The Puritan Family and Its Relevance for Christian Families in Jakarta: A Reflection on the Social Construction

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Abstract:
This study explores how the social construction of Puritan family values in New England, interpreted through Berger and Luckman's social construction theory, can inspire Christian families in Jakarta to reinforce their spiritual and moral foundations. As Jakarta faces issues such as domestic violence and family neglect, there is an urgent need for family structures that support resilience, moral development, and social cohesion. By examining the dialectical process of externalization, objectivation, and internalization, this research illustrates how Puritan values—integrated into daily family life—could serve as a model for Jakarta. The Puritan family was more than a social unit; it was a 'mini-church' where each member contributed to mutual spiritual growth and moral discipline. Adapting these principles, Christian families in Jakarta can strengthen their spirituality despite urban pressures by prioritizing communal worship, modeling ethical behavior, and leveraging technology for spiritual practices. The findings suggest that families with a strong spiritual foundation are better equipped to serve as positive influences within their communities, offering integrity, compassion, and social responsibility. Integrating Puritan values into Jakarta's family life could help reshape the urban social and moral landscape, with churches and families working together to create a supportive and spiritually grounded society.

Contribution:
This article contributes by demonstrating how Puritan family values, interpreted through Berger and Luckmann's social construction theory, can serve as a model for Christian families in Jakarta to strengthen their spiritual and moral foundations. In addition, it highlights the historical relevance of Puritanism as a contextual inspiration that can help Christian families address the challenges of urbanization, domestic violence, and the erosion of family values in modern society.

Keywords: puritan values; family worship; moral formation; urban ministry; Christian family; social construction; Jakarta

INTRODUCTION

Family problems in Jakarta are increasingly in need of solutions, especially with the erosion of family values amidst social and demographic challenges. The family, which should ideally be a place of safety and comfort, often becomes a source of violence and neglect. The National Commission on Violence Against Women's Press Release (2023) revealed that more than 480 thousand cases of violence experienced by wives were recorded over the last two decades.[1] This violence reflects the still strong pattern of misogynistic relationships in the family, where women often receive excessive burdens. This condition not only causes trauma but also results in family dysfunction, which has a negative impact on the development of children and society. [2]

Children who grow up in violence or neglect have a high risk of being involved in delinquency or crime. Weak supervision and attention in the family is one of the main factors in the emergence of destructive behavior in children. This situation shows that the breakdown in family values is not only a personal problem but also triggers wider social problems.[3] Moreover, the challenges in Jakarta's families are compounded by economic pressures, poverty, and overcrowding, which exacerbate stress and vulnerability within households.

In an effort to deal with this problem, the DKI Jakarta Provincial Government, through the Pemberdayaan, Perlindungan Anak dan Pengendalian Penduduk (PPAPP) Service, is collaborating with various strategic partners, but the complexity of this social problem shows that family improvement requires continuous efforts and a multidimensional approach.[4]

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[1] Elsa, "Tergerusnya Nilai Keluarga di Tengah Masalah Demografi," *Siaran Pers Komnas Perempuan Memperingati Hari Keluarga Internasional*, May 15, 2023, https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-memperingati-hari-keluarga-internasional-15-mei-2023-tergerusnya-nilai-keluarga-di-tengah-masalah-demografi.

[2] Handi Irawan Djuwadi, "Family Conflict and Domestic Abuse: Indonesia". *Bilangan Research Center,* 2022. https://www.bilanganresearch.com/hasil-penelitian.

[3] Sekar Gandhawangi, "Kontrol Keluarga dan Sosial Lemah, Anak Pun Berulah". *Kompas.id,* August 27, 2023. https://www.kompas.id/baca/humaniora/2023/08/27/kontrol-keluarga-dan-sosial-lemah-anak-pun-berulah.

[4] Budhi Firmansyah Surapati, "Dinas PPAPP Gandeng Hanwha Life Tangani Permasalahan Keluarga di Jakarta," *Beritajakarta.id,* October 16, 2024. https://m.beritajakarta.id/read/140195/dinas-ppapp-gandeng-hanwha-life-tangani-permasalahan-keluarga-di-jakarta. Look also Dwiyanti Kusumaningrum, Jalu Yogiswara Anuraga, and Tria Anggita Hafsari, "The Rise of Exclusive Boarding Houses: Gentrifying Kampung Through New Wave of Urbanization in Jakarta". *Journal of Indonesian Social Sciences and Humanities* 10, no. 2 (2020): 85–96. https://doi.org/10.14203/jissh.v10i2.179.

