Countering the Next Pandemic after Covid-19: An Effort of Christian Education to Stop Phubbing

Sandy Ariawan
Institut Agama Kristen Negeri Tarutung, Tarutung, Indonesia
 Email: ariawansandy@yhaoo.com

Abstract

This research aims to see the magnitude of the influence of Christian education in the family on the potential of phubbing in students. The use of Information and Communication Technology (ICT) by households in Indonesia shows rapid development, followed by student delinquency rates that continue to increase. This is a quantitative research, using a measuring instrument in the form of a questionnaire, that was conducted on 300 respondents. The result showed that coeficient correlation between potency of Phubbing and Fatherlessness in Junior High School: 0,78; Senior High School: 0,72; and College: 0,76. Christian education in the family has a positive influence on the potential of phubbing in students. There are values that can be given special emphasis, which are able to overcome the pandemic after Covid-19, which is called phubbing. Thus, it is highly recommended for each family to implement: sticking to the standards of God, opening their hearts to be taught, and fearing the Lord.

Introduction

Data released by the Indonesian Central Bureau of Statistics shows that within the last five years, the use of Information and Communication Technology (ICT) by households in Indonesia showed rapid development. The percentage of people using mobile phones continues to increase, until it reached 63.53 percent in 2019. The growth in mobile phone usage was also followed by the growth of computer ownership and internet access ownership in households which reached 18.78 percent for computer ownership and 73.75 percent for internet access ownership in households.[1] Internet usage also increased during the period 2015-2019, which is indicated by an increase in the percentage of people accessing the internet in 2015 by about 21.98 percent to 47.69 percent in 2019.[2]

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[1] Ronny Simatupang et al., "Flexing in the Lens of Christian Education: Children's Failure to Stem the Negative Influence of the Era of Disruption or Neglect of Parents Instilling Early Childhood Character," *Kurios (Jurnal Teologi dan Pendidikan Agama Kristen)* 8, no. 1 (2022): 215–224.

[2] Sandy Ariawan, "Building Critical Thinking in Covid-19 Pandemic Era: Impossible or I Am Possible?," *International Research Journal on Advanced Science Hub* 2, no. 6 (2020): 127–130.

In contrast, fixed-line ownership in households decreased year-on-year, in 2015 the percentage of households owning or owning landlines was about 4.01 percent, down to 2.09 percent in 2019. In 2015, the percentage of people age 5 and older who have accessed the internet in the last three months was about 21.98 percent and increased to 43.51 percent in 2019. Internet users in Indonesia in early 2021 reached 202.6 million people. This number increased by 15.5 percent or 27 million people when compared to January 2020. The total population of Indonesia itself is currently 274.9 million people. This means that internet penetration in Indonesia in early 2021 reaches 73.7 percent. Indonesian internet users (ages 16 to 64) who own a mobile phone are 98.3 percent. Still in the same report, Indonesian internet users spend an average of 8 hours and 52 minutes surfing the internet.[3]

On the other hand, student delinquency rates continue to increase. These are our student's poor performance: Primary School teacher in South Sumatera murdered by former pupil, high school senior student arrested for threatening to kill police wife dan child, high school senior student beats teacher to death, junior high school student commits suicide because of learning distance, junior high school and elementary school students raped senior high school student, elementary school student who went viral breaks glass for not going to next class can finally get to the grade 5th, 7-year-old boy raped kindergarten student, and primary school pupil caught looking at porn site and saying to his teacher "Jealous..aren't you?" All these things, it should be thought to be closely related to a phenomenon called phubbing, which stands for phone snubbing.[4]

There are several previous studies that shows bad behavior due to the use of gadgets with no restrictions. First, a study was done of a child who was focused on using a device to play online, he ignored his responsibilities and ignored others who were calling his name.[5] Second, Newcomb and Hurtup's research in friendship relationships become disrupted because the time and opportunities that should be used to tell stories and open up to each other become reduced and even lost because they are busy with their devices.[6] From these

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[3] Astry Conny Simorangkir, Betty A. S. Pakpahan, and Sandy Ariawan, "The Role of Leadership In Improving Employee Discipline," *Jurnal Christian Humaniora* 5, no. 1 (2021): 125–132.

[4] Nikodimus Purwa Putra, Vita Padmasari, and Sandy Ariawan, "The Importance Of Fostering The Ethics Of Christianity In The Character Of Christian Junior High School Students 1 Ypk Malang," (2020).

