Theological Student Attitudes towards Affect the Spiritual Formatıon by Learning by Doing

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ABSTRACT

This research uses explanatory-confirmatory to explain the causal relationship with the observation approach as a comparison. The results showed: (1) the dominant character values that influence the student's lifestyle are: self-fomation (85.42%, good), social formation (82.17%, good), and spiritual formation (71.83%, good). Thus, the student's lifestyle is dominated by self-discipline, while the values of spiritual discipline are less important. (2) The design of self-order character formation can affect the spiritual development of students by "learning by doing

Keywords

Theological Students, Spiritual Formation, Attitude

Introduction

Character is also defined as "to mark" (to mark) and focuses on how to apply the values of goodness in real actions or daily behavior. A person who behaves dishonestly, cheats, is cruel and greedy is said to be a person who has a bad character while someone who behaves well, is honest, and helpful is said to be someone who has good or noble character (Mulyasa, 2014, p. 25). Meanwhile, Chaplin said that character is a quality or trait that remains continuous and eternal that can be used as a characteristic to identify a person, an object or event (Chaplin, 2001). Therefore, for Suyanto, it is quoted by Intent that character is a way of thinking and behavior that characterizes every individual to live and work together, both in the sphere of family, community, nation and state life (Intent, 2013, p. 3).

In Law no. 23 reads: "National education functions to develop capabilities and shape the character and civilization of a nation with dignity in the framework of educating the nation's life, ...". The law gives rise to the word "character". Character (some say character) is a person's character that can be formed, meaning that a person's character can change, even though

character contains innate elements (internal potential), which each person can be different. However, character is greatly influenced by external factors, namely: family, school, community, social environment and others (Sutarjo, 2012, p. 77).

The character values that are good for life in children are as follows. First, empathy: feeling the worries of others. Second, conscience.Third, self-control.Fourth, respect.Fifth, kindness.Sixth, tolerance.Seventh, justice (Zubaedi, 2011, pp. 57-64). Meanwhile, Lickona said the values that must be taught in schools are: First, honesty. Second, tolerance (please help and care). Third, democracy (Lickona, 2012, pp. 74-75).The character values developed by Zubaedi and Lickona are also developed in more detail by Naim. He develops values in a national context that describes the following character values. First, religious. Second, be honest. Third, tolerance.Fourth, discipline.Fifth, hard work.Sixth, creative.Seventh, independent.Eighth, democracy.Ninth, curiosity.Tenth, the spirit of nationality. Eleventh, love the country. Twelfth, respect for achievement. Thirteenth, friendly. Fourteenth, love peace. Fifteenth, likes to read.

Sixteenth, never give up. Seventeenth, care for the environment. Eighteenth, care for others (Naim, 2012, pp. 54-55). Furthermore, Mustari mentions 25 character values that can be reflected in the world of education are: responsible, healthy lifestyle, confident, entrepreneurial, logical-critical-creative-innovative, obedient to social rules, respectful, polite, ecological, pluralist , intelligent, helpful, tough, risk-taking and action-oriented (Mustari, 2014, p. 111) and others have already been mentioned by Naim above.

Meanwhile, from the results of Baroroh's research on the values of being helpful, tough, risk-taking and action-oriented, the character that dominates students shows an increase in student character values which can be seen from indicators of discipline, hard work, creativity, and student communication skills. The biggest increase occurred in creative value (19.6%), in communication skills there was an increase of 18.9%. In the discipline indicator, there was an increase of 10.9%. The hard work indicator is still at the bottom of the list in the increase of each character indicator which only shows an increase of 7.4% (Baroroh, 2011).

The Character Education Module in High Schools (Character Education Module in Senior High Schools, 2010, pp. 16-17) formulates character values more completely. It says that the character values include the following. First, the character value in relation to God: religious, the thoughts, words, and actions of a person which is sought are always based on divine values and / or religious teachings. Second, character values in relation to oneself, include: honesty, responsibility, healthy lifestyle, discipline, hard work, self-confidence, entrepreneurial spirit, logical thinking (critical, creative and innovative), independent, curious and love of knowledge. Third, character values in relation to others, include being aware of the rights and obligations of oneself and others, obeying social rules, respecting the work and achievements of others, being polite, and democratic. Fourth, character values in relation to the environment, including, namely: social and environmental care. Fifth, the value of nationality: nationalism and respecting diversity (Character Education Module in High Schools, 2010, pp. 16-17).

