

THE RELATIONSHIP BETWEEN CHRISTIAN RELIGIOUS EDUCATION IN THE DIGITAL ERA AND THE FORMATION OF STUDENTS' SPIRITUALITY AT STATE MIDDLE SCHOOL 1 PULAU-PULAU BATU SOUTH NIAS IN THE 2022/2023 ACADEMY

By:
Khalita
Universitas Negeri Medan

ABSTRACT

This study aims to determine the significant relationship between Christian Religious Education and the Formation of Spirituality of VIII-grade Students at SMP Negeri 1 Pulau-Pulau Batu, South Nias, Academic Year 2022/2023. The population in this study were all VIII-grade students at SMP Negeri 1 Pulau-Pulau Batu, totaling 25 people, because the population was small, namely only 25 people, the entire population became the research sample, namely 25 people. This study used a quantitative method with SMART PLS software data processing. The method of collecting data as a result of the study was a questionnaire using a Likert scale with 4 answer options. The results of the study in measuring validity where the outer loading results of all indicators were > 0.7 , this indicates that all indicators of variables X and Y can represent the latent variable (construct). Likewise, reliability where CA, RO, CR, > 0.7 and AVE > 0.5 , shows that all indicators are reliable, so this result can be continued with hypothesis testing which shows that there is a relationship between Christian Religious Education and the Formation of Student Spirituality with T. statistic $>$ T. table, namely $2.109 > 1.96$ and p. value $0.035 > 0.05$. The conclusion of this study shows that there is a relationship between Christian Religious Education and the Formation of Student Spirituality. (X) with Spiritual Formation (Y) but not significant.

ABSTRACT

BAPPEDA is one of the components or agencies in the regions that have significant capabilities in structuring regional improvement exercises. If the capacity of this formation is so significant, it can be said that the achievements or disappointments of implementing Structural Coordination in the regions, especially in the territorial period, are not fully resolved by the presentation of Bappeda in completing its capabilities. This study aims to decide: (1) the presentation of Bappeda in working on the nature of structuring progress in Medan City; (2) factors that hinder regional cooperation in any improvements made by Bappeda. This study uses a subjective methodology by taking the setting or exploration area at the Medan City Bappeda Office. The strategy of gathering information is done by using interview, perception and documentation techniques. The results of this study indicate that (1) Medan City Bappeda has shown outstanding performance, as evidenced by the implementation of every effort and capability given to Bappeda. (2) there are several factors that thwart regional support in any improvements made by Bappeda, for example the age factor, the element of training and the business factor.

INTRODUCTION

In Law Number 20 of 2003 concerning the Public School System, it is stated that training is a conscious and regulated work to create a learning atmosphere and developing experience so that students effectively develop their ability

to have strict worldly strength, calm, good character, knowledge, honorable people. because needs may arise without other people, society, state and country. Worldliness is the individual's capacity to

feel the presence of God within him and this is offered by God to everyone.

Christian spirituality refers to a profound life driven by the Essence of God to have increasingly perfect faith and love for the Lord Jesus Christ (Matthew 22:37-40). The otherworldliness of the Christian life also urges those dedicated to be filled with faith, trust, and love. The embodiment of worldliness is the individual's relationship with God in the Essence of God through Christ, whose natural structure and product is agape. Otherworldliness is living according to the direction of the Soul or living in the Soul. Worldliness combines four practices, namely the life of petition or the life of depth (Thessalonians 5:17-18), the life of sincere and substantial trust in daily life, the practice of living a life that leads to goodness (Galatians 6:9-10), and a socio-political perspective. Otherworldliness combines fire, soul, and fundamental perspectives, as well as a lifestyle that leads individuals toward the fulfillment of life.

Current technological developments significantly influence the development of the world within an individual. Therefore, rigorous Christian education is crucial to anticipate the detrimental consequences of today's advanced age. Strict Christian instruction is essentially training in Christian ethics. In this context, rigorous Christian education materials will be those that embody the true aspects of Christian belief (Rifai 2012). Strict Christian formation also aims to cultivate and guide a life attitude consistent with Christian qualities, thus forming a truly Christian person (Homrighausen 2012:19). Strict Christian education serves as a means of conveying the reality revealed by God in Scripture.

