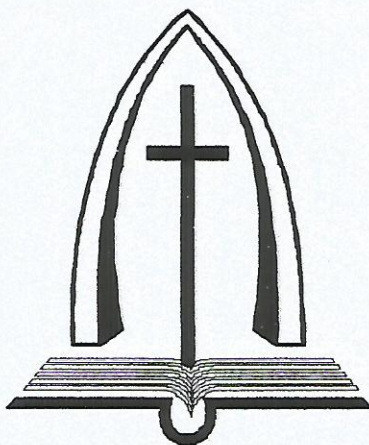


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TESIS

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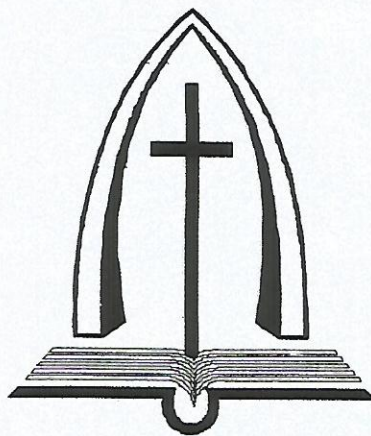
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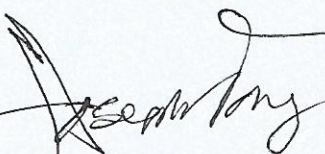
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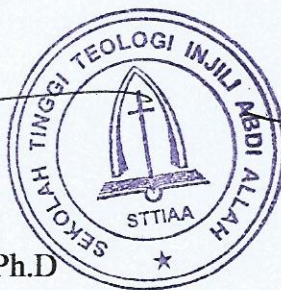
TESIS INI TELAH DITERIMA DAN DISETUJUI OLEH
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MASTER OF ARTS.

PMBIMBING I :



PROF. JOSEPH TONG, Ph.D



PEMBIMBING II :



ANA BUDI KRISTIANI, M.Th.

TESIS INI TELAH DIPERTAHANKAN DI DEPAN DEWAN PENGUJI
SEKOLAH TINGGI TEOLOGI INJILI ABDI ALLAH
PADA TANGGAL 28 AGUSTUS 2013

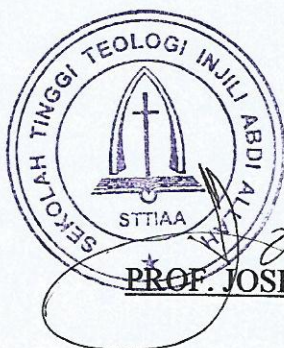
DEWAN PENGUJI,



ANA BUDI KRISTIANI, M. Th.



REI RUBIN BARLIAN, M. Th



PROF. JOSEPH TONG, Ph.D

ABSTRAKSI

Woen, Victoria 2013. **Tinjauan Kritis terhadap pasangan yang tidak seiman dan implikasinya terhadap pelayanan Pastoral dalam pemilihan pasangan hidup di GKI Bajem Wiyung, GKI Emaus dan GKI Dasa Bajem Citraland.** Tesis, jurusan teologi, Sekolah Tinggi Teologi Injili Abdi Allah. Pembimbing I: Pdt. Joseph Tong, Ph.D. Pembimbing II: Ana Budi Kristiani, M.Th.

Kata Kunci: Pasangan Tidak Seiman

In human life today marriage is not something that is considered holy or sacred moreover there is not based on God's word. Basically marriage is God's idea of itself, including in the process before the wedding there is interference from God because God ordained marriage and the plan itself. But contemporary man did not consider how important this point. In the search for a life partner, there are many people looking for and choose according to their own desires. Though all believers should be seek God's will and seek a life partner who truly pleasing to God.

Contemporary man more enjoy to follow they own will in the finding a life partner. If the Bible says not to marry with unbelieving, but in the course of life people of God there is young people still married with unbelieving spouse. So how can they can live with a partner who is not a believer, how bright united with the dark? How about their life after marriage? Then how grazing church congregation that has been married to unbelieving?