In connection with this theory, conditions in the field can be found that the character of the Surabaya Excelsius High School of Theology students is weak, which is due to the following:
First, there are many students who maximally apply their spiritual life, such as: the thoughts, words and actions of a person who are strived for are always based on divine values and or religious teachings.
Second, there are many students who have not lived in achieving self-order such as: honesty, responsibility, healthy lifestyle, discipline, hard work, self-confidence, entrepreneurial spirit, logical thinking (critical, creative and innovative), independent, curious and love of knowledge. .
Third, many students do not yet have a lifestyle of loving fellow humans: being aware of the rights and obligations of themselves and others, obeying social rules, respecting the work and achievements of others, polite, and democratic.

The character values referred to are: spiritual order, self-order, order, and association. Spiritual order is diligent worship. Self-discipline is tidiness (dress, shoes and appearance) and healthy habits (not smoking, drinking alcohol or drugs, gambling, fighting, speaking dirty and being rude). Social order is: maintaining the good name of himself and the educational institution where he studies, avoiding bad associations and staying away from associations that cause prejudice to others. (Excelsius College of Theology, 2014, pp. 31-35).
The solution to this problem is answered by research work aimed at: 1) What character values are dominant in influencing the student's lifestyle: spiritual order, self or association? 2) How can the dominant character formation design affect the spiritual development of students?

MMETHOD

The research approach uses explanatory-confirmatory methods to explain causal relationships and test hypotheses (Singarimbun, 1995). It is called a survey, because this study uses a representative sample to draw conclusions to the population. This research is called explanatory, because in the research process, we want to explore in depth the dependent variable

(Y) on the variable of character education implementation of self-discipline, social order and
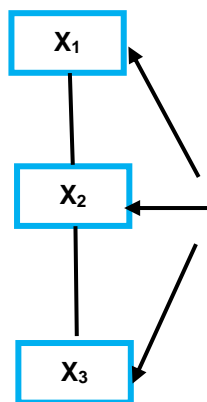

Figure I. Character education research design on self-order, social order and spiritual order as a lifestyle for theology students

Information:
Variable Y = Dominant factors affecting the lifestyle of theology students
Variable X: Character Education consists of:
   X1 = Self discipline
   X2 = Orderly Social
   X3 = Spiritual Order

The research subjects were all students of the Excelsius Theological College, using a population sample. Analysis whose characteristics will be predicted (Arikunto, 2006).

Tabel 1 Research Subyek Gender and Etnicity

No.	Name	Gender	Education Background
1	Students A	Male	Graduated From Theological School
2	B	Male	Students of Theological School
3	C	Male	Students of Theological School
4	D	Female	Students of Theological School
5	E	Female	Students of Theological School
6.	F	Male	Diploma Ministry
7.	G	Female	Diploma Ministry
8.	H	Male	Diploma Ministry

spiritual discipline as the lifestyle of theology students.

The research instrument uses a Likert scale. The Likert scale is a scale that can be used to measure the attitudes, opinions, and perceptions of a person or group of peoplea bout a symptom or educational phenomenon (Babbie, 1995). This scale using a score of 1-5 can be illustrated in the following table:

Table 1. Weight of the Rating accordingto Likert Scale

Respondents' Answers	WeightedValue of Positive Questions	WeightedValue of NegativeQuestions
StronglyAgree	5	1
Agree	4	2
Doubt	3	3
Disagree	2	4
StronglyDisagree	1	5

The research grid is shown in Table 2.

Table 2. Grid for Indicators of Self-Formation, Social Formation and Spiritual Formation

No.	Indictor	Statement Items	Number of Questions
1.	Self-Formation	Giving myself the opportunity to improve the quality of my personality directly or indirectly.	1
2.	Self-Formation	Neatness in dress, shoes and appearance.	1
3.	Self-Formation	I can't be late for college.	1
4.	Humbleness	I tried to collect my college assignments before the	1

		time set by the lecturer arrived.	
5.	Be Sociable	I take care of his own good name by avoiding bad associations.	1
6.	Be Sociable	I have friends from all backgrounds.	1
7.	Be Sociable	I help anyone without looking at the background.	1
8	Spiritual Formation	Diligent in worship.	1
9	Spiritual Formation	Come to worship every day of the week according to the hours of worship.	1
10	Spiritual Fromation	When my name is tarnished, I will keep quiet	I

