



The Influence of Holiness of Life and Communication Patterns on Family Harmony in Waleure Village, Langowan, Indonesia

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ABSTRACT

Family harmony is an atmosphere that the whole family desires. Family harmony has a positive impact on all family members, on husbands, wives, parents, and children. However, the family cannot avoid the various challenges that occur so there is the potential for family disharmony. One of the challenges of families today is communication patterns. Communication is a very important family activity. However, communication will be effective if the holiness of life in the family is applied. The purpose of this study is to determine the influence of holiness of life and communication patterns on family harmony in Waleure village. The method in this study is quantitative and involves 150 respondents with the criteria of being married and unmarried children, age over 21 years, domiciled in Waleure and Christians. Data collection in this study used questionnaires. The analysis technique in this study uses the multiple linear regression method using SPSS. The results of this study found that there was a significant influence of the variables of holiness of life and communication patterns on family harmony in Waleure village, Langowan. In this study, it was found that the influence was 56.1% in Waleure village, Langowan.

Keywords: Family harmony; holiness of life; communication patterns; husband and wife; Langowan.

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INTRODUCTION

The harmony of the Christian family can be defined by many things, but the holiness of life and the pattern of communication are two things that have a great influence. Family harmony is a state in which all family members feel happy which is characterized by reduced anxiety, frustration and satisfaction with the situation and self-existence (self-perception), including mental, emotional, and social aspects (Gunarsa, 2000). Family harmony is also an important aspect that is able to maintain the integrity of the household. In general, family harmony is able to provide happiness, affection, and a sense of security. The family is the first place that is inseparable for children in their growth and development period, as well as a trusted place to share, both for husband and wife, as well as children and parents.

According to the Indonesian Family Happiness Index, summarized by the Indonesian Central Statistics Agency, the social sub-dimension of family harmony was at 82.56 from 2017 to 2021. This is an excellent presentation because it shows a significant increase compared to the previous year, which was at 68.28. Ideally, if

it is based on the happiness rate of Indonesian families, it should be followed by a decrease in the level of family disharmony as well.

However, the researcher suspects that there is a gap between the happiness index and the facts that are happening in the field today. For example, been an increasing surge in divorce, especially in Indonesia. The state of Indonesia is even called a Divorce Emergency by several media, including Liputan6, writing a headline in its news with the text "Divorce Rate in Indonesia Continues to Rise, Marriage Institutions Are No Longer Sacred?" Lingkar News Media mentioned "Indonesia Divorce Emergency, BKKBN Records Half a Million Cases in a Year". The same thing was revealed by the Indonesian Central Statistics Agency in 2022 in a report on its *website*, which stated that the number of divorce cases in Indonesia reached 448,126 divorce cases.

Tabel 1
Marriage and Divorce Data in Indonesia
Indonesia Statistics in 2019-2022

Year	Merriage	Divorce
2019	1.968.978	439.002
2020	1.792.548	291.677
2021	1.742.049	447.743
2022	1.705.348	448.126

Source: Website of the Indonesian Central Statistics Agency

Summarized from the Central Statistics Agency (2022), the causes of divorce in 2019-2022 are abandonment of one of the parties, continuous disputes and quarrels, domestic violence, economy, polygamy, adultery and s,0 on. Based on this data, it can be concluded that divorce cases are increasing every year. The Central Statistics Agency shows that the number of cases that show disharmony in Indonesia is high.

Tabel 2
Factors Causing Divorce in Indonesia
Indonesia Statistics in 2021-2022

In dicator	Year		Indic ator	Year	
	2 021	2 022		2 021	20 22
A dulty	4 49	6 90	Dom estic Violance	4 .779	4. 972
In toxicated	1 .779	1 781	Disab le	3 60	30 9
D rugs	3 47	3 83	Disp ute	2 79.206	28 4.169

G ambling Addicted	9 93	1 .19 1	Force Merriage	1 .705.3 48	44 8.126
S eparated	4 2.387	3 9.3 59	Apos tate	1 .447	1. 635
I mprisone d	1 392	1 .44 7	Ekon omc problem	1 13.343	11 0.939
P oligamy	8 93	8 72	Other s	2	

