

## Kacchapa Jātaka audiovisual media: effect on children's interest in participating in the Buddhist Sunday School

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### ABSTRACT

Buddhist Sunday School is one non-formal Buddhist religious education program held in most *vihāras*. The Buddhist Sunday School is considered necessary for improving children's understanding of the Buddha's teaching. Various media for learning is needed to attract their interest in participating in Buddhist Sunday School. This research aims to determine how *Kacchapa Jātaka* audiovisual media affects the children's interest in participating in the Buddhist Sunday School. This study observes interest, attention, motivation source, and enthusiasm towards Buddhist Sunday School material about the *Kacchapa Jātaka* story in the form of audiovisual media. This is quantitative research. The population of this research is children (9-14 years old) of Buddhist Sunday School Metta Dhamma in Samirono, Getasan, Semarang. This research uses a saturation sampling technique because of the small population: less than 30 children (aged 9-14 years). Based on the result of data analysis using simple linear regression formula, the magnitude of R Square is 0.744. It means that 74.4% of children's interest in participating in *Metta Dhamma* Buddhist Sunday School activity is influenced by *Kacchapa Jātaka* audiovisual media. The results offer insightful information for Buddhist Sunday School teachers and stakeholders to enhance the efficacy of the teaching and learning process by developing engaging learning media. Instructional implications and research suggestions are provided based on the study's results.

### ARTICLE INFO

#### Keywords:

*Kacchapa Jātaka; audiovisual media; children's Interests; Buddhist Sunday School*

#### Article History:

Received 9<sup>th</sup> May, 2022

Revised 13<sup>th</sup> Jun, 2022

Accepted 20<sup>th</sup> Jun, 2022

Published 30<sup>th</sup> Jun, 2022

#### How to Cite in APA Style:

Mujiyanto, Sukisno, Prasetyo, E. (2022). *Kacchapa Jātaka* audiovisual media: effect on children's interest in participating in the Buddhist Sunday School. *Smaratungga: Journal of Education and Buddhist Studies*, 2(1), 1-10. doi: 10.53417/sjeb.v2i1.66

### Introduction

The advancement of science and technology brings massive changes in our lives, including informal and non-formal education. Education is a conscious effort to achieve a learning process and environment so the students can actively improve

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Published by Center of Research and Publication of Smaratungga Buddhist Collage

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<https://doi.org/10.53417/sjeb.v2i1.66>

their potential to have religious, spiritual power, self-control, personality, morality, cleverness, and skills needed in the religious field and society.

The *Dhamma* learning process starts since children know *Dhamma* while participating in Buddhist religious activities. Buddhist non-formal education in society aims to improve their knowledge, behavior, and skills based on Buddha's teaching. Buddhist religious non-formal education, such as Buddhist Sunday School, needs an improvement in children's motivation and interest to participate in the activities. The teacher has to be able to think of an enjoyable teaching approach that would attract the children their attention and increase their interest in participating in the Buddhist Sunday School. Buddhist Sunday School is a non-formal teaching and learning activity held in a *vihāra* or *cetiya* every Sunday (Government Regulations No. 55 Chapter 44 Paragraph 1 in 2007). Buddhist Sunday School is one of Buddhism's most basic forms of non-formal education today, from Sunday school to cultivating established Buddhist values and growing religious beliefs (Darma et al., 2021).

Buddhist Sunday School is held routinely with various educative religious activities. Educative activities mean to improve the students' ability in many aspects. Buddhist Sunday School is conducted with or without steps. It is a compliment or a part of religious education informal education institution. It consists of *reciting paritta and mantra*, *singing Dharmagita*, *reading Dhammāpada*, mediation, *Jātaka* stories, Buddha Gotama's life stories, and the basics of Buddhism.

