

Spirituality and Learning Interest of Papuan Students in Malang

Lidia Susanti, Sem Kogoya

ABSTRACT

Pandemic has forced students to shift to online learning. One of the challenges it poses that teachers need to cope with is student's interest in learning which affects the mastery of the subject matter taught. Meanwhile, Christian spirituality may play a role in enhancing students' interest in learning. The research used quantitative ex post facto design. The subject of the research comprised 75 students from Papua who live in Malang. The analysis was conducted using multiple linear regression. The results revealed that Christian spirituality had an effect on students' interest in learning at 83 percent (R square). It proves that equipping Papuan students spiritually in the knowledge of God impacts on the learning.

Keywords: Christian Spirituality, Learning Interest

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Lidia Susanti*
STIPAK MALANG
Email: lidiasusanti@stipakdh.ac.id

Sem Kogoya
Sekolah Obangen Papua
Email: semkogoya75@gmail.com

**Corresponding Author*

I. INTRODUCTION

Indonesia boasts cultural diversity and numerous ethnic groups. Differences at various levels are frequent occurrences in terms of perspectives, social behaviors, habits in communication and so forth. This reality is not without consequences as disagreement at any time arises that leads to a dissension. A spark of disagreement, when left unattended, can transform into an insidiously negative prejudice.¹ Efforts have been made to nurture tolerance through the development of quality human resources that are characterized with an open-mindedness and adequate skills.

Ani Rumbiak (2019) who serves as an expert staff of the Papuan governor

argued that quality human resources and competitiveness were deemed to catalyze problem solving endeavors in terms of education, health, infrastructure and economy of the people (<https://www.papua.go.id/view-detail-berita-6543/sdm-berkualitas-mampu-percepat-peningkatan-pembangunan-semua-bidang.html>).

Papuan local government seeks to hold a wide range of programs in efforts to upscale human resources in interest of Papua, the programs which are intended for the generation of indigenous Papuans such as scholarships awarded to youth with certain qualifications to continue their education in universities in Indonesia and overseas. Facilitating students' access to financial aids and scholarships at all levels from the

¹ Klaudia Ulaan, Ika Herani, and Intan Rahmawati, "Prasangka Mahasiswa Papua Pada Etnis Jawa Di Kota Malang," *Mediapsi* 02, no. 01 (2016): 11–18.

provincial level to the village level has afforded them opportunities to pursue higher education. Some choose to go to cities in Java such Malang. The struggle continues as the Papuan students encounter some difficulties that hinder them from showing maximized performance and having a command of their subject matters.

Problems that Papuan students need to deal with in making adjustment to various cultural aspects engender emotional vulnerability manifested in a tendency to find an easy way of escape instead of addressing them, nursing negative thoughts and uncontrollable behaviors.² The issues stem from the culture shock that takes place in four phases, a sense of euphoria in the first phase, disillusionment and communication problems in the second phase, the difficulties in embracing new cultures and the last phase, struggling to adapt to the existing cultures.³

Some challenges confronting Papuan students can be detrimental as they impede students' learning progress gradually but surely because they lack confidence in expressing themselves and feel anxious. The anxiety causes a major setback as it creates a barrier that prevents them from doing their best in everything they do. Students fail to show their best performance such as in getting any work done, and encounter

communication gap between them and their friends in university life.⁴ Some solutions resulting from the research conducted by Surgandini & Sulistiawati comprise giving out the hard copy modules, reviewing the subject-matter, assigning students to work on a project as the wrap-up, and getting students to engage in discussion with their peers and spend extra time on attending lectures that guest lecturers offer.⁵ These measures are taken to enhance students' interest in learning and boost their confidence.

Helping students develop their interest in learning is a major step in supporting them to get much out of their learning. Students' interest will benefit them to go a long way as they may be enabled to pay attention and have longer retention of whatever they learn. This is possible because students show intrinsic motivation that serves as great impetus to engage in meaningful learning.⁶ It is necessary that Papuan students should develop interest in their own learning as they pursue their education outside Papua. In this way, they may have a strong reason why they continue to work for a goal by tackling obstacles and enjoy the process of reaching their objectives.