Source: Website of the Indonesian Central Statistics Agency (BPS)

Continuous disputes and quarrels show the highest number as a causative factor in divorce cases in Indonesia. Data obtained from Statistics Indonesia in 2023 shows that in 2021, there were 279,206 cases, and in 2022, it increased to 284,169 cases due to disputes and quarrels that are difficult to overcome. In addition to divorce cases, there are many news stories circulating in various media about cases related to family problems. In addition, similar things regarding family problems occurred in the East Langowan area. Geographically, East Langowan is one of the regional economic centers that is developing in North Sulawesi. With a predominantly Christian population, cases of family disharmony are inevitable in the region. Based on interviews with several residents, especially in Waleure village, the researcher obtained information about cases related to harmonious and disharmonious families.

The cases of disharmony are as follows

1. Divorce
2. Separate beds,
3. Not divorced, but not living together
4. Infidelity
5. Family members who do not respect their parents
6. Family members who don't respect each other
7. Family members who behave condescendingly towards other family members

After interviews and observations with several residents in Waleure village, some of the factors driving family harmony are as a matter of:

1. Life must be God-fearing
2. Taking care of the heart and taking care of yourself
3. Able to hold back (emotions, negative thinking)
4. Spend quality time with family
5. Discuss problems before making decisions together
6. Maintaining communication between families
7. Carrying out each other's duties in the family
8. Feeling like they don't fit in with each other anymore

Referring to the information obtained by the researcher and the facts about the harmonious and harmonious family that occurs, it is necessary to have the right understanding to overcome the problem of family disharmony that continues to occur and minimize the effects of family disharmony. According to researchers, this understanding is related to the sanctity of life and communication patterns in the family.

From the description above, the researcher gets an idea of the relationship between family harmony and the sanctity of life and communication patterns. Lack of understanding of the sanctity of life and communication patterns in the family has the potential to cause disharmony in the family. Holiness of life focuses on aspects of individual character in the family, while communication patterns focus on important efforts in conflict resolution. These two concepts are very closely related to family harmony. The purpose of this study is to examine the relationship between family harmony and the holiness factor of life and communication patterns in Waleure village, East Langowan, North Sulawesi.

Literature Review

Family harmony is characterized as a state where all family members experience happiness, marked by reduced tension and frustration, and satisfaction with their situation and self-existence, encompassing mental, emotional, and social aspects (Gunarsa, 2000). Perry et al. (2005) defined a harmonious family as one with low levels of conflict and stress within the family environment. Family harmony is also closely related to the fulfillment of biological and social needs (Peteros, 2008), and is determined by interpersonal interactions among members that affect individual satisfaction and emotional feelings (Chuang, 2005).

Hawari (2004) emphasized that family harmony is realized when each element in the family functions properly and adheres to religious values, thereby creating social interaction among family members. In general, a harmonious family consists of husband, wife, and children who love each other, live in harmony, respect one another, and create a comfortable atmosphere.

Three main factors play roles in building family harmony: spiritual, economic, and knowledge factors. Spirituality involves beliefs that recognize a higher power and influence spiritual practices (White et al., 2011). Economic factors significantly affect family happiness, as financial insufficiency can trigger conflicts (Hurlock, 2002; Sibarani, 2004). Knowledge factors relate to expanding horizons to better understand family changes and handle problems effectively (Meichiati, 2016).

The Bible records that the family is the first institution established by God through Adam and Eve (Sinaga, 2007). Christian family harmony is based on God's Word principles, where family members honor God in their lives (Seobagja, 2014). This includes each family member carrying out their respective roles: husbands loving their wives as Christ loves the church (Ephesians 5:25), wives respecting their husbands (Ephesians 5:33), and children honoring their parents (Exodus 20:12).

