

## Repositioning Spiritualism as an Educator's Competence: Christian Education's Efforts to Boost Lecturer Professional Competence

Dame Taruli Simamora

Institut Agama Kristen Negeri Tarutung, Indonesia; dame.taruli@gmail.com

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### ABSTRACT

The implementation of Christian values, especially talking about spirituality, is the responsibility of lecturers in carrying out their responsibilities, by reflecting on the Great Teacher. The importance of aspects of spirituality is owned by educators because Christian education views education as an effort to change students for the better. Ironically, this view is actually weakened by the idea that spirituality is something personal, implemented in the relationship between created beings and their creators, so cannot be used as a standard. This study aims to examine lecturers' understanding of spiritual competence towards improving lecturer professionalism. This research is a quantitative research, with a survey approach. Data was collected through a questionnaire containing 40 questions related to spirituality and professionalism of lecturers. The population studied was lecturers at state religious institutes in Western Indonesia, with a sample of 60 people. The data were analyzed by simple linear regression. Through field tests, it was concluded that understanding of spiritual competence on lecturer professionalism is 35%. It is necessary for educators to implement good personality and divine character, all of which are integrative parts of his vocation as servants. The quality of education received by students is increasing, as an impact of increasing the professionalism and spiritualism of educators.

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### Corresponding Author:

Dame Taruli Simamora

Institut Agama Kristen Negeri Tarutung, Indonesia; dame.taruli@gmail.com

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## 1. INTRODUCTION

As educators, lecturers are required to be able to work with professionals. Referring to the root of the word, profesus, which is defined as an expert in doing something, then the lecturer becomes a job that demands expertise from the person who holds it. In the context of Christianity, a lecturer who is seen not only as a job but also a service to God, then a lecturer ideally has the character of Christ (Ariawan et al., 2021). The implementation of Christian values, especially talking about spirituality, is the responsibility of lecturers in carrying out their responsibilities, by reflecting on the Great Teacher. This goes hand in hand with the law governing teachers and lecturers, where as a teacher or lecturer, the individual must have four main competencies, namely pedagogical competence, personality

competence, social competence, and professional competence. Again, although spiritual competence is not mentioned in the law, teachers and lecturers (in the frame of Christian education) should make it a personal competence (Pieter et al., 2020). With the absence of spiritual aspects in the realm of competence that educators must have, it should be expected that this aspect is underestimated, so that increasing educator professionalism is difficult to occur.

The importance of aspects of spirituality is owned by educators because Christian education views education as an effort to change students for the better (Wessels & Müller, 2013). This indicates that there is a moral standard to be achieved in an educational process, and that standard must have been possessed by the educator first, because it is very impossible for a blind man to lead another blind person. Ironically, this view is actually weakened by the idea that spirituality is something personal, implemented in the relationship between created beings and their creators, so cannot be used as a standard. This study aims to examine lecturers' understanding of spiritual competence towards improving lecturer professionalism.

## 2. METHODS

This research is a quantitative research, with a survey approach. Data was collected through a questionnaire containing 40 questions related to spirituality and professionalism of lecturers. The population studied was lecturers at state religious institutes in Western Indonesia, with a sample of 60 people. The data were analyzed by simple linear regression (Arikunto, 2020).

## 3. RESULT AND DISCUSSION

In the table below, it appears that the *R Square* value obtained is 0.350. The effect of understanding of spiritual competence on lecturer professionalism is 35%.

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.591	.350	.343	4.229

The wrong point of view that educators have affects the profession so as to reduce the spiritual aspect that is the subject of its teaching as an additional aspect. As a result, many lecturers carry out their functions professionally without attaching importance to the character of Christ as the main point in the professional character of lecturers (Gentry et al., 2012). The substance of the process of forming good character is certainly centered on the character of a good lecturer as well, nor can good character be obtained without glorifying the character of Christ as an example in him. When a lecturer wants to make the character of Christ as an example of his life, he must make the spiritual dimension as a way to understand and live the character of Christ (Moritz, 2017).

In previous research, professional competence has been proven to have a positive effect on student learning outcomes. In addition, personality competence is also proven to have a significant influence in dealing with burnout experienced by many educators (Putra et al., 2020). Educators implement good personality and divine character, all of which are integrative parts of his vocation as servants. The educational process in the context of Christian education must lead to the formation and development of character in accordance with the personality characteristics of students. That is why Christian education is a forum for learning and fostering Christian character, which is expected to make all parties involved in it grow into a person with Christ character. Such success is only possible when a teacher is fully aware of the importance of understanding and practicing Christian values centered on the character of Christ (Baloyi, 2018). Christian education is not only seen as a formal requirement in the educational curriculum, but is further understood as the formation of faith and character. This study includes principles of spiritual life centered on the living values contained in the life, teachings and

example of Christ. In this case, Christian religious education is associated with character, although its essence is much broader than just character (Mckinley, 2015).

