that the family as a "domestic church" or household church; what he means is that the family has characteristics that are not different from the church in general. As a household church, the family is also called to take part in preaching gospel education both in the family and out (Maurice, 2001). This includes pre-natal family education. Talking about PAK related to the pre-natal period, was explained long beforehand by Momius A father of Christian education (Boehlke, 2015). Comenius uses the term "school of birth". Birth school is a learning experience for parents, especially the mother because it is she who carries the fetus in the womb. For Comenius, Christian husband and wife should not be parents, if they do not think spiritually about the event of pregnancy. This preparation is considered a kind of schooling, a learning experience that requires effort from the prospective parents.

Groome defines PAK as a joint political activity by pilgrims at a time that deliberately together pays attention to God's activities today in the story of the Christian faith community, and the Vision of the Kingdom of God, as seeds that have come between us (Groome, 2011). Based on this definition, PAK can be said to be a joint activity of pilgrims who were deliberately presented to the Christian faith community in this life and vision of the kingdom of God to come. Therefore parents intentionally and planned to give PAK to their children in the family as a form of educational involvement and participation in God's activities for family life. The purpose of PAK in a family context is to provide value and meaning in life so that children can grow in the Christian faith. Every child grows in family life, the most effective source for the implementation of PAK is the family.

Groome (2011) said there are three dimensions or pressures that can be seen in Education ("leading out"), namely: 1. Starting point from where. 2. The present process. 3. The future in which direction. In this sense, education has dimensions of "already", "being realized", and "not yet fully completed". These three time dimensions should never be separated in practice, but can be distinguished for analytical purposes (Groome, 2011). These three time pressures can be seen in the word education as an ongoing process, an ongoing process and a movement towards a new future that is evident throughout educational practice in history. In educational activities we do not understand the past, present and future as separate times from each other in a linear sense. If time is then misunderstood as three separate periods, then educational activities tend to emphasize one and neglect the other two, thus damaging all educational activities. So PAK life covers the dimensions of living education in the past, present and future. The PAK life instructor is a family that becomes the PAK life teacher itself. The history of family life stories in the Bible, both the Old and New Testaments related to religious education, always refers to Jewish families. This is because the writing of the Bible relates to Jewish culture, the house (read: family) is the main place in teaching religious traditions and God's Word. Thus the family has an important place for the education of the life of faith. As written in Deuteronomy 6: 7; "You must teach it repeatedly to your children and talk about it when you sit in your house, when you are on a journey, when you lie down and when you wake up" (LAI: 2011). This means that parents' educational and teaching activities are not limited in any situation. Even parents during pregnancy have the responsibility to educate and teach the fetus in the home. So the house as a school of education and teaching. Activities of pregnant women and

husbands to educate and teach while lying husband and wife, when they wake up before doing other activities. This means that all parent education activities to the fetus are integrated with the life of the fetus in the womb.

Christian education explores the disciplinary practices that are used to form concepts of comprehensive and integrated Christian education, from which principles and guidelines can be drawn for the practice of Christian education. Christian educators should make a concerted effort to ensure that there is a biblical perspective which gives essential authority to the theory and practice of Christian education. In addition Christians must also combine perspectives from various other scientific disciplines. The foundations of Christian education discussed include the incorporation of biblical foundations, theological foundations, philosophical foundations, historical foundations, sociological foundations, psychological foundations and curriculum foundations (Pazmino, 2012). Pazmino (2012), gives space to not only speak PAK from the biblical side alone, but also from various other scientific disciplines. Based on this view, it can be said that Pazmino stepped forward to speak of PAK from other scientific studies that are also symmetrical with life. Therefore there needs to be an open attitude for discussion space on life-based education that touches all dimensions of life.

3. Theological Basis Of Christian Religious Education (PAK) Life

Life in Israel's view is inseparable from the phase of life that starts from pregnancy to birth. Alberttz and Schmitt (2012) shows that the birth of a child played a central role in family religion in ancient Israel. Every phase from pregnancy to the birth of a baby has a religious dimension and even its own mythology. The ancient Israelites and surrounding people believed that gods who were believed to overcome female fertility, accepted their prayers and caused their pregnancy. During the pregnancy phase, the god is believed to make a child in her mother's womb. The confession of Israel's faith in God as the creator of man in the womb or the womb was born from that context and is written in the biblical texts as follows Mazmur 139: 13 "for You formed my waist, weaving me in my mother's womb". The psalmist with the expression of his faith narrates and describes the neighbor of God as his creator. God's creations are expressed with a credo / confession of faith that God formed the kidneys, even God is described as a weaver who weaves the psalmist in his mother's womb. So the mother's womb is the arena of God's creation in presenting the early life of humans. The Book of Jeremiah also alludes to the womb as a container for human formation. There is a theological expression about God knowing human beings as His creation in the womb even before coming out of the womb. This verse reveals the calling and sanctification and designation of Jeremiah as a prophet starting from the womb. So the womb is also the initial arena of vocation, sanctification and designation of humans as partners or partners of God. In other words, the content is a forum for the preparation and initial education of humans to be educated and prepared for human life to be used as a means of witnessing as God's design for humans. Jeremiah 1: 5 says "before I formed you in the womb of your mother, I knew you, and before you came out of the womb, I sanctified you, I have made you a prophet of the nations". We Job also talks about the human life that God created. Job 10: 8-11 "Your hands formed and made me, but then you turned away and wanted to destroy me? Remember that you made me from clay, but you want to make me dust the ground again? Have you not poured me out like milk and curdled me like cheese? You wear skin and flesh on me, and braid me with bones and veins. Based on the biblical texts above it can be said that God is the source of life that created humans from clay, God created humans in the womb, caring for mothers and fetuses during pregnancy, God is believed to be active as a midwife / guardian of the mother and child. God also determines life. This is the theological basis which is the basis of life education that starts from the womb during pregnancy.

An expert who researched pregnancy education is David Chamberlain in his book *Babies Remember Birth*, the results of his study stated that at the age of the fetus eight weeks in the womb, the sense of taste begins to appear on the tongue of the fetus. At the age of fourteen weeks in the womb the fetus can swallow, it can also distinguish sweet or bitter taste and at the age of twenty weeks in the womb, the fetus can taste and receive stimuli from outside such as listening, seeing and feeling. At twenty-two weeks old, the fetus can hear and is sensitive to touch. This is when we start doing fetal education while in the womb (Yahya, 2017). This research gives a logical reason that the education of life to the fetus (pre-natal life education) can be done and can be accounted for in terms of educational sciences including Christian Religious Education.

3. CONCLUSION

Based on the discussion on family-based prenatal life education based on Christian Religious Education (PAK), it can be concluded that:

1. Family as a basis for the scope of Prenatal education based on Family PAK.
2. Christian religious education can be given early in life in the womb and has a biblical theological basis.
3. That prenatal education of life to the fetus can be carried out and can be accounted for in terms of educational sciences including Christian Religious Education.

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