



THE IMPLEMENTATION OF CHRISTIAN MORAL CONCEPTS IN THE SOCIAL INTERACTION BEHAVIOUR OF STUDENTS OF STIPAS ARCHDIOCESE OF KUPANG

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ABSTRACT

This paper presents an analysis of the application of Christian morality in social interactions among students, lecturers, employees, and the community at the STIPAS Campus of the Archdiocese of Kupang. The research aims to serve as a reflection for promoting positive changes in students' development in the future. The study adopted a qualitative and descriptive quantitative approach and was carried out from September to December 2023. The application of Christian morality was assessed based on the fruits of the spirit outlined in Galatians 5:22-23, including love for others, joy, peace, patience, kindness, goodness, loyalty, trustworthiness, honesty, reliability, and gentleness. The research showed that the overall score for the application of Christian morality was 3.8 out of 5. To enhance the application of Christian morals, STIPAS has implemented various measures such as socializing academic and student guidelines, changing teaching methods, involving more students in activities, providing routine assistance from student affairs, and enforcing sanctions. These findings stress the importance of STIPAS students, particularly those aiming to become Catholic Religion teachers, adopting Christian morals in their lives.

Keywords : *implementation, Student, Social Interaction, Christian Morality*

INTRODUCTION

John Rawls in a Theory of Justice, states that every human being has freedom, but in exercising that freedom everyone must be limited by the freedom of others. (Rawls, 2006). In other words, human beings in the conduct of their free lives are bound by the rules, values and norms that apply. Then to be able to make someone obey the rules, norms and values, it is necessary what is called education.

Education is the guidance or assistance given by an adult to the student's development in order to reach adulthood with the aim of ensuring that the student is able to carry out his or her own life duty without the help of others. (Muchson, 2013:41). Moral education has always been one of the kinds of education that does not get proper attention. Because education puts more emphasis on the cognitive and psychomotor domains so that the affective domain has not been implemented proportionately. In terms of affective fields occupies an important and significant position for the normalization of life. In life in the midst of society it looks clear as if two very paradoxical things are happening. On the one hand it appears to be a symbol and a glimmer in religious life, but on the other hand it is easily seen that the morality of society is becoming more and more distant from the values of decency and ethics. (Sagala, 2013 : 3-7).

The quality of faith is demonstrated through real acts of goodness, for example

involvement in the Church's activities, participation in categorical activities in the community and the community. The quality of one's faith is manifested in acts truly like the image of the Church itself: as the people of God (free personal communion by emphasising God's love), the Body of Christ (solidarity with other members of the church), the Temple of the Holy Spirit (place of encounter with God), the mystery and the sacraments (becoming salvation and realizing the love of God) and communion with the Spirit. The way of life of faith, which is expressed in true morality, is the ministry of love, and of bringing Christ in the midst of the people. (Krispurwana, 2004: 67-69)

Teaching about morality to students is considered important because by learning morality will help to shape the character of students. That is, the Supreme Diocese of Kupang is not only a place to acquire academic knowledge, but also to shape positive character and values. By teaching morality will help students develop good personalities, such as honesty, integrity, empathy, and responsibility. In the academic context, this helps to improve the ethical standards of students, for example, do not plagiarize, act honestly when taking exams, promote sound communication with others.

In the application in the middle of society built on the regulations in force in college students are required to obtain knowledge of morality in the first semester so that students are able to engage in social life. It becomes important because students are required to be able to build communication and brotherhood by advancing Christian morality. It can we find that there are students who are pregnant outside of marriage among others

No	Name	Year	Semester
1	Maria Lorensia Awa	2022-2023	VII
2	Natalia Welu	2022-2023	VII
3	Maria Theresia Woga	2021-2022	III
4	Marta Jawa Hera	2021-2022	VII

(Study Field Data of the Supreme Diocese of Kupang)

There are also students who are less engaged in learning, bolos which results in less performance that results in not getting a KIP scholarship among others:

No	Name	Year	Semester
1	Benediktus Riki	2022	II
2	Agustinus Puli Opo	2022	II

(Study Field Data of the Supreme Diocese of Kupang)

Behavior is the act or activity of the manuscript itself which has a very broad context among others: walking, talking, crying, laughing, working, lecturing, writing, reading, and so on. It can be concluded that human behavior is all human activities or activities, whether directly observed or not observed by external persons. (Notoatmodjo,2003:32). Blaming Leavitt (in Sobur,

2010:56) contains three important assumptions in human behavior:

- a) A view of the causes (causality) is the view that the behavior of the human being has a reason, as the behaviour of the things of the world.
- b) A view of direction, that is, that human behavior is not only caused by something, but is also directed towards something, or leads to a goal, or that human beings actually want to go towards something.
- c) The concept of motivation that is related to behavior, known as a "demand" or "desire".