If competence is understood as a special ability that must be possessed by a person who carries out a profession so that the person can be called an expert in his field of work, then spirituality is seen as a special ability to guide students in the spiritual dimension. This is the domain of Christian educators, which is slightly different from the average educator. In general, educators are required to have pedagogic competencies related to the ability to manage student learning which includes, understanding of students, designing and implementing learning, evaluating learning outcomes, developing students to actualize their various potentials. Another competency that must be possessed by educators is personality competence, where the person has a steady, stable, mature, wise, and authoritative personality to be an example for students, and has a noble character, Professional competence of an educator speaks of his mastery of the material delivered widely and deeply, which includes mastery of curriculum material, subjects taught, and the substance of science that overshadows learning material and mastering its scientific structure and methodology. While social competence refers to its position as part of society to communicate and get along effectively with learners (Buchanan, 2017).

In the context of Christian education, educators have a great responsibility to bring students to the true truth. In addition, by reflecting on the Great Master, the life example of educators becomes something fundamental. If in the past God Himself taught His people, God used priests, prophets, scribes, judges, poets, and psalmists, it appears that all these positions synergize with their respective duties and responsibilities and lead to the same point of teaching and practicing God's law obediently. As Jesus walked and ministered on earth, the Great Teacher taught about Himself in which He revealed God's entire plan. His ministry and teaching are God's plan to bring everyone to repentance and genuine love for God. His ministry and teaching used approaches such as preaching, teaching, healing and performing miracles. Another figure in the study of Christian education is Paul, one of the spiritual figures who leads everyone to the perfection of life in Christ. He realized that the task required perseverance, patience, struggle and mindfulness (Plummer, 2013).

Educators who carry out their vocation in life are not just figures who transfer knowledge but transform the entire lives of students as a whole. This can only happen if educators implement the Christian values exemplified by the Great Teacher. As an educator, educators must have spiritual experience. Furthermore, he also had a deep desire to cross the glad tidings to others. Educators must understand and know the important points of the Christian faith, and at the same time have a good and honest personality. All of these things clearly illustrate the competence of spirituality that exists in an educator (Watkin, 2018).

As educators, the task that cannot be ruled out is to equip students both from cognitive, affective, moral, and spiritual aspects. This means that morals, social, and the surrounding environment are also the responsibility of educators to be crossed to students. It is the responsibility of educators to teach the value of faith so that students experience change, from darkness to light. In this case, educators need to understand their main task in educating, guiding, guiding, and providing encouragement and motivation for students so that they know, love, respect, obey and glorify God who revealed Himself in Jesus Christ who is the light of life. It is generally understood that learning is a process that produces change. Similarly, learning about Christian education is certainly directed to the self-change of students from the spiritual dimension. With regard to this understanding, it is explained that the learning process of Christian education is focused on sending students to have the ability to make every expected spiritual decision (Kritzinger, 2014).

Man was created as a moral being by God. That is why moral consciousness is always present in the human heart. In reality, human moral consciousness moves from the beginning, development, and formation stages until it reaches maturity. The conscience of students must first be formed and developed through moral education, both theoretically and practically. In theory it is done by telling, teaching moral values itself and in practice it is done by giving examples through life examples starting from the teacher. Educators need to pay attention to students, especially in the formation of their character and morals. This is a form of professionalism from an educator. The purpose of educator

professionalism in the implementation of special learning related to faith growth is to bring students in achieving the objectives of implementing Christian education (van der Merwe, 2015).

The integration of biblical values in every activity makes students not only have knowledge but have broad insight based on biblical values. This is reflected in an effective learning system, namely students will have the value of Christian life, such as fearing God, loving God and others, being polite in speaking, behaving and acting. The form of educator professionalism is a must in realizing knowledge-based schools, reflected in the understanding of learning, curriculum and human development including learning styles. In general, when educators have professional competence, they will apply ways of teaching that are not just talking and students just listening. Professionalism in educators is important to be realized in an effort to improve the quality of students with abilities achieved by deepening knowledge. In the end, educators are able to manage the learning process well, know the conditions and conditions of students, and are able to use various teaching methods and collaborate with various parties. At this point, the quality of education received by students is increasing, as an impact of increasing the professionalism and spiritualism of educators (Kourie, 2015).

#### 4. CONCLUSION

Through field tests, it was concluded that understanding of spiritual competence on lecturer professionalism is 35%. It is necessary for educators to implement good personality and divine character, all of which are integrative parts of his vocation as servants. The implementation of Christian values, especially talking about spirituality, is the responsibility of lecturers in carrying out their responsibilities, by reflecting on the Great Teacher. The quality of education received by students is increasing, as an impact of increasing the professionalism and spiritualism of educators.

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