

## Measuring spirituality above religiosity: efforts to suppress the procrastination of teachers of Christian education through the internalization of love

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**Abstract:** *The purpose of this study is to identify the internalization of love as an effort to suppress the procrastination of teachers of Christian education. Christian education in the New Testament is a pivoted education on the Great Teacher of Jesus Christ. It is a Divine and human effort that has existed for a long time and continues to undergo changes in which it contains philosophical and theological content whose function produces life changes that draw one closer to establishing a relationship with God. This research was conducted using quantitative approaches with descriptive methods of correlation. The population distribution in this study was teachers of Christian education in North Sumatera, represented by 42 respondents as a sample (N=42). The sampling technique used was random sampling and be analyzed with simple regression analysis. The correlation that occurs between the two variables is 0.614. It appears that the effect of the effort to internalize love on Suppressing Procrastination is 37,7%, while the other 62,3% is influenced by other factors. The process of internalization which is an embodiment of spirituality has a positive influence, which can overcome the inability to encourage yourself to make a duty to be done. It is suggested subsequent studies regarding the theme in the larger populations and finding another form of internalization to confirm and develop the results of this research.*

## I. Pendahuluan

Christian education is an act of appreciation for discovering the divine anointing process in which everyone grows to be like Christ and adapts to that process. First, to understand everything about life, we must begin with God and His commandments. Second, man's nature is designed by God to be like Christ (Rom. 8:28-29).<sup>1</sup> The Bible as the theological basis of Christian education is a special revelation from God in written form and can be studied by the public.<sup>2</sup> The Bible is especially inspired (2 Tim. 3:16), describing the ultimate standard of truth about God and His plan (Jn. 17:17), being the source of salvation (Acts 4:10-12) and the express will of God in our lives (Mt. 4:4). The Bible always reveals the truth, and never says

<sup>1</sup> Paul B. Decock, "Philo of Alexandria: A Model for Early Christian 'Spiritual Readings' of the Scriptures," *HTS Theologiese Studies / Theological Studies* 71, no. 1 (2015): 1–8.

<sup>2</sup> Matthew Barrett, "Sola Scriptura in the Strange Land of Evangelicalism: The Peculiar but Necessary Responsibility of Defending Sola Scriptura Against Our Own Kind," *Sbjt* 19, no. 4 (2015): 9–38.

right to wrong. Bible study is at the heart of Christian education and is our job to live God's word.<sup>3</sup>

Research aimed to identify and evaluate measures assessing factors relating to spirituality and religiosity in clinical settings had been conducted by Philip Austin.<sup>4</sup> The results showed that the change in emphasis between the two influenced other aspects, including well-being, needs, distress, and beliefs. In this study, the emphasis on the internalization of love as efforts to suppress procrastination became a state of the art. So there appears to be a gap analysis with previous research that does not in detail put emphasis on it. Thus, the purpose of this study is to identify the internalization of love as an effort to suppress the procrastination of teachers of Christian education.

Living and writing it down in every believer's life and resulting in life changes that draw a person closer to a relationship with God.<sup>5</sup> From the above foundations it can be seen that Christian education is a Divine and human effort that has existed for a long time and continues to undergo changes in which it contains philosophical and theological content whose function produces life changes that draw one closer to establishing a relationship with God.<sup>6</sup> In the framework of missiology, it is the "DNA" obtained from God.<sup>7</sup>

In the teaching of Christian education, parents use the method of memorization (Dt. 6:4-9, Prv. 22:6, Ps 119:11), telling young people about meaningful events.<sup>8</sup> "This may be a sign in your midst. If your children, ask in the future: what do these stones mean to you? Then you shall tell them, That the waters of the Jordan are cut off before the ark of the covenant of the Lord; When the ark crossed the Jordan, the waters of the Jordan were cut off. For they are a warning sign to the Israelites forever" (Jo 4:6-7).