Holiness in biblical context means "separation" or "different," showing that God is distinct from His creation (Sproul, 1997). The term sanctification can be divided into three parts: primary/positional sanctification, progressive sanctification, and final sanctification. Living in holiness is God's will for humans, defined as separation from sin and becoming similar to Christ's image (Thiessen, 1992; Wongso, 1991).

In the New Testament, the word *hagiazō* means "to sanctify," with holiness referring to separation and dedication to God (Guthrie, 1992). Berkhof (2009) stated that sin's essence lies in humans placing themselves contrary to God

and refusing to submit their will to God's will. Therefore, holiness provides proper understanding to live according to God's will, as God is holy and requires His people to be holy (Leviticus 19:2; 1 Peter 1:16).

Communication patterns are defined as the form of interaction between two or more people in sending and receiving messages correctly so that the intended message can be understood (Effendy in Gunawan, 2013). Wilodati and Wulandari (2023) emphasized that a family can be categorized as harmonious if there is healthy interaction and communication among its members. Communication patterns encompass ways individuals or groups communicate to maintain formal and informal relationships (Effendy, 2006).

Effective family communication can be verbal or non-verbal, including gestures, body language, tone of voice, and behavioral intensity (Lubis, 2011). Communication functions to control family members, strengthen relationships, and improve family member functioning. A proper communication pattern ensures message senders convey messages correctly and receivers understand them accurately, resulting in appropriate feedback.

RESEARCH METHOD

This research was conducted in Waleure village, one of the villages located in East Langowan district, Minahasa Regency, North Sulawesi in May 2025. Based on the information on the Christian population in Table 3.1, the population in this study is 1,359. Taking into account the age limit that the researcher explained above, it is estimated that the population in this study is 1,000 residents. The sample in this study is 15% of the residents of Waleure village, East Langowan, who are Christians. From the total population of Waleure villagers who are Christians aged 21 years, the number of samples taken by researchers amounted to 150 people.

RESULTS AND DISCUSSION

Respondent Characteristics

This study involved **150 respondents** from Waleure Village, East Langowan, North Sulawesi, all of whom met the research criteria. The distribution of respondents based on demographic characteristics is presented in Tables 1 and 2.

Table 1. Distribution of Respondents by Gender

Gender	Frequency	Percentage (%)
Male	64	42.7
Female	86	57.3
Total	150	100.0

Table 2. Distribution of Respondents by Age Group

Age Category	Frequency	Percentage (%)
21–30 years	45	30.0
31–40 years	61	40.7
41–50 years	19	12.7
51–60 years	14	9.3
61–70 years	8	5.3
71–80 years	3	2.0
Total	150	100.0

Table 1 shows that the majority of respondents are **female (57.3%)**, while Table 2 indicates that the **31–40 years** age group represents the most dominant category, accounting for **40.7%** of the respondents. In addition, the distribution of family status reveals that most respondents identify as **mothers (43.3%)**, followed by **fathers (36.0%)**, and **children (20.7%)**.

Instrument Validity and Reliability Testing

Validity Test

The validity test was conducted using the Pearson Product–Moment correlation with an r-table value of **0.361** ($n = 30$, $\alpha = 0.05$). The results show that out of **39 statements** tested, **38 items were declared valid** (r -calculated > 0.361). One item under the *family harmony* variable was found to be invalid and was therefore eliminated from further analysis.

Reliability Test

Reliability testing using Cronbach’s Alpha indicated that all three research variables demonstrated acceptable reliability (Table 3).

Table 3. Reliability Test Results of Research Instruments

Variable	Cronbach’s Alpha	Number of Items	Description
Family Harmony (Y)	0.759	11	Reliable
Holiness of Life (X ₁)	0.842	15	Reliable
Communication Pattern (X ₂)	0.882	12	Reliable

Based on Table 3, all variables obtained Cronbach’s Alpha values greater than **0.70**, indicating that the research instruments are reliable and suitable for use in data collection (Sugiyono, 2015).