In facing current social challenges, learning from history can provide a valuable perspective. The Puritan family in New England in the 17th century is a concrete example of how strong family values can contribute positively to building society.[5] The Puritans not only fled the oppression of England, but they also sought to live out their vision of God's kingdom through family and community life. In his book The Puritan Family, Edmund S. Morgan describes how the Puritans made the family a functional religious unit, where each head of the family acted as shepherd for his wife and children, with theology integrated into everyday life. [6]

Several previous studies also discussed the Puritans and the impact of their presence; for example, Yusuf, which focused on the significant contribution of the Puritans in education, which was supported by the establishment of schools and universities to ensure that people could read the Bible and live based on Christian morality.[7] Next, Ning Kang highlights Puritan work ethics, such as discipline and personal responsibility, which shaped social values in America.[8] In Indonesia, Lado also found that Puritan theology inspired the church to emphasize the growth of faith through spiritual discipline and fellowship, which is very relevant for strengthening spiritual life and social contribution.[9] However, no one has carried out an exploration that focuses on the reflection of social construction in Jakarta society, using the lens of Berger and Luckman's social construction theory.

The Puritans, also known for their strict moral values and high discipline, had practiced integrity in social and economic relations, which greatly contributed to social construction in New England. According to Morgan, the civil man is a role model in

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[5] Perry G. Miller, *The American Puritans: Their Prose and Poetry* (New York: Columbia University Press, 2016), 1-2.

[6] Edmud S. Morgan, *The Puritan Family: Religion and Domestic Relations in Seventeenth-Century New England* (Boston: Public Library, 2024), 1. Compare with John Demos, *A Little Commonwealth: Family Life in Plymouth Colony* (New York: Oxford University Press,1970); Levin L. Schucking, *The Puritan Family: A social Study from The Literary Sources* (New York: Schocken Books ,2020); Philip Greven, *The Protestant Temperament: Patterns of Child-Rearing, Religious Experience, and the Self in Early America* (Chicago: The university of Chicago Press, 2018); Gerald F. Morgan and Maris Vinovskis. "The Puritan Family and Religion: A Critical Reappraisal". *The William and Mary Quarterly* 39, no. 1 (1982): 29-63. https://doi.org/10.2307/1923416 . They recognize that Puritan family has an important contribution to social construction and plays a role in forming the structure of society and maintaining social values at that time.

[7] Rusydi M. Yusuf. "Puritanisme dan Perkembangan Pendidikan Amerika Masa Kolonial". *Buletin Al-Turas* 26, no. 1 (2020): 121-134. https://doi.org/10.15408/bat.v26i1.13841.

[8] Ning Kang. "Puritanism and Its Impact upon American Values". *Review of European Studies* 1, no. 2 (2009): 148-151. https://doi.org/10.5539/res.v1n2p148.

[9] Gatsper Anderius Lado, "Implikasi Teologi Kaum Puritan bagi Kehidupan Gereja di Indonesia," *Harvester* 9, no.1 (2024): 106-118. https://doi.org/10.52104/harvester.v9i1.201.

society; he is an individual who not only obeys the law and behaves well, but also maintains harmony with his neighbors and lives in peace.[10] J. I. Packer explains that the Bible became the main guide in Puritan family life, with the values of piety and moral responsibility at the core of their teachings. This family model succeeded in creating a social order that became a strong foundation for their community, offering valuable lessons for modern society.[11]

The lessons from the Puritan family model are relevant to apply in the Jakarta context. The Christian family as an integrated religious unit can be a solution to social problems that arise due to weak family values. By making the family the center of moral and spiritual education, it is hoped that the next generation will be created who is emotionally, spiritually, and socially healthy and able to contribute positively to society. Just as Puritan families served as role models in practicing theology in everyday life, the values of piety and harmony within Christian families in Jakarta can also be key to addressing current social issues. At the same time, it is important to acknowledge potential tensions, such as the patriarchal aspects of the Puritan model, which must be carefully adapted to prevent reinforcing domestic inequality or gendered oppression. Furthermore, while this study primarily focuses on Christian families due to theological specificity, the principles of moral and social resilience may have broader relevance and could be adapted thoughtfully for non-Christian or secular families in Jakarta.