Christian education in the New Testament is a pivoted education on the Great Teacher of Jesus Christ, and underwent a great revolution with the advent of Christ's teaching.<sup>9</sup> The Jewish teacher Nicodemus when he came to Jesus opened the conversation by saying, "We know that you came as a teacher sent by God, for no one can make the signs that you have, if God is not with him" (Jn 3:2). The Lord Jesus justified the call by His disciples that He was The Teacher, "You call Me Teacher and Lord, and you say it is right, for I am the Teacher

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<sup>3</sup> Jakub Urbaniak, "Freed by Trust, to Believe Together: Pursuing Global Ecumenism with Küng and Tracy," *HTS Teologiese Studies / Theological Studies* 70, no. 1 (2014): 1–9.

<sup>4</sup> Arndt Büsing, *Introduction of the Special Issue "measures of Spirituality/Religiosity (2018)"*, *Religions*, vol. 10, 2019.

<sup>5</sup> Matthew Y Emerson, "'He Descended to the Dead': The Burial of Christ and the Eschatological Character of the Atonement," *Southern Baptist Journal of Theology* 19, no. 1 (2015): 115–131, [/publications/journals/journal-of-theology/he-descended-to-the-dead-the-burial-of-christ-and-the-eschatological-character-of-the-atonement/](#).

<sup>6</sup> Anita L. Cloete, "Creative Tensions in Youth Ministry in a Congregational Context," *HTS Teologiese Studies / Theological Studies* 71, no. 2 (2015): 1–7.

<sup>7</sup> Scott Andrews, "The Use of the Term 'DNA' as a Missiological Metaphor in Contemporary Church Narratives," *HTS Teologiese Studies / Theological Studies* 72, no. 2 (2016): 1–5.

<sup>8</sup> Stella D. Potgieter, "Communities: Development of Church-Based Counselling Teams," *HTS Teologiese Studies / Theological Studies* 71, no. 2 (2015): 1–8.

<sup>9</sup> Erna Oliver, "A Move towards Heutagogy to Empower Theology Students," *HTS Teologiese Studies / Theological Studies* 72, no. 1 (2016): 1–7.

and the Lord" (John 13:13).<sup>10</sup> The Lord Jesus deserves to be called the Great Teacher because His teaching is accompanied by miracles.<sup>11</sup> Although the recognized moral teaching (Mt. 5-7) and the relationships between others that emphasize love (Mt 22:37-40) are extraordinary and incomparable teachings, the essence of His teaching is centered on Himself, "I am the Way and Truth and Life. No one comes to the Father, if not through me" (Jn 14:6).<sup>12</sup>

After the Lord Jesus ascended to heaven, Christian teaching was continued by the apostles.<sup>13</sup> Beginning with Pentecost, the Apostle Peter as a preacher and teacher resulted in the conversion of three thousand people. The first church then received teaching from the apostles.<sup>14</sup> "They persevered in the teaching of the apostles and in communion. And they always gathered together to break bread and pray" (Acts 2:42). "And every day they continued their teaching in the temple and the houses of the people and preached the gospel of Jesus who was the Messiah" (Acts 5:42). One of them was the Apostle Paul teaching His disciples at Ephesus for two years.<sup>15</sup> "... Paul left them and separated his disciples from them and spoke daily in the lecture hall of Tyrannus. This he did for two years so that all the inhabitants of Asia heard the words of God..." (Acts 19:9-10).

Christ's love-based teachings are a hallmark of Christianity.<sup>16</sup> The reality of love must be felt by those around, no different from presenting the Kingdom of God in the world.<sup>17</sup> In the Lord's Prayer taught by Jesus himself, the passage is given a special position. The sentence "... Come to your kingdom, on earth as in heaven..." contains not only hope but also a proactive attitude in making it happen.<sup>18</sup> In many ways, the presence of the Kingdom of God, which is synonymous with love, on earth only ceases to dream.<sup>19</sup> Not infrequently also the Kingdom of God is actually used as a personal ambition, which seems to mean very religious but is actually far from the value of spirituality.<sup>20</sup> The noble values in heavenly love are

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<sup>10</sup> Stephen J Wellum, "Editorial : Reflecting on the Greatest Person Imaginable : God the Son Incarnate" 1 (2015): 5–8.