Classical Assumption Tests

Normality Test

The normality test using the Kolmogorov–Smirnov method produced significance values of **0.353** for the *holiness of life* variable, **0.105** for the *communication pattern* variable, and **0.171** for the *family harmony* variable. Since all significance values are greater than **0.05**, the data are considered **normally distributed**. This result is further supported by the Normal P–P Plot, which shows that the data points align closely with the diagonal line.

Linearity Test

The linearity test indicates a linear relationship between the independent variables and the dependent variable. The significance value for linearity between **X₁ and Y** is **0.000** (< 0.05), and between **X₂ and Y** is also **0.000** (< 0.05). The *deviation from linearity* values for X₁–Y (**0.590**) and X₂–Y (**0.588**) are both greater than **0.05**, confirming that the relationships are linear and statistically significant.

Correlation Analysis

Pearson’s correlation analysis was conducted to determine the strength and direction of the relationships among the research variables (Table 4).

Table 4. Pearson Correlation Analysis Results

Variable Relationship	Correlation Coefficient (r)	Sig. (2-tailed)	Interpretation
Holiness of Life (X ₁) → Family Harmony (Y)	0.522**	0.000	Moderate, Positive
Communication Pattern (X ₂) → Family Harmony (Y)	0.530**	0.000	Moderate, Positive
Holiness of Life (X ₁) → Communication Pattern (X ₂)	0.759**	0.000	Strong, Positive

Note: ** Correlation is significant at the 0.01 level (2-tailed).

Table 4 shows that *holiness of life* has a moderate positive correlation with *family harmony* ($r = 0.522, p < 0.01$), as does *communication pattern* ($r = 0.530, p < 0.01$). Interestingly, the relationship between *holiness of life* and *communication pattern* is strong ($r = 0.759, p < 0.01$), indicating a close association between the two predictor variables.

Multiple Linear Regression Analysis

Model Feasibility Test (F-Test)

The F-test was conducted to assess whether the regression model is appropriate for predicting the dependent variable (Table 5).

Table 5. F-Test (ANOVA) Results

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	1184.089	2	592.045	33.784	0.000 ^a
Residual	2576.104	147	17.525		
Total	3760.193	149			

Note: ^a Predictors: (Constant), Communication Pattern, Holiness of Life.

The F-test results indicate an F-value of **33.784** with a significance level of **0.000 (< 0.05)**, which is substantially higher than the F-table value of 3.060. This confirms that the regression model is feasible and that *holiness of life* and *communication pattern* jointly have a significant effect on *family harmony*.

Coefficient of Determination (R²)

Table 6. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.56	0.31	0.306	4.18
	1	5		6

Table 6 shows an R value of **0.561**, indicating a moderate correlation between the independent variables and the dependent variable. The R² value of **0.315** means that **31.5%** of the variation in family harmony can be explained by the variables *holiness of life* and *communication pattern*, while the remaining **68.5%** is influenced by other factors outside the research model.

Partial Test (t-Test)

Table 7. t-Test Results (Coefficients)

Variab le	B	S td. Error	B eta	t	S ig.
(Const ant)	18.013	0.542		32.5	0.000
Holine ss of Life (X ₁)	0.224	0.083	0.282	2.691	0.008
Comm unication Pattern (X ₂)	0.276	0.092	0.316	3.018	0.003

Note: Dependent Variable: Family Harmony

Based on Table 7, the multiple linear regression equation is as follows:

$$Y = 18.013 + 0.224X_1 + 0.276X_2$$

Where:

- Y = Family Harmony
- X₁ = Holiness of Life
- X₂ = Communication Pattern

Interpretation of the Equation

1. Constant (18.013)

This value indicates that if both *holiness of life* and *communication pattern* are assumed to be zero, the baseline family harmony score would be **18.013 units**.

2. Coefficient of X₁ (0.224)

For every one-unit increase in *holiness of life*, family harmony increases by **0.224 units**, assuming communication pattern remains constant.

3. Coefficient of X₂ (0.276)

For every one-unit increase in *communication pattern*, family harmony increases by **0.276 units**, assuming holiness of life remains constant.