RESEARCH METHODS

This research applies a descriptive-analytical approach through a systematic review of literature on Puritan theology, family life, and their social influence. The primary analytical framework is Berger and Luckmann's theory of social construction, particularly

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[10] Edmud S. Morgan, *The Puritan Family: Religion and Domestic Relations in Seventeenth-Century New England,* 5-6. According to Morgan, a civil man is an individual who carries out his duties in civil life based on strong religious principles, especially those influenced by Puritan Christian teachings. Puritans believed that every aspect of life, including domestic relations and citizenship, should be based on moral principles and God's law. They see the role of a civil man as a figure who not only participates in society in general but also maintains harmony and order within the family and community in accordance with their religious values.

[11] J. I. Packer, *A Quest for Godlines: The Puritan Vision of the Christian Life* (Wheaton: Crossway Books, 1990), 241-242. See also Francis J. Bremer, *The Puritan Experiment: New England Society from Bradford to Edwards,* (New Hampshire: University Press of New England, 1995), 235. Bremer argues that Puritan families laid the foundation for New England society. Family discipline and strict religious life played an important role in establishing a solid yet rigid social and cultural structure, with little room for individuals to deviate from community norms. This book presents a comprehensive perspective on how Puritan family values integrated with the social system, forming a cohesive and sustainable community.

the processes of externalization, objectivation, and internalization, which describe how values are produced, institutionalized, and internalized within society.[12] This framework provides a lens for understanding how Puritan family values—such as discipline, spirituality, and moral responsibility—became embedded in the social order of seventeenth-century New England.[13]

In conducting the analysis, the study critically engages both supportive and critical perspectives on Puritanism, ensuring balanced source selection. For example, Demos highlights how Puritan family discipline shaped communal life,[14] while Morgan and Vinovskis point out the limitations and variations within Puritan practice.[15] By integrating these perspectives, the study identifies principles that could be adapted for Christian families in Jakarta. Although the research is literature-based, it notes the need for further empirical studies—such as interviews or field observation—to strengthen contextual application.

RESULTS

Social Construction: Definition and Theory

Social construction of reality refers to the social process in which meaning and reality are shaped through individual and group interactions and institutionalized into mutually recognized norms and structures. Berger and Luckmann argue that social reality is not a fixed entity but rather something that is continuously constructed through processes of externalization, objectification, and internalization.[16] In a community context, this process helps explain how collective identities are formed, maintained, and sometimes change over time. This concept is very relevant to understanding communities

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[12] Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in The Sociology of Knowledge* (New York, NY: Anchor Books, 2021), 59–61. Berger and Luckmann explain that social reality is constructed through individual interaction and interpretation. They identify three stages in this process: externalization, where individuals express values and ideas; objectification, when those values are accepted by society and regarded as objective; and internalization, when individuals internalize those norms into their behavior and understanding. Thus, this theory demonstrates how individuals and society influence each other in creating and maintaining social structures. See also John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Thousand Oaks, CA: Sage Publications, 2023).

[13] Edmud S. Morgan, *The Puritan Family: Religion and Domestic Relations in Seventeenth-Century New England*, 15–17.

[14] John Demos, *A Little Commonwealth: Family Life in Plymouth Colony*, 25–26.

[15] Edmud S. Morgan, *The Puritan Family: Religion and Domestic Relations in Seventeenth-Century New England*, 31–33.

[16] Berger and Luckmann, *The social Construction of Reality*, 19.

in prehistoric or traditional times, where the relationship between agents (individuals) and social structures played an important role in creating and changing social order.[17]

The three dimensions of reality construction in the community include objective reality, symbolic reality, and subjective reality.[18] *First,* objective reality refers to social patterns, norms, and structures that are institutionalized and recognized as facts by community members. This objectification can be seen in architectural traditions, rituals, and the division of social roles that function to maintain community order. *Second,* symbolic reality is a symbolic expression of objective reality, such as artifacts, rituals, or symbolic language, which binds community members collectively. Symbols such as carved motifs or public building structures not only represent reality but also strengthen collective identity and social cohesion. *Lastly,* subjective reality is how individuals understand and internalize the social meaning around them. In a community, individual interpretations and responses to norms and rituals play an important role in strengthening or challenging the existing social order, making this process an ongoing dynamic in that society.