This study was conducted to seek answers to the above problems is to find the right view in finding a life partner who truly please God and how the Bible respond. To find an accurate and comprehensive answer, the authors conducted a questionnaire survey with closed questions in the GKI church Emmaus, GKI Church Bakal Jemaat Wiyung and GKI Dasa Church Bakal jemaat Citraland. Therefore, the problem in this thesis is "What is the reason people of God married

with unbelieving? How their life after marriage? In addition to how the pastoral church congregation has been married unbelieving?

This study was included in the quantitative research design, where research is taking study literature and the survey questionnaire closed questions. the steps are as follows: literature review of both the Bible and other theological books by considering history, formulate assumptions, determining the respondent, write down a list of enclosed questionnaire questions, prepare cover letters, counting and reporting the results of a questionnaire study.

The population in this study is the social context that couples who married with unbelievers who also are attending church Emmaus GKI, GKI Church bakal jemaat Wiyung and GKI Dasa bakal jemaat Church Citraland. The sampling technique used in this study belong to the group questionnaire Probability sampling techniques.

From the study of existing literature and research conducted concluded that 50 per cent, in this case there are many responses that remained married to her partner, although not a believer. Likewise, respondents who were married for 77 percent are treasure, these data also show that almost all respondents were married with spouse only because of the treasure. While respondents were married because they feel comfortable with the unbelieving partner despite having the same comparison between respondents who agreed with 27.8 percent of respondents who disagreed was 27.8 percent. The same data is also nearly led to respondents who were married because condoned or encouraged by parents or community of 38.9 percent. So it can be concluded that in terms of the reasons for married couples even though they are not in the faith that merely because possessions.

In terms of education their children, unbelieving spouse but no children with them already. There are data of 38.9 percent who expressed disagreement if the child is free to choose the religion one of the parents. Likewise, the freedom of choosing the customary or religious child, there is no data of 38.9 which does not agree with that. However, there are 33.3 percent of the respondents agreed that

they should remain to teach common values of spiritual. Similarly, there was a 38.9 per cent of respondents who agreed that the response needs to teach or to follow religious customs preferred parent to their children. From these data, the authors concluded that in relation to educating children, they are more likely to not give the freedom to choose a religion but more directed to follow the religion of their parents choice.

In the case of wedding happiness, the author has obtained the data field where there is as much as 22.2 percent of the state agree that when they get married respondents are often different opinions and joking together - the same. In addition there are also 55.6 percent of respondents who strongly agree though not same religion, but they always discuss and solve problems together. But some 50 percent of respondents who expressed their agreement that the respondent personally feel should take decisions to solve problems together. However, some 44.4 percent of respondents agree that the spouse who still respect each other's religion.

On the other hand in the case of the principle of religious marriage the respondent and his partner, 44.4 percent of the respondents agree personally understand and carry out the principles of the religion to the respondents own wedding. The respondents also still available 55.6 percent of the respondents strongly agreed and which carry the principle of the marriage partner. The same amount of mass that is 55.6 percent strongly agreed that where they have the responsibility to complete based on the customs and laws of the country. However, there are 50 percent of respondents who agree to treat their marriage according to the respondents own religion. In this case the author has noticed that they were still conducting the marriage in accordance with the principles of the Christian religion.

In the pastoral side of the church to the unbelieving spouse, the authors found there were 50 percent of respondents strongly agreed that they had been getting coaching from local clergy before and after they were married. Not only that, The church is still considering the respondents and their families with

visitation . It is recognized by 44.4 percent of respondents agreed. There was also a 44.4 percent of the respondents agree that they are always invited and delighted to attend the seminar or marriage or family counseling within the church. However, there are great expectations of respondents there , where they amounted to 72.2 percent who strongly agreed that their partner wants to be a Christian. If you look at the data , it would seem the majority of respondents still getting guidance from the church and they were delighted to be invited to attend seminars or other activities of the family and even many of the respondents wanted their partner to be a Christian.

For conclusion, we can understand that someone married to a spouse who is not a believer just because of wealth, but they still feel the happiness in marriage. The other hand, they really want their partner to know Christ.