Christian morality is first and foremost a matter of reason; what is morally right to do in any scope is also determined by the best reasons for doing so. (Rachels, 2004: 35). Moral decisions must be supported by good sense, morality demands the impartial consideration of each individual interest. Morality is at least an attempt to guide one's actions with reason, that is, to do what is best for reason and to give equal weight to the interests of every individual who will be affected by the action. It gives a glimpse of what it means to be a conscious moral perpetrator. (Rachels, 2004: 41).

To find out the moral meaning in the Christian context, then it is necessary to search back to the first human story of Adam and Hawa in the garden of Eden.

Yahweh God took the man, and set him in the garden of Eden, to work and to keep the garden. 2:16 And the LORD God commanded the man. 2:17 But the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat it, you will surely die.

God gives them the freedom to explore and explore all the sources that exist, with a limit, then the morality appears, thus morality is a sensitivity to the limit between what can or can not, between what God permits and what doesn't, between God's will and what does not. Based on the Scriptures (Galatians 5:22-23) it is found that there are nine characteristics of Christian moral values that must be applied to the values of life by the Students of the Supreme Diocese of Kupang. Therefore, the implementation of these values into behavior social interaction among others:

1. Love

In Greek, there are four kinds of love: Agape, Phileo, Storge, and Eros. (Sihombing 2013, 48). From 1 Corinthians 13:4-8 above we find fourteen other aspects of Christian character: (1) Patience; (2) Compassion; (3) Not jealousy; (4) Not arrogance; (5) Not arrogant; (6) Not committing disobedience; (7) Not seeking self-benefit; (8) Not angry; (9) Not holding on to the sins of others; (10) Not rejoicing in unrighteousness, but in truth; (11) Covering everything; (12) Believing in everything; (13) Hoping for everything; (14) Being patient in all things.

2. Joy.

The word "rejoicing" in Galatians 5:22 translates from the word "chara" (Greek), which can be understood as the divine grace that brings happiness and peace of heart. (Sihombing, 2016 : 14).

3. Peace and prosperity.

The word “peace” in Galatians 5:22 comes from Greek, “eirene” which in Hebrew is “shalom”, while in Indonesian it means the same as the word “salom” which comes from Arabic, “salaam”.

Therefore, for us Indonesians it is enough to accustom ourselves to just saying “hello” because it is the same meaning as saying “shalom” or “irene” in a foreign language (Sihombing, 2016a:14).

4. Patience.

The word "patience" in the Greek is "macro thurme" which can be meant as slow to anger or "makrothumia" which is meant to be resistant. (Sihombing, 2016f: 14). The character of patience is essential for adolescents not to be easily angry or want to quickly accomplish all their desires without thinking about the good or bad of all those desires.

5. Charity.

The word "charity" in Greek is "chrestotes" which means real goodness, while its broad meaning is a good act done for God and others with the motivation to repay the mercy that God has and will give (Sihombing, 2016e: 14).

6. Goodness.

The word "goodness" in Greek is "agathosune" which comes from the word "agathos", which means beautiful, proper, good, honourable, useful. The meaning of the word "goodness" is as a quality of a person's character that is beautiful or sweet, proper or appropriate, honourable or polite, useful, and not contrary to the norm system in general (Sihombing, 2016c: 14).

7. Faithfulness

The word "faithfulness" in Greek is "pistis" which is sometimes also translated with the word "faith" according to the context of the text. Faithfulness is a form of self-dedication to something or to someone (Sihombing, 2016g: 14). Therefore, the meaning of the word "faithfulness" is inseparable from the word "faith" so that faithfulness is a manifestation of our faith in God which is also expressed in relationships to humans, for example in marriage, friendship, or work relationships in the form of a promise or commitment.

8. Gentleness.

The word "gentleness", in Greek is "prautes" which comes from the root word "praus". In the Greek context, the term "praus" lies between "quick to anger" and "never angry". Based on this context, the word "meekness" is applied to anger or actions that are done at the right moment, at the right time, and for the right reason. A meek person is not someone who never gets angry. In the Bible, there are 2 examples of characters who are called meek, namely Moses in Num 12:3 who is called meek but was angry in Ex 32:19 and the Lord Jesus who is called meek in Mt. 11:29 but was once angry in Mt. 23:13-3 (Sihombing, 2016c:14).

9. Self-control.

The word "self-control" comes from the word "egrateia" (Greek), which means the ability

to control oneself, organise oneself or self-management and control oneself in such a way that one does not allow oneself to be carried away by feelings or thoughts and actions that are not in accordance with God's word (Sihombing, 2016g: 14).

Morality in reality is a measure of behaviour that is seen as other behaviour as bad as the same adopted by mankind. These measures are influenced by subjective human beings as individuals by society or a nation, arbitrariness, greed, injustice, cruelty, sadism found in life from the past to the present from the colonial era to the reform era is always a major problem faced by human beings. The main purpose of moral education is to appreciate and respect human beings as human beings and to treat human beings as a human duty of every human being.