There are three primary principles in learning. They are three education aspects, namely, *adhi sīla sikha*, *adhi citta sikha*, and *adhi paññā sikha*, which are also known as *sīla* (discipline), *samādhi* (concentration), and *paññā* (wisdom). In assessing the competence of the point of Buddhist Sunday School curriculum, the Curriculum Development Team of the Directorate General of Buddhist Guidance, the Ministry of Religion of the Republic of Indonesia, elaborate on these three learning principles in the four development competencies of (4KIP or 4 Kompetensi Inti Pengembangan). This can also be an identity in formal, non-formal, or informal Buddhist religious education. The four development competencies are physical development (*kāya bhāvanā*), social and moral development (*sīla bhāvanā*), mental development (*citta bhāvanā*), and wisdom development (*paññābhāvanā*) (Sarono, 2021).

Learning activity in Buddhist Sunday School is conducted using a learning approach that is considered suitable to the learning condition. Learning approaches in Buddhist Sunday School are (1) experience approach, which means giving a chance to the children to practice Buddha Dharma, and (2) emotional approach, that is, an effort to awaken the children's emotions in believing, understanding, and living Buddha Dharma.

Buddhist Sunday School has several benefits for the students. Buddha explains five benefits of learning *Dhamma*: (1) listening to things that have not been heard (*asuttaṃ suṇāti*), (2) clarifying what has been heard (*suttaṃ paṭiyodapeti*), (3) being out of confusion (eliminating doubts) (*kaṅkaṃ vihanati*), (4) straightening up

the view (leading to the correct view) (*ditthim ujum karoti*), and (5) our minds become at peace and happy (*cittamassa pasīdati*) (A.III.248).

Buddhist Sunday School learning has functions for the students: (1) giving knowledge, skills, and new experiences to the students, (2) casting away doubts and insecurity about the experiences and skills they have, and (3) giving an excellent understanding to the students, and (4) leading to calm and happiness in the students.

Buddhist Sunday School aims to instill faith (*saddhā*) in the students to enhance the faith of Buddhists continuously (Indonesia Government Regulation No. 55 in 2007 about Religious Education, Chapter 44 paragraph 2). The primary purposes of Buddhist Sunday School are: (1) to improve faith (*saddhā*) and devotion (*bhakti*) towards God Almighty and *Triratna*. A strong faith leads toward the breaking of the wheels (*S.V.396*); (2) to improving the implementation of morals (*sīla*), meditation (*samādhi*), and wisdom (*paññā*); and (3) to being able to learn and live according to Buddha's teaching.

Children's interest is a significant factor in being involved in an activity. In Buddhist Sunday School, if a child lacks interest, he will not be drawn to participate in the activity. The lack of interest in participating in Buddhist Sunday School makes the learning process ineffective. Other behaviors such as talking to other friends, being silent, being busy drawing, falling asleep, daydreaming, etc., cause a lack of motivation in children. They become uninterested and bored with the activities in the Buddhist Sunday School.

Mostly monotonous activities and teachers who do not master advanced technology result in undeveloped Buddhist Sunday School activity. Furthermore, the Sunday school teachings are not done professionally since the teachers are neither professional (Sihombing, 2020). Besides, lack of media or teaching material also results in some problems attracting the students to participate in the Buddhist Sunday School. Teachers' minimal knowledge, skills, and creativity make it challenging to handle teaching with intriguing material that would attract the students. Therefore, the activities in Buddhist Sunday School become passive and are not very beneficial. Therefore, it can be concluded that students' interest in learning will increase if the use of methods, appropriate learning models, and media in the learning process.

Engaging in learning media is necessary to arouse children's interest in attending Buddhist Sunday school. It requires teachers as teachers to use various innovative media. The media is a teacher's tool when teaching. The existence of media in teaching is fundamental so that it becomes part of the teaching component. With the media, teachers will become more skilled and intelligent in delivering teaching materials to achieve the expected learning outcomes. Therefore, as a facilitator in Sunday School's teaching and learning process, the teacher plays a significant role (Harefa, 2020).