[5] Varoth Chotpitayasunondh and Karen M. Douglas, "How 'Phubbing' Becomes the Norm: The Antecedents and Consequences of Snubbing via Smartphone," *Computers in Human Behavior* 63 (2016): 9–18, http://dx.doi.org/10.1016/j.chb.2016.05.018.

[6] Engin Karadağ et al., "Determinants of Phubbing, Which Is the Sum of Many Virtual Addictions: A

examples, it can be concluded that the use of devices that do not have certain restrictions can have a negative effect on social relationships with others. In the world of Psychology, the solution of this problem lies in the strict setting of the time of use of the mobile phone.[7] The quetion is, how can Christian education contribute positively to this problem?

This research aims to see the magnitude of the influence of Christian education in the family on the potential of phubbing in students. With the basic preposition that the Bible is the guidebook of human life, let's take a look at what the Bible says with regard to the conditions in which we are today. According to Matt. 24:12 "And because lawlessness is increased, most people's love will become cold," and 2 Tim. 3:2 "For people will be lovers of self, lovers of money, boastful, arrogant, slanderers, disobedient to parents, ungrateful, unholy" (NASB, New American Standard Bible). Malachi 4:5-6 "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will turn the hearts of the fathers back to their children and the hearts of the children to their fathers, so that I will not come and strike the land with complete destruction." (NASB)

Method

This is quantitative research, using a measuring instrument in the form of a questionnaire. A Pearson Product Moment test was conducted on 300 respondents, separating in three groups. Samples taken randomly in some big cities in Indonesia (Surabaya, Medan, Jakarta, and Makassar). Researchers from Iowa State University compiled an instrument in the form of a questionnaire with 20 questions whose results will be able to identify whether a person has nomophobia or potency of phubbing or not:

1. I would feel uncomfortable without constant access to information via my smartphone.
2. I would be annoyed if I can't find information on my smartphone when I want to do it.
3. Not being able to get news (e.g., events, weather, etc.) on my phone will make me nervous.
4. I would be annoyed if I couldn't use my smartphone and / or its capabilities when I wanted to do so.
5. Running out of battery in my smartphone will scare me.

Structural Equation Model," *Journal of Behavioral Addictions* 4, no. 2 (2015): 60–74.

[7] Soo Ting T'ng, Khee Hoong Ho, and Sew Kim Low, "Are You 'Phubbing' Me? The Determinants of Phubbing Behavior and Assessment of Measurement Invariance across Sex Differences," *International and Multidisciplinary Journal of Social Sciences* 7, no. 2 (2018): 159.

6. If I run out of credit or reach my monthly data limit, I will panic.

7. If I don't have a data signal or can't connect to Wi-Fi, then I'll keep checking if I have a signal or can find a Wi-Fi network.

8. If I can't use my smartphone, I'll be afraid of being stranded somewhere.

9. If I can't check my phone for a while, I'll feel like checking it out.

10. I feel anxious because I can't directly communicate with family and or friends.

11. I will be worried because my family and / or friends cannot contact me.

12. I will feel nervous because I can't receive text messages and calls.

13. I will be nervous because I cannot connect with my family and / or friends.

14. I will be nervous because I don't know if someone has tried to contact me.

15. I will feel anxious because my relationship with family and friends will break up.

16. I will be nervous because I will be disconnected from my online identity.

17. I will feel uncomfortable because I can't keep up with the development of social media and online networks.

18. I will feel awkward because I can't check my notifications for updates from my online connection and network.

19. I will feel anxious because I can't check my e-mail messages.

20. I would find it strange because I don't know what to do.

Result and Discussion

The result showed that coefficient correlation between potency of Phubbing and Fatherlessness in Junior High School: 0,78; Senior High School: 0,72; and College: 0,76.

Stick to the standards of God, not the world (1 Kings 18:21)

"Elijah came near to all the people and said, "How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him." But the people did not answer him a word. Very alarming symptoms have been observed in several European countries including Australia where many people abandon the Christian faith. One of the causes is the influence of secularism. The originator of the term secularism, George Holyoake in 1946, never actually intended to understand the term secularism as an argument or ideology against the Christian faith. More precisely secularism is understood as a pattern of

life characterized by religious freedom and also religious attitudes that no longer determine political decisions.[8]

So in the sense of secularism, religious or supernatural beliefs are no longer considered the only key to understanding the reality of this world. Although with such an attitude, it does not mean secularism must be synonymous with atheism, because some people who adhere to the values of secularism are still able to be a religious and faithfully practice religious values or the Christian faith for the welfare of society. But for some people that attitude of secularism can shift into an atheistic attitude.[9] Where they consider religion or even Jesus Christ no longer determines their thoughts and life decisions. They feel able to take the right attitudes and decisions without having to be grounded by faith in Christ. It seems that this last trend is developing in different countries or many people because they feel they have not gained anything meaningful from the Lord Jesus, so they choose to leave Him.[10] The fundamental question of those who feel they have not gained anything from Christ is: "What can Jesus Christ give in the midst of a world that now has all the complete facilities, equipment, technology and social systems?" The answer is that when the world and the available systems are complete, why should we believe and ask Christ? Because isn't it to meet various spiritual needs such as feelings of peace and calm, modern humans can also obtain meditation, yoga and similar practices?