According to Berger and Luckmann, the dialectic between subjective and objective occurs through three processes: externalization, objectification, and internalization.[19] Externalization is the act of individuals or communities expressing their thoughts and values in certain social forms. Objectivation occurs when the expression is accepted and institutionalized as part of a mutually recognized social structure. Internalization is when individuals identify themselves with these norms and structures, making them part of their identity and daily behavior.

This process shows that communities are not only formed by existing social structures but also through the active role of individuals in reproducing and changing these structures. The identity of the Puritan community in New England was not only influenced by environmental or economic conditions but was also formed through social interactions and cultural symbols, especially the religious practices they established and maintained. In both contexts, community is the result of a dialectic between agent and structure, where members not only accept the existing social order but also play a role in strengthening or changing it.

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[17] Berger and Luckmann, *The social Construction of Reality,* 20-21.
[18] Berger dan Luckmann, *The Social Construction of Reality,* 25-30.
[19] Berger dan Luckmann, *The Social Construction of Reality,* 31-33.

For the Puritans of New England, their social order and collective identity were shaped through religious norms that reflected values such as hard work, simplicity, and obedience to God. These values not only institutionalize social structures but also function as collective symbols that strengthen community identity and provide meaning to everyday life. The Puritan community shows how social structure and identity are always dynamic and open to change through ongoing social interaction, and their legacy still influences American culture today.[20]

The Life of the Puritans

The term "puritan" refers to efforts aimed at purifying the Anglican Church, which was seen as lacking true signs of reform in England. Puritanism here does not denote an organization but rather a spirit embodied in a powerful movement to reform the church.[21] The rise of the Puritans was driven by three primary needs of the time: the need for Biblical preaching and sound teaching of truth; the pursuit of personal holiness, emphasizing the work of the Holy Spirit in believers' faith and lives; and the renewal of church governance practices in accordance with Biblical principles.[22]

The Puritans' spiritual life was marked by a unique path of disciplined consistency, aiming to build, strengthen, and deepen their relationship with God.[23] While the practice

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[20] Joel R. Beeke, *Puritan Evangelism: A Biblical Approach,* (Grand Rapids: Reformation Heritage Books, 2019) 2. Beeke highlighted the uniqueness of the Puritans—not merely as individuals expelled from the Church of England by the 1662 Act of Uniformity, but as members of several generations following the Reformation in Great Britain and North America. These were people devoted to reforming and purifying the Church, guiding others toward the Bible, promoting godly living, and upholding doctrinal consistency in everyday life.

[21] Janet Fishburn, "The Family as a Means of Grace in American Theology," *Religious Education* 78, no. 1 (1983): 90-102. https://doi.org/10.1080/0034408300780109. This enthusiasm was positively seen as an effort to reform the church's spirituality, as the Puritans focused on renewing both individual and church spiritual life.

[22] Steven Engler, "Time, Habit, Agency in English Puritanism," *Method and Theory in the Study of Religion* 19, no. 3 (2007): 301-322. https://doi.org/10.1163/157006807X244934. Engler states that the Puritans had a guide for "living a godly life." One well-known guide was written by Richard Rogers in his work Seven Treatises, where he provides a manual for living a Christian life formation: "the direction then of a Christian is a gathering together of certain rules out of God's word, by which we may be enabled every day to live according to the will of God, with sound peace....[T]his is the battle, which he must feel and have with his lusts, and which every true believer must be exercised with daily: and yet this resistance and rebellion against God's grace, which he feels by his corruption and sin daily, is a most fit whetstone to sharpen him the more to embrace and follow these rules in this direction set down..." (Rogers 1603: 314, 316).