<sup>11</sup> Amos Winarto Oei et al., "The Impassible God Who 'Cried,'" *An International Journal for Students of Theological and Religious Studies* 41, no. 2 (2016): 238–247, <http://tgc-documents.s3.amazonaws.com/themelios/Themelios41-2.pdf#page=32>.

<sup>12</sup> Decock, "Philo of Alexandria: A Model for Early Christian 'Spiritual Readings' of the Scriptures."

<sup>13</sup> "Priests and Priesthood : Part 1" 22, no. 2 (2018): 1–132.

<sup>14</sup> Dirk van der Merwe, "Early Christian Spirituality of 'Seeing the Divine' in 1 John," *HTS Teologiese Studies / Theological Studies* 71, no. 1 (2015): 1–11.

<sup>15</sup> Andries G. van Aarde, Pieter G.R. de Villiers, and Johan Buitendag, "The Forgotten Struggle of Albert Geyser against Racism and Apartheid," *HTS Teologiese Studies / Theological Studies* 70, no. 1 (2014): 1–10.

<sup>16</sup> Leo Koffeman, "Costly Tolerance," *HTS Teologiese Studies / Theological Studies* 72, no. 1 (2016): 1–8.

<sup>17</sup> Ryan A Brandt et al., "Journal of Biblical and Theological Studies" 3, no. 1 (2018).

<sup>18</sup> Rothney Tshaka, "Doing Theology as Though Nothing Had Happened? - Reading Karl Barth's Confessional Theology in Zimbabwe Today?," *HTS Teologiese Studies / Theological Studies* 72, no. 1 (2016): 1–9.

<sup>19</sup> Ajith Fernando, "Heaven for Persecuted Saints," *Southern Baptist Journal of Theology* 18, no. 1 (2014): 125–143.

<sup>20</sup> Bert Jan Lietaert Peerbolte, "Do Not Quench the Spirit! The Discourse of the Holy Spirit in Earliest Christianity," *HTS Teologiese Studies / Theological Studies* 71, no. 1 (2015): 1–9.

replaced by worldly interests, which are full of manipulation of meaning and veiled justifications.<sup>21</sup>

In a more concrete form, there is precisely the meaning of bias, violence with the proposition of presenting the Kingdom of God is seen as an attempt to do God's will, while on the other hand applying the principle of God's loving Kingdom is actually interpreted as weak and cowardly.<sup>22</sup> An interesting thing can be found in The Gospel of Mark 12:34, where Jesus actually gives praise to Scribes, which is unusual considering that scribes often appear as evil and want to trap Jesus.<sup>23</sup> In this text, "Jesus saw how wise the man answered, and he said to him 'You are not far from the kingdom of God!' And no one dares to ask Jesus anymore," is clearly illustrated the praise that came out of the mouth of Jesus who saw the scribes as wise because he understood Jesus' teaching of the first law, love.<sup>24</sup> The scribes argued that love for God should be manifested in the form of love for others. In other words, the act of love itself is positioned higher than religious rituals, because "... To love him with all his heart and with all understanding and with all strength, and to love his fellow man as oneself is far greater than all burnt offerings and sacrifices of slaughter" (Mk. 12:33). So, it is useless for all forms of religious rituals when uprooted from the act of love.<sup>25</sup>

Being able to interpret the essence of God's Kingdom embodied in love makes all religious rituals meaningful.<sup>26</sup> The expression of religious rituals in the form of giving alms, feeding the needy, donating some money, being a donor to the education of orphans becomes meaningful and valuable in the time of the Covid-19 pandemic as it is today.<sup>27</sup> On the contrary, without being based on love, all these noble actions only cease to be the appreciation and praise of man alone. The reality of love becomes the essence and manifestation of high spirituality, far exceeding the value of religiosity.<sup>28</sup>

## II. Method

This research was conducted using quantitative approaches with descriptive methods of correlation. The population distribution in this study was teacher of Christian education in North Sumatera, represented by 42 (forty-two) respondents as sample (N=42). The sampling technique used was random sampling, where all respondents had the same level of probability

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<sup>21</sup> James T Dennison et al., "For the Faculty of Northwest Theological Seminary : Logo Design and Cover Layout :", no. 1 (n.d.): 1–33.

