



Model study of character formation of young people as students through christian education in the faculty of theology Indonesian Christian University in Tomohon GMIM Foundation Dominee

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Abstract

This research discusses the study of models for the formation of the character of young people as students at the Faculty Theology UKIT, especially for undergraduate students who are studied. The character development of young people has indeed started from within the family and continued in the tertiary stage through the campus Faculty Theology when they study and choose the Faculty Theology. Young people, namely students, form their character through a long process of facing various struggles in the academic world, so the character formation is centered on the exemplary character of Jesus Christ and is based on the teachings of God's Word in the Bible. The spiritual life of young people who are diligent in praying and reading the Bible and if God wills, will become a Reverend in the future, really needs a comprehensive model of character formation so that they can become intellectually, emotionally and spiritually intelligent ministers. Researchers used literature books and a qualitative method approach to find the meaning of this character building study. The result of this research is to find a model of character formation for students of the Faculty of Theology which is appropriate and can then be used and useful in strengthening and instilling Christian Education Character values that can be used on an ongoing basis by young people, namely students so that they are ready to serve God in all circumstances.

Keywords: model study, character formation, students, and christian education

Introduction

A. Definition of character christian education

Character Christian Education is a complex process, especially in relation to the content of studies in behavior which will later have an impact on students at the Christian University of Indonesia in Tomohon, especially at the Faculty of Theology, in strengthening Christian character towards the formation of spiritual growth for students at the Faculty of Theology to be prepared for church service by becoming servants of Lord Jesus. The Faculty of Theology is often referred to as a theological kitchen that shapes the character of young people, in this case students, to become growing young shoots, sown with the seeds of God's Word and even nurtured with various scientific theories and practices through courses from various lecturers so that they become ready and mature to face the field of service. Students are prepared to be ready to be placed through the services of the Evangelical Christian Church in Minahasa, both in villages, on islands, on the coast and even in urban areas and even as church delegates outside GMIM and abroad.

Observing the reality of the mental quality and character of students who will later become Pastors and Religious Teachers in the digital era really needs to be formed from the start so that they are strong enough to face the reality where suffering, insults and even challenges are so open with the existence of social media which can spread various hoaxes. The character as a servant of God who is able to serve various other characters

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from special servants and the congregation greatly influences the quality of a servant to become a GMIM Reverend and wherever he is placed to serve and to love God and be loyal to the Church that sent him.

Character is a person's identity, so this means that a form of Christian education that is based on biblical character and the character of Christ is very important in every development of a student or learner. The design of the Christian education curriculum is very important to strengthen the steps of action that characterize students so that they can continue to develop and develop more broadly with social characteristics that describe human identity as the image of God. Psychological characteristics will provide color and style of identity and characterize the broader character of Christian educators and educators, especially students in young adulthood. Researchers can see and observe and even feel that there is a direction of change in learning behavior which has a big impact on the character of young people, especially in the midst of the Covid 19 pandemic situation which has occurred since March 2020, there is also an impact of online-based learning patterns which directly influences development. the character of a young person, in this case a theology faculty student who is currently studying.

Most students do not come to campus just to get an alternative vision and mission for life, but through the process of learning together they hone each other and their character is shaped by the lecturer but also by the social environment that needs to be

supported by the family. They came because they heard that the campus was "a great place to study." For some young people, this includes religious and moral elements, but for many, it also means the process of climbing the ladder of success to gain prosperity. Their picture of us is neither too distorted nor complete. Takes seriously the responsibility to strive for academic achievement and to provide the learning and skills needed to survive and thrive in a competitive society. They try to make Christian schools/campuses a solution that they believe will shape children and in reality, campuses face big tasks and responsibilities. Challenges often come not only from outside, but also from the surrounding culture, which is often hostile to Christian values and customs held within the family. Some basic practitioner principles according to Fred R. Wilson in the Young Adult Handbook are suggested:

- Young adults will learn throughout their lives with transition stages serving as the direct cause and motive for much of this learning.
- Young adults demonstrate diverse learning styles/strategies to learn in different ways, at different times, and for different purposes.
- Generally, Young adults like their learning to be problem-centered and related to their life situations.
- Young adults want their learning products to have some immediate application.
- Past experiences of young adults' self-concept influence the effectiveness of their learning.
- Young adults' self-concept influences their learning effectiveness.