[23] Richard Baxter, *The Practical Works of Richard Baxter,* (London: George Virtue, 2016), 394-407. Baxter states, "As Christians are holy in their personal lives, dedicated and set apart for God, so too must their families be: 'holiness to the Lord' should be as if written on their doors, their relationships, their possessions, and all their affairs."

of spiritual discipline is common among Christians, the Puritans' approach had distinct characteristics that are hard to replicate today. Key aspects of their spiritual discipline included a comprehensive reform of life that permeated their liturgy, church governance, theology, and personal and political spirituality. They emphasized God's absolute sovereignty over all aspects of life, upheld the Bible's authority, and viewed salvation as an unearned gift from God, with spiritual discipline playing a vital role in their faith journey.[24] For the Puritans, spiritual discipline meant deeply engaging with the Bible, enabling them to translate their knowledge of Christ into practical actions across every aspect of life. They viewed all activities as sacred, with the ultimate aim of glorifying God. This commitment to a disciplined, spiritually rigorous life was a defining feature of the Puritan faith.[25]

The Family as the Center of Spiritual Life

The Puritans saw the family as a reflection of the Church, serving as an agent of change within society. George Whitefield described the family as the "first and foundational society," the seedbed of both church and state. This institution began in Eden, where God, recognizing that it was not good for man—a social being—to be alone, created a suitable companion for him, uniting them in the bond of marriage. Through this union, the human race grew, eventually forming civil governments and ecclesiastical assemblies.[26] Marriage and family worship reflected the social dimensions of Puritan spiritual life. For them, marriage was not simply a relationship between husband and wife but a holy covenant with God that bound them all together. Any action that disrupted these sacred institutions was seen as contrary to God's will. The Puritans believed that a

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[24] Mitchell Robert Breitwieser, *American Puritanism and the Defense of Mourning: Religion, Grief, and Ethnology in Mary White Rowlandson's Captivity Narrative* (Madison, WI: The University of Wisconsin Press, 2022), 70. Breitwieser highlights the lives of the Puritans who migrated to America, noting that the Puritans in New England practiced piety in their daily lives. This devotion permeated their social interactions, spiritual life within the household, and even their treatment of strangers, whom they welcomed with kindness.

[25] Packer, *A Quest for Godlines,* 15.

[26] George Whitefield, Henry Venn, Philip Doddridge, Samuel Davies, Samuel Worcester, Thomas Houston, Samuel Stennett, *The Godly Family: Essays on the Duties of Parents and Children* (Pittsburgh: Soli Deo Gloria, 2019), 25. This view emphasizes that the family has a fundamental role in establishing the foundations of social, spiritual, and governmental life. In the biblical context, the family is not only an important social unit but also a divine institution intended to strengthen faith and maintain order in society. As the family grows, the values instilled within this unit will naturally influence and support both congregational life in the church and social order within the state.

harmonious family was essential to a harmonious society; moral responsibility within the family directly influenced the stability of society's structures.[27]

In marriage, the principle of family authority is important because pride, arrogance, unwillingness to submit to authority, and anarchy are the primary tendencies of the sinful human heart. In the wider social sphere, such tendencies are a threat to social order. Thus, the failure of the principle of authority in the family that is built in a marriage will have a negative impact on the wider social order. Apart from the importance of the concept of marriage, which has a social dimension, family worship also manifests the same thing. For the Puritans, worship is a doxology that gives all glory, honor, and exalting praise to God. In this context, true praise actually comes from worship.[28] Worship for the Puritans was a communion with God, which was expressed in various forms such as prayer, adoration, mediation, faith, praise, and receiving instructions from God's Word both publicly and privately. The scope of Puritan worship consisted of three areas: *first,* public worship within the local church; *second,* worship in the family circle; and *finally,* private worship in certain places, such as the room, in a place far from crowds, and so on.[29]

Apart from the forms of worship above, the Puritans also understood that worship concerns all aspects of life, namely experiencing God, living with God, walking in obedience to God, or trying to live a Christian life. Public worship for the Puritans was a preparation for the routine worship of daily life.[30] Worship is the rehearsal of our relationship to God. It is at that point, through the preaching of the Word and through the administration of the sacrament, that God makes himself uniquely present in the body of

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[27] James T. Johnson, "The Covenant Idea and the Puritan View of Marriage," *Journal of the History of Ideas* 32, no. 1 (1971): 107-118. https://doi.org/10.2307/2708328.

[28] Packer, *A Quest for Godlines,* 249. Packer explains that worship encompasses all the respect that humanity owes to and gives to its Maker. It is the tribute we pay to the King of Kings, acknowledging His sovereignty over us and our dependence on Him. All inward reverence and respect, along with outward obedience and service to God, as commanded by the Scriptures, are encompassed within this one word: worship.

[29] Packer, *A Quest for Godlines,* 250.