<sup>22</sup> Benjamin Lee Hegeman, "Persecution and the New ' Normal ' World : ' When Persecuted , We Endure .' ( 1 Cor 4 : 12 )" 1 (2014): 99–123.

<sup>23</sup> L. H. BROCKINGTON, "Malachi," *Peake's Commentary on the Bible* 20, no. 3 (2019): 656–658.

<sup>24</sup> Stephen J. Wellum, "'Solus Christus': What The Reformers Taught And Why It Still Matters," *Southern Baptist Journal of Theology* 19, no. 4 (2015): 79–105, <https://drive.google.com/file/d/1RJjZ4P1VLk4iAC4HY48I26R09PE5b3yK/view?usp=sharing>.

<sup>25</sup> Brandt et al., "Journal of Biblical and Theological Studies."

<sup>26</sup> Ferdinand J. Potgieter and Johannes L. van der Walt, "Is Religious Fundamentalism Our Default Spirituality?: Implications for Teacher Education," *HTS Teologiese Studies / Theological Studies* 70, no. 1 (2014): 1–9.

<sup>27</sup> Leo J. Koffeman, "'Ecclesia Reformata Semper Reformanda' Church Renewal from a Reformed Perspective," *HTS Teologiese Studies / Theological Studies* 71, no. 3 (2015): 1–5.

<sup>28</sup> J. Koos M. Vorster, "Kingdom, Church and Civil Society: A Theological Paradigm for Civil Action," *HTS Teologiese Studies / Theological Studies* 71, no. 3 (2015): 1–7.

to fill the questionnaire. The data collection method is a way to obtain data that is easy, correct, and true. The way of data collection in this study is by the Questionnaire Method. The questionnaire method is several written questions used to obtain information from the respondent in the sense of a report about his person, or things he knows. The questionnaire used here is a type of closed questionnaire because the answer is in the form of assent. The scale used to give a score in each problem item, id est using scale Likert: Strongly Disagreed Answers got a score of 1 (one), No Consent answers get a score of 2 (two), Hesitant answer gets a score of 3 (three), Agreed Answer gets a score of 4 (four), and Strongly Agreed Answers gets a score of 5 (five).

### III. Results and Discussion

Table 1 provides descriptive statistics for the main variables. The adjustment of the model was calculated through several indices, all within parameters considered good.

**Table 1: Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.614 <sup>a</sup>	.377	.361	3.087	1.946

a. Predictors: (Constant), the Internalization of Love

b. Dependent Variable: Suppressing the Procrastination

Simple regression analysis was used to explore the relationship between the internalization of love and suppressing procrastination. With reference to the table above, it appears that the correlation that occurs between the two variables is 0.614. In column R square, it appears that the effect of the effort to internalize love on Suppressing Procrastination is 37,7%, while the other 62,3% is influenced by other factors.

The basic principle of successful internalization lies in a deliberate and continuous process. When the scribes asked the Lord Jesus, "Which law is foremost?" (Mark 12:28b) so the Lord Jesus answered by quoting Deuteronomy 6:4, which is very familiar to the Scribe. The meaning of "*syema*" refers to God's command to the Israelites to always hear god's word and internalize in their daily lives. That is why in Deuteronomy 6:7 *syema* is followed by the command to "... Teach it over and over again to your children and talk about it when you sit in your house, when you are on your way, when you lie down and when you wake up."<sup>29</sup>

God's internalized word will permeate and become a source of enlightenment of conscience, not just mechanically memorized.<sup>30</sup> The memorizers of the verse cannot necessarily be the perpetrators of the word, because the internalization process must be done intentionally. More deeply, the process of internalization must be accompanied by openness of heart so that God's words can change perspectives, mindsets, and behaviors in harmony

<sup>29</sup> Jason S Derouchie, "From Condemnation to Righteousness : A Christian Reading of Deuteronomy," *Southern Baptist Journal of Theology* 18, no. 3 (2014): 87–118.