METHODOLOGY

This research examines the application of Christian morality in the social interactions of STIPAS students in the Archdiocese of Kupang. The study employs a qualitative and descriptive quantitative approach. Qualitative research is used to understand the experiences and phenomena of the research subjects. To support the interview findings, a quantitative descriptive method is applied to provide a factual, systematic, and accurate description of the phenomenon, event, symptom, and occurrence. The implementation of the Christian morality concept is assessed using a Likert scale to provide measurable data. This data enables the researchers to determine the extent to which the STIPAS students in the Archdiocese of Kupang adhere to Christian moral values in their social interactions. This evaluation is important for promoting students' awareness of the significance of building meaningful relationships with others.

RESULT AND DISCUSSION

The data interview shows that Christian morals according to the book (Galatians 5:22-23) emphasise the fact that the Christian message is addressed primarily to the individual person. To speak of faith is to speak of the personal relationship of trust that unites believers in Christ. When it comes to repentance and forgiveness, to new life from the washing, it is always man in his singularity who is addressed. Whereas salvation associated with hope, faith is not the first personal salvation.

The application taught to STIPAS students of the Archdiocese of Kupang related to the fruits of the spirit which is one of the Christian moral values is as follows:

Love in the context of being a student means love for fellow human beings as an implementation of the love of Christ that every believer has. Thus, every student participant who has learnt Christian morals should have real love for others. The joy in question is the joy that believers or students of STIPAS Archdiocese of Kupang have because of the presence of Christ in their every life. Thus it radiates for all eternity. Peace tends to emphasise "peace with fellow human

beings". So another option for translation can also be made by living in peace with others or living with others without quarrels.

The Christian message is focused on the personal relationship between believers and Christ, emphasizing repentance, forgiveness, and new life. STIPAS students are encouraged to show love, joy, and peace towards others as expressions of their faith.

Patience refers to the ability to refrain from anger or retaliation in the face of provocation from others. It can also be translated as enduring suffering or remaining calm even when threatened. Generosity and Kindness are good traits or habits directed towards others. Generosity means helping and doing good to others. So, this word is also not wrong when translated as helpful. Meanwhile, kindness can also be translated as doing good to others. Faithfulness refers to someone who is loyal, trustworthy, honest, and reliable in his or her relationships with others. So, it can be translated as trustworthy, reliable and honest. Gentleness means being patient and gentle with others. In a negative form it can be said not to be rude to others or not to impose one's will on others. Self-mastery can be understood as the ability to control one's own desires. In this context self-control fits a more general meaning than just self-control over lust.

It also can be said that patience is the ability to remain calm in the face of provocation, while generosity and kindness involve helping others. Faithfulness refers to being trustworthy, and gentleness means being patient with others. Self-mastery involves controlling one's desires.

Thus, all STIPAS students of the Archdiocese of Kupang must be able to spell out the concept of Christian morality that characterises them so that they can show their vocation identity as catechists and Catholic Religion teachers who graduate from STIPAS of the Archdiocese of Kupang. In the application of morals, STIPAS Archdiocese of Kupang continues to place generosity above all moral determinations.

Based on research and confirmation with the community, it confirms that STIPAS of Kupang Archdiocese has maximally implemented the concept of Christian morality in social interaction behaviour. There are several efforts made, namely:

1. Socialising academic guidelines and student guidelines regularly.
2. Change the method of teaching courses with direct action in the community.
3. Involve more students in live-in activities, weekends, retreats and other pastoral activities.
4. Conducting regular mentoring from the field of student affairs with socialisation or workshops related to Christian morality.
5. Providing strict witnesses so that there is a deterrent effect for students who violate the rules.
6. Lecturers and staff to be an example in their actions and words so that students can follow them

This action can help in implementing better Christian moral concepts. But this goes back to the personalities of the students, almost about 85% have implemented Christian morals, and about 15% have not shown their personalities that reflect Christian morals.

Regarding the application of Christian morals at STIPAS Archdiocese of Kupang, of course

there must be shortcomings of these moral values. Such shortcomings include some students who violate the rules such as getting pregnant and impregnating, not participating in categorical activities in the community, skipping classes, arriving late in the mornings. However, these shortcomings are only small scale so that they do not affect the Christian morals that have been instilled in the STIPAS Archdiocese of Kupang. We summarise this opinion from the opinions of the main student respondents and additional respondents, namely the Head of PT, Lecturers, and several communities. It is also can be said that approximately 85% of students at STIPAS Archdiocese of Kupang demonstrate Christian morals, while about 15% do not reflect these morals. Some students violate rules, but this does not greatly impact the overall Christian values at the institution.

CONCLUSSION

The STIPAS Institute of the Archdiocese of Kupang is concerned about the social development of its students. Research has shown that students are not fully implementing Christian morals in their interactions with the community. As a result, the institute needs to focus on teaching and mentoring methods that promote Christian morals alongside academic knowledge. Policies should be designed to ensure that students are morally conscious and apply the principles taught by their lecturers in subjects related to Christian morals.

The STIPAS Institute of the Archdiocese of Kupang aims to develop students intellectually, emotionally, and socially, helping them establish good relationships in the community. They emphasize applying Christian moral teachings through actions and maintaining existing methods while exploring new approaches to support students.

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