

STRENGTHENING SOCIAL COHESION AMONG CHRISTIAN MILLENNIALS IN INDONESIA BY EMPLOYING TRUST IN SCHOOL, FAMILY, AND CHURCH: A CHRISTIAN VIEW

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Abstract

The influence of social media is significant in the era of technological advancement, especially among millennials (or teenagers) in Indonesia. This influence can be both positive and negative. The negative impact is primarily seen in social issues, particularly the weakening of social bonds in the lives of Indonesian millennial teenagers. Lindenberg's solidarity theory offers five principles for fostering strong social bonds. In addition, Bronfenbrenner argues that the intensive developmental process of adolescents is shaped by three main social components: family, school, and religious institutions (such as the church). The integration of Bronfenbrenner's three social components and Lindenberg's principles of solidarity is essential in fostering social cohesion among millennial adolescents, enabling them to better navigate the negative effects of social media. This article uses a literature review of recent journals from Indonesia,

combined with data from a three-year study (2021-2023) funded by the Indonesian Ministry of Education and Culture. The article aims to explore the integration of Bronfenbrenner's and Lindenberg's theories as a foundation for mitigating the negative impact of social media on millennials in Indonesia, through the lens of Christian faith. The steps taken will include: 1) highlighting the negative effects of social media on adolescents in Indonesia; 2) examining the essence of Bronfenbrenner's and Lindenberg's theories and their integration with Christian faith; and 3) presenting arguments from this integrated approach to prevent the negative influence of social media on Indonesian millennial adolescents from a Christian perspective.

Keywords: Indonesia, millennials, social cohesion, trust, Christian faith

Introduction

Millennials live in an era where social media has become an integral part of everyday life. Social media provides a vast platform for teens to interact, share information and connect with others virtually. However, along with its benefits, social media also has significant negative impacts on adolescent development. Data from research shows that excessive and uncontrolled use of social media can lead to detrimental impacts on adolescents.

A recent study conducted in Indonesia showed that 70% of teenagers spend an average of 3-5 hours a day on social media, while only 20% have time limits on their usage. This excessive use of social media is associated with various mental health problems such as anxiety, depression, and low self-esteem in adolescents. Sampasa-Kanyinga suggested, that adolescents who use social media for more than two hours per day tend to experience sleep problems, such as difficulty falling asleep, poor sleep, and daytime fatigue (Sampasa-Kanyinga & Lewis, 2015). A study states that exposure to social media can affect adolescents' self-esteem. Those who often compare themselves with others on social media tend to feel dissatisfied with themselves and feel inferior (Valkenburg & Peter, 2013). Another study suggests that excessive social media use is associated with an increased risk of

depression and anxiety in adolescents. (Kross et al., 2013). Exposure to negative content and *cyberbullying* on social media can also increase the risk of mental health disorders in adolescents. Ibrahim argues that generations who grow up in a digital culture tend to be aloof (dissocialized) (Ibrahim, 2011). Assunção et al's research showed that excessive use of social media can inhibit the development of social skills in adolescents (Assunção et al, 2017). Another study by Sonja also identified that they tend to be more comfortable communicating through social media than in person, which can affect face-to-face social interactions (Sonja & Beukeboom, 2011).

Based on the data above, it is obvious that uncontrolled use of social media can have a significant negative impact on adolescents. Thus, fundamental principles are needed to address the problem. This article discusses the negative influence of social media on adolescents and examines the essence of Bronfenbrenner's theory and Siegwart Lindenberg's theory as a basis for preventing the negative impact of social media on millennial adolescents in Indonesia. This article will employ a literature review with qualitative description and aims to contribute principles and practical steps that families, schools, and churches (religious institutions) can take to help millennials (teenagers) navigate the negative influences of social media in a healthy and positive manner.

Findings and Discussion

Social media is defined as a group of internet-based applications that build based on technology (Rafiq, 2020). Social media is a platform where anyone can create a personal web page, then connect with others online to share information and communicate. Social media invites anyone who is interested to contribute to provide feedback or comments openly and share information in an unlimited time. As such, the social media environment is free, open, and beneficial, but at the same time there is a chaotic social character.

