Cultivating Spiritual Intelligence as an Effort to Build Student Leadership Spirituality in Theological College

Yusak Tanasyah[1], Bobby Kurnia Putrawan[2]
Sekolah Tinggi Teologi Moriah, Tangerang
Correspondence: bkputrawan@gmail.com

Abstract: The purpose of this study is to seek the growth of spiritual intelligence in Christian universities which is shown by the spirituality of student leadership. Students are future leaders in organizations, both in church, community, and other public fields. During the four years, students spend pursuing undergraduate programs at Christian higher education institutions, students learn and experience many types of leadership either through their capacity as leaders or as team members. Qualitative research observing the growth of students in Christian universities in the fields of theology and Christian religious education found that spiritual intelligence through student group activities both in coursework and extracurricular activities students can develop spiritual intelligence in growing their leadership spirituality. Therefore, the role of educators in pursuing student leadership spirituality in guiding and fostering student leadership is very necessary.

Keywords: spiritual intelligence; spirituality; student leadership; theological college

INTRODUCTION

Theological colleges need to be concerned with the spiritual formation of their students. The success of future Christian leaders is an important challenge and needs to be addressed during their time in the theological colleges. Developing a generation of qualified leaders and a vision for the new millennium remains a major concern within the theological colleges, the church, and society. If the graduates of the theological colleges must become competent and have character, then spiritual formation must be part of the competence agenda and cannot be left alone.[1]

Spiritual formation should be respected as the responsibility of the educational work of Theological colleges. Given the growth of relativism and secularism, and as