The t-test results indicate that both independent variables have a significant partial effect on family harmony. *Holiness of life* shows a t-value of 2.691, exceeding the t-table value (1.976) with a significance level of 0.008 (< 0.05). Similarly, *communication pattern* has a t-value of 3.018, also surpassing the t-table value, with a significance level of 0.003 (< 0.05).

Hypothesis Testing

Based on the multiple linear regression analysis, the hypothesis testing results are as follows:

H₁: Holiness of life has a significant effect on family harmony.

- t-calculated (2.691) > t-table (1.976); sig. = 0.008 < 0.05
- Conclusion: H₁ accepted

H₂: Communication pattern has a significant effect on family harmony.

- t-calculated (3.018) > t-table (1.976); sig. = 0.003 < 0.05
- Conclusion: H₂ accepted

H₃: Holiness of life and communication pattern have a significant simultaneous effect on family harmony.

- F-calculated (33.784) > F-table (3.060); sig. = 0.000 < 0.05
- Conclusion: H₃ accepted

The positive regression coefficients suggest that the higher the level of *holiness of life* and the better the *communication pattern* within the family, the greater the level of *family harmony* in Waleure Village, Langowan.

Discussion

The Influence of Holy Living on Family Harmony

The findings of this study indicate that holy living has a positive and significant influence on the harmony of Christian families in Waleure Village, contributing 0.224 or 22.4%. This aligns with theological concepts asserting that holy living is a human response to God's initiative in sanctifying His people (Wongso, 1991; Sproul, 1997). In this study, holy living encompasses spiritual dimensions (faith in Jesus Christ, worship, devotional practices), moral dimensions (honesty, emotional control, avoiding unjust behavior), and relational dimensions (apologizing, forgiving). These dimensions provide a solid foundation for fostering harmonious family relationships. Sproul (1997) explains that holiness carries two primary meanings: first, being "set apart" or "distinct" from other creations; second, referring to the truth and purity of God's actions.

These findings reinforce Sipahutar's (2018) view that revitalizing holiness in Christian ministry including within the family context is indispensable. Families that apply the principles of holy living tend to avoid wrongdoing and resolve conflicts according to the guidance of Scripture (Sibarani, 2004). Hawari (2004) further emphasizes that family harmony can be achieved when every family member fulfills their roles and functions in accordance with their religious values.

This study also confirms the importance of "reverence to God" as the foundation of Christian family life (Seobagja, 2014). Reverence toward God, reflected in daily living, fosters a healthy relationship between humans and God, which subsequently leads to positive relationships among family members. Families that honor God are more capable of honoring one another.

The Influence of Communication Patterns on Family Harmony

The results demonstrate that communication patterns have a positive and significant influence on family harmony, contributing 0.276 or 27.6% a higher impact than holy living. This confirms the essential role of effective communication in building and maintaining family harmony. Effective communication in this study includes openness to ideas and feelings, transparency in family information, good listening skills, appreciation for family members, understanding differences, and recognizing each individual's value. These dimensions align with Effendy's (2006) concept of family communication, which defines communication as the process of conveying messages designed to be correctly received by the recipient.

The findings support Runtukahu's argument (in this article) that intimate family communication requires openness, acceptance, and appreciation toward one's spouse. Furthermore, family harmony requires effort, compromise, time, commitment, and joint decision-making. Wilodati and Wulandari (2023) also highlight that a family can be categorized as harmonious when healthy interaction and communication occur among its members. The finding that communication patterns exert greater influence than holy living suggests that in the practical reality of daily family life, the way family members communicate and interact has a more immediate impact on the atmosphere of harmony. This does not diminish the importance of holy living but rather indicates that spiritual values must be expressed through healthy communication practices.

Lubis (2011) explains that communication in the family functions to regulate family members, reinforce relational strength and authority, and enable family members to function more effectively. Effective communication both verbal and non-verbal (including gestures, body language, tone of voice, and behavioral intensity) is key to maintaining family stability and harmony.