Based on indonesiabaik.id data, millennial teenagers, especially in Indonesia, are the most social media users with a percentage of 93.52% (Finaka, 2018). This situation certainly has various negative impacts, because many Indonesian teenagers abuse social media and even make social media a basic need that must be fulfilled. As a result, various problems arise that affect the development of adolescents, especially the problem of the lack of social cohesion in the 3 main social agents, namely family, school, and religion. In

terms of interaction, adolescents as social media users do not apply social interaction in the real world. This is due to a more prominent interest in virtual world interactions because they can explore themselves to become someone else. Teenagers' understanding of social media that is easier to accept and appreciate what they do has a negative impact on the family environment, especially if it is supported by family factors that cannot express their affection for children. Then it is very easy for teenagers to find places that make them comfortable. Teenagers who are vulnerable to bad influences from others through social media often ignore the norms that apply in society.

Reviewing these conditions, it is necessary to assist them by looking back at the essence of social cohesion. Social cohesion is a cohesive system that binds society to build harmony, a spirit of togetherness, and a commitment to achieving common goals. Social cohesion is a tool to help develop trust, intergroup associations, and communication networks between groups that are separated due to individualism (Ufie, 2016). To achieve this in the development of millennial adolescents, the role of three social components of Bronfenbrenner, namely family, school, and church as religious institutions is significant.

Urie Bronfenbrenner in his theory of child development ecology recognizes the importance of the environment in individual development. This theory identifies four environmental systems that interact with the individual, namely the microsystem, mesosystem, exosystem, and macrosystem. The microsystem is the immediate environment of an individual. Bronfenbrenner places family, school, and church (religious institutions) in the microsystem. It is in this microsystem environment that the most intense interaction with these three social agents occurs. These environments greatly influence individual development, especially from early childhood to adolescence. If each subsystem in the microsystem takes place properly, then the output is the formation of adolescent character in accordance with social culture. For this reason, the experience of adolescent development in a microsystem subsystem will affect other microsystem sub-systems (Mujahidah, 2015). The influence of the three institutions in child development is in line with research on solidarity in 2021 funded by the Indonesian Ministry of Education and Culture number. This research on solidarity found that 3 institutions namely school, family and church influence millennial solidarity in Indonesia. In the context of social media influence, Bronfenbrenner's theory helps to understand that social media also influences development in adolescents and the role of the three social components in the microsystem will weaken.

Siegwart Lindenberg in his theory describes five situations in social cohesion which build a strong solidarity. This situation consists of cooperation which refers to situations where the common good can be produced. Then justice refers to a sharing situation, *Altruism* refers to a helping attitude, Trust refers to a situation of temptation, where violations both implicitly and explicitly will be very tempting. In this aspect of trust, the ego will act with a solidary attitude if it avoids actions that hurt others. The last situation is consideration, which refers to a situation where everything goes wrong, especially in unfulfilled promises or contracts. Lindenberg attempts to explain what makes people act in such a solidary manner by not seeking advantage in certain situations. In addition to general character formation or practical positioning, situational cues have been shown to make a difference to the behavior of individuals by influencing the salience of solidarity frames as opposed to frames of immediate gratification or long-term gain. Trust as a general character of the situation described by Lindenberg is one of the essential components for adolescents who are building their identity. Self-confidence will be very important for adolescents in realizing an action that can be identified as an attitude of solidarity. Basically, the act of solidarity is not only enough with behavior but also requires the presence of attitudes or emotions such as having concern and trust for others.

The trust proposed by Lindenberg is an attitude that must be instilled in a person, so that they are able to actively participate in the social community. In addition, the trust that is built will greatly support solidarity as a prominent interpretative framework. From the attitude of trust that is formed, it will eventually give birth to solidarity actions, namely the feeling of sympathy and a sense of togetherness, considering himself obliged to help others, not believing that others have legal or moral rights to demand and receive from him in particular, assuming that others judge distress in the same way and have an understanding that others are motivated to alleviate their own suffering and actively strive to do so.