The validity of the instrument (content validity and construct validity) was obtained through expert judgment, while the reliability test used the Conbach alpha technique. Reliability test results show the index 0.933. Te instrument reliability index was calculated using the Cronbach's Alpha formula. For this test using certain limits such as 0.6. According to reliability less than 0.6 is less valid, while 0.7 is valid and above 0.8 is very valid (Setiaji, 2004). In this regard, the index of 0.933 consists of: Self-Formation 0.949, Social Formation 0.959 and Spiritual Formation 0.891. Thus, the degree of reality of Cronbach's Alpha calculation regarding this indicator is valid.

The data collection technique used in this research is "Indirect Observation Technique with the intermediary of a tool (questionnaire), both existing tools (which were not specifically made for that purpose), whatever is deliberately made for that particular purpose. The implementation can take place in actual situations or in artificial situations (Surakhmad, 1994). The questionnaire used in the study was a structured questionnaire (closed questionnaire), containing questions accompanied by answer choices for these questions (Sasmoko, 2005).

The data analysis technique is carried out as follows: First, describe the data with a central tendency which includes scores of empirical data, namely the minimum and maximum scores, the calculation of the mean (mean); middle score (median); mode (mode); and standard deviation (standard deviation); and a single data histogram. Second, conducting analysis requirements: (1) data normality test as a requirement for conducting explanatory and confirmatory hypothesis testing with correction analysis, regression analysis and classification regression tree (C&RT). This test is conducted to determine whether the two variables have a linear relationship (F test or ANOVA) or not significantly. (2) the linearity test uses the linearity regression error test for deviation (deviation from linearity) or the linearity test with a standardized score. If the results of the linearity test are significant at α <0.05, it means that the line relationship between the exogenous variable and the endogenous variable is non-linear. If it is non-linear, then re-analysis of the raw scoore is carried out, namely by estimating curves against 11 lines to determine the distribution of data for outliers, and determining the line relationship between exogenous variables and endogenous variables within a significant minimal linear tolerance at α <0.05. Third, hypothesis testing looks at the effect of each exogenous variable on the endogenous variable individually and the effect of the exogenous variable on the endogenous variable simultaneously. This effect has the following stages: The first stage consists of: (a) calculating the relationship in the sample between each exogenous variable and the endogenous variable, which is carried out by simple correlation analysis (ryn); (b) calculating

the closeness of the sample between each exgenous variable and the endogenous variable which was carried out with the determination of the variance (r2yn); (c) examining the relationship in the population between each exgenous variable with the endogenous variable which can be referred to as the simple correlation significance test between each exgenous variable and the endogenous variable in the population by using t-student (t-test); (d) calculating the line relationship in the sample for each exgenous variable against the endogenous variable which is represented by the linear regression line equation y = a + Xn along with the meaning of the line equation; (e) examining the line relationship in the population for each exgenous variable against the endogenous variable or it can be called the regression line significance test (Freg) through the Anova table; and (f) analyzing the pure relationship between each exgenous variable against the endogenous variable controlled by other exogenous variables, which were analyzed by partial correlation (ry1.2 - ry1.3 - ry1.n - ry2.1 - ry2.3 - ry2.n - ry3.1 - ry3.2 - ry3.n). At this stage, the most dominant influence will be generated seen from each of the X variables on the Y variable regarding the lifestyle of the theology students: Dominated by the factors of self-discipline, social Formation or spiritual Formation? The second stage, jointly analyzing the exogenous variables on the application of the factors of self-discipline, social formation or spiritual formation. The analysis was performed by calculating Binary Segmentation. Statistical calculations are assisted by the SPSS program (release 25).

RESULT AND DISCUSSION
Results
The results of the research "Student Character Values" can be seen from two stages of field testing: The results of student understanding from distributing questionnaires and observations.