However, in reality, teachers still apply the old method, namely the demonstration method, or students are still entirely focused on the teacher and the teacher has not used learning media that encourages students to be directly

involved in learning (Abdullah et al., 2021). The benefit of learning media in the learning process is that it will attract more students' attention and foster learning motivation, and students will do more activities (Fujiyanto et al., 2016). Thus, the media that can be used is audiovisual media. audiovisual media is sound and image-based media. Audiovisual media can increase student interest and stimulate students to think more critically about understanding the social environment (Gumilar et al., 2021).

Audiovisual media is a visual, touchable medium and can be heard (Andrianto, 2021). Audiovisual media is an intermediary media or the use of a material and its absorption through visual and audio to create a condition that makes students receive some knowledge, skills, or mannerism education. Audiovisual media is a media with sound and picture aspects. This media type is better because it includes two kinds of the first and second media. Audiovisual media is a tool that can project moving pictures and sound. The combination of pictures and sound will form a character similar to the real object. The tools that are classified as audiovisual media include televisions, VCD videos, sound slides, and films (Sanaky, 2015). Audiovisual media is an intermediary media or the use of a material and its understanding through vision and hearing to create a condition that helps students acquire knowledge, skills, or mannerisms. Knowledge alone cannot free oneself from suffering; one needs to act upon it (*Sn.789*).

Media as a learning source gives an alternative in choosing and using teaching tools that depend on the students' characteristics. Repeating lessons frequently can result in deep knowledge (*A.V.136*). Media acts as an auditory, visual, and audiovisual tool. These three learning resources are not random; they must suit the instructional purpose and the teachers themselves. Buddha, as a teacher, shows the way, and everyone has to make an effort and go through his path (*Dhp.276*).

Audiovisual media has various functions: 1) media can give various stimuli to the brain for it to function optimally, 2) media can help the students' limited experience, 3) media can go beyond the classroom, 4) media creates a possible direct interaction between students and their environment, 5) media results in constant observation, 6) media raises new interest, 7) media kindles motivation and stimulate the students to learn, 8) media gives necessary experience and something either concrete or abstract, 9) media gives the students a chance to learn independently, choosing their place, time, and pace, 10) media can encourage the ability to express oneself for both the teachers and the students (Supanggih, 2014).

Several considerations need attention following other opinions stating the considerations on choosing media for teaching are: (1) fit to achieve the goal which is chosen based on the instructional goal that refers to cognitive, affective, and psychomotor aspects; (2) suitable to support the lesson with generalized facts, concepts, and principles to help the set teaching process and fit the teacher's task effectively; (3) the material aspect becomes an important consideration in deciding whether the media and material complement each other or if they can have results

for students; (4) the availability of the media in non-formal education/school or allowing the teachers to design the media; (3) target grouping: certain media that is effective for a big group is not always as effective in smaller groups or individuals, Some media is effective for big, medium, small groups, and individuals; and (4) the quality of visualization technique, pictures, or photography has to meet specific technical requirements; for example, the visualization on a slide has to be clear, and the main message to deliver must not be obstructed by the background (Arsyad, 2011).

*Kacchapa Jātaka (J.II.175-8)* audiovisual media is a teaching media that can be applied in the Buddhist Sunday School. *Kacchapa Jātaka* audiovisual media is a video about a talkative turtle. Various pictures are made to fit the characters and facial expressions according to the *Kacchapa Jātaka* storyline. Using audiovisual media, the *Kacchapa Jataka* is expected to increase children's interest in attending the Buddhist Sunday School. In addition, the teaching and learning process will feel more exciting and fun than just being carried out in the classroom. Therefore, this study aims to determine the effect.

## Method

This study uses a research design with a correlational approach. This approach is a study to find if there is any effect or relation between two variables or more (Arikunto, 2010). Correlation analysis is used to test the hypothesis in research. The choice of variables to be analyzed is based on the theory developed. Assumptions regarding the level of correlation in a population, then a sample must truly represent the population. The reason is that the correlated score's uniformity dramatically influences the correlation coefficient's magnitude (Kasmadi, 2016).