The term "secular" comes from the word "saeculum" which means time or era. In medieval times, the word "saeculum" was used to refer to present life and not future life.[11] Luther and Calvin's Reformation movement asserted that the faithful needed to be aware of the meaning of life today, so that they would not continue to turn away or flee to the future ("heaven"). So they are encouraged to carry out their duties and responsibilities of faith today wholeheartedly. Such an attitude of faith will encourage believers to become professional people according to their respective fields. So the meaning of "secular" attitude is essentially something positive and constructive cause will encourage people to appreciate the existence

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[8] L. H. Brockington, "Malachi," *Peake's Commentary on the Bible* 20, no. 3 (2019): 656–658.

[9] Stephen J. Wellum, "Proclaiming the Gospel to Islam," *The Southern Baptist Journal of Theology* 20, no. 2 (2016): 5–8.

[10] Jason Glas, "The Gospel, Human Flourishing, and the Foundation of Social Order," *The Southern Baptist Journal of Theology* 19, no. 2 (2015): 105–134.

[11] Amos Winarto Oei et al., "The Impassible God Who 'Cried,'" *An International Journal for Students of Theological and Religious Studies* 41, no. 2 (2016): 238–247.

and values of life today.[12]

But then some people make the "secular" attitude turned into secularism which essentially gives no place at all to the role of God in the life of mankind. If religion or faith is maintained because it is considered to be able to serve physical needs in today's life. Secularism has encouraged people to pay attention to the temporal and limited dimensions of life today (totally temporal and worldly). People who have an attitude of secularism then consider science, technology, facilities and a complete system of life as an arm capable of replacing the role of God.[13] All the results of technology, science and various facilities are considered to replace the role of God so that when they have received help from the results of science and then they consider no longer need the help of Jesus Christ.

With this attitude, secularists have made science, technology or supporting facilities as god. On the other hand, God is considered to have been paralyzed or even dead. At a minimum they have considered God to no longer be able to meet all their needs and desires. It is as if the existence and power of God or Christ must be measured by what they can will or want. They forget that the life they have is not at all derived from the results of the most advanced science, technology, and supporting facilities. The life of every human being is a manifestation of God's grace and providence.[14]

The secularism considers that this life and universe were then formed into "generatio spontaneae." But secularism doesn't always have to make a person atheistic. In this context people who adhere to secularism are still able to believe in the existence of God but the attitude of believing here is a deistic attitude of trust. The point of deistic belief is that they fully believe that God is the Creator of the whole universe and all, but God does not intervene in the maintenance of every being God's suit creates, He is unemployed (retired). This is what is meant by the sense of "Deus Otiosus or sometimes also called deus absconditus" because God is considered not to deal with the problems, tribulations and sufferings of mankind. In the understanding of "deus otiosus" or "deus absconditus", the existence and role of God is hidden and far from the reality of daily life.[15] That is why Thomas Aquinas (1225-1274) called

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[12] Christo Lombaard, "Mysticism and/in the Old Testament: Methodological Orientation and a Textual Example," *HTS Teologiese Studies / Theological Studies* 71, no. 1 (2015): 1–5.

[13] Leo Koffeman, "Costly Tolerance," *HTS Teologiese Studies / Theological Studies* 72, no. 1 (2016): 1–8.

[14] Jaco Beyers, "Self-Secularisation as Challenge to the Church," *HTS Teologiese Studies / Theological Studies* 71, no. 3 (2015): 1–10.

