

INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY: APPLIED BUSINESS AND EDUCATION RESEARCH

2023, Vol. 4, No. 11, 3895 – 3911

<http://dx.doi.org/10.11594/ijmaber.04.11.11>

Research Article

Impact of Implementing Faith Deepening Activities Regarding the People's Experience of Faith in The Parish of Santa Maria Bunda Para Bangsa Gunungsitoli-Nias

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Article history:

Submission October 2023

Revised November 2023

Accepted November 2023

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ABSTRACT

Considering that the basic mission of the Church is to be a servant of the Word, efforts to proclaim and realize a contextual Gospel in society must also pay attention to existing concrete situations and needs. The aim of this research is to find out faith deepening activities, the meaning of the appreciation of faith and its benchmarks, the influence of faith deepening activities on the people's appreciation of faith. In this paper the author uses quantitative research methods. In collecting data, the author distributed an open questionnaire (a questionnaire that has questions in the form of questions, with answer choices such as; very often, often, quite often, never, and several other alternative answers that have the same score (in the form of multiple choices), The assessment scale given to research subjects was measured using a Likert scale. The results of the multicollinearity test, the author found that the sub-variable of faith deepening activities (X) which had a very good effect on the variable of people's appreciation of faith (Y) was the implementation time sub-variable (X1), namely with The calculated t value is 2.953, while the sub-variable of materials used (X2) and the method sub-variable (X3) have a good effect and the faith building sub-variable (X4) has quite a good effect. The conclusion of this research is that there is an influence of the implementation of faith deepening on appreciation the faith of the people in the St. Maria BPB Gunungsitoli-Nias parish, Sibolga Diocese.

Keywords: *Appreciation of The People's Faith, Faith Deepening Activities, Implementation*

Introduction

Faith formation of the people is a mentoring effort carried out by the Church to improve and develop the faithful life of the people. One of

the five tasks of the Church that pays attention to this is the field of preaching (kerygma) (Hasson, Amir, Sobol-Sarag, Tamir, & Halperin, 2022). Etymologically, this word comes from

How to cite:

Harefa, E. (2023). Impact of Implementing Faith Deepening Activities Regarding the People's Experience of Faith in The Parish of Santa Maria Bunda Para Bangsa Gunungsitoli-Nias. *International Journal of Multidisciplinary: Applied Business and Education Research*. 4(11), 3895 – 3911. doi: 10.11594/ijmaber.04.11.11

the Greek kerygma, which means "proclamation or announcement". As a proclamation or announcement, the word kerygma can be understood in two meanings; First, about reporting activities. Second, regarding the content of the report (Nunu, Dodi, 2020). In preaching activities, there are several activities that can be carried out, including faith deepening catechesis, happy week catechesis, remaka catechesis, school catechesis and so on. Regarding the content of the proclamation, it usually talks about God's work of salvation which was carried out in the person of Jesus Christ, the culmination of which was carried out in the death and resurrection of Christ (Leung & Li, 2023).

Through the work of preaching carried out by the Church, there is actually a noble call for believers to repent, believe and submit themselves to God who works out salvation. This means that the work of preaching (kerygma) is expected to help people to deepen the truth of God's word and foster enthusiasm to live life based on the spirit of the Gospel (Nasution, Amsari, & Lestari, 2020). Catechesis as teaching and faith education which aims to make a Christian more mature in the faith can be carried out in the form of faith deepening activities (Johnson, Lin, & Lee, 2018).

In faith deepening activities, what is done is not only preaching the Word of God, but also educating people by creating an atmosphere so that faith can grow, be felt, and bear fruit for the development of the Church (Afsar, Al-Ghazali, & Umrani, 2020). In other words, catechesis essentially does not only convey the Word of God but also contributes to realizing the Church's call in concrete terms. Through preaching activities, believers are assisted in the process of understanding their faith so that people's appreciation of their faith develops in the reality of everyday life (Katimin, 2020). Apart from that, through this activity it is hoped that the community of God's people will become more rooted, more contextual and able to carry out their duties in salting the world through a good way of life as a form of living their faith (Saihu, 2019)

We can see the appreciation of the people's faith in three ways, namely; firstly, from a family way of life that loves each other, is open, loyal, lives a life of prayer, loves the Eucharist

and so on. Second, through living in society, for example being actively involved in community activities, building a tolerant attitude, especially towards people of different beliefs and so on (Angkat & Katimin, 2021). Third, within the area or parish environment as an ecclesiastical community, such as helping to make all activities carried out successful, and sharing with the poor and suffering (Haesevoets et al., 2022).