Based on the two theoretical approaches, it is necessary to further review to see a common thread in Lindenberg's theory that can be applied in Bronfenbrenner's theory so that it becomes a strong foundation for overcoming the negative influence of social media on millennial adolescents. Bronfenbrenner emphasizes the role of three main social components in adolescent development: religious institutions, family, and school. These three social components have functions that can support one another in the adolescent development process. Religious institutions function as a place to

strengthen moral and spiritual values and provide social support for adolescents. Family as a source of emotional support, good communication, and supervision in the use of social media. School is an educational environment that provides an understanding of healthy social media and trains adolescents' social skills.

Schools should be the center and initiator of social cohesion (solidarity) because they are formal institutions with a more systematic and measurable education system. In its function, schools are expected to be able to provide understanding and train adolescents' social skills. Schools have a varied and heterogeneous environment so that adolescents are expected to have significant experiences in the process of achieving social cohesion. For this reason, schools are initiators so that social cohesion can be applied together in the family environment and religious institutions so that these three institutions become conducive and able to prevent the influence of social media. Through the act of consistently promoting social cohesion in schools, social adolescents will get the correct picture of social cohesion. The goal is for adolescents to have a foundation in handling the negative influence of social media.

Since this article addresses Christian millennials within the context of the church and Christian schools, it is necessary to explore the essence of Christianity as grounded in the Bible. Christian theology is a broad term that encompasses all aspects of human life, not just spiritual matters. Therefore, the examination of Christian theology will focus on the family, school, and church as core elements of biblical teaching. Since the essence of Christianity is foundation of Christian life, thus the essence of Christianity must serve as a foundation to the integration of Bronfenbrenner's and Lindenberg's. The section below will examine both theories, Bronfenbrenner and Lindenberg briefly and to demonstrate the essence of Christian faith related to the elements of both theories. All the three aspects in this article, family, school, and church will be examined since they are crucial in biblical teaching. There are 3 aspects in the theory of Bronfenbrenner. Those are family, school, and religious institutions which is church.

The Lindenberg theory is more complex as it consists of 5 elements. Those are cooperation refers to situation where the common good can be produced, justice refers to a sharing situation, *Altruism* refers to a helping attitude, trust refers to a situation of temptation, and consideration refers to a situation where everything goes wrong. Only relevant elements will be examined in the light of Christian faith. This theory focuses mainly on trust

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among the community. In Christianity the term trust is parallel with the word faith which is crucial. In Christianity the word faith referred to faith in Christ as the means of gracious salvation granted by God.

Family, School, and Church in Christianity

1.1 Family the Christianity

In Christianity, family is prominent even in the context during covid (Comfort, 2008). It begins in the episode of creation, Gen 2:18-25 stated clearly that God unite Adam and Eve as one. This principle is especially important in a time when the so-called spouse can be of the same sex, i.e. a man and a man or a woman and a woman. The Bible clearly emphasizes that the family consists of a man and a woman united in holy matrimony settled by God, where a man will leave his father and mother and be united to his wife (Gen.2:24). The concept of family is God's plan with two purposes recorded in Genesis 1:28 "Be fruitful and multiply. Fill the earth and subdue it." The first purpose is to be fruitful and multiply. This is so that creation carries out the cultural mandate to proclaim the glory of God by fulfilling the earth with the glory of God through the unity of man and woman in holy marriage. The second purpose is to subdue the earth. The word "subdue" in Genesis 1:28 is understood positively, where humans works and utilize the earth well for their living. Therefore, human life in the context of the family must reflect of God's glory by multiply dan fill the world. The earth created by God is so large that it must be subdue that all aspect in human life will be used to glorify God.