In this study, the researcher wanted to see how the spirituality of students at SMP Negeri 1 Pulau-Pulau Batu was formed. The researcher found that spiritual attitudes were not fully possessed by the students of SMP Negeri 1 Pulau-Pulau Batu, starting from being active in spirituality, helping and loving others, to reading and meditating on God's word were not carried out by several

students at SMP Negeri 1 Pulau-Pulau Batu. This was due to the lack of interest from students in Christian Religious Education lessons, so they were indifferent to every teaching in God's word.

The development of technology in the current digital era has had a significant impact on students at SMP N 1 Pulau-Pulau Batu, both positive and negative. The positive impact is that they are facilitated in searching for information about school education and also can expand their insight and knowledge through the internet. Meanwhile, the negative impact is that many of them spend time just playing with gadgets every day, starting from playing games, social media, and chatting with their friends. And worse, they forget God just because they are busy playing with gadgets, they rarely go to church, rarely open the Bible, often use rude words and do not care about others.

From the description above, the researcher concluded several characteristics of Christians who have spiritual values in their daily lives, namely (1) Loving and meditating on God's Word every day; (2) Carrying out all of God's commands; (3) Being faithful to God's Word; (4) Loving and caring for others; (5) Being able to resist all of Satan's temptations; (6) Always coming to church; (7) Having a way of life that is memorable before God; (8) Building a relationship with God through prayer and praise. These values can be supported by providing knowledge to students through Christian religious education so that they can build spirituality within themselves.

From the results of observations conducted by researchers at SMP Negeri 1 Pulau-Pulau Batu, it was stated that the spiritual values mentioned above were not fully possessed by the students of SMP Negeri 1 Pulau-Pulau Batu. This can be seen from the inactivity of students in attending church services. In addition, the lack of spiritual values in the students of SMP Negeri 1 Pulau-Pulau Batu can also be seen from their attitudes and behaviors that are not in accordance with God's teachings, such

as often saying rude things, liking to fight, making noise, being untidy, and even opposing teachers. This is caused by a lack of understanding and knowledge of the importance of Christian religious education for students. So that it can form spiritual values within each of them.

Based on the explanation above, the researcher drew details of the problem, including: (1) What is the relationship between Christian Religious Education and the formation of the spirituality of students at SMP Negeri 1 Pulau-Pulau Batu in the current digital era ? (2) What factors hinder the relationship between Christian Religious Education and the formation of the spirituality of students at SMP Negeri 1 Pulau-Pulau Batu in the current digital era?

This research was conducted with the following objectives: (1) To find out how Christian Religious Education relates to the formation of spirituality of students at SMP Negeri 1 Pulau-Pulau Batu in the current digital era ; (2) To find out what factors hinder the relationship between Christian Religious Education and the formation of spirituality of students at SMP Negeri 1 Pulau-Pulau Batu in the current digital era.

LITERATURE REVIEW

Spirituality

Spirituality comes from the word "spirit," derived from the Latin word "spiritus," meaning breath. In modern terms, it refers to non-physical inner energy, encompassing emotions and character. In psychology dictionaries, the word "spirit" implies an immaterial substance or being, generally of a celestial nature, endowed with many distinctive human characteristics, strength, energy, soul, ethics, or inspiration.

Lawrence O. Richards describes several meanings of spirituality that fundamentally state that a person's worldliness cannot be separated from their relationship with God. Meanwhile, a relationship with God is the foundation of that individual's relationship with others and others in this world. Irish V. Cully, a Protestant teacher, accepted that living in the

presence of God helps a person have a daily life that is integrated with God's motivation for themselves and this world. It is fundamentally reasonable that a person's deep life cannot be separated from the truth of their reality.

Dyson describes the factors associated with other worlds:

1. One's self, soul, and powers are very important in the investigation or examination of other worlds.
2. One's relationships with others are as important as one's own self. The need for belonging to a community and human interconnectedness.
3. God. The experience of God and humanity's relationship with God were traditionally contained within a strict framework of life. However, today it has become more comprehensive and unbounded.
4. Family. The role of guardians is crucial in a young person's worldly development because they serve as good role models. Families are also the closest people in a child's environment and most impactful involvement in understanding and understanding life on this planet.
5. Past life experiences. Educational encounters, both positive and negative, can influence one's otherworldly existence. Furthermore, this is also influenced by how one interprets events or experiences in depth.