Considering that the basic mission of the Church is to be a servant of the Word, efforts to proclaim and realize a contextual Gospel in society must also pay attention to existing concrete situations and needs. This means that the task of serving the Word itself cannot be separated from life and the world with all its situations. It is hoped that in this way the Church will become more relevant and take part in dealing with the problems of human life which are a manifestation and proof of its holy calling (S. K. Kim, Zhan, Hu, & Yao, 2021). Therefore, in carrying out the deepening of faith in the environment, the Word of God that is to be conveyed must be based on the real situation or circumstances of the people (Hendri, 2021).

In a book issued by the Indonesian Biblical Institute regarding the importance of the apostolate of the Holy Scriptures as an effort to make God's word play an increasingly important role in everyday life, it is said that the apostolate of the Holy Scriptures is very important for the Church. The reason is that by deepening the content of God's Word, believers increasingly make the Holy Bible play a role in the life of the Church at all levels and layers. It can be said that the apostolate of the Holy Scriptures is the most basic apostolate in the life of the Church apart from other activities such as liturgical, social activities, and so on (Konze, Rivkin, & Schmidt, 2019).

The same thing was also conveyed in one of the documents of the Second Vatican Council, namely the Dogmatic Constitution on Divine Revelation (Dei Verbum). The document states that there are many spiritual and religious benefits to be gained if believers read and meditate on the Holy Scriptures for themselves, because as said by Saint Jerome "not knowing the Holy Scriptures is the same as not knowing Christ" (Ahmed & Atiqul Haq, 2019).

Apart from the importance of preaching the Word of God to the people as described above. Other things that need attention in faith deepening activities are time, availability of materials, methods used, and the personal figure of the catechesis provider. A preacher or pastoral officer needs to understand correctly that what he is conveying is not his own teaching but the teaching of Jesus Christ (Worick, 2018). Therefore, every pastoral officer should be able to deepen the Word of God and develop an intimate relationship with God, and be able to apply it.

A person delivering catechesis needs to also pay attention to the language and methods used. In this case, Pope John Paul II, through his apostolic advice regarding the implementation of catechesis, stated that "When delivering catechesis (De Clercq, Haq, & Azeem, 2023), the use of language and methods should be appropriate to the catechesis participants, without causing changes in the substance of the content of the teachings conveyed or not using misleading language."

In this thesis the author specifically raises the issue of implementing faith deepening activities in the environment. The author realizes that the people in the neighborhood or ring as an Ecclesiastical Base Community (KBG) play a role in determining the growth and development of the local Church, becoming the roots and a real reflection of the face of the Church. As a tool in the formation and proclamation of the Gospel, community formation is also a very appropriate beginning for a new society that lives based on love, both in church life and in social life. Pope John Paul II named the movement ecclesia basic communities, while the Asian bishops called it a new way of being church.

In the encyclical *Redemptoris Missio*, Pope John Paul II emphasized that "The proclamation of the Gospel is not only addressed to those who do not yet know Jesus, but also to the Church itself (pastoral service) as well as to those who are Catholics, but no longer practice their faith." In this pastoral care, believers continuously receive the proclamation of the Gospel through various forms of evangelization so that they can repent and grow more and more

as doers of the Word (Kappes, Gladstone, & Hershfield, 2021).

However, based on the author's experience while serving as a pastoral officer in the parish of Santa Maria Bunda Para Bangsa Gunung-sitoli, Sibolga Diocese, the expectations above are different from the reality that occurs in the field. As far as the author has observed, there is the impression that people follow faith deepening catechesis only as a routine that is carried out every week. This can be seen from the desire and involvement of the people during the faith deepening, for example the presence of fewer people each time the faith deepens. People also tend to easily complain if deepening their faith takes a long time. With such realities, faith deepening catechesis seems powerless to develop feelings of faith and encourage the intention to implement the Word received in daily life (Aritonang et al., 2023) (Nurjannah et al., 2019). Apart from that, responding to Jiberu's concern in knowing how the ecclesiastical activities carried out so far affect the appreciation of faith further strengthens the author's intention to conduct research in the field.

Talking about people's participation in deepening their faith in the environment, the results of research conducted by STP IPI Malang lecturers explained that actively involving people in faith deepening activities is closely related to personal integrity. This means that people who have high integrity will increasingly participate in deepening their faith. On the other hand, if the people's integrity is lacking then their involvement in activities will be less than optimal. In another study with the theme "implementing narrative catechesis for the development of the people's faith" it was stated that the catechesis method that has the power to motivate people to develop their faith is narrative catechesis (Hamdi & Harahap, 2022).

Seeing the reality above, the author is motivated to look deeper into the problem: What is wrong with faith deepening activities? Is it because of the personality of the leader, or because the material and method of delivery are less interesting so it is difficult for the people to understand? Is it also because people do not

open themselves to God's greeting in their lives?