[30] Stanley J. Grenz, *Revisioning Evangelical Theology: A Fresh Agenda for the 21st Century,* (Illionis: Intervarsity, 1993), 123. See also Richard Baxter, *The Practical Works of Richard Baxter,* 394-407. Baxter describes the transformative power of worship within a community. Upon his arrival, only a few families on each street engaged in worship, but by the time he left, entire streets were filled with families dedicated to godliness. The congregation grew so much that five new galleries were added to accommodate everyone, and private meetings were also well attended. Sundays brought a notable stillness to the streets, filled instead with the sound of families singing psalms and discussing sermons. This shift, Baxter explains, reflects how communal worship fosters a more devout and peaceful society, where spiritual dedication becomes central to daily life.

Christ. Because worship is not entertainment, there must be a restoration of the incarnational understanding of worship, that is, in worship the divine meets the human. God speaks to us in his Word. He comes to us in the sacrament. We respond in faith and go out to act on it. The Puritans held family services twice a day, during which they read God's Word and prayed. This worship is in an informal form, but they truly worship and serve God every day. Parents teach their children the scriptures and how to pray and serve. The Puritans were disciplined in doing this because they believed that the family was a catechism unit for the whole family to study God's Word, where the head of the family was the servant or priest.[31]

The Puritans demonstrated that the context for the best spiritual development was in family life, through normal work routines, family devotions, and home life. Puritans believed that the most important source of spiritual growth was the family. Therefore, family worship is a good forum for forming a person's spirituality. But family worship was also, to the Puritans, vitally important. Every home should be a church, with the head of the house as its minister. Daily and indeed twice daily, the Puritans recommended that the family as a whole should hear the word read and pray to God. Sunday by Sunday, the family should seek the pool of profits of its members from the public ordinances; day by day, its members should seek to encourage each other in the way of God. Parents must teach their children the Scriptures; all members of the household must be given time and place to pray. Thus, informally but consistently, the worship and service of God in the home must be carried on.[32]

Every member of the Puritan family had a responsibility to be an agent of change in society. The family life process of the Puritans and their spiritual discipline are a representation of the existence of the Church in direct contact with society, which is expected to contribute to good changes in social life. However, it is important to acknowledge that not all Puritan families fully embodied these ideals; historical records indicate considerable variation, internal conflicts, and instances of rigid practices that could impose psychological pressures on family members. Recognizing these nuances prevents an overly idealized portrayal and situates the Puritan model within its complex social and historical context.

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[31] Johnson, "The Covenant Idea and the Puritan View of Marriage", 107-118.
[32] Packer, *A Quest for Godlines,* 259.

Analysis: The Puritan Family Life as a Social Construct

Using the theory of social construction, the author argues that the family life of the Puritans in 16th to 18th century New England—who sought to purify all aspects of life and worship—made a significant contribution to the society in which they lived, as noted by Ernst Troeltsch. Key elements of this Puritan movement included discussions in church between ministers and the congregation about sermons and Scripture passages, family worship led by the father, and a commitment to the religious education of the young. However, their way of life did not resonate with higher officials and the nobility, and it could only be imposed on the naturalistic rural population, which was resistant to change, with considerable difficulty. This entire movement was labeled as "dissent" alongside the established church and the official world.[33]

The spiritual life of Puritan families in New England demonstrates their role in social construction. Janet Fishburn, in her article "The Family as a Means of Grace in American Theology," emphasizes the significance of the Puritans, noting their formative influence on American cultural development.[34] Goen states that 90% of religious life in America has been shaped by the Reformed tradition, including German Reformed, Dutch Reformed, French Huguenots, and Scottish Presbyterians. He points out that these groups sent representatives to the New World, contributing both offshoots and mainline stock, but the most decisive influence came from the English Puritans.[35]

Evidence of the Puritans' contribution to social construction in New England is also presented by several other writers. John Demos explicitly called the Puritans "primary institutions," which, through a natural and consistent process, had provided a positive influence on cultural change in society. Schucking supports this view by stating that many people agree that the Puritan tradition has had a tremendous impact on life in America today. Likewise, Philip Greven, in his book *The Protestant Temperament: Patterns of Child-Rearing, Religious Experience, and the Self in Early America,* explains that the consistency of a family's practice of piety is a clear demonstration of a change in mindset

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[33] Ernst Troeltsch, *The Social Teaching of the Christian Churches* (Louisville: John Knox Press, 2022), 679.