Christian Religious Education

The term Christian Religious Education (PAK) originates from English, specifically Christian Training, and means Christian education. In Indonesian , the term PAK refers to traditional education delivered with a Christian nuance. PAK can also be offered in school programs to Christian congregations, groups, or institutions. The term Christian Religious Education (PAK) is known from the term Christian teaching, as PAK is a school that revolves around the person of the Teacher, Jesus Christ, and the Scriptures as the basis of its lessons.

According to R. Boehkle, rigorous Christian education is a work that aims to help people of all ages who share with the overseer to respond to God's revelation in Jesus Christ, the Scriptures and the life of the church so that they, under the direction of God's Essence, can be prepared to serve God in the midst of the family, the church, society and the ordinary world. Meanwhile, the assessment of For example Homrighausen and Enklaar characterizes rigorous Christian training as educating, work that is focused on each individual student.

religious education (PAK) plays an important role in the existence of a devotee, especially to understand the meaning of life, calm and majestic. Thus, PAK has standards in building Instructions. PAK guidelines are a matter of trust and collaboration between teachers and students. PAK educators do not simply provide data or information. about profound things, but also shape the child's character personality. Apart from that, Students get information and can practice it , such as:

1. Understanding God. Humans must know God and then be accommodated to God. God becomes our Creator and Master. God leads and provides for what seems like eternity.
2. Understanding Jesus Christ . knowing Jesus as the Eternal Son, the word that makes the network, the exemplary Instructor, the incomparable Physician, the Savior, the steadfast Worker of God, who suffered and continues the salvation of this world and as the risen Sovereign, reigning at the right hand of his Father in heaven and who will return as judge over all nations.
3. Understanding the Holy Spirit. The Bible refers to the Essence of God as the Soul of God, the Soul of truth, the Soul of God, the Soul of Jesus, and the Soul of the Comforter.

RESEARCH METHODS

Location and Time of Research

This research was conducted for two months, namely in June-July 2023. The

research location was at SMP Negeri 1 Pulau-Pulau Batu, South Nias Regency, academic year 2022/2023.

Population

A population is an object or subject with its own quantity and quality, determined by scientists based on a field of speculation to be focused on and then conclusions drawn. Consequently, people are subjects or objects with certain qualities, not just quantitative ones (Suyitno, 2006). In this study, the population was all 25 eighth-grade students of SMP Negeri 1 Pulau Batu.

Sample

A sample can be defined as a strategy for selecting several individuals from a population because most of them will be considered normal to handle the population (Sujarweni, 2014). The sample that will be the object of exploration in this study is the entire population, totaling 25 people, specifically the eighth grade students of SMP Negeri 1 Pulau Batu.

Types of research

This type of research is quantitative , using a correlational methodology. This approach aims to determine whether there is a relationship or connection between the two factors. Drawing from a hypothesis, an expert's thoughts, or an expert's understanding based on their experience, the research is then formulated into issues that are proposed for defense and supported by information from field observations.

RESULTS AND DISCUSSION

Statistical Description

Descriptive Statistics

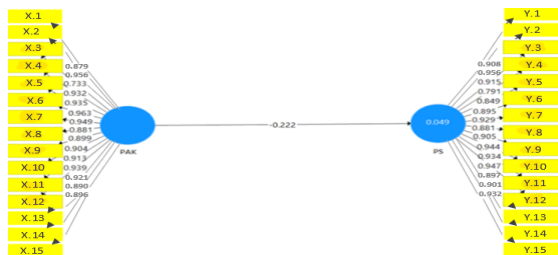
	N	Minimum	Maximum	Mean	Standard Deviation
Christian Religious Education	25	2.90	5.00	3.6317	.52803
Spiritual Formation	25	2.60	4.50	3.2367	.47549

Valid N (listwise)	25				
-----------------------	----	--	--	--	--

Seen from the table above, the number of information or N used is 25 respondents or how much information for each valid variable is 25 out of 25 examples of PAK information with a base value of 2.90, the highest value of 5.00 and a known mean of 3.6317 and a standard deviation value of 0.52803, and that means the average value is more prominent than the standard deviation value so that the deviation of information on the PAK variable that occurs is low, so that the distribution of values is even. Direct examination of speculative testing

