

The Effect of Spiritual Leadership on the Spiritual Growth of Youth

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Abstract: The development of the increasingly rapid digital era today has affected the spiritual life of humans, especially youth. The life of Christian youth should be a life characterized by growth or development. When young people go into the process of maturity, especially their spiritual growth, they need a leader with a spiritual soul that will become a role model and a guide to his life. So that over time and the times, the existence of leaders are always needed in human life, and has always been an exciting topic to discuss. This spiritual leadership is highly expected in a church leader. This is because church leaders have a big role as a driver and the driver of the spiritual growth of Christian youth in the church. This study aims to determine the effect of spiritual leadership on the spiritual growth of youth. The sample in this study was GBKP Cililitan youth, East Jakarta, which numbered 130 people. The analytical method used is regression analysis. Spiritual leadership has a positive influence on the spiritual growth of young GBKP Cililitan. The spiritual growth of youth will increase if accompanied by good spiritual leadership.

1 INTRODUCTION

The development of the increasingly rapid digital era today has affected the spiritual life of humans. Especially the spiritual life of Indonesian youth, which is currently very worrying, where the rampant cases of juvenile delinquency such as drug abuse, extramarital pregnancy, youth brawls, drunkenness are a few examples of youth social problems faced by the Indonesian people today.

Christian youth is no exception also contributing to cases of social problems. The young man's spiritual life needs to be changed drastically through a real action from all parties, not just the youth but parents and the church. When young people go into the process of maturity, especially their spiritual growth, they need a leader with a spiritual soul that will become a role model and a guide to his life. So that over time and the times, the existence of leaders is always needed in human life. Gordon Thomas states that in every aspect of human life always requires a leader. The state has a leader, the company has a leader, a group organization has a leader, so does the church also has a leader.

Leadership is simply referred to as influence, where there is influence so leadership is there. A leader will be more perfect if equipped with a spiritual soul in him. Spiritual leadership means leadership that is under the influence of God and God's power.

Spiritual leadership is an attitude, and the behaviors and values that exist in a leader so that they are able to motivate themselves and others.

In this study it is suspected that spiritual leadership factors will affect the spiritual life of the youth. This research was conducted on the young Protestant Batak Karo Church (GBKP) Cililitan. Youth GBKP is an integral part of the body of the church with all its existence as an important institution in fostering church youth in addition to small children's institutions, maternal institutions and fathers' institutions. The role of the youth as the successor to God's work that is very central in the future is the reason why this paper was made to understand how the GBKP youth can grow spiritually by examining the spiritual leadership of the pastor and his instructor.

2 LITERATURE REVIEW

2.1 Spiritual Leadership

Spiritual leadership can be interpreted as leadership under the influence of God and the power of God. Sanders defines spiritual leadership as the ability to influence others not with attractive personalities, but with a spirit-filled person. Something of spirit nature is difficult to understand, and of course humans must

obey and be responsible for what God gives to leaders who function to lead others by emulating responsible spiritual leadership.

Louis W. Fry defines spiritual leadership as follows: "The values, attitudes, and behaviors required to intrinsically motivate one's self and others in order to have a sense of spiritual survival through calling and membership i.e., they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated".

Spiritual leadership aims to motivate and inspire through the creation of a vision and culture based on altruistic values to produce workers who have organizational commitment and productivity.

Spiritual leadership variables can be measured by dimensions and indicators that refer to and adopt from Louis W. Fry's book. Dimensions of Leader Values, Attitudes, and Behaviors are measures of spiritual leadership that can be seen through the following indicators; Vision, Hope and Altruistic Value. Dimensions of Spiritual Welfare are measures of spiritual leadership that can be seen through the following indicators; Feelings Appreciated and Understood. Dimensions of Organizational Outcomes can be seen through Organizational Outcomes.

2.2 Youth Spiritual Growth

The word growth means a condition that is growing or developing. The spiritual word means relating to the spirit. Spiritual growth begins with the existence of spiritual formation. The word "Spiritual Formation" in English is "Spiritual Formation"; which comes from the word "spiritual" (spiritual), meaning things related to religion / spirituality while "formation" (formation) which means is an action that can give shape to something. So literally, the term Spiritual Formation is defined as the action taken to give shape to spirituality and growth.

Spiritual Life God's people must grow, because that is God's will for His people (Col. 2: 6-7, I Pet. 2: 1-5, etc.). Strength and power (dynamic & power) to grow come from God (Romans 1: 16-17).