More than just answering the questions above, the author wants to look more deeply into the role and values contained in faith deepening activities, and the efforts made by the Church so that people are able to live out their faith (Williams & McCombs, 2023a).

Departing from concerns about this reality, the author was finally motivated to raise the theme of this thesis: "The influence of the implementation of faith deepening on the appreciation of the faith of the people" in the Parish of Santa Maria Mother of the Nations (BPB) Gunungsitoli-Nias, Sibolga Diocese.

Methods

In this paper the author uses quantitative research methods. In collecting data, the author distributed an open questionnaire (a questionnaire that has questions in the form of questions, with answer choices such as; very often,

often, quite often, never, and several other alternative answers that have the same score (in the form of multiple choices), The assessment scale given to research subjects was measured using a Likert scale. The author's aim of using a questionnaire in this research is to collect complete information about a problem, where respondents do not feel worried if they give answers that do not match reality in filling in the questionnaire (Y. Do Kim, Nam, & LaPlaca, 2023).

From the existing population of research subjects, the author took a sample which is part of the number and characteristics of the population (Williams & McCombs, 2023b). After the data is obtained, the next step taken is data analysis: data processing based on the results of a questionnaire that has been circulated to answer the problem formulation and to carry out hypothesis testing (Safitri, 2022). Then, describe the data in the form of frequencies, tables, charts, and then draw conclusion.



Figure 1. Research Design Chart

Result and Discussion

Instrument Reliability Test Results

Reliability testing is an instrument test carried out with the aim of finding out whether the

instrument to be used can be trusted (reliable) or not. Below are presented the results of the instrument reliability test using the Cronbach Alpha test.

Table 1. Instrument reliability test table

Variable	Number of Items	Cronbach Alpha	Information
Variable X	16	0.834	Reliable
Y variable	18	0.857	Reliable

The results of the reliability test for the instruments for variables (Amin & Nasution, 2020).

From the test results above, it can be seen that the 34 question items provided by the researcher can be used as questionnaire questions because they meet the predetermined values.

the multicollinearity test which aims to determine the relationship between each sub-group independent variable to the dependent variable. Below are presented the results of testing classical assumptions on the linear regression model between the Implementation of Deepening of Faith (X) and the Appreciation of Faith (Y).

Classic Assumption Test Results

As explained in the previous chapter, in this research there are three classic assumptions made, namely the normality test which aims to determine whether the data is normally distributed or not, the heteroscedasticity test which aims to test the regression model, and

Normality test

Below are presented the results of the normality assumption test with the Kolmogorov-Smirnov test on the regression model between implementation time (X1), materials used (X2), methods used (X3), and faith building (X4) on the appreciation of faith (Y).

Table 2. Normality test

		Unstandardized Residuals
N		60
Normal Parameters ^{a, b}	Mean	.0000000
	Std. Deviation	3.93872155
	Absolute	,088
Most Extreme Differences	Positive	,067
	Negative	-.088
Kolmogorov-Smirnov Z		,683
Asymp. Sig. (2-tailed)		,739

The results of the normality test using the Kolmogorov-Smirnov test on the regression model between implementation time (X1), materials used (X2), methods used (X3), and faith building (X4) on the appreciation of faith (Y) obtained a significance value of (0.739) and more than 5% alpha so that the distribution of data from the residual regression model between implementation time (X1), materials used (X2), methods used (X3), and faith

building (X4) on the appreciation of faith (Y) is normal. Thus, the normality assumption is met.

Heteroscedasticity Test

Below are presented the results of the heteroscedasticity assumption test with the Scatterplot test on the regression model between implementation time (X1), materials used (X2), methods used (X3), and faith building (X4) on the appreciation of faith (Y).

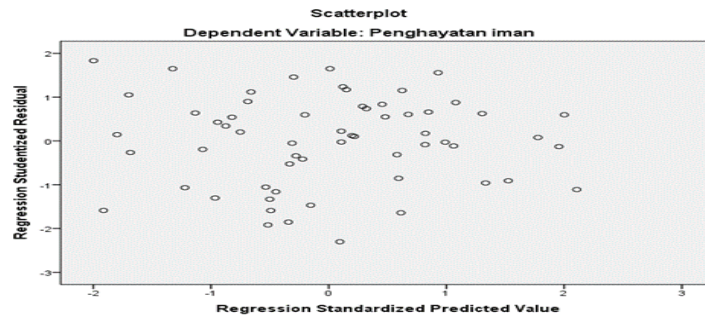


Figure 2. Heteroscedasticity Test

The results of the heteroscedasticity test with the Scatterplot test on the regression model between implementation time (X1), materials used (X2), methods used (X3), and faith building (X4) on the appreciation of faith (Y) show that the observation data points are scattered randomly and does not form a particular pattern (Lee, Lalwani, & Wang, 2020). Thus, there was no indication of heteroscedasticity in the regression model.