A. Research Results
Student Character Descriptive Questionnaire Data

Table 3. Student Descriptive Presentation

No.	Indicator	Questionnaire Items	Yes	No
1	Self-Formation	Giving myself the opportunity to improve the quality of my personality directly or indirectly.	26 = 89,65%	3 =10,35%
2	Self-Formation	Neatness in dress, shoes and appearance.	29 =100%	0
3	Self-Formation	I can't be late for college.	28 = 96,55%	1 = 3,45%
4	Self-Formation	I tried to collect my college assignments before the time set by the lecturer arrived.	29 =100%	0

From the description of the table above, it can be seen that the character values of students are: First, students have self-formation character 89.65% + 100% + 96.55% + 100% = 386,2: 4 = 96.55% (very good), which consists of: students give me the opportunity to improve the quality of my personality directly or indirectly (89.65%), neatness in dress, shoes and appearance (100%), I must not be late for college (96.55%), and I try to collect my assignments before the time set by the lecturer arrives (100%).

Table 4. Formation Descriptive Presentation with Students

No.	Indicator	Questionnaire Items	Yes	No
1	Social Formation	The above statements are all true	21= 72,41%	8 =27,59%
2	Social Formation	I have friends from all backgrounds.	25 =86,20%	4 = 13,8%
3	Social Formation	I help anyone without looking at the background.	29 = 100%	0

Second, students have an orderly character to socialize: 72.41% + 86.20% + 100% = 258.61: 3 = 86.20% (very good), the details are: giving myself the opportunity to improve the quality of

my personality directly or indirectly, giving other people the opportunity to judge my personal qualities (72.41%), I have friends from all backgrounds (86.20%), and I help anyone regardless of my background (100%).

Table 5. Descriptive presentation of Student Spirituality

No.	Indicator	Questionnaire Items	Yes	No
1	Spirituality Formation	Diligent in Worship	28 = 96,55%	1 = 3,45%
2	Spirituality Formation	Come to worship every day of the week according to the hours of worship.	16 = 55,17%	13 = 44,83%
3	Spirituality Formation	When my name is spotted, I will keep quiet	22 =75,86%	7 = 24,14%

Third, students have an orderly spiritual character 96.55% + 55.17% + 75.86% = 227.58: 3 = 75.86% (Good) with the details are: Diligent worship (96.55%) come to worship every time Sunday according to the time of worship (55.17%), when my name is defiled, I will remain silent (75.86%).

Observation Data Description of Student Character

The results of the student character observation test can be seen in the following table.

Table 6. Descriptive Observation Presentation of Student Formation

No.	Indicator	Observation Items	Yes	No
1	Self-Formation	Giving myself the opportunity to improve the quality of my personality directly or indirectly.	26 = 89,65%	27 = 93,1%
2	Self-Formation	Neatness in dress, shoes and	29 =100%	20 = 68,96%
3	Self-Formation	I can't be late for college.	28 = 96,55%	19 =65,51%
4	Self-Formation	I tried to collect my college assignments before the time set by the lecturer arrived.	29 =100%	24 = 69,6%

From the description of the table above, it can be seen that the character values of students are: First, students have the character of self discipline 93.1% + 68.96% + 65.51% + 69.6% = 297.17: 4 = 74, 29% (good), which consists of: students give me the opportunity to improve the quality of my personality directly or indirectly (93.1%), tidiness in dress, shoes and appearance (68.96%), I cannot I'm late for college (65.51%), and I try to collect my assignments before the time set by the lecturer arrives (69.6%).

Table 7. Orderly Descriptive Observation Presentation with Students

No.	Indicator	Observation Items	Yes	No
1	Social Formation	The above statements are all true	21= 72,41%	19 = 65,5%
2	Social Formation	I have friends from all backgrounds.	25 =86,20%	27 =93,1%
3	Social Formation	I help anyone without looking at the background.	29 = 100%	22 = 75,86%

Second, students have an orderly character to socialize: 65.5% + 93.1% + 75.86% = 234.46: 3 = 78.15% (good), with the details are: giving myself the opportunity to improve the quality of my personality directly or indirectly, giving other people the opportunity to judge my personal qualities (65.5%), I have friends from all backgrounds (93.1%), and I help anyone regardless of my background (75.86 %).

Table 8. Descriptive Observation Student Spiritual Formation Presentation

No.	Indicator	Observation Items	Understanding	Aplication
1	Spiritual Formation	Diligent in worship	28 = 96,55%	26 = 89,65%
2	Spiritual Formation	Come to worship every day of the week according to the hours of worship.	16 = 55,17%	14 = 48,27%
3	Spiritual Formation	When my name is spotted, I will keep quiet	19 = 65,51%	19 = 65,51%

Third, students have character spiritual formation 89.65% + 48.27% + 65.51% = 203.43: 3 = 67.81% (good) with the details are: Diligent worship (89.65%), come to worship every Sunday according to the hours of worship (48.27%), when my name is defiled, I will remain silent (65.51%).