⁴ Nadiah Rusdi, Jamaluddin Hos, and Sarpin, "ADAPTASI SOSIAL MAHASISWA ASLI PAPUA DALAM MELANJUTKAN STUDI DI PERGURUAN TINGGI (Studi Pada Mahasiswa Asli Papua Di Universitas Halu Oleo Kendari)," *Jurnal Neo Societal* 3, no. 1 (2018).

⁵ Amelia. Sulistiawati Surgandini, "Peningkatan Kemampuan Pemahaman Materi Berdasarkan Kesulitan Belajar Mahasiswa Papua Pada Perkuliahan Aljabar Linear Dan Penumbuhan Karakter Percaya Diri," *Kreano, Jurnal Matematika Kreatif-Inovatif* 9, no. 2 (2018): 120-138.

⁶ K. Ann RenningerSuzanne E. Hidi, "Interest, Learning and Development," in *The Cambridge Handbook of Motivation and Learning* (Psychology Press, 2019).

² Eri Wijanarko and Muhammad Syafiq, "STUDI FENOMENOLOGI PENGALAMAN PENYESUAIAN DIRI MAHASISWA PAPUA DI SURABAYA," *Jurnal Psikologi Teori dan Terapan* 3, no. 2 (2017).

³ Rike Budiarti and Fitria Yuliani, "STRATEGI ADAPTASI CULTURE SHOCK DALAM KOMUNIKASI ANTAR BUDAYA MAHASISWA PAPUA UNIVERSITAS BENGKULU (Studi Pada Mahasiswa Papua Di Universitas Bengkulu)," *Jurnal Sarjana Ilmu Komunikasi* 1, no. 2 (2020).

The question arises if Christian spirituality has an effect on students' interest in learning. The result of the research that Noronha conducted reveals that a proper understanding of what one believes will strengthen and enable him or her to take part in a healthy community and nurse interest in religion, culture and continue to persevere regardless their age.⁷ Christian spirituality allows anyone to grow in their character and establish themselves in the positive values and principles which guide them in responding and taking actions and manifesting relevant virtues in various contexts such as in economy-related activities and etc.⁸

This research is concerned about whether Christian spirituality of Papuan students has a correlation with their interest in learning toward the completion of their higher education.

II. METHOD

A. Review Stage

This research employed quantitative ex post facto design which is an after the fact research. The purpose of conducting research in this manner is to go over the data retrospectively in order to establish the possible factor that causes an event or a change and unfold a relationship. In terms of ex post facto research the dependent variable

is determined rather than before the experiment begins. The dependent variable can be applied at the data analysis stage.⁹

The independent variable in this research is Christian spirituality whereas the dependent variable is Papuan students' interest in learning. The population comprised 75 Papuan students who go to school in Malang.

The Christian spirituality indicators consist of five indicators namely, knowledge about spirituality, response to God (as the sovereign God), evaluation of one's knowledge about God, complete self-knowledge and knowledge of transcendent values concerning God and the self.

Whereas the indicators for learning interest encompass attention, interest in learning, curiosity, satisfaction.

The data was collected using questionnaire which was presented in Likert scale. The analysis of the data was conducted by using t-test, simple linear regression and classical assumption test and hypothesis test.

B. Figures and Tables

The reliability test of the questionnaire showed the value of *Alpha Cronbach* coefficient which was greater than 0.6. Hence, the questionnaire's reliability was verified for later use in the research.

⁷ Konrad J. Noronha, "Impact of Religion and Spirituality on Older Adulthood," *Journal of Religion, Spirituality and Aging* 27, no. 1 (2015).

⁸ Domènec Melé and Joan Fontrodona, "Christian Ethics and Spirituality in Leading Business Organizations: Editorial Introduction," *Journal of Business Ethics*, 2017.

⁹ Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education, Research Methods in Education* (New York: Routledge, 2018).