The population of this study is children (aged 9-14 years) in Metta Dhamma Buddhist Sunday School in Pongangan, Samirono Village, Getasan District, Semarang Regency in 2021. The population Characteristics are active students, males and females, and similar in age, ranging from 9 to 14 years old. This study uses the saturation sampling technique because the population is small, with less than 30 people.

The instrument used in the research is in the form of a questionnaire. The questionnaire examined students' interest in participating in the Buddhist Sunday School under the *Kacchapa Jātaka audiovisual media*. Students completed the questionnaire individually to assist in the process of data tabulation. The hypotheses statements were tested, and the relationship between the *Kacchapa Jātaka* audiovisual media and Children's Interest in Participating in Buddhist Sunday School was examined. The method of data analysis in this research uses nonparametric statistical analysis. Collected data will be analyzed using a t-test and computer calculation with the assistance of 24 version of IBM - SPSS computer software.

## Findings

Hypothesis testing in this research uses a simple linear regression formula with

the assistance of 24 version of IBM - SPSS. This coefficient shows the relationship between the jataka variable (X) and the child's interest variable (Y).

Table 1. Model summary (R-square) of Correlation Coefficient Value Results

Model	R	R Square	Adjusted R Square	Std. An error in the Estimate
1	.863 <sup>a</sup>	.744	.721	14.857

a. Predictors: (Constant), *Kacchapa Jātaka* Audiovisual Media

Table 1 shows that the R (correlation) is 0.863. This calculation means that *Kacchapa Jātaka* audiovisual media and children's interest in participating in *Metta Dhamma* Buddhist Sunday School in Samirono, Getasan, Semarang strongly correlate. This calculation assumes that the closer R approaches number 1, the correlation is robust.

The coefficient of determination in table 4.14 is *R Square*, which has a value of 0.744. It means that 74.4% of *Kacchapa Jātaka* audiovisual media influences children's interest in participating in *Metta Dhamma* Buddhist Sunday School. In contrast, the rest, 25.6%, is influenced by other factors not included in that regression equation. The other factors influencing children's interest in Buddhist Sunday School include parenting style, peer group, the teaching method, and the school learning material. F examination is used with the hypothesis to determine the significance of the linear regression models as follows:

Ho: The regression model cannot be used

Ha: The regression model can be used

The criteria of hypothesis examination using *the Alpha* 5% formula is Ho is rejected if *Sig.* < 0.05.

Table 2. First hypothesis testing result

ANOVA					
Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	7056.768	1	7056.768	31.971	.000 <sup>b</sup>
Residual	2428.001	11	220.727		
Total	9484.769	12			

a. Dependent Variable: Interest

b. Predictors: (Constant), *Kacchapa Jātaka* Audiovisual Media

Table 2 shows that the test result is the calculated F is 31.971 with a significance level of 0.000. In this calculation, it is assumed that *Sig.* > 0.05; therefore, Ho is accepted. If *Sig.* < 0.05, Ho is rejected. The value of *Sig.* in this calculation is 0.000, smaller than 0.05. Therefore, a regression can be used to predict the influence of *Kacchapa Jātaka* audiovisual media on children's interest in participating in *Metta Dhamma* Buddhist Sunday School.

The t-test is used with the hypothesis. To determine the significance of the line coefficient of the linear regression line as follows:

Ho:  $\beta = 0$ , Ha:  $\beta \neq 0$

Criteria of hypothesis experiment using *Alpha* 5% is Ho is rejected if *Sig.* < 0.05.

Table 3. Second hypothesis testing result  
Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	-10.635	22.826		-.466	.650
1 Media_Audiovisual Kacchapa Jātaka	1.033	.183	.863	5.654	.000

a. Dependent Variable: Interest

The t-test determines the significance of constant and independent variables (*Kacchapa Jātaka* Audiovisual Media). Table 2 shows that the magnitude of the calculated t is 5.654 with Sig.  $0.000 \leq 0.05$ . This means  $H_0$  is rejected. This calculation assumes that *Kacchapa Jātaka* audiovisual media significantly influences children's interest in participating in *Metta Dhamma* Buddhist Sunday School.