Multicollinearity Test

Below are presented the results of the multicollinearity assumption test with the Variance Inflation Factor test on the regression model between implementation time (X1), materials used (X2), methods used (X3), and faith building (X4) on the appreciation of faith (Y) (Hidayat, 2020).

Table 3. Multicollinearity Test Table

Model	Collinearity Statistics	
	Tolerance	VIF
1 Execution time (X1)	,894	1,119
Materials used (X2)	,808	1,237
Method used (X3)	,509	1,964
Faith builder (X4)	,490	2,042

The results of the multicollinearity assumption test with the Variance Inflation Factor test on the regression model between implementation time (X1), materials used (X2), methods used (X3), and faith building (X4) on the appreciation of faith (Y) obtained the respective VIF values. each independent variable is less than 10. Thus, there was no indication of multicollinearity in the regression model.(Jiang, Lee, & Xu, 2020)

Below are presented the results of the percentage of the Implementation of Faith Deepening variable (X) which consists of four sub-variables, namely implementation time (X1), materials used (X2), methods used (X3), and faith building (X4).

Variable Percentage of Implementing Faith Deepening

Sub Variable Implementation Time (X1)
The percentage results of the Implementation of Faith Deepening variable (X), with the sub variable Implementation Time (X1) are presented as follows:

Table 4. Table of results for the percentage of implementation time sub variables (X1)

Items	T.P		CS		S		SS		Mean	Information
	F	%	f	%	F	%	F	%		
1	0	0%	6	10%	47	78%	7	12%	3,017	Very good
2	17	28%	26	43%	9	15%	8	13%	2,133	Good
3	2	3%	24	40%	25	42%	9	15%	2,683	Good
Mean Sub Variable									2,611	

Lonto leok comes from the word lonto, which means to sit, and leok, which means to go around or circle. Lonto leok can be interpreted as "sitting in a circle". In the context of Manggarai culture, the concept of lonto leok refers to meetings or meetings as well as traditional ceremonies attended by villagers to solve problems in the village. In that meeting, everyone has the same right to participate in expressing opinions. In lonto leok, there is a process of deliberation towards consensus. The circle is a symbol of local democracy, where every individual has the same rights. Weakness of lonto leok is not involving women. This is understandable because the Manggarai social system is thick with patriarchy. Women are often not involved, questioned, and not taken into account in making village decisions, including decisions related to the women (Salahuddin, Hasanuddin, Thahar, & Asri, 2019).

The percentage results for item 1 show that 0 percent of respondents answered Never, 10

percent of respondents answered Quite Often, 78 percent of respondents answered Often, and 12 percent of respondents answered Very Often.

The percentage results for item 2 show that 28 percent of respondents answered Never, 43 percent of respondents answered Quite Often, 15 percent of respondents answered Often, and 13 percent of respondents answered Very Often (Upenieks, 2021).

The percentage results for item 3 show that 3 percent of respondents answered Never, 40 percent of respondents answered Quite Often, 42 percent of respondents answered Often, and 15 percent of respondents answered Very Often.

Sub Variable Materials Used (X2)

Below are presented the results of the percentage of the Implementation of Faith Deepening variable (X), with the sub-variable Materials used (X2).

Table 5. Table of results for the percentage of sub variables of materials used (X2)

Items	T.P		CS		S		SS		Mean	Information
	F	%	F	%	F	%	f	%		
4	12	20%	0	0%	39	65%	9	15%	2,750	Good
5	3	5%	21	35%	28	47%	8	13%	2,683	Good
6	1	2%	32	53%	22	37%	5	8%	2,517	Good
Mean Sub Variable									2,650	

The percentage results for item 4 show that 20 percent of respondents answered Never, 0 percent of respondents answered Quite Often, 65 percent of respondents answered Often, and 15 percent of respondents answered Very Often.

The percentage results for item 5 show that 5 percent of respondents answered Never, 35 percent of respondents answered Quite Often, 47 percent of respondents answered Often, and 13 percent of respondents answered Very Often.

The percentage results for item 6 show that 2 percent of respondents answered Never, 53 percent of respondents answered Quite Often,

37 percent of respondents answered Often, and 8 percent of respondents answered Very Often.

In the results of the percentage of respondents' answers above, it can be seen that in deepening faith so far the materials that are often used are traditions and the Holy Bible, while the themes of daily life problems and the vision of the diocese are very little discussed.

Sub Variable Method Used X3

Below are presented the results of the percentage of the Implementation of Faith Deepening variable (X), with the sub variable Method used (X3).