Young adults show a self-directed tendency in learning.

B. Character education and transforming

Character education cannot be separated from the transformation of human development as a pattern that regulates the stages of the transition process. As most of us know, human development is generally studied in terms of "stages," which refer to the levels of internal personality integration and the range of environmental complexity that a developing person is competent to manage. However, because most of life and growth is carried out not only in stages but in stages of the transition process which is the most prominent part of human development, although perhaps the least studied. Both of Erik Erickson, the leading psychoanalytic interpreter of human development, and Jean Piaget, the leading structuralist, interpreted the process of stage transitions very similarly to transformation dialectics. As applied to the process of stage transitions and can be articulated ("breaking into joints") as follows. Initially, relatively global or less differentiated equilibrium conditions are concerned.

The first condition is faced with new environmental demands and emerging organic potentials that disrupt the balance of the initial conditions and demand higher levels of integration and complexity management. Second, differentiation is followed by a period of specification in which aspects of the organism or personality undergo their own specialization and maturation. The third integration is the functional and structural coordination of the differentiated and determined aspects of the

developing organism or personality. Fourth, each new integration produces two outcomes: it enables much more efficient use of energy; for example, energy does not need to be continually expended searching for reliable patterns of behavior, but instead is invested in new exploration, and that energy produces its own reinforcement; That is, the efficiency of more integrated behavioral patterns is automatically rewarded for successful adaptation.

C. Definition of young adult

Young adult according to the 2021 Church Order in Section IX of the Congregation's Categorical Service Commission is explained in Point 4 C "Youth who are GMIM members are aged (seventeen) years to 30 (thirty) years 364 (three hundred and sixty four) days and not yet married. Youth in Indonesia of course resemble youth throughout the world. Everywhere young people move and act. They love to march and act. They love processions and ceremonies. This intermediate age expresses itself with various changes, both in the body and in the soul of the young man himself. The young man's body quickly grew bigger. His body parts experience growth and changes that affect the young man's entire body physically and mentally. His attitude towards his fellow humans is changing. Especially towards the other gender, he shows new attention and attitudes. The feelings of youth are very different from those of children. Questions of truth, justice, beauty, benefits and so on are carefully considered. His inner voice and inner beliefs also develop, so that he no longer likes to obey other people's orders or wishes, but wants to act in accordance with his own beliefs. A time when thinking, speaking and acting becomes more critical. A child is not yet able to think abstractly, but a young person can use his thinking power increasingly sharper and better. Thinking about all the problems of human life about the meaning and purpose of this life, about marriage and work, about position and function in society, about calling and duties, about matters of war and politics, about disease and injustice, and about death and God.

D. Model study of character formation of young people as students

Some model study of Character Formation of Young People As Students base on the Bible. Jesus' life in every prayer became good example and even unique character because in order to connect with God, Jesus also prayed and communicated with the intimacy of power in the name of Jesus, able to create miracles for those who believe. Praying teaches students to have good character in communicating with God, because if in their lives communication with God is good, it means that their relationships with other humans will also be better. Through prayer, the Holy Spirit guides us on God's path. Prayer is also a comforting thing for hospitality and renovation of the heart. We can heal each other, visit and care for each other and share time to complement each other in a prayer community. These prayer points will build counseling as mediation in the university or church environment in the congregation. In the future, children from the Faculty of Theology will also become prayers. When serving in a congregation or at school, you are

always appointed as the person who will pray in all circumstances, whether in joy or sorrow, so that as a theologian who delivers prayers, you must be able to understand every situation and condition you are praying for in its context.

Understanding the background and how to convey the prayer structure must be able to show the qualities of a theologian who understands the needs of the congregation and to convey requests with prayer content in a way that is right on target. A priest or religious teacher who prays also means carrying out his duties as a priest, which includes thanksgiving, confession of sins as well as various requests and hopes. In prayer we comfort and strengthen with the power of the Holy Spirit, and also prayer connects us to communicate with God the Creator and owner of life.