[34] Fishburn "The Family as a Means of Grace in American Theology," 90-102.

[35] Clarence Curtis Goen, "Puritanism and the American Experiment". *Review & Expositor*, Vol. 73, No.1 (1976): 5-21. https://doi.org/10.1177/003463737607300102.

and way of life.[36] This, on the one hand, makes a difference, but at the same time, provides a good perspective in society.

Table 1. Dialectic of Externalization-Objectivation-Internalization

Moment	Proces	Phenomena
Externalization	Self-adaptation to the socio-cultural world	The Puritan family represents a social formation shaped by individual Puritans, evidenced by their courageous decision to migrate to New England. While most Puritans chose to go voluntarily, this decision opened new opportunities to initiate a holy experiment—a society that would live, worship, and love one another as God intended.[37]
Objectivation	Self-interaction with the socio-cultural world	The Puritan family influenced the institutionalization of society, bringing change and character to New England. Their presence helped transform the region into the land of revivalism, moral legalism, and a work-centered gospel, all supported by the Puritan ethic. However, this process often faced resistance and contestation from local populations and internal dissenters, showing that social construction was neither uniform nor uncontested.
Internalization	Self-identification with the socio-cultural world	The Puritan identity is shaped by the family as a social locus, as evidenced by the strict religious traditions practiced by individuals within Puritan households. These dominant faiths have transformed America and established a strong religious tradition in its history. Not all members fully internalized these values, highlighting that socialization involved negotiation, adaptation, and sometimes failure.

Morgan and Vinovskis also acknowledged that the Puritan family tradition of implementing strict religious values with clear strategies and goals succeeded in

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[36] Philip Greven, *The Protestant Temperament: Patterns of Child-Rearing, Religious Experience, and the Self in Early America*, 7.

[37] Jack P. Greene, "Recent Developments in the Historiography of Colonial New England," *Acadiensis*, 17, no. 2 (1988):143-177. https://journals.lib.unb.ca/index.php/Acadiensis/article/view/12246.

producing a devout generation and played an important role in building social order.[38] To better understand how this process takes place, the following table is presented, illustrating the dialectic of externalization, objectivation, and internalization in the context of the Puritans' contribution to social construction.

DISCUSSION

Reflection: Christian Families and Their Impact on Social Construction in Jakarta

Berger and Luckmann explain that social reality is built through a dialectical process between individuals and social structures.[39] In the family context, the stages of externalization, objectivation, and internalization occur when family values are passed on through daily practices. However, the pattern of social relations in Jakarta has changed with the development of technology and urbanization, so the relationship between family members has become more fluid and dynamic. The Puritan concept of spiritual life, which emphasizes the role of the family as the center of the formation of spirituality and morality, can be a model for strengthening family foundations amid the demands of a modern city.

The Puritans saw the family not only as a social unit but also as a 'mini-church' in which each member had a responsibility for mutual spiritual growth.[40] The father acts as a household priest leading daily worship, while the mother and children are actively involved in practicing spiritual values. In the context of Jakarta, this practice can help families maintain spirituality despite the pressures of a busy and urban lifestyle. By practicing family worship, such as communal prayer or daily devotions, families can build closer emotional and spiritual bonds.

In addition, a strong spiritual life in the family can help children internalize moral values more effectively. In contrast to authoritative parenting that simply gives orders, the Puritan approach emphasizes parental example as a model of ethics and faith. In Jakarta, where many children are exposed to digital culture and consumerism, parents who consistently demonstrate spiritual value-based behaviors can help children develop a solid identity and ethics. Families can also use technology to support spiritual life. Apps to read the Bible together, join online worship services, or pray in family groups can

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38 Morgan and Vinovskis, "The Puritan Family and Religion: A Critical Reappraisal", 26-63.
39 Berger dan Luckmann, *The Social Construction of Reality,* 26.
40 Packer, *A Quest for Godlines,* 16.

maintain spiritual engagement even when physical activity is limited. This resonates with the changing patterns of modern communication in Jakarta, where family interactions are not always face-to-face but can still be rooted in spiritual values.