Table 7. Table of results for the percentage of sub variables of the method used (X3)

Items	T.P		CS		S		SS		Mean	Information
	F	%	F	%	F	%	f	%		
7	3	5%	17	28%	31	52%	9	15%	2,767	Good
8	0	0%	19	32%	29	48%	12	20%	2,883	Good
9	7	12%	3	5%	12	20%	38	63%	3,350	Very good
10	4	7%	17	28%	19	32%	20	33%	2,917	Good
11	3	5%	15	25%	30	50%	12	20%	2,850	Good
Mean Sub Variable									2,953	

The percentage results for item 7 show that 5 percent of respondents answered Never, 28 percent of respondents answered Quite Often, 52 percent of respondents answered Often, and 15 percent of respondents answered Very Often.

The percentage results for item 8 show that 0 percent of respondents answered Never, 32 percent of respondents answered Quite Often, 48 percent of respondents answered Often, and 20 percent of respondents answered Very Often.

The percentage results for item 9 show that 12 percent of respondents answered Never, 5 percent of respondents answered Quite Often, 20 percent of respondents answered Often, and 63 percent of respondents answered Very Often.

The percentage results for item 10 show that 7 percent of respondents answered Never, 28 percent of respondents answered Quite Often, 32 percent of respondents answered Often,

and 33 percent of respondents answered Very Often.

The percentage results for item 11 show that 5 percent of respondents answered Never, 25 percent of respondents answered Quite Often, 50 percent of respondents answered Often, and 20 percent of respondents answered Very Often.

Talking about the method used, the results of respondents' answers stated that the process of deepening their faith that had been carried out attracted attention and made it easier for participants to understand what was being conveyed. In it there is interaction between the supervisor and the participants. The methods often used are sharing and lectures.

Faith Building Sub Variable (X4)

Below are presented the results of the percentage of the Implementation of Faith Deepening variable. X), with the sub variable Faith Building (X4).

Table 7. Table of percentage results for faith building sub variables (X4)

Items	T.P		CS		S		SS		Mean	Information
	F	%	F	%	F	%	f	%		
12	2	3%	5	8%	28	47%	25	42%	3,267	Very good
13	2	3%	12	20%	23	38%	23	38%	3,117	Very good
14	1	2%	22	37%	31	52%	6	10%	2,700	Good
15	2	3%	19	32%	34	57%	5	8%	2,700	Good
16	1	2%	10	17%	30	50%	19	32%	3,117	Very good
Mean Sub Variable									2,980	

The percentage results for item 12 show that 3 percent of respondents answered Never, 8 percent of respondents answered Quite Often, 47 percent of respondents answered Often,

and 42 percent of respondents answered Very Often.

The percentage results for item 13 show that 3 percent of respondents answered Never,

20 percent of respondents answered Quite Often, 38 percent of respondents answered Often, and 38 percent of respondents answered Very Often.

The percentage results for item 14 show that 2 percent of respondents answered Never, 37 percent of respondents answered Quite Often, 52 percent of respondents answered Often, and 10 percent of respondents answered Very Often.

The percentage results for item 15 show that 3 percent of respondents answered Never, 32 percent of respondents answered Quite Often, 57 percent of respondents answered Often, and 8 percent of respondents answered Very Often.

The percentage results for item 16 show that 2 percent of respondents answered Never, 17 percent of respondents answered Quite Often, 50 percent of respondents answered Often, and 32 percent of respondents answered Very Often.

The results of the data processing above state that the faith deepening coaches have good knowledge of religious and profane knowledge which is conveyed in every faith deepening meeting. They convey it in language that is easy to understand, and are good role models for the people.

Variable percentage of people's appreciation of the faith

Below are presented the results of the percentage of the Value of Faith variable (Y) which consists of three sub-variables, namely in the family (Y1), in the community (Y2), and in the parish, region and environment (Y3).

Sub Variables in the Family (Y1)

Below are presented the results of the percentage of the variable Understanding of Faith (Y), with the sub-variable In the family (Y1).

Table 8. Table of results for the percentage of sub variables in the family (Y1)

Items	T.P		CS		S		SS		Mean	Information
	F	%	F	%	f	%	f	%		
17	2	3%	24	40%	28	47%	6	10%	2,633	Good
18	0	0%	7	12%	27	45%	26	43%	3,317	Very good
19	0	0%	8	13%	26	43%	26	43%	3,300	Very good
20	0	0%	8	13%	28	47%	24	40%	3,267	Very good
21	0	0%	3	5%	22	37%	35	58%	3,533	Very good
22	0	0%	0	0%	27	45%	33	55%	3,550	Very good
Mean Sub Variable									3,267	

The percentage results for item 17 show that 3 percent of respondents answered Never, 40 percent of respondents answered Quite Often, 47 percent of respondents answered Often, and 10 percent of respondents answered Very Often.

The percentage results for item 18 show that 0 percent of respondents answered Never, 12 percent of respondents answered Quite Often, 45 percent of respondents answered Often, and 43 percent of respondents answered Very Often.