Parker Palmer in his book to know as we are known says:

- In prayer we acknowledge the spiritual ties that bind us and our world together.
- The deeper we pray, the more we realize that we don't even know how we should pray.
- True prayer takes us to the edge of the great mystery where we become inarticulate, where all the knowledge we have is useless.
- In prayer we find the ultimate space for practicing obedience to truth, a space created by the spirit that guards that truth.

The way Jesus taught his disciples reminds us of the teaching habits of the rabbis. They teach mainly with words. A rabbi's teachings are called Mishna, that is, what is repeated. The true Mishna is considered to provide guidance from God to society. Stage by stage these lessons began to be collected in the Mishna at the end of the 2nd century. In it the oral Torah, namely the teachings of the rabbis, was explained in terms of the new conditions facing Judaism. Midrash is another basic form of rabbinic teaching. Here the lessons are connected to the books of the Bible and arranged sequentially. A lesson is similar to a commentary, but in this case the main theme is often provided by the lesson itself and not by the Bible being discussed.

Some midrashim (the plural of midrash) were collected during the 2nd century, but most of the manuscripts that exist today were collected later. Rabbis were also involved in writing targums, which are paraphrases of biblical books into Aramaic (a language of Jesus' time that was quite different from Hebrew). Because targums are paraphrases rather than translations, they often contain noteworthy developments and interpretations of the Hebrew text. When Jesus told His disciples to preach the Kingdom of God and heal (see Matthew 10:1-15; Luke 10:1-12) He furnished them with His misna, a report of what they had to say. When He spoke of marriage and divorce (see Matthew 19:1-9; Mark 10:2-12), He did so by comparing two biblical passages. When Jesus preached the "Kingdom of God," He used a concept also found in the targum, which refers to God's own and final intervention on behalf of His people.

Students' character will also develop because in worship they can show their talents as part of God's grace. Students can improve and learn leadership and organize creative worship.

We worship Him in spirit and truth, so intimacy with God is an important feeling. He shows us the right way because with Jesus as Savior we gain the power of fellowship.

The vocabulary of worship in the Bible is very broad, but the basic concept in both the OT and NT is 'service'. The Hebrew word *aboda* and the Greek *latreia* originally denoted the work of a slave or hired servant. And in order to offer this worship to God. The highly developed public worship carried out in the tabernacle of meeting and the Temple was very different from the worship of earlier times when the Patriarchs believed that God could be worshiped wherever He chose to reveal Himself. The goal of Christian education is maturity in Christ for the glory of God. The word must be used personally and actively. Knowledge alone is not power, but the effective use of knowledge is. Evangelism is part of Kerygma because the proclamation of the Gospel is about good news for all believers and the character of Jesus is the resurrection and the essence of our lives. Students can be formed with practical training and immediately demonstrate the power of faith to spread God's blessings and love. With their real attitudes and behavior as Christians they become real examples for other people. In kerygma gives character the exact implementation of the love of Jesus. In Jesus we believe in the power of His almighty name. The three duties of the church (witnessing, fellowship and serving), witnessing is one of the church's duties that seems to receive little attention, so that young people, in this case students, must be trained from an early age to have the courage to testify in various matters or various aspects of life and ministry.

The Gospel is the source of all saving truth and is presented to us in two ways: tradition and the Bible. Tradition in this case is a term that includes everything "the church in all its teachings, life and worship, perpetuates and transmits its existence from everything it believes to all generations."

The Bible explains how a person should live, because the Bible is the basis for teaching good ways to shape their character in the way of Christian education according to Jesus example in teaching. Dallas Willard mentions listening to God in Scripture "Prepare yourselves to receive from God. Close your eyes and exhale slowly. Ask God to give you an openness to hear whatever the Spirit wants to give you today. "Reading is part of *didache* because through God's Word, especially in the teachings of Jesus, we can find out the right decisions to act in thinking and behaving. Character to shape students to know God's knowledge. The fear of the LORD is the beginning of knowledge (Proverbs 1:7a). As students we can obey God's Word and keep His commandments in our hearts. To keep His commandments and to live keeping the teachings as the apple of our eyes.

