

## Education for the Young Generation: The Meeting Point of Religious Education and Maturity

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### ABSTRACT

As a unit of Christian education, the church becomes an institution that bears responsibility and is a solution to problems that occur in society. The problem arises because there is no structured pattern of education that views poverty as a form of insensitivity to its role on earth. This study aims to prove the importance of religious education in a metaformative context to the maturity of the younger generation. The method chosen in this study is quantitative research with survey methods. Acting as a population are Tarutung State Institute for Christian Studies students, with a sample of 100 people. It is found that the value of Sig. (2-tailed) is  $0.000 < 0.05$ , and indicated that there was a significant average difference between pre-tests and post-test results, which means religious education is effective for increasing the maturity of the younger generation.

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## 1. INTRODUCTION

The word "Koinonia," as used in the early church refers to relationships based on trust and friendship. Generally, koinonia includes fellowship, association, community, communion and interdependence (Mahohoma, 2017). This contribution is about the Reflective Citizens Koinonia community intervention, with a specific focus on its moving matrix and transmissibility (Tantama, 2022). Starting from the history of this method and its architecture, attention will be brought to the specific features, properties and values that make the matrix move and attune to local contexts. In order to give the reader an idea of the dynamic and emergent themes of RC workshops, some finger food from Chieri (Italy) Reflective Citizens Koinonia (RC Koinonia) first three workshops is presented to the reader, from the foundation without trauma to the first workshop held during pandemic in 2020 (Mulasso, 2022).

Social reality in society, both intersecting with economic and political systems, has a broad impact on horizontal relations (Ginting, 2022). In some aspects, marginalized groups are automatically formed, which tend to be associated with suffering and poverty. It is at this point that an educational formula is needed that can become a collective moral movement that Henslin, the sociologist, called a large-scale religious-based moral movement, carried out by its adherents,

otherwise known as metaformative (Henslin, 2020). In his book, James Henslin has always been able to share the excitement of sociology, with his acclaimed "down-to-earth" approach and personal writing style that highlight the sociology of everyday life and its relevance to students' lives. He promoted sociology to students and entice them to delve deeper into this exciting science.

A precious education comes from the Great Teacher to every believer who receives Him, both personally and corporately (Malendes, Tulung, & Gara, 2022). As a unit, the church becomes an institution that bears responsibility and is a solution to problems that occur in society. Corporately, congregations that are *ekklesia* (ek – out; kaleo – calling) are the real embodiment of efforts to free society from poverty (Caudle, 2020). Thus a formulation is needed, which becomes a common consensus, with strong fundamentals. The term poverty actually refers to the state of unfulfilled primary needs of a person, whose scope includes clothing, food, and shelter. This type is known as absolute deprivation. Other forms of poverty are those who may have met basic needs but not meet the normal standard of living prevailing in the community. This is called relative deprivation (Kunst & Obaidi, 2020).

The problem arises because there is no structured pattern of education within the church that views poverty as a form of insensitivity to its role on earth. Various concepts have been tried to be initiated and offered to unravel the complexity of the problem of poverty, including on a large scale involving the United Nations. A number of developed countries are trying to move from the path of science and technology in reducing poverty. While the church is more waiting for change and seems to be just apathetic. As a unity with society, the younger generation needs to gain an understanding that poverty reduction can be realized by involving their roles as well, according to their respective capacities, but still in the same harmony (Meuleman, Abts, Schmidt, Pettigrew, & Davidov, 2020). This thinking underlies a movement that is metaformative, along with the movement of the times that are colored by concerns. This study aims to prove the importance of religious education in a metaformative context to the maturity of the younger generation.

The pattern of teaching and coaching for the younger generation often causes confusion. On the one hand, the younger generation is required to play an active role in the metaformative social movement to overcome poverty, but on the other hand the younger generation is also considered the biggest contributor to poverty, because of its unproductive position. This results in frequent mistakes in choosing coaching materials for the younger generation so that this coaching seems dizzy, boring and ineffective. Coaching materials for young people must be tailored to the holistic needs of young people (Harahap, 2022). Therefore, several things need special attention: First, youth development programs need to pay attention to the physical aspects of the congregation in addition to maturation from a spiritual and faith perspective. There is also a need for coaching programs in health and sports aspects; second, in order to carry out coaching activities, it is necessary to pay attention to the physical condition of the young man. There are people who cannot stand following activities because of reduced eye resistance, or hearing that are not functioning properly. Not a few people's concentration is not durable when the meeting room is less fresh because of hot air, air pollution or noise. Matters related to this physical element need our attention as coaches; third, women need a supportive social environment for their coaching. Therefore, dynamic fellowship should not be neglected because it emphasizes the aspect of intellectual development. Moreover. Coaching is related to cultivating a good personal attitude in facing various challenges we need to give to coaching in terms of knowledge, in terms of emotions, aspects of attitudes and behavior; Fourth, in fostering individuals and groups, material adjustments are needed whose levels are still in the process of maturity; Fifth, pay attention and listen to the life crisis experienced by the younger generation. That is why youth development has an important role in equipping individuals and groups to foster understanding, attitudes and positive abilities such as intimacy, intimacy vs. isolation (Danuwijaya, Maki, & Husna, 2022). It should be noted that the younger generation in coaching needs to receive coaching through personal or group teaching or guidance in order to achieve the right identity; Sixth, youth coaching requires a close peer group, mentor or coach, where individuals feel