According to Tomatala Yakob, the basis of the spiritual life of Jesus Christ is reconciling God with humans through His death (1: 21,22), releasing from the power of sin, entering into the kingdom of God, having the redemption of Christ (1: 13-14; 2: 13 -15), giving part of His work to those who believe (2:20; 3: 1a).

Spiritual growth is a process of growth from a pure baby to spiritual maturity characterized by characters that are increasingly similar to the

character of Christ. Spiritual growth is also characterized by an increase in closer relationships with God, so that he knows him better. Spiritual growth will last a lifetime, and according to the teachings of the Bible, where someone who has believed in the Lord Jesus, should not stop only at the level of trust, but must grow older, toward perfection in Christ.

In the Big Indonesian Dictionary, youth are young men; teenagers; cadets. But even so youth not only focuses on men but also includes attitudes and behavior of women. According to Richardson and Raines, Youth is a time when many young people decide their way of life and make important decisions in their lives. Mary Go Setiawan categorizes young people from 18 to 24 years.

GBKP Cililitan has a categorical partnership for youth called PERMATA GBKP. The youth who joined the PERMATA GBKP Cililitan was a young man aged 18 years until he married / married.

Based on the explanation of several figures above, it can be concluded that youth is a group of people who have a passion and passion that is burning and proactive in developing their abilities or potential, so that they begin to experience many changes both physically, mentally, socially, emotionally, and spiritually. Because youth are in the process of development towards self-discovery and maturity.

Youth is a wonderful time to serve, time to work and produce works for God. Humans can and have the capacity to be relied upon in service in the midst of the church and society. The presence of youth in the church is not to be served but to serve, not to be loved but to love, not to be pitied but to feel sorry. Youth services are not just worshiped every week, choir or vocal group, but young people want to serve, because that is what God wants from young people in today's youth. Youth is not a barrier for us to participate in ministry, taking responsibility for the calling of three churches, namely fellowship, witnessing and serving. The Apostle Paul said, "Let no one consider you inferior because you are young." (1 Tim. 4: 12a).

If traced in the Bible, it can be seen the way God uses young people to speak the truth. Yusuf, who was used by God through his evil and ironic goals from his brothers in his youth, was the first person used by God to become the leader of the nation even outside of his own people.

When the Israelites entered the promised land, Joshua was the one who had to lead them easily. The twelve disciples of Jesus were young people. They are mostly fishermen, not great figures, but are used to preach the gospel. even Jesus himself lived for 33 years in the world, Jesus did a ministry task that was

hard at his young age.

Young people are given energy, talent, and ability not to satisfy their passions (2 Timothy 2:22), but on the contrary, to be "an example for believers, in your words, in your behavior, in your love, in your loyalty and in your holiness "(1 Timothy 4:12).

Youth need to find God's vision for their lives because that vision will direct them to the purpose of life that glorifies God! They need to have a vision of who God is and the future that is in His hands for them. They also need to have sensitivity about what God's call (purpose) is for them.

Based on these explanations, it can be concluded that the spiritual growth of youth is a process of growing youth towards spiritual maturity characterized by characters that are increasingly similar to the character of Christ.

Dimensions and Indicators of Youth Spiritual Growth refer to and adopt from Ellyazer Pada's and Muliadi Firmanto's research. Based on the lattice of the instrument, a research instrument in the form of a questionnaire will be designed. The process dimension is a measure of the development of spiritual growth which can be seen through the following indicators: Repentance, Change and Adult. Dimensions of Holiness can be seen through the following indicators such as Mind, Word and Action. Dimensions of Serving is a measure of spiritual growth that can be seen through the willingness to help prepare something that is needed by the congregation and fellow human beings, which is characterized by the following indicators such as commitment and time.

2.3 GBKP Cililitan

The first gospel message to the Karo area was the touch of God's hand to convey the message of Salvation to the Karo community. The presence of the first Evangelist in the Karo area was divided into two periods by the DGI Research and Study Institute. The initial period began in 1890-1906. The second period was called the Planting and Cultivation period, starting in 1906-1940.

Structurally, the church has an arrangement that includes all members of the church and special servants at its level and has a body of workers as a small group unit, which is tasked with regulating services in its area. The following levels are in the Protestant Batak Karo Church are Moderamen, Classification, Church or Shelter.