It turns out that besides the Bible, confession also functions to determine the identity of the church. This raises the question of what the relationship is between the Bible and confession. Especially in the reformation school which emphasizes *Sola Scriptura*: only the Word. In the Reformation era, Luther and other reformers called on the church to return to the only authoritative source in the church, namely the Bible. We must believe not in what the church teaches based on tradition or

based on the decisions of the council and the Pope in Rome, but on what is written in the Bible. Protestants can say that all people in all times and places have taken biblical stories seriously. If one does not listen to those who have listened, one is not actually committed to listening.

E. Model scope and implementation

The model study is part of everyday life and is hoped to be implemented in student life on campus through lecturers' teaching or also in the dormitory through the guidance of tutors or in student programs either through the BEM or DPM programs. It is hoped that this model study will not only prepare students on campus but also for those in the church to become servants of God who serve and have strong character and mentality. Researchers are interested in young people because the character of young adults is very important in determining the progress of the development of Christian education. For the Indonesian Christian University of Tomohon, especially the Faculty of Theology, they must prepare the right education to shape Christian character so that students, namely youth or young people, are ready to face every challenge and take boundaries for the best future in Christian Education. Young adults will become the curriculum of life itself. The curriculum should not be seen as stagnant on campus but will also continue to develop in the impact of the Church, because of the real impact of forming the character of Christian Education when they will later become educators or pastors. We can see the output as the result of the process in their behavior.

Conclusion

Character is the psychological traits, morals or manners that differentiate a person from others. A person with character is a person who has character or personality. Character for researchers is the embodiment of various forms of emotions and actions that are thought and also displayed through speech accompanied by deeds or actions. A person's character shows his belief in the God he worships and believes in, so directly character is a real attitude of life that can be seen every day and is inherited or formed by family background. It can also be formed from the environment in which it grows and develops, such as relationships and can be formed in stages. His development while being educated was also formed through the Christian education he received while studying at the Faculty of Theology campus. Young people or students also get the formation of strong character from people around their environment, including parents, teachers or lecturers as well as their social friends.

It turns out from the interview results that the problems faced by students include social problems in the dormitory because some people bring and drink alcohol, there are also women who enter the men's dormitory, there are fights between seniors and juniors, there are those who smoke and are influenced by bad company, there are also problems with lecturers, there are also problems with dormitory caretakers, problems with girlfriends, problems with lecturers' assignments. Meanwhile, from the results of the interview, the problems faced by

lecturers and students include students who do not submit assignments, take things lightly, like being late to class, are dishonest, are liars, are lazy about reading and studying, are lazy, like bullying or insulting and telling bad things about other people, get drunk and fight, like to show themselves off, use friends to make assignments, many play on their cellphones in class and don't concentrate on studying, don't respect lecturers and some like to fight/rebellion, are difficult to reprimand and don't obey the rules.

Students and lecturers from the results of this research have different characters and problems. From a student perspective, the conclusion is that there are students who are able to adapt to the different characters of lecturers but are also disappointed with the attitude of some lecturers who according to them lack attention. or not providing opportunities to change, but from the lecturers' point of view, they also struggle with students who have been taught repeatedly but still do things they don't like, so one solution must be a more personal approach. to get to know students' personalities and characters better, because every child has weaknesses but also strengths, just like lecturers have weaknesses but also have strengths.

As an institution that is responsible for educating, teaching and forming the character of young people, namely the students of the Faculty of Theology, before they graduate and will go through the selection stages to become a priest vicar and then be confirmed as a priest, then it is in accordance with the Tree Dharma of Higher Education/Teaching, Research and Community Service must continue to be carried out by teaching staff with full responsibility to prepare a beautiful future for the children of theology students in accordance with their future hopes of becoming servants of God as Pastors as part of Special Ministers in Congregations or Church Institutions, some even work in Other government or private sectors.

The solution for forming young people's character through Christian education means passing on true teaching and growth of faith based on the truth of God's Word in the Bible. If we want to see the children of theological faculty students become humble as pastors who serve God wholeheartedly or with kindness, then we are also role models as lecturers who must also be able to show examples of fear of God, respecting the rights and dignity of students. as young people who are still developing and need mentoring, guidance and students must also be taught discipline but they also need love, attention, correct teaching based on God's Word and real actions that awaken their enthusiasm for learning through every process of life starting from within the world of campus.

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