The beginning of the family concept was initiated by God in the garden of Eden by giving orders to Adam and Eve to manage and maintain/cultivate the earth. These two words manage and cultivate is so important in Christian faith, especially in God's command, namely the cultural mandate, where the condition of the earth must be maintained properly. God uses the family with the aim that the earth will always be well preserved. Thus, the family is not only a social institution but is mainly a spiritual institution.

In the family, recognizing God as the creator is foundational in Christianity. This leads every creation to subjugate itself to God, by maintaining the integrity of the family and all the teachings that God commands in the Bible to fellow family members, and this has become a necessity. Therefore, family in Christian faith is indeed spiritual institution and it becomes the foundation for acting phenomena among the family and for others. All decisions,

behaviors, and even habits for living as a person in society are grounded in the family. The family should also be the origin of the true education and teaching for living in society. Therefore, the family is an important in the Bible since it refers directly to God.

The imagery of marriage is prominent in the bible because on many occasion the Bible use the term related to marriage such as faithfulness, bride and groom. This marriage imagery is to portrait the relationship between God and His people, both in the Old and New Testament. The most important thing in the family is the element of relationship. The relationship will be realized in the eternal faithfulness (spiritual element) between God and His people, which can be understood as the marriage relationship. God's people should be faithful to God just as God is faithful to His promises.

The family element clearly symbolizes the covenant element between man and woman, just as God and the Israelites (the chosen people) are faithful to each other forever. However, Israel's disobedience to God was understood as unfaithfulness to God, and unfaithfulness in the context of marriage. One of the most obvious examples comes from one of the biblical prophet Hosea (Hos.1:2), who was commanded to take a prostitute as his wife to describe the disobedience of Israel to faithful God. The imagery related to family and marriage especially husband and wife in the command to Hose is used to depict Israel's disobedience to God.

The significance of family not only to depict the relation between God and His people but also in education. Family is also the beginning of education that focuses not only on formal education but mainly on spiritual and moral. The term formal education has a different meaning with school in our modern time. The starting point of education is recorded in Deut.6:1-6. It is God who ordered Moses remembering God must be the first and foremost important before teaching. The material of the teaching covers two things, Who God is and what God has done for them. The teaching must be regular and consistent.

1.2 Family in the New Testament

The concept of family in the New Testament is as important as the concept of marriage in the Old Testament. Firstly, the concept of Jesus' birth itself uses Joseph and Mary as the means, where initially Mary and Joseph were engaged to be married. Secondly, in the concept of the wedding banquet at Cana (John 2:1-2). Third, in Jesus' sermon on the mount relating to adultery (Matt.5:27-30), where this is interpreted in the context of unfaithfulness

between husband and wife. Through this, Jesus restores the essence and principle of the family, which is the unity between husband and wife, which is formed from man and woman and united by God, so that it cannot be divorced. Therefore, a strong relationship in the new family covenant will be the foundation for a Christian family.

Not only in the Gospel, the concept of marriage is also clearly found in Paul's letters, where marriage is a manifestation of the relationship between Christ and His church. The letter to the Ephesians (Eph. 5:25-6:4) clearly gives a message to husbands, wives and children in a family to live accordingly and it reflects the relationship between Christ and the church (His body). Christ loved His church and was willing to give His life so that His church would be made holy, and they would obey Christ (Eph.5:22-23). Likewise in the context of the family, that through the understanding of the Christian faith it is very clear that the role of the Husband is very crucial, because a Husband not only loves emotionally but also gives his life to redeem his wife to be holy in the Lord. The sacrifice of a husband becomes the basis of a wife doing the same action, namely obeying her husband. It should be noted that the relationship between husband and wife is always bound in the unity of faith in Christ, so God is the bond of marriage in the new covenant.

Not only in Paul's letters, the Book of Revelation also clearly state that Christians are ultimately understood as the bride and Christ as the groom (Rev.21:9). The image of marriage shows very clearly the importance of the family in the New Testament. Even in the second coming of Christ, the concept of marriage still appears and be maintained. Therefore, it is crucial to understand that the family in Christianity is not just a social institution in which there are various social relations, but the family in Christianity is a manifestation of the spiritual relationship between God and His people. In the Christian faith, the concept of family cannot be separated from faith in Christ who brings love and salvation which is spiritual and the relationship between God and His people that they may grow to know Christ more and obey God.