<sup>30</sup> van der Merwe, "Early Christian Spirituality of 'Seeing the Divine' in 1 John."

with God's will.<sup>31</sup> Thus, the process of internalization will boil down to the act of love which is the implementation of the presence of the Kingdom of God in the world.<sup>32</sup>

On the other hand, the process of internalizing God's word is often hindered by philosophy, ideology, culture, customs, and worldly passions.<sup>33</sup> The attitude of the heart that is hindered by various worldly desires makes it fail to practice love. This is what makes religious fanatics generally wrapped in hypocrisy. On this, Jesus asserts that it is like a "white-cut grave," on the one hand displayed piety, but on the other hand it is very embarrassing.<sup>34</sup>

Like other servants of God, teachers also need appreciation from the church.<sup>35</sup> Without appreciation, teachers are prone to procrastination. Procrastination comes from the word's "pro" – forward and *crastinus* which means belonging to tomorrow. In simple form, it means forward it to tomorrow.<sup>36</sup> This action is based on the form of a deliberately delayed attitude of the heart. Procrastination is related to the problem of self-regulation.<sup>37</sup> The problem in question lies in the inability to encourage yourself to make a business, despite knowing what needs to be done. At some level, procrastination is formed: Feel there is still plenty of time to do something; Feel a little time needed to do something; Feel more excited if you do tomorrow; More perfect solution when done when you really want to do; Workmanship is not optimal in a bad mood.

#### IV. Conclusions

The magnitude of the influence arising from the internalization process on efforts to suppress procrastination experienced by teachers of Christian education is as large as 37.7%. The process of internalization which is an embodiment of spirituality has a positive influence, which can overcome the inability to encourage yourself to make a duty to be done. We encourage subsequent studies regarding the theme in the larger populations and finding other form of internalization to confirm and develop the results of this research.

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<sup>31</sup> David VanDrunen, "Glory To God Alone: Another Look At A Reformation 'Sola,'" *Southern Baptist Journal of Theology* 19, no. 4 (2015): 109–126, <https://drive.google.com/file/d/1rrsOkgLvYMjqjDlC3-RWRFYGHFoQArHA/view?usp=sharing>.

<sup>32</sup> Carl R. Trueman, "The Word as a Means of Grace," *Southern Baptist Journal of Theology* 19, no. 4 (2015): 59–78.

<sup>33</sup> Nikodimus Purwa Putra, Vita Padmasari, and Sandy Ariawan, "THE IMPORTANCE OF FOSTERING THE ETHICS OF CHRISTIANITY IN THE CHARACTER OF CHRISTIAN JUNIOR HIGH SCHOOL STUDENTS 1 YPK MALANG," no. 2010 (2020).

<sup>34</sup> Fernando, "Heaven for Persecuted Saints."

<sup>35</sup> Sandy Ariawan, *Pengaruh Apresiasi Gereja Berbentuk Materi Dan Non Materi Terhadap Kualitas Pelayanan Musik Gereja Di Kota Yogyakarta, Didaktikos: Jurnal Pendidikan Agama Kristen Duta Harapan*, 2018.

<sup>36</sup> D. A. Carson et al., "Theological and Religious Studies Volume 40 Issue 1 April 2015" 40, no. 1 (2015).

<sup>37</sup> Daniël Louw, "Compassion Fatigue: Spiritual Exhaustion and the Cost of Caring in the Pastoral Ministry. Towards a 'Pastoral Diagnosis' in Caregiving," *HTS Teologiese Studies / Theological Studies* 71, no. 2 (2015): 39–48.

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