TABLE I: Reliability

Variable	Alpha Cronbach
Christian spirituality	0.942
Learning Interest	0.971

The scatter plot of normality (Fig. 1 Normality Test) shows that data points are spread over the diagonal line which go to the right. All points are clustered around the normality line. There are no outlier points which contribute to unexpected gap. Therefore, the data can be said to have a normal distribution or fulfil the assumption of normal data distribution.

Fig. 1. Normality Test

Normal P-P Plot of Regression Standardized Residual

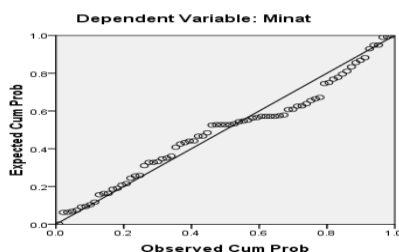
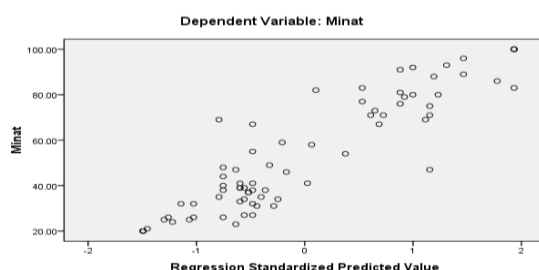


Fig. 2. heteroskedasticity Test



The Heteroskedasticity test shows that the data error does not have the same variants. This shows the data does not have

heteroskedasticity which means multiple regression test can be further conducted.

Table 2: regression Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.911 ^a	.830	.828	10.477

The result of R Square computation (coefficient of determination) in Table 2 shows that the independent variable contributed to the dependent variable which was indicated by the value of 83%. The rest was greatly influenced by other factors.

III. DISCUSSION

A. Christian Spirituality

Christian spirituality is concerned with the dynamics of the expression of Christian experiences by faith¹⁰ that is manifested in a daily living. Christians do not necessarily need to go to the extreme in demonstrating their faith. They live out such a life that they can bear a testimony of God, bring peace, justice and love to fellow human beings, care for others and the community. Christian spirituality must be relevant and touch on education and emotional edification.¹¹

Spirituality is an important part in the Christian life. Christian spirituality is founded on the life and pattern of Lord Jesus

¹⁰ Christo Lombaard, "First Steps into the Discipline: On the 'Spirit' in the Discipline of Christian Spirituality," *HTS Theologiese Studies / Theological Studies* 75, no. 1 (2019).

¹¹ Martina Novalina, "Spiritualitas Orang Kristen Dalam Menghadirkan Kerajaan Allah Di Tengah Tantangan Radikalisme," *Jurnal Teologi Kontekstual Indonesia* 1, no. 1 (2020).

Christ that is reflected in daily living. It is undoubtedly true that Christian spirituality, on a daily basis, is correlated with social, scientific, and medical reality.¹²

Christian spirituality is influential upon one's personal life as it changes his perspective on the mundane things that happen every day. It is true with Papuan students that their spirituality has an effect on increasing learning interest which is in line with the previous statement.

In this research, the questionnaire represents the validity and reliability of the statements regarding Christian that it could be used to glean the intended data.

B. Learning Interest

Learning process that takes place whether it is face-to-face learning or conducted online surely requires motivation on the part of students. Interest in learning constitutes an intrinsic motivation. The higher students' interest is the greater is the impact on their understanding of the subject matter they learn. Teachers can contribute in some way by stimulating students' interest through the demonstration of their knowledge, display of their characters, teaching techniques they adopt and humors in the learning process.¹³

Students' lack of interest may be associated with the way the learning process

¹² Made Nopen Supriadi, Minggu Dilla, and Lewi Nataniel Bora, "RELEVANSI MISI KRISTUS BAGI SPIRITUALITAS KRISTEN," *SESAWI: Jurnal Teologi dan Pendidikan Kristen* 2, no. 2 (2021).