Table 2. Dialectic of Externalization-Objectivation-Internalization

Moment	Proces	Phenomena
Externalization	Self-adaptation to the socio-cultural world	Christian families in Jakarta reflect individual decisions to live according to Christian values. This decision opens the opportunity to present a new social experiment, namely forming families and communities that live and worship according to God's word. For example, a family might start each day with shared devotion and prayer, navigating challenges such as work schedules, school commitments, and digital distractions, highlighting real-world implementation
Objectivation	Self-interaction with the socio-cultural world	Christian family life is influential in social institutions such as schools, churches, and local communities. Christian values such as love, justice, and hard work shape community character and strengthen social ties in Jakarta. Local churches can facilitate this process by providing parent training, resources for family worship, and organizing small family-based groups to support spiritual practice.
Internalization	Self-identification with the socio-cultural world	Individuals in Christian families in Jakarta internalize spiritual values through daily practices. Family worship traditions and involvement in church services strengthen the spiritual and moral identity of family members. Adaptation is needed to respect and integrate local cultural norms—such as Betawi, Javanese, or Chinese-Indonesian family traditions—so that the Puritan model complements rather than overrides existing values.

The spiritual life of the family, as emphasized by the Puritans, impacts not only on internal relationships but also on the family's contribution to society. Families built on faith and spiritual discipline are better equipped to play an active role in social services and church communities, becoming agents of change in their neighborhoods. In the

context of Jakarta, families with strong spirituality can teach integrity, love, and social responsibility, setting a positive example for the wider community.

Using descriptive analysis, the researcher describes the characteristics and context of the research subjects, while analytical analysis is used to identify patterns, themes, and relationships within the data, as shown in the table below. Thus, the adaptation of Puritan principles of family spirituality in Christian family life in Jakarta can distort the social and moral context that has been formed due to urbanization. Churches and families together can build a better social reality, where spiritual values become the main foundation in dealing with the complexities of urban life.

Opportunities and Challenges

Opportunities for Christian families in Jakarta can be found through the application of spiritual values that emphasize the role of the family as the center of moral and faith formation, as exemplified by the Puritans. By making the family a 'mini church,' each family member can be active in the practice of daily worship and the teaching of Christian values. This pattern of spirituality helps strengthen the family's foundation amidst the pressures of modernity and maintains the emotional and spiritual connection between its members. A structured spiritual life in the family can also facilitate the formation of a moral identity for children, strengthening their resilience against the cultural influences of consumerism and individualism. There is also an opportunity to reinterpret household-centered theology in ways that engage modern emphases on social justice, inclusivity, and gender equality.

However, challenges arise from changing social patterns due to urbanization and economic pressures, which can reduce quality interactions between family members. Families in Jakarta are often caught up in busy schedules, which hampers the practice of communal worship and intergenerational communication. Social fragmentation also makes it difficult to maintain consistency in internalizing spiritual values amidst the dynamic urban lifestyle. Diverse family structures, such as single-parent households, families with parents working abroad, and extended families living together, pose additional challenges for applying a Puritan-inspired model. Moreover, technology can serve both as a tool to strengthen family worship and as a distraction that competes for attention and engagement. Therefore, a joint commitment from families and churches is

needed to maintain a balance between personal and communal spiritual life in order to remain relevant and impactful to the social environment in Jakarta.

CONCLUSION

Modern Christianity often views holiness as an individual responsibility, with activities like Bible reading and prayer seen as personal experiences. However, the Puritans emphasized that the journey of faith is inseparable from the community of believers. They taught that a personalized spiritual life thrives best within a supportive fellowship. In a Christian family, each member is responsible for their own faith growth, but communal support is crucial for faith to thrive collectively.

In Jakarta's dynamic context, Christian families practicing Puritan values can significantly impact social construction. Using Berger and Luckmann's social construction theory, family interactions can be analyzed as a dialectical process of externalization, objectivation, and internalization, where spiritual values are applied, recognized as social norms, and become part of family members' identities. A consistent spiritual life not only fosters personal faith but also strengthens social networks, serving as a moral buffer in urban society. It is important to note that this study is primarily theoretical and may idealize the Puritan model; empirical research is needed to assess how such practices can be realistically adapted in contemporary Jakarta. Future studies could include ethnographic or qualitative research on families already attempting this model, to evaluate its feasibility and contextual modifications. By balancing personal and communal spirituality, Christian families can set an example and contribute to a healthier social reality.

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