The percentage results for item 19 show that 0 percent of respondents answered Never, 13 percent of respondents answered Quite Often, 43 percent of respondents answered Often,

and 43 percent of respondents answered Very Often.

The percentage results for item 20 show that 0 percent of respondents answered Never, 13 percent of respondents answered Quite Often, 47 percent of respondents answered Often, and 40 percent of respondents answered Very Often.

The percentage results for item 21 show that 0 percent of respondents answered Never, 5 percent of respondents answered Quite Often, 37 percent of respondents answered Often, and 58 percent of respondents answered Very Often.

The percentage results for item 22 show that 0 percent of respondents answered Never,

0 percent of respondents answered Quite Often, 27 percent of respondents answered Often, and 33 percent of respondents answered Very Often.

Based on the results of the average percentage of respondents' answers above, it can be concluded that the appreciation of faith in family life is good. Where the family lives a life of

prayer, celebrates the Eucharist together, builds an attitude of mutual loyalty, openness and responsibility towards one another.

Sub Variables in Society (Y2)

Below are presented the results of the percentage of the appreciation of faith variable (Y), with the sub-variable in society (Y2)

Table 9. Table of results for the percentage of sub variables in society (Y2)

Items	T.P		CS		S		SS		Mean	Information
	f	%	F	%	f	%	f	%		
23	10	17%	23	38%	22	37%	5	8%	2,367	Good
24	0	0%	5	8%	27	45%	28	47%	3,383	Very good
25	11	18%	11	18%	32	53%	6	10%	2,550	Good
Mean Sub Variable									2,767	

The percentage results for item 23 show that 17 percent of respondents answered Never, 38 percent of respondents answered Quite Often, 37 percent of respondents answered Often, and 8 percent of respondents answered Very Often.

The percentage results for item 24 show that 0 percent of respondents answered Never, 8 percent of respondents answered Quite Often, 45 percent of respondents answered Often, and 47 percent of respondents answered Very Often.

The percentage results for item 25 show that 18 percent of respondents answered Never, 18 percent of respondents answered Quite Often, 53 percent of respondents

answered Often, and 10 percent of respondents answered Very Often.

If seen from the results of the data above, the appreciation of faith in society can be categorized as quite good. This can be seen from the active involvement of the people in facilitating community activities, or mutual cooperation, and providing charity to the poor.

Sub Variables in Parish, Region and Environment (Y3)

The following are presented the results of the percentage of the Faith Observation variable (Y) sub-variable in the parish, region and environment (Y3).

Table 10. Table of sub variable percentage results in parishes, regions and wards (Y3)

Items	T.P		CS		S		SS		Mean	Information
	F	%	F	%	F	%	f	%		
26	0	0%	14	23%	30	50%	16	27%	3,033	Very good
27	5	8%	17	28%	26	43%	12	20%	2,750	Good
28	3	5%	15	25%	33	55%	9	15%	2,800	Good
29	0	0%	5	8%	24	40%	31	52%	3,433	Very good
30	2	3%	18	30%	27	45%	13	22%	2,850	Good
31	5	8%	8	13%	31	52%	16	27%	2,967	Good
32	4	7%	11	18%	33	55%	12	20%	2,883	Good
Mean Sub Variable									2,960	

Table 11. Product Moment Correlation Results

		Execution time (X1)	Materials used (X2)	Method used (X3)	Faith builder (X4)
Appreciation of faith	Pearson Correlation	,472 **	,501 **	,605 **	,611 **
	Sig. (2-tailed)	,000	,000	,000	,000
	N	60	60	60	60

The percentage results for item 26 show that 0 percent of respondents answered Never, 23 percent of respondents answered Quite Often, 50 percent of respondents answered Often, and 27 percent of respondents answered Very Often.

The percentage results for item 27 show that 8 percent of respondents answered Never, 28 percent of respondents answered Quite Often, 43 percent of respondents answered Often, and 20 percent of respondents answered Very Often.

The percentage results for item 28 show that 5 percent of respondents answered Never, 25 percent of respondents answered Quite Often, 55 percent of respondents answered Often, and 15 percent of respondents answered Very Often.

The percentage results for item 29 show that 0 percent of respondents answered Never, 8 percent of respondents answered Quite Often, 40 percent of respondents answered Often, and 52 percent of respondents answered Very Often.

The percentage results for item 30 show that 3 percent of respondents answered Never, 30 percent of respondents answered Quite Often, 45 percent of respondents answered Often, and 22 percent of respondents answered Very Often.

The percentage results for item 31 show that 8 percent of respondents answered Never, 13 percent of respondents answered Quite

Often, 52 percent of respondents answered Often, and 27 percent of respondents answered Very Often.