¹³ Shu Hui Lin and Yun Chen Huang, "Examining Charisma in Relation to Students' Interest in Learning," *Active Learning in Higher Education* 17, no. 2 (2016).

is orchestrated that affects to a certain extent the curiosity and interest students have in the learning.¹⁴ Besides, other factors may also account for the lack of interest such as technology which teachers use.¹⁵

In this research questionnaire on the students' learning interest was proved to be reliable and valid that it could be used to gather the intended data. Papuan students' lack of interest was associated with the obstacles they encountered including the culture shock,¹⁶ hindrance in adapting,¹⁷ communication breakdown because students fail to understand others.¹⁸

C. The effect Christian spirituality has on students' learning interest

The result of the research showed that the R square value was quite high which means that Christian spirituality influenced students' interests in learning. This is indicated by 83 % revealing that the spirituality of Papuan students affected their interest in learning.¹⁹

¹⁴ A. Roganova and Yu. Lanovenko, "Transformation of Interests and Motivation to Learn of Generation Z," *Herald of Kiev Institute of Business and Technology* 44, no. 2 (2020).

¹⁵ Yusrizal Yusrizal, Ibnu Hajar, and Samsidar Tanjung, "Analysis of Elementary School Teachers' Ability in Using ICT Media and Its Impact on the Interest to Learn of Students in Banda Aceh," *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal* 2, no. 3 (2019).

¹⁶ Budiarti and Yuliani, "STRATEGI ADAPTASI CULTURE SHOCK DALAM KOMUNIKASI ANTAR BUDAYA MAHASISWA PAPUA UNIVERSITAS BENGKULU (Studi Pada Mahasiswa Papua Di Universitas Bengkulu)."

¹⁷ Rusdi, Hos, and Sarpin, "ADAPTASI SOSIAL MAHASISWA ASLI PAPUA DALAM MELANJUTKAN STUDI DI PERGURUAN TINGGI (Studi Pada Mahasiswa Asli Papua Di Universitas Halu Oleo Kendari)."

¹⁸ Adinda Geraldine Eulike & Rini Darmastuti Bertin, "TINDAK KOMUNIKASI PENDATANG DALAM RANGKA ADAPTASI BUDAYA (Studi Etnografi Pada Mahasiswa Papua Dan Mahasiswa Maluku Di Universitas Kristen Satya Wacana)," *Jurnal Ilmu Komunikasi Efek* 2, no. 1 (2018).

¹⁹ E. Oliver, "Closing Gaps in Open Distance Learning for Theology Students," *Acta Theologica* 32, no. 2 (2012).

IV. EDITORIAL POLICY

Special thanks goes to Sem Kogoya who has collaborated in conducting a research on Papuan students in Malang.

Some other research deals with Papuan students' learning interest as they are adapting to the environment such as Papuan students experiencing a culture shock,²⁰ how Papuan students adapt to a new environment,^{21 22} and academic stress among Papuan students.²³

V. CONCLUSION

Christian spirituality of Papuan students in this research centered on their knowledge and understanding of God and the self-concept. The extent to which they understand the self-concept and know God will have an effect on their interest in learning. The relationship between Christian spirituality and students' learning interest is indicated by the value of R Square. In this research the value of 83% points out that there is a close relationship between Christian spirituality and students' learning interest.

²⁰ Situmorang, Hasibuan, and Suharyanto, "CULTURE SHOCK DALAM INTERAKSI KOMUNIKASI ANTAR BUDAYA PADA MAHASISWA ASAL PAPUA DI UNIVERSITAS NEGERI MEDAN."

²¹ M Robby Haridian, Okta Hadi Nurcahyono, and Sigit Pranawa, "Strategi Adaptasi Mahasiswa Asal Papua Di Universitas Sebelas Maret," *Indonesian Journal of Sociology, Education, and Development* 1, no. 2 (2019).

²² Rusdi, Hos, and Sarpin, "ADAPTASI SOSIAL MAHASISWA ASLI PAPUA DALAM MELANJUTKAN STUDI DI PERGURUAN TINGGI (Studi Pada Mahasiswa Asli Papua Di Universitas Halu Oleo Kendari)."

²³ Muhammad Hasbi, "Gambaran Stres Akademik Mahasiswa Asal Papua Di Provinsi Sumatera Barat," *Jurnal Ilmu Kesehatan Indonesia* 1, no. 1 (2020).

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