[15] Leonora Tubbs Tisdale and Friedrich W. de Wet, "Contemporary Prophetic Preaching Theory in the

"deus otiosus" synonymous with the hidden god. God is no longer present and instrumental so He allows His people to experience suffering alone. If God behaves this way, why should people believe and worship God who is absent in the reality of this life? Surely people still need to worship God who has created and given life. But people in daily life must be able to walk alone to deal with every problem and suffering that occurs. So the understanding of "deus otiosus" only succeeded in encouraging people to believe in god's existence, but they were no longer encouraged to love Him. Therefore with a deistic attitude of faith (deus otiosus) people tend to choose to rely on science, technology and various advanced facilities available or other powers that are considered capable of overcoming their every problem.[16]

Lawlessness is the product of teachlessness

Children are like sponges, they absorb what is around them. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up (Deuteronomy 6:6-7). It's all about day today activities not just Sunday, it's about while you drive child to school, while grocery shopping, during their bedtime, while having dinner, while cooking and doing the dishes. It becomes a life style. According to Developmental Psychology there are specific needs that should be met in a very specific time window.[17]

Without teaching we become blind. Our physical eyes are often blind to read the signs of the times in which God worked in the history and life of mankind. In Mark 10:46-47, we see a blind man named Bartimeus the son of Timeus having a different attitude. Although he was blind so relied solely on his senses of the ear, he was able to see the presence of Jesus Christ as the Messiah promised by God. That is why Bartimeus cried out: "Jesus, son of David, have mercy on me" (Mark 10:47, 48). He continued to cry out calling upon the Lord Jesus even though many who rebuked him that he might be silent. Bartimeus had an eye of faith that enabled him to see the presence of God hidden in Christ, so he cried out for mercy that Christ might care and help and heal his eyes.

United States of America and South Africa: A Comparative Study through the Lens of Shared Reformation Roots," *HTS Teologiese Studies / Theological Studies* 70, no. 2 (2014): 1–8.

[16] D A Carson et al., "Some Reflections on Pastoral Leadership," *Themelios: An International Journal for Students of Theological and Religious Studies* 39, no. 2 (2014): 195–197.

[17] Kristyana Kristyana et al., "Reorganizing Christian Education After the Pandemic in Indonesia : A Need for Learning Management," *IJECA (International Journal of Education and Curriculum Application)* 4, no. 2 (2021): 58–63.

Bartimeus's attitude was certainly in stark contrast to the attitude of the crowd, especially the Jewish religious leaders. They often saw so many works of miracles and "teachings" of the Lord Jesus. Perhaps they were amazed by the divine power present in the Lord Jesus. But that doesn't mean their attitude shows faith in the Lord Jesus. Thus faith is a gift that God has bestowed upon a person, so that he is able to see with observance something invisible to the sensory eye. So that with the eyes of his faith one is enabled to read the signs of God's presence in an event that may be sensorily just a daily occurrence.

Isn't what Bartimeus heard not something extraordinary? Bartimeus only heard someone named Jesus of Nazareth passing by. In those days the people would have been used to hearing and seeing Jesus of Nazareth walking by their streets or homes. But they will not so easily believe that Jesus is the Messiah. In the gospel story not everyone who is sick and suffering will ask that they be healed by the Lord Jesus. If they try to come to the Lord Jesus to be healed it is meaningless because they believe and acknowledge Him as his Savior. This is the right teaching.

Fears the Lord

God gives wisdom to the father who fears the Lord to perform all of his God given responsibilities. It doesn't matter how educated or technologically advanced our children may be, He has given special grace to us to nurture our children when we seek His face. "And he (Elijah) repaired the altar of the Lord that was broken down." 1 Kings 18:30.

The hidden existence of God is a fact of faith. The divine God is the invisible God and sometimes invisible of His role in an event. In such circumstances people often feel God no longer cares about their every problem and struggle or suffering. Especially if we are often shackled by some "ideology" such as secularism that casts all the roles of God in human history and life. Such attitudes can encourage people to close any discussion room about the meaning of faith in daily life. For they felt they could not obtain god's concrete blessings and providence. For them, prayer is no longer meaningful.

If God truly lives and reigns, does He still care about our difficulties and problems? Secularism that some encourage people to become "atheistic" and some encourage people to become "deistic" (believing only in God the creator and not the guardian) is often unnoticed by believers (theistic) as a result of their own actions and behaviors. Believers often denounce

people who become atheistic and deistic, but they do not realize that attitudes and behaviors are often stumbling blocks. Because people who often consider themselves believers (theistic) instead treat God and Christ only as "objects" to meet their own interests and needs.[18] Precisely those who feel themselves believing often place miracles of healing in such a way, but in everyday life they show a worldly attitude and are far from moral. In this case, those who claim to believe in God in their daily lives often show immoral atheistic attitudes. Whereas on the other hand quite a lot of people who consider themselves atheistic in daily life precisely they show a very ethical and moral attitude. So it is clear that the attitude of people who consider themselves believers (theism) is often limited to the hope and desire to obtain blessings and miracles from Christ. They prayed, worshipped and served fervently in the hope that their lives would be blessed with divine blessings and miracles. So that by giving blessings and miracles from Christ they can berad in a higher and noble position compared to others who lack blessings and miracles.[19]