X14	0.890 > 0.7	Valid
X15	0.896 > 0.7	Valid
Y1	0.908 > 0.7	Valid
Y2	0.956 > 0.7	Valid
Y3	0.915 > 0.7	Valid
Y4	0.791 > 0.7	Valid
Y5	0.849 > 0.7	Valid
Y6	0.895 > 0.7	Valid
Y7	0.929 > 0.7	Valid
Y8	0.881 > 0.7	Valid
Y9	0.905 > 0.7	Valid
Y10	0.944 > 0.7	Valid
Y11	0.934 > 0.7	Valid
Y12	0.947 > 0.7	Valid
Y13	0.897 > 0.7	Valid
Y14	0.901 > 0.7	Valid
Y15	0.932 > 0.7	Valid

Convergent Validity Test



Validity testing is performed using the *Outer Loading* value (which estimates the probability of each pointer addressing a dormant/build variable), where each value is considered valid if it is > 0.07 . Furthermore, it is highly plausible that:

Variabel	<i>Outer Loading</i>	Keterangan
X1	0.879 > 0.7	Valid
X2	0.956 > 0.7	Valid
X3	0.733 > 0.7	Valid
X4	0.932 > 0.7	Valid
X5	0.935 > 0.7	Valid
X6	0.963 > 0.7	Valid
X7	0.949 > 0.7	Valid
X8	0.881 > 0.7	Valid
X9	0.899 > 0.7	Valid
X10	0.904 > 0.7	Valid
X11	0.913 > 0.7	Valid
X12	0.939 > 0.7	Valid
X13	0.921 > 0.7	Valid

so , all the signs of variable X (Strict Christian Training) are substantial, furthermore all the signs can be acknowledged to address the inert/awake factor X. and furthermore all the signs of variable Y (Otherworldly Setting) have addressed the inactive/awake factor. also , it must be acknowledged to address the idle/developing variable Y.:

Discriminant Validity Test

Cross Loading

	PAK	PS
PAK	0.907	
PS	-0.222	0.900

It can be seen that the *cross loading value* indicates good *discriminant validity* because the correlation value of the indicator to other constructs is 0.900 (PAK) > -0.222 (PS).

Reliability Test

	Cronbach Alpha (CA)	Rho_A (RA)	Composite Reliability (CR)	Average Variance Extracted (AVE)
PAK	0.976	0.991	0.979	0.823
PS	0.974	0.989	0.977	0.810

In determining the results of the reliability test, it can be seen based on the

figures above, with the reliable condition being if CA, RA and CR > 0.7 and AVE > 0.5. Therefore, it can be concluded, namely:

Variables	Reliability Test	Mark	Results	Information
PAC K	CA	0.976	0.976 > 0.7	Reliable
	RA	0.991	0.991 > 0.7	Reliable
	CR	0.989	0.989 > 0.7	Reliable
	AVE	0.810	0.810 > 0.5	Reliabel
PS	CA	0.974	0.974 > 0.7	Reliabel
	RA	0.989	0.989 > 0.7	Reliabel
	CR	0.977	0.977 > 0.7	Reliabel
	AVE	0.810	0.810 > 0.5	Reliabel

The table above shows that *the Cronbach's Alpha, Roh_A, and Composite Reliability values* for all constructs are > 0.70. Therefore, there are no *convergent validity issues* in the tested model.

R-Square Value (Coefficient of Determination)

Variable	R-Square	R. Square Adjusted
PS	0.049	0.033

The table shows that the R-Square for the variable forming worldliness (PS) is obtained at 0.049. This makes sense from the figure of 0.049 where the capacity of the autonomous variable (Christian Religious Training) in understanding the dependent variable (Otherworldliness Development) is

0.49 = 49% (Medium Class), implying that the excess of 0.051 indicates an error = 51% which means there are other factors not shown in this exploratory model that have an impact on the dependent variable (Otherworldliness Development) by 51%.

Bootstrapping Results (Hypothesis)

	Original Sample (O)	Sample Mean (M)	Standard Deviation	T. Statistics (O/STD EV)	P. Value
	-0.459	-0.484	0.217	2.109	0.035

The consequences of speculative testing can be seen from the table above, showing a t-value of 2.109 > 1.96 and p-esteem showing a side effect of 0.035 < 0.05, meaning the hypothesis shows a relationship between Christian Religious Education and Christian Religious Education. (X) with Spiritual Formation (Y) but not significant.