Comparison of Questionnaire Data and Student Character Observations
Descriptive data from the results of questionnaires and student character observations were obtained as follows.

Table 9.Comparision of Questionnaire Items and Observation of Self-Orderly, Social Orderly and Spiritual Frmation

No.	Indicator	Questionnaire Items	Observation Items	Total Result
1	Self-orderly	96,55%, very good	74,29%, good	85,42%, good
2	Social orderly	86,20%, very good	78,15%, good	82,17%, good
3	Siritual orderly	75,86%, good	67, 81%, good	1,83%, good

The comparision test results of questionnaires and observations were found with the same indicators in the order: self-order (85.42%, good), orderly (82.17%, good), and orderly spiritually (71.83%, good). Thus, the student's lifestyle is dominated by self-discipline, while the values of spiritual discipline are less important.

Discussion

Dominant factors among self-discipline, social order and spiritual order as a student lifestyle

The lifestyle of theological students is not dominated by spiritual factors, but by factors that focus on oneself (self-discipline), which then moves towards social factors that emphasize relationships. In this regard, Mannix (2009) notes that the dominant factors in human life are: honesty, kindness, loyalty, responsibility and flexibility. Istyarini said that the qualities of character (togetherness, loyalty, honesty, hard work and obligations) of society can improve the national quality. The success of a country is determined by the quality of the character of its people. The product of character is the socio-economic development of a nation (Istyarini, 2015). The following also shows the results of research conducted by Najmudin and Wiwiek R. Adawiyah which show that students who take ethics classes have better morale than students who have not taken that class. In addition, accounting students do not have better morale than management students. Based on these findings, it is recommended that courses on ethics should be provided for economics students because they have an impact on student moral development. Likewise for other departments such as the Accounting Department and Management Department (Najmudin&Adawiyah, 2011).

Orderly Spiritual Character Building

The formation of healthy character starts with the formation of a healthy spirituality so that self-discipline and orderly association with oneself will complement it. For Lickona (2013), the method of character formation is not complicated, even very simple. He said that good character is a good character consisting of knowing good things, wanting good things and doing good things: habits in thinking, habits in heart, and habits in action (Lickona, 2013, p. 82). This is detailed in more detail on emphasizing the three components in the formation of a good character. First, moral knowing (knowledge of moral). Moral knowing is teaching six things, namely: moral awareness, knowing moral values, perspentive taking, moral reasoning, decision making and self-knowledge). Second, moral feeling (feelings about moral). Moral feelings, namely: conscience, self-esteem,

feeling the suffering of others (empathy), loving the truth (loving the good), being able to control yourself (self-control) and humility (humility). Third, moral action (moral action). Moral action, namely: competence, will and habit (Lickona, 2013, p. 84).

The same thing was also expressed by Karen E. Bohlin, Deborah Farmer and Kevin Ryan that shaping character is by growing characters that are "the habits of mind, heart, and action", which among the three (mind, heart and action) are mutually exclusive. related (Megawangi, 2009, pp. 108-109). Meanwhile, Superka offers 5 typologies of approach to character building, namely: First, the inculcation approach. Second, the cognitive moral development approach. Third, the values analysis approach. Fourth, a values clarification approach and an action learning approach (Superka, 1976).

From this description, it can be stated that there are several ways in shaping student character to prioritize spiritual order as follows.

CONCLUSION

The conclusion from the lifestyle research of theology students: Dominated by the factors of discipline, social order or spiritual order as follows:

First, the dominant character values that influence the student's lifestyle are: self-order (85.42%, good), orderly socializing (82.17%, good), and spiritual order (71.83%, good). Thus, the student's lifestyle is dominated by self-discipline, while the values of spiritual discipline are less important.

Second, the design of self-order character formation can affect the spiritual development of students by "learning by doing" (learning by doing) in which character transmission occurs without competition among group members as follows: (1) Character building with a character education pattern, (2) character building with a learning by doing pattern, (3) character building with a well-behaved skill pattern, (4) character building with a conflict solving skill pattern, and (5) character building with an integralistic pattern of courses.

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