Behind the spiritual thirst, believers often show their thirst and greed for worldly things that they show worldly attitudes and are far from moral. In this case, those who claim to believe in God in their daily lives often show immoral atheistic attitudes. Whereas on the other hand quite a lot of people who consider themselves atheistic in daily life precisely they show a very ethical and moral attitude. So it is clear that the attitude of people who consider themselves believers (theism) is often limited to the hope and desire to obtain blessings and miracles from Christ. They prayed, worshipped and served fervently in the hope that their lives would be blessed with divine blessings and miracles. So that with the gift of blessings and miracles and Christ they can be in a higher and nobler position than the same who lacked blessings and miracles. Thus the attitude of "theism" of the people who claim to be believers is actually often motivated by a very materialistic spiritual attitude. Behind his spiritual thirst, believers often show their thirst and greed for worldly things. Therefore, it is not surprising that people who adhere to secularism accuse religious people as a group of hypocrites and lazy to work[20]

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[18] Elina Hankela, "Faith Community as a Centre of Liberationist Praxis in the City," *HTS Teologiese Studies / Theological Studies* 70, no. 3 (2014): 1–9.

[19] L Stinson et al., "The Significance of Covenants in Biblical Theology," *Editorial Office: SBTS Box* 20, no. 800 (2016): 626–5525.

[20] Sandy Ariawan, *Pengaruh Apresiasi Gereja Berbentuk Materi Dan Non Materi Terhadap Kualitas Pelayanan Musik Gereja Di Kota Yogyakarta, Didaktikos: Jurnal Pendidikan Agama Kristen Duta Harapan*, 2018.

The meaning of the word "absurd" literally means: not reasonable, foolish and ridiculous. The word "absurdus" is derived from the Latin word "ab-surdus" meaning deaf or stupid, so the definition of "absurd" is: "Absurd is having no rational or orderly relationship to human life: meaningless (an absurd universe). Lacking order or value (an absurd existence). Absurdism is a philosophy based on the believe that the universe is irrational and meaningless and that the search for order brings the individual into conflict with the universe." That is; absurd is something irrational or in relation to human life as something meaningless (an absurd world). Less meaningful or worthless (absurd existence).

Absurdism is a philosophy based on the belief that the universe is irrational and meaningless so the search for meaning will lead a person into conflict with nature the relentless repetition of work is like the depiction of Sisyphus in Greek mythology. Sisyphus was condemned for ever to repeat the futile task, which was that he should push the rock to the top of the mountain. but in the end the stone rolled down again. Isn't the life of mankind under the sun like the image of Sisyphus? The workers and employees had to do the same job all day throughout their lives, but the next day they had to "lift the stone" back to the top and soon they found the "stone he had lifted" immediately down so they had to push back hard up, so on.[21]

When the Israelites were toasting, they would say: "la hayyim" which means: to live this. Thus, whatever living conditions are often bitter and sad remains understood by the israelites as a gift. But the contrast is precisely the preacher states: "Therefore I hate life, for I consider it troublesome what is done under the sun, for all things are futility and effort to catch the wind" (Ecclesiastes. 2:17). He surprisingly states that he hates life which is a gift from God. His pessimistic attitude doesn't stop here. For in Ps. 2:18, he declares: "I hate all the efforts that I have done with pains in the sun, for I must leave them to those who come after me." He not only hates life but also every effort or work done with great pain. It is true, he lives this life as an absurdity but that does not mean he tells the people or the readers to sit back and cry over the absurdity of this life. Borrowing the image of Sysyphus, we can say that he wants to motivate every devotee or reader to continue pushing the "big rock" to the top of the mountain even though the boulder will later roll down. This means that every

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[21] McConnell Walter L, "Book Review of Walter C. Kaiser Jr. Mission in the Old Testament: Israel as a Light to the Nations. 2nd Ed. Grand Rapids: Baker, 2012.," *Themelios* 39, no. 2 (2014): 307–308.

devotee or reader should not be passive and give up losing even if they realize the absurdity or futility of this life.[22]

Conclusion

The result of this research showed that coefficient correlation between potency of Phubbing and Fatherlessness in Junior High School: 0,78; Senior High School: 0,72; and College: 0,76. From the discussion in the previous section came the conclusion that Christian education in the family has a positive influence on the potential of phubbing in students. There are values that can be given special emphasis, which are able to overcome the pandemic after COVID-19, which is called phubbing.

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