The Simultaneous Influence of Holy Living and Communication Patterns on Family Harmony

Multiple regression analysis shows that holy living and communication patterns jointly have a significant influence on family harmony, contributing 31.5% ($R^2 = 0.315$). Although this contribution is moderate, the finding is important because it demonstrates that the harmony of Christian families is not determined by a single factor but results from a complex interaction between spiritual and practical dimensions of family life.

The strong correlation between holy living and communication patterns ($r = 0.759$) indicates that these variables are closely interconnected. Genuine holy living is manifested in healthy communication patterns, and conversely, good communication can strengthen the practice of holy living within the family. This supports Erickson's (1996) view that holiness can be interpreted as a process of moral development aligned with one's legal status before God.

The fact that 68.5% of the variation in family harmony is explained by factors outside the model highlights the complexity of family harmony. Other influencing factors may include economic conditions, education, social support, and external pressures. The study found that obstacles in implementing the two variables included habitual harsh speech among family members and environmental influences that discourage positive behavior, thus negatively affecting family harmony.

From a theological perspective, these findings reinforce the concept that a harmonious Christian family is one that not only has a strong spiritual foundation (holy living) but also manifests those values in daily interactions (communication patterns). Gunarsa (2000) defines family harmony as a condition in which all family members experience happiness, characterized by reduced tension and disappointment, and satisfaction with family life and self-actualization across emotional, physical, mental, and social dimensions.

The regression equation $Y = 18.013 + 0.224X_1 + 0.276X_2$ offers practical implications: enhancing family harmony requires balanced attention to developing holy living and improving communication patterns. The nearly proportional contributions of both variables (22.4% and 27.6%) indicate that both are equally important and must be prioritized in Christian family development.

Overall, the findings provide empirical confirmation of the biblical view of Christian family life. As outlined in the theoretical framework, families that honor God (holy living) and maintain healthy relationships among their members (communication patterns) will foster an atmosphere of harmony. This aligns with the biblical

concept of family harmony, which emphasizes obedience to God and the faithful fulfillment of each family member's role (Hawari, 2004).

Theoretical and Practical Implications

Theoretically, this study enriches the literature on Christian family harmony by integrating theological dimensions (holy living) with interpersonal communication dimensions. The findings indicate that these two dimensions cannot be separated in establishing genuine harmony within Christian families. Practically, the findings provide guidance for Christian family development programs, particularly in the Minahasa region and in Indonesia more broadly. Family enrichment programs should integrate teachings on holy living with training in effective communication skills. Churches and Christian institutions can develop curricula that balance spiritual strengthening with relational skill development within the family.

Considering that the divorce rate in Indonesia continues to rise reaching 448,126 cases in 2022 according to the Central Statistics Agency, with the main contributing factor being ongoing disputes and conflicts (284,169 cases) interventions that integrate holy living and communication patterns become highly relevant and urgently needed.

CONCLUSION

First, it is known that from the results of the research that has been carried out, the holiness of life and communication patterns have a positive influence on the harmony of Christian families in Waleure village, Langowan, with a percentage of 31.5%. Judging from the research analysis in the previous chapter, the most influential research variable was the communication pattern variable. This can be proven by the coefficients of the X2 variable (0.276), which is higher than the *coefficients* of the X1 variable (0.224). Thus, the researcher concludes that the holiness of life must be in line with the right communication pattern in the family so that harmony is established in the family.

Second, from the results of the research that has been carried out, it is found that obstacles are found in applying the two research variables in family harmony. The obstacle is the prevalence of the way of talking to each other at the research site. Another obstacle is the association or environmental conditions that suppress individual positive behaviors, so that it has a negative impact on family harmony.

The results of this study are used as a reference for future research because variable X has a significant influence on variable Y. Researchers can then use qualitative research to get more in-depth results regarding the variables in this study. The results of the study are expected to support this research and find other indicators regarding the influence of holiness of life and communication patterns on family harmony. Researchers can also research a larger population so that they can get a larger sample they get a clearer picture of the variables in this study.

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