Discussion.

1. How is the relationship between Christian Religious Education in the formation of the Spirituality of students at SMP Negeri 1 Pulau Pulau Batu in the current digital era?

Based on the results of the hypothesis testing, it can be concluded that the Christian Religious Education variable has no proven relationship to the Formation of Spirituality. From the results of the researcher's observations in the field, the researcher saw that the Christian Religious Education learning method given to students was limited to providing material about Christianity, the story and history of Jesus Christ and his followers, thus making students reluctant to understand and listen to the material given because most of them already know and even heard the story of Jesus Christ from the church or from their parents. In fact, the average student wants to study Christian Religious Education not to increase their spirituality within themselves,

but only to get good grades in Christian Religious Education lessons so that they help them move up a class. With such a situation, the formation of spiritual values in students cannot be achieved. In this case, the role of teachers is very important in providing a good understanding to students of the importance of each lesson taught through Christian Religious Education.

According to researchers, to be able to form spiritual values in students through Christian religious education, teachers must be able to understand each student's nature and character well so that the delivery of Christian religious education material can be conveyed well. In addition, teachers must also occasionally take their students to spiritual places or holy and open places so that learning is not monotonous and students become interested in understanding Christian religious education. In the process of forming student spirituality, teachers have a very important role in a learning process. A teacher must know how to ensure that the material presented can be understood by students and can enhance spiritual values within each of them.

2. What factors hinder the relationship between Christian Religious Education and the formation of the Spirituality of students at SMP Negeri 1 Pulau Pulau Batu in the current digital era?

There are several factors that hinder the relationship between Christian religious education and the formation of students' spiritual values at SMP Negeri 1 Pulau Pulau Batu in the current digital era:

a. Passive learning methods

Based on the researchers' observations in the field, the learning system at SMP Negeri 1 Pulau Pulau Batu, particularly in Christian Religious Education, remains ineffective. The teaching methods tend to be passive, making students reluctant to learn. Furthermore, the monotonous delivery of material is ineffective in fostering spiritual values in students at SMP Negeri 1 Pulau Pulau Batu.

b. Lack of student interest in learning Christian religious education

From the observations that researchers made in the field, the interest in learning of students of SMP Negeri 1 Pulau Pulau Batu, especially in Christian Religious Education lessons, is very low. This is caused by several factors, namely (1) The learning system provided by the teacher is too passive and monotonous; (2) The content of the material is boring because it mostly discusses the story and history of Jesus Christ, even though they have heard about it in church or from their respective parents, (3) and the lack of awareness of students about the importance of Christian Religious Education within themselves.

c. Misuse of technology

From the results of observations conducted by researchers in the field, there are several students at SMP Negeri 1 Pulau Pulau Batu who use technology, especially cellphones, for bad things, such as addiction to playing games and many students spend more time on social media than searching and increasing knowledge on the internet.

CONCLUSION

Based on the results of the hypothesis test in this study, the following conclusions were obtained:

1. The results of the hypothesis test indicate a relationship between Christian Religious Education and Spirituality Formation in eighth-grade students at SMP Negeri 1 Pulau-Pulau Batu, South Nias Regency, in the 2022/2023 academic year . This is because the teacher's teaching methods appear passive and monotonous, leading to students becoming lazy and uninterested in learning Christian Religious Education.
2. Three factors hinder the relationship between Christian Religious Education and the formation of spirituality in students at SMP Negeri 1 Pulau-Pulau Batu: passive learning methods, lack of student interest in learning, and misuse of technology. These factors hinder the relationship between Christian Religious Education and the formation of

spirituality in students at SMP Negeri 1 Pulau-Pulau Batu.