Table 3 shows that the research data has a significance of 0.000, so a regression formula can be used to analyze this research data. This calculation illustrates the existence of a regression equation between X: *Kacchapa Jātaka* Audiovisual Media and Y: Interest. Constant in table 2 has a value of -10.635. If *Kacchapa Jātaka* audiovisual media (X) has a value of 0, then children's interest (Y) has a negative value of -10.635. Meanwhile, suppose the coefficient of regression in the *Kacchapa Jātaka* audiovisual media (X) is 0.863. In that case, the value of *Audiovisual Kacchapa Jātaka* media increases or develops, and children's interest (Y) will develop by 0.863.

Simple regression linearity calculation uses the equation of  $Y = a + b \cdot X_1$

#### Information:

Y = Regression linearity

a = The value of regression linearity if the price of X is manipulated

b = The value of regression coefficient

$X_1$  = The value of variable  $X_1$

Thus, the equation of simple linear regression between *Kacchapa Jātaka* audiovisual media and children's interest is  $Y = -10.635 + 0.863 \cdot X_1$

Based on the result of the experiment, it can be predicted that if the variable of *Kacchapa Jātaka* audiovisual media ( $X_1$ ) is upgraded, there will be a significant increase in the variable of interest (Y). Hence there will be a positive influence from *Kacchapa Jātaka* audiovisual media on children's interests.

#### Discussion

The results of data analysis in this study show that the *Kacchapa Jātaka* audiovisual media successfully influences the children's interest in participating in the Buddhist Sunday School. All the two hypothesis statements formulated in this study were empirically confirmed. Hence, it is worth saying that the *Kacchapa Jātaka* audiovisual media positively predicts children's interest in participating in the Buddhist Sunday School.

The research results are relevant to the result of Yikwa & Sumule (2021) that media in teaching influences children's interest in learning at Sunday school. Children will be more interested in paying attention and understanding the media used. The media should be creative or not monotonous to attract children to listen and pay attention. Adopting audio-visual media can make the class more interesting (Cahyono et al., 2021).

That influence is caused by the student who has already been interested in participating in the *Metta Dhamma* activity so that the children are interested, not bored, and enthusiastic. Besides, the children are more active in asking about the *Kacchapa Jātaka* story and more severe in listening when the teacher tells the story they have not heard yet.

The benefit of watching and listening to the story of *Kacchapa Jātaka* through audiovisual media is that children will be more interested in how the story is delivered in audio and visual. Children can use their senses, especially hearing (ears) and sight (eyes). The audiovisual media utilizes the senses of sight and hearing in receiving messages or materials conveyed so that the media creates stimuli to arouse the sense of performance (Rozali & Salam, 2015). Audiovisual media make it fun. *Metta Dhamma* Sunday School activity is expected to be developed further by excitingly giving material and using modern technology so that children are enthusiastic and motivated to participate in *Metta Dhamma* Sunday School activity every Sunday.

Following Wasi'ah (2021) research, there is an influence or difference in activity and learning interest using audiovisual media in the learning process. The result of the experiment obtains a sig value (2-tailed) of 0.000 forms the basis for the decision-making value of Sig. (2-tailed) < 0.05: there is a significant difference.

## Conclusion

The present study explores the effects of the *Kacchapa Jātaka* audiovisual media on children's interest in participating in the Buddhist Sunday School. Two hypotheses were formulated in this study and were tested using simple linear regression with the assistance of 24 - version of IBM - SPSS. This study is limited in terms of potential reasons behind the positive relationship between the *Kacchapa Jātaka* audiovisual media and the children's interest in participating in the Buddhist Sunday School. Therefore, future studies can also explore an in-depth understanding of this issue using a qualitative approach to describe the empirical relationship clearly. Moreover, future studies can also investigate the relation between other audiovisual media based on the *Jātaka story* with other variables such as students' attitudes, engagement, and motivation.

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