The percentage results for item 32 show that 7 percent of respondents answered Never, 18 percent of respondents answered Quite Often, 55 percent of respondents answered Often, and 20 percent of respondents answered Very Often.

Based on the percentage above, it can be concluded that the people's appreciation of the faith as members of the parish/region/environment can be categorized as very good. This is evident from the participation of the people in making ecclesiastical activities a success both at the parish level and at the neighborhood level, and also being active in social activities.

Hypothesis Test Results

Below are presented the results of hypothesis testing, namely the results of product moment correlation, coefficient of determination, and partial test significance (Guidetti, Viotti, Badagliacca, Colombo, & Converso, 2019).

Product Moment Correlation Results

Below are presented the results of the correlation between the variables Implementation time (X1), materials used (X2), methods used (X3), and faith building (X4) with the appreciation of faith (Y) using Product Moment correlation

Table 12. Coefficient of Determination Results

R	R Square	Adjusted R Square	Std. Error of the Estimate
,756 ^a	,571	,540	4.07943

Source: Processed Research Data (2017)

The results of the coefficient of determination between the variables Implementation time (X1), materials used (X2), methods used (X3), and faith builder (X4) on the appreciation

of faith (Y) obtained an R Square value of 0.572, meaning that there is a big influence on the appreciation of faith. (Y) arising from implementation time (X1), materials used (X2), methods

used (X3), and faith building (X4) amounted to 57.1 percent, while the influence on the appreciation of faith (Y) arising from factors others amounted to 42.9 percent.

The data above shows that the influence of implementing faith deepening activities on people's appreciation of faith is 57.1 percent, while 42.9 percent is influenced by other factors. In other words, faith deepening activities are not the only factor that influences people's appreciation of their faith. Other factors that

influence include the way of life of the community where they live, culture, and also economic problems.

Partial Significance Test Results

Below are presented the partial test results between the variables Implementation time (X1), Materials used (X2), Methods used (X3), and Faith Building (X4) on the Appreciation of Faith (Y) using the t test value.

Table 13. Partial test results

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	11,511	4,415		2,607	.012
Execution time (X1)	1,181	,400	,276	2,953	,005
1 Materials used (X2)	,929	,400	,228	2,324	.024
Method used (X3)	,768	,336	,283	2,283	.026
Faith builder (X4)	,612	,303	,255	2,019	,048

Information:

Effect of implementation time (X1) on the appreciation of faith (Y)

The partial test results between implementation time (X1) and appreciation of faith (Y) obtained a calculated t value of 2.953 and more than the t table value with $df= 55$ of 2.004 so that there is a significant influence between implementation time (X1) on appreciation of faith (Y) (Muchlis, Sukiman, & Rubino, 2022).

The coefficient of influence between implementation time (X1) on the appreciation of faith (Y) is 1.181, indicating a positive influence between implementation time (X1) on appreciation of faith (Y). Thus, it can be concluded that the better the implementation time (X1) will have an impact on the better the appreciation of faith (Y).

Influence of the materials used (X2) on the appreciation of faith (Y)

The partial test results between the materials used (X2) on the appreciation of faith (Y) obtained a calculated t value of 2.324 and more than the t table value with $df= 55$ of 2.004 so that there is a significant influence between the materials used (X2) on the appreciation of faith (Y).

The coefficient of influence between the materials used (X2) on the appreciation of faith (Y) is 0.929, indicating a positive influence between the materials used (X2) on the appreciation of faith (Y). This means that the better the materials used (X2) will have an impact on the better the appreciation of the Faith (Y).

The influence of the method used (X3) on the appreciation of faith (Y)

The partial test results between the method used (X3) on the appreciation of faith (Y) obtained a calculated t value of 2.283 and more than the t table value with $df= 55$ of 2.004 so that there is a significant influence between the method used (X3) on the appreciation of faith (Y) (Baumeister, Wright, & Carreon, 2019).

The coefficient of influence between the method used (X3) on the appreciation of faith (Y) is 0.768, indicating a positive influence between the method used (X3) on the appreciation of faith (Y). In other words, the better the method used (X3) will have an impact on the better the appreciation of faith (Y) (De Clercq, Fatima, & Jahanzeb, 2022).

The Influence of Faith Coaches (X4) on the Appreciation of Faith (Y)

The partial test results between faith coaches (X4) on the appreciation of faith (Y) obtained a calculated t value of 2.019 and more than the t table value with $df= 55$ of 2.004 so that there is a significant influence between faith coaches (X4) on appreciation of faith (Y) (Salite, 2019).

The coefficient of influence between faith coaches (X4) on the appreciation of faith (Y) is 0.612, indicating a positive influence between faith coaches (X4) on the appreciation of faith (Y). This means that the better the coach of faith (X4) will have an impact on the better the appreciation of faith (Y).