BIBLIOGRAPHY

- Arina and Yohaniz, 2014. “ *Building Digital Spirituality for Generation Z.*” *DUNAMIS: Journal of Theology and Christian Education* 5, no. 2 (2021): 379–95.
<https://doi.org/10.30648/dun.v5i2.464>.
- Barus, Armand. “ *The Spirituality of Colossians .*” *Great Commission* (2009): 26–29
- Candra, Puspita Adiyani. 2013. “ *Internet Use Among School Children Aged 6-12 Years in Surabaya.* ” *Journal of Health and Medicine* 2(1):1–10
- Calvin, 2018. “ *Christian Religious Education in the Family : Efforts to Build the Spirituality of Generation Z Youth.*” *Luxnos Journal* 7, no. 1 (2021): 105–16.
<https://doi.org/10.47304/jl.v7i1.145>.
- Chusna, Puji Asmaul, ' *The Influence of Gadget Media on Children's Character Development', Research Dynamics: Social and Religious Communication Media* , 17.2 (2017), 315– 30
- Daniel Nuhamara, *Christian Religious Education Supervisor (Bandung: Jurnal Info Media, 2007)*
- Eliman. 2017. “Guidance Model in Christian Religious Education for the Moral Formation of Students Aged 6-8 Years.” *EPIGRAPHE* 1(2):143–44.
- Fatmawati, Nur Ika. 2019. “Digital Literacy, Educating Children in the Digital Era for Millennial Parents.” *Journal of Politics and Social Sciences* 11(2):119–38.
- Fontana and Davic, 2012. *Spirituality and quality of life* .
http://www.sinar_harapan.co.id/mandiri/2012.htm
- GP, Harianto. 2012. *Christian Religious Education in the Bible & the World of Education Today*. Yogyakarta: ANDI.
- Groome, Thomas H. 2015. *Christian Religious Education: Jakarta: BPK. Gunung Mulia,*
- Harianto GP. 2012. *Christian Religious Education in the Bible & the World of Education Today*. Yogyakarta: ANDY
- Henny Mamahit, 2015. *Spirituality in a positive psychology perspective.*
- Hermawan, Yusak B. 2010. *Preach the Word of God*. Yogyakarta: ANDI.
- Kristanto, Paulus Lilik. 2008. *Principles & Practice of Christian Religious Education*. Yogyakarta :
- Indonesian Bible Society. 2005. *New Translation of the Bible*. Jakarta: Indonesian Bible Society
- Nanggolan, M. *Christian Religious Education Strategy*. Bandung: Generasi Info Media, 2008.
- Rosito, 2015. “Stimulating Spiritual Intelligence in Early Childhood Through Stories.” *Jurnal Indria*
- Royke Lepa and Tri Hartono, 2011. “Spiritual Development of Elementary School Children During the Covid-19 Pandemic.” *Pp. 2–3 in Proceedings of the National Seminar, University of Malang.*
- Saumantri, Theguh, and Rifqi Ulinuha. “ *Actualization of Spiritual Values in Facing the Covid-19 Pandemic.*” *Indonesian Journal of Hadith Studies* 3, no. 1 (2021): 1.
<https://doi.org/10.24235/jshn.v3i1.9008>.
- Schreurs, 2002. Translated by Herdian Apriliani et al. *Matthew Henry's Commentary: The Gospel of Matthew 15-28*. Surabaya: Momentum.
- Setiawan, Wawan. 2017. “ *The Digital Era and Its Challenges .*” *National Education Seminar* 2017 1–9.
- Sitanggang, Murni Hermawaty. *Christian Religious Education*. Jember: UPT Penerbit UNEJ, 2019.
- Subagyo, Andreas B. *Introduction to Quantitative and Qualitative Research*. Bandung: Kalam Hidup, 2004.
- Surachman, 2008. *Research Methods . Bogor: Ghalia Indonesia.*
- Tanudjaja, Rahmiati. 2018. *Christian Spirituality and Christian Apologetics . Malang: Literatue Saat.*

Tri Hartono, 2015. *Religiosity, Spirituality and Positive Psychology*.

Law Number 20 of 2003 concerning the National Education System

Widianing, Oda Judithia. "Christian Education in Schools: A Divine Task in Discipling Souls." *Berita Hidup Theological Journal* 1, no. 1 (2018): 78–89 .

<https://doi.org/10.38189/jtbh.v1i1.6> .

Wijaya, Hengki, and Yoktafianus Harimisa. *"The Spirituality of the Kingdom of God: Jesus' Sermon on the Mount and Its Implications for Christian Life ."* Jaffray Theological College, 2015.