acceptance and appreciation; Seventh, coaching the younger generation needs harmony with the characteristics of faith development at their age (Assen, 2022).

## 2. METHODS

The methods used in general in research can be grouped into eight, namely: survey research, ex post facto, experiment, naturalistic, policy research, action research, evaluation and history (Sugiyono, 2013). Referring to these types, the method chosen in this study is quantitative research with survey methods. This type moves by sampling from one population and using questionnaires as a data collection tool (Sugiyono, 2013). The data collected through the questionnaire will be used to see the effect of the independent variable (metaformative understanding) on the dependent variable (maturity level). Acting as a population are Tarutung State Institute for Christian Studies students, with a sample of 100 people. Data processing techniques are carried out by linear regression, with the help of SPSS 25.0.

## 3. RESULT AND DISCUSSION

**Table 1.** Reliability Statistic

Cronbach's Alpha	N of Items
.928	10

Based on the table 1, Cronbach's Alpha obtained 0.928. It meant that the instrument reliable.

**Table 2.** Tests of Normality

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic.	Df	Sig.
Pretest	.231	15	.216	.953	15	.355
Posttest	.194	15	.230*	.875	15	.144
*. This is a lower bound of the true significance.						
a. Lilliefors Significance Correction						

In test of normality with Shapiro-Wilk, it appeared that the number of significance for pre- tests and post-test is entirely above 0.05. This meant that the distributed data was normal and was eligible for a test Paired Sample T-Test.

**Table 3.** Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair1	Pretest	52.4200	30	11.25331	1.76215
	Posttest	83.5667	30	7.32772	1.12694

In the table 3 appeared that the average value for pre-tests is 52.42. While the average value of post-test is 83.5667. The table 4 could be noted that the value of Sig. (2-tailed) is 0.000 < 0.05. This indicated that there was a significant average difference between pre-tests and post-test results, which means religious education is effective for increasing the maturity of the younger generation.

**Table 4.** Paired Samples Test

		Paired Differences					t	Df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pretest-Posttest	-4.836	12.68	2.316	-53.10	-43.63	-20.88	29	.00

The challenges of the spirit of the times come with the development of technology and IoT. Many experts say that it is not only talking about the operation of the internet and the era of digitalization, but penetrating all joints of human life. By carrying out the theme of change, technological advances bring major transformations including in education. Interconnected data is able to shift conventional ways and seek continuity with other data, making automation move faster than previously imagined (Sinsel, Riemke, & Hoffmann, 2020). In previous research, the use of technological advances was able to increase the maturity of the younger generation with their own context and world. This is because human thinking, the rate of movement of goods, mass media, images, and information all become big data that can be transferred very quickly (Hordieieva, Melikhova, & Sliusarenko, 2022).

This contribution is about the Reflective Citizens Koinonia community intervention, with a specific focus on its moving matrix and transmissibility. Starting from the history of this method and its architecture, attention will be brought to the specific features, properties and values that make the matrix move and attune to local contexts (Putri & Wijaya, 2022).

A precious education comes from the Great Teacher to every believer who receives Him, both personally and corporately. As a unit, the church becomes an institution that bears responsibility and is a solution to problems that occur in society. Corporately, congregations that are *ekklesia* (*ek* – out; *kaleo* – calling) are the real embodiment of efforts to free society from poverty. The term poverty actually refers to the state of unfulfilled primary needs of a person, whose scope includes clothing, food, and shelter. This type is known as absolute deprivation (Purniasih & Ariawan, 2022).

This results in frequent mistakes in choosing coaching materials for the younger generation so that this coaching seems dizzy, boring and ineffective. Coaching materials for young people must be tailored to the holistic needs of young people. Coaching is related to cultivating a good personal attitude in facing various challenges we need to give to coaching in terms of knowledge, in terms of emotions, aspects of attitudes and behavior.

#### 4. CONCLUSION

Education for the younger generation is a shared task, and must be done in a sustainable manner. Social movements that are carried out simultaneously at all levels and denominations make them metaformative. The results of tests in the field prove that there was a significant average difference between pre-tests and post-test results, which means religious education is effective for increasing the maturity of the younger generation. Thus it is recommended to draw up a program or curriculum that is acceptable to all denominational streams.

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