PERMATA GBKP is one of the categorical fellowships for the GBKP Youth. The presence of PERMATA GBKP in the middle of the GBKP is a

sign of God's loyalty to the continuity of His church in the midst of this world. PERMATA GBKP is also a present and future congregation that always has to prepare itself and try to understand the call to witness, fellowship and serve from God for each of them so that they manifest God's will in the midst of the church, family, society, nation and country. In its services, PERMATA GBKP has several forms of work programs including: a. Guidance Fields, such as Bible Studies (PA), Bible Studies, Choir Training, and others.; b. Field of consolidation, such as Christian Leadership Cadre Training (LK3) PERMATA GBKP, Deliberation / Session / Meeting, Procurement of Data Center GEM Information Center GBKP, and others.; c. Field of Participation, such as Sports Week, Celebration - Church Holidays, PERMATA Go Green, Social Action, and others.; d. Finance, such as Routine Subsidies, Membership Contributions for PERMATA GBKP, Financial Sessions / Report-Rabel Preparation and Monitoring of Funds Flow / Financial Flow PERMATA.

3 RESEARCH METHODOLOGY

3.1 Framework

Based on the study of the theory above, the framework is "Spiritual Leadership (X) influences the spiritual growth of youth (Y)". Based on this framework, researchers devised a paradigm thinking "The spiritual leadership of the GBKP Cililitan church has an influence on spiritual growth for young church people."

3.2 Method

The research method used in this study is a quantitative method. Measurement of variables using research instruments in the form of questionnaires, so that quantitative data obtained that are numerical in nature. Thus, the process of data analysis can be done with a quantitative approach by applying one method of statistical analysis, namely regression analysis.

3.3 Hypothesis

Based on the framework, the following hypothesis is proposed:

Hypothesis 0: Allegedly spiritual leadership does not affect the spiritual growth of church youth.
Hypothesis 1: Allegedly spiritual leadership influences the spiritual growth of church youth.

3.4 Data Collection

The location of this study is the Church of GBKP Cililitan. The GBKP Cililitan Church is located on Jl. Mayjen Sutoyo No. 6, RT.1 / RW.8, Cililitan, Kramatjati, East Jakarta City, Jakarta Special Capital Region. Data collection is carried out in February 2019.

3.5 Sample

The population of this study was the youth in the Church of GBKP Cililitan. The youth in question is a member of PERMATA GBKP Cililitan. The sample is a portion of the population, where the sample consists of as many members selected from the population. The sampling technique used in this study was a nonprobability sampling technique in the form of saturated sampling. Saturated sampling technique was chosen because all members of the population were eligible to be selected and used as research samples. The sample unit in this study was the youth of GBKP Cililitan. The number of samples taken was 130 people.

4 RESULTS AND DISCUSSION

The responses from the questionnaire and regression analysis were analyzed using SPSS version 22.0. A simple regression analysis was used with the following model:

$$Y = \beta_1 + \beta_2X + \varepsilon \tag{1}$$

With Y is a dependent variable, in this study is the spiritual growth of youth, and X is spiritual leadership. The hypotized model of this study was tested using simple regression analysis with SPSS version 22.0. The results are shown in Table 1.

Table 1: Simple regression analysis result.

Variable	Unstandardized coefficient		t	Sig.	R ²
	B	SE			
Constant	24.3	5.079	4.79	0.00	0.28
Spiritual Leadership	0.56	0.080	7.06	0.00	

From the results of simple regression analysis it can be concluded that spiritual leadership has a significant effect on spiritual growth. The regression model formed is:

$$Y = 24.372 + 0.565X \tag{2}$$

This model explains that without any influence of spiritual leadership, the spriritual growth of youth in GBKP Cililitan would be 24.372, and with the influence of spiritual leadership, each increase in spiritual leadership, will increase the spiritual growth of GBKP Cililitan youth by 0.565. This shows that there is a significant positive relationship between spiritual leadership to the spiritual growth of youth in GBKP Cililitan.

Model (2) produces an R2 value of 0.280. The ability of spiritual leadership variable in explaining the diversity of the spiritual growth variables is 28.0%, while the remaining 72.0% is explained by other variables not included in the model.

5 CONCLUSIONS

This study aimed to determine the effect of spiritual leadership on the spiritual growth of youth. The sample in this study was GBKP Cililitan youth, East Jakarta. The analytical method used is a simple regression analysis. Spiritual leadership has a positive influence on the spiritual growth of young GBKP Cililitan. The spiritual growth of youth will increase if accompanied by good spiritual leadership.

The R2 value of this model can be said to be quite low. This can be caused by the influence of other variables on spiritual growth that are not included in this research model. This can be a suggestion for further research to add other independent variables..

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