2.1 School in the Old Testament

In the Old Testament, school was an important part. In the Old Testament the nature of school or education is basically God-centered. So, in the context of Christian education, school is not a social institution or an institution that only provides learning or only to equip student to be competence in many areas. Jus as in family, school or education is a manifestation of true spirituality before God. In the Old Testament, there is no terminology for school. However,

if Christian education is understood correctly, learning is not only in the classroom, but also after class and even long after school hours. If education in the general sense focuses on the process of teaching and learning. In Christianity, the very essence of education is Christ as Lord and Savior.

In the Old Testament, the nature of learning was not as independent as today in an institution of school. Instead, learning began in the family, so when God formed a family, a husband, a wife and gave birth to children to become a family, this is when the learning process took place. Therefore, in the Old Testament, what is called education or learning begins with the parents, specifically the father and not the mother. Here there are not only formal elements as understood by modern schools today, but also other spiritual elements. The reciprocal respect between husband and wife is an example of children as the image and likeness of God to obey their parents as in Ex. 20:12. Relationships with other families are also based on the Law, which is a guideline for learning in the family life of the Israelites found in the Old Testament. Therefore, although not as formal as in modern schools, learning in the Old Testament still implies or requires certain laws or rules to be learned, namely the law. So, in Deuteronomy the main foundation of educating, teaching is God's law.

A rule that God gives so that the results of learning are manifested in a holy life, living as God's people, then all family members, especially children, as well as parents can fulfill the law. Thus, learning or education in the Old Testament starts from the family with an ongoing process and is based on God's law with the goal being to obey God and live a righteous life before God. The Bible is clear that education is not left to schools as it is today, but rather education is initiated and carried out by the head of the family, the man. Therefore, education in the Old Testament is not just like today's education but is categorized as God's commandment that must be carried out. The educator is the father who will be responsible for all family members (Deut. 6:4-6). In carrying out this responsibility, the father is assisted by his wife as a fellow heir for salvation, so the responsibility remains at the head of the family, namely a father. The reference or basis of the educational curriculum is the law of God, the Torah which ultimately aims to make one family, one community, even people of Israel, have the right way of life before God. Thus, the purpose of education in the Old Testament is clear, to live righteous before God.

2.2 School in the New Testament

In the New Testament, there were already philosophers who taught education, and there were already terms such as rabbi (teacher). Even Jesus Himself did not reject and even validated when He was called as teacher. However, in the New Testament there is no description of what teachers meant at that time. A clear the concept of teacher can be found in the Gospel of Matthew (Han, 2016).

Basically, education in the New Testament is oriented towards what Jesus taught. In the context of Jesus' life, when Jesus was in the world and began to work on His ministry, there were three scopes in the educational process that Jesus provided, namely the twelve people who were even referred to as disciples, namely learning that was experienced or seen for themselves. So, the learning is obtained from shared experience with the teacher. This is because teachers are individuals who deal directly with students in the classroom almost every day, so teachers and students have quite a lot of interaction and communication (Debora & Han, 2020). Jesus himself is a great teacher who is understood as a person who does three aspects of service teaching, preaching the Gospel, and performing healings. Therefore, the context of education in the New Testament is much more complex. Thus, the elements of teaching that are understood as explaining God's Word.

Secondly, preaching the gospel. Education in the New Testament is very clear that preaching the gospel is not separate from teaching about the Word of God. What is preached is clear that is the gospel (good news) of the kingdom of God. The gospel of the kingdom of God is very complex, but Jesus preached it by example. The good news was addressed to sinners, the weak, the poor, the disabled, the demon-possessed, and those afflicted with various diseases. In the New Testament the gospel was welcomed by those who were spiritually and physically troubled or considered to be the dregs of society. The Pharisees and scribes could not understand the gospel of the kingdom of God correctly. However, the gospel of the kingdom of God that Jesus preached is not an abstract gospel or a concept that we do not understand.