Conclusion

1. Faith Deepening Activities

Faith deepening activities are a preaching activity (kerygma) carried out by the Church to develop the faith of believers and encourage them to actually live out their faith in everyday life. Deepening of faith as a forum for people to deepen the Word of God starts from the person of Jesus himself. The life, passion and death of Christ as a mystery of the Christian faith became material for reflection in this activity. Based on the research that has been carried out, the author found that the practice of faith that has been carried out so far is in the good category, this can be seen from the results of respondents' answers which stated that the process of deepening faith was interesting to follow (cf. Table 13). However, the Church should not be complacent with the results above, because the other sub-variables show that the themes raised in the deepening of the faith do not address the real life problems of the people (cf. Table 12), and the methods commonly used are sharing and lectures. In fact, people prefer sharing and social assistance methods (cf. Table 13). Therefore, the author would like to provide several alternatives both in terms of materials and methods that can be used by a facilitator in facilitating faith deepening activities in the environment or station.

Some sources of material that can be used are the Holy Bible, tradition, the magisterium and also actual problems being faced by people today (for example political, social, economic

problems, electronic devices and so on). All of this is a source that can enrich people, especially in living a life of faith in society. In the research results, it can be seen that these themes have been used, although there are actual themes that still need to be improved in their use (cf. Table 12). Apart from these material sources, there are also several methods that can be used by facilitators to guide faith deepening activities, for example sharing methods, questions and answers, lectures, discussions, and so on. The results of the research show that the method used will influence the interest and ability of the people to grasp the message from the process of deepening their faith (cf. Table 13). That is why, by using several different methods at each meeting, it is hoped that people will become more interested in participating in the activities being carried out.

Apart from the above, a faith coach can be one of the factors that determines the success or failure of faith deepening activities. Research data shows that faith coaches have excellent insight into religious and profane knowledge (in the social, economic, political and cultural fields), set a good example of life, have dialogue skills and use language that is easily understood by the congregation in leading the study. faith (cf. Table 14). So as to encourage people to make their faith a reality.

2. Appreciation of Faith and Its Benchmarks

Participating in ecclesiastical activities is a form of celebrating faith as a follower of Christ who lives in communion with other believers. However, it is not enough to live faith by just celebrating it but must be able to be realized in action, as mandated in the letter of James "Faith without works is dead (Jas. 2:26)". Having faith is an extraordinary blessing given by God to humans through revelation. However, being a Christian is not enough just to have faith. A follower of Christ must be able to realize what he believes in with real actions.

The results of the research show that in community activities, both in the Church and in the community, there is involvement of the community in sharing, especially with poor relatives, and participating in mutual cooperation activities with residents (cf. Table 16 and table 17). In fact, the author found based on the results of hypothesis testing that there was an

influence between the implementation of faith deepening and the appreciation of the faith of the people (cf. Table 20). In other words, faith deepening activities help the realization of people's faith to improve, whether in church life or in society. According to the author, the implementation of deepening faith and its manifestation in daily life, which has been going well so far, should always be developed as a form of deep appreciation of faith as a follower of Christ.

Starting from the benchmarks for the appreciation of faith presented by Riberu in his book entitled "You are sent" and the vision of the Sibolga Diocese, the author found several things in the research results. First, the percentage of the manifestation of faith is greater in church life at the parish, regional and parochial levels, where research results show that an average of 50 percent of respondents gave very positive answers (cf. Table 17). Thus, it can be said that faith deepening activities have more influence on people's appreciation of their faith in their church life, namely by donating time and funds to church activities, carrying out social actions, and so on.

Second, based on the average percentage of respondents' answers, their appreciation of faith in family life is in the good category. People who take part in faith deepening activities are motivated to implement in their families a life of prayer, love the Eucharist, develop an open attitude, be faithful and so on (cf. Table 15). Third, the results of respondents' answers in social life show that people who take part in faith deepening activities have a fairly good way of living in society, namely by being involved in joint activities with the residents where they live.

Apart from the above, based on the results of the multicollinearity test the author found that the sub-variable of faith deepening activities (X) which had a very good effect on the variable of people's appreciation of faith (Y) was the implementation time sub-variable (X1), namely with a calculated t value of 2.953, while the sub-variable of materials used (X2) and the method sub-variable (X3) have a good effect and the faith building sub-variable (X4) has a quite good effect (cf. Table 10 and Table 20).

Thus, it can be concluded that the writing hypothesis was answered with the following results: there is an influence of the implementation of faith deepening on the appreciation of the faith of the people in the parish of St. Maria BPB Gunungsitoli-Nias, Sibolga Diocese with a calculated r value greater than the r table value with a total of 60 respondents of 0.254. H_0 is rejected or H_a is accepted.

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