The third part of education in the New Testament that Jesus did was healing diseases. Here Jesus himself emphasized that the healings or miracles performed on the poor, the disabled, the demon-possessed were essentially manifestations of God's presence. So, notice when Jesus taught and preached the gospel. He taught as one who had authority, that is, teaching from God Himself. When He preached the gospel, He preached the gospel of liberation which He also later exemplified by healing them. So, these three aspects of education in the New Testament cannot be separated, even though they are

Education in Christianity is very important to understand within these three parts in Jesus' ministry. The teaching part, all modern schools included Christian schools make teaching the focus. Therefore, it is not surprising to find well-educated children, people who are academically sound, morally upright and yet not always able to do well. But the aspect that is often forgotten even in Christian education is preaching the kingdom of God, the good news to sinners that salvation already exists and is God's grace through faith in Christ. A third, even more rarely done by Christians is healing. Although, we know that God has now allowed physical healing through advanced medicine, emotional healing has received very little attention. Christian education in the New Testament should approach healing. Not only emotional or psychological healing, but also healing in spiritual sense, which is to awaken and reignite the spirituality of students so that they are truly on fire for God, more sensitive to their spiritual condition, more sensitive to the need for grace that frees them from sin and the power of God that will help them to become new people. So, the education process in the New Testament is clearly not just about morality. One of the most important parts of education is the Great Commission of the Lord Jesus which makes it clear that education in Christianity cannot be separated from baptism and obedience to what Jesus has taught. In Matthew 28 it is explained that education is part of discipleship, that is, discipleship makes disciples of Jesus by baptizing and teaching Jesus' commandments so that they obey (Han, 2016). Christian schools should aim to make disciples but cannot conduct baptism, so Christian school must be related to the church because of the element of baptism. The church is the only institution to perform baptism and not the school, so the church and school are basically inseparable in the New Testament principle. Although formally, as social institutions, they can be separated, spiritually, schools and churches are inseparable.

3. Church

Church is not really an Old Testament term but a New Testament term. Nevertheless, the nature of the church is basically a fellowship. In the OT, the Church as a fellowship has a purpose to glorify God so that the concept of church in the OT is more about worship to God. The fellowship of the Israelites to worship God and to remember all of God's works of salvation were eventually refreshed to work on their lives every day.

Semantically, the word church in the Old Testament has similarities and

differences in the New Testament. In the Old Testament, there are two Hebrew words that refer to the church: qahal (קהל) and edhah (עדה). Qahal comes from the word qal which means “to call” and refers to the gathering of a people together. Edhah comes from ya'adh meaning “to choose” or “to appoint” or to meet together in one designated place. These two words are often used together qahal'edhah which means “assembly of the congregation” (Ex.12:6; Num.14:5; Jer.26:17) and also means a meeting of the representatives of the people (Deut.4:10; 18:16).

The term Church in the New Testament comes from two Greek words, ekklesia and synagogue. The word “ekklesia” in Greek (ἐκκλησία) comes from the word “ek” which means “out” and “kaleo” which means “to call”. Therefore, ekklesia itself literally means “calling out”. The word ekklesia often refers to the gathering of believers in the same place, the local church (Acts 5:11; 11:26; 1 Cor 11:18; 14:19,28,35). The notion of “ekklesia” refers to the entire body of believers, both on earth and in heaven, who have been or who will be spiritually united with Christ as Savior (Eph 1:22;3:10;2; Col 1:18,24). The second word is synagogue which comes from the word sunagoge (συναγωγή) which means “coming” or “gathering together”. Synagogue itself refers to the worship meeting of the Jews or also refers to the building where they gathered for worship (Mt.4:23; Acts 13:43).

The church in the New Testament is more complex because the Gospels do not record much about the church. Often the church begins to be understood from the outpouring of the Holy Spirit on the day of Pentecost where many events occurred so that new church emerged. Therefore, it needs to be understood that the church is not a social institution or foundation that prioritizes social and moral issues. The church is a spiritual institution that is formed by God himself through the outpouring of the Holy Spirit. The nature of the church in the Christian faith is a spiritual institution, as well as the family and school. Basically, the Church in the New Testament is a fellowship of people who were once sinners and then called out of their sinfulness, saved, and gathered to become a community. This community is then referred to as the church and it is this community that will be the center of attention or focus in this section.

In the Christian faith, the church is not a collection of sinless people or people who feel holy and perfect, but rather the church is a collection of sinners who are redeemed by God to share in one community. In the context of the church, everyone who is called to be a Christian will become part of the body of Christ, of which Christ himself is the head. Therefore, every believer or

church cannot be separated from Christ. The concept of the church in the New Testament is more complex; there is the invisible church and the visible church. The visible church is identified through everything they do that they are Christians. Meanwhile, the invisible church is spiritual in nature that can only be seen by God, namely people who are saved and who obey God.

In the development of the early church, the church was seen as a *koinonia* of people who prayed, persevered in teaching, and shared with one another. The essence of church relationships is not just to pray and then go back to their respective activities, but to gather to pray, persevere in teaching, and share, not only sharing spiritual experiences but also sharing in needs. Although, the challenges of the times always require the church to change, the essence or core of the church as the body of Christ will not change. This is because the source of all the church's needs and the source of all teaching lies only with Christ as the head. At the same time, the Holy Spirit gives gifts so that a church community can function socially, morally, and spiritually. Christ is the head, but it is the Holy Spirit who gives all the gifts Christians need to fulfill their three roles of fellowship, witness, and service.

Not surprisingly, in the church, all those who serve are gifted. One of the important gifts in the church is the gift of teaching which later became part of what is now understood as learning. Basically, in understanding the church, the element of teaching also exists and precisely in the context of the church, teaching is a very serious spiritual issue because the gift is given directly by the Holy Spirit. It is the Holy Spirit who grants the ability to teach to His elect so that all teaching in the NT is to glorify God, to build up the body of Christ so that everyone knows more and more who God is and knows more and more how to do their roles as members of the body who are different but they are connected to one another. Basically, the church is not to be separate from the school because the church is also a place where multicultural people encounter takes place. A multicultural encounter is a meeting between many different ethnicities and cultures. Everyone in God no longer makes a distinction between Greeks, Jews, slaves, and masters (1 Cor 12:13; Col 3:11). Differences in culture, race, tribe, and nation no longer exist in the church, all are one in Christ, and all utilize the gifts available, especially teaching and learning so that everyone is built up and everyone grows more and more like the head, Jesus Christ. It is this church that will last until Jesus comes the second time.

As the summary, family, school, and church in Christianity which involve the crucial element the faith in Christ is significant in Christianity. These three elements are so crucial as a foundation of social cohesion and to strengthen

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the social cohesion among people in society, therefore in Christian view these three elements must serve as the foundation (an invisible root which is more important) to strengthen the social cohesion which is a visible phenomenon.

Conclusion

Social cohesion among millennials must be done within the three microsystem components of Bronfenbrenner's theory, namely school, family, and church (religious institutions) by employing one of Lindenberg's five situations, trustworthiness which is relevant to millennials in Indonesia. Furthermore, it is necessary to make a breakthrough in the application of social cohesion among millennials in Indonesia by making social cohesion applications that can be done together by schools, families, and church institutions. The integration of Bronfenbrenner's and Lindenberg's theories in the form of social media applications is a foundation for a strong social cohesion that is believed to be able to prevent and anticipate the negative impact of social media among millennials in Indonesia. However, since in Christianity as these three elements family, school, and church is a spiritual and is centered in faith in Christ, thus Christianity must serve as a foundation on which the theory of Bronfenbrenner and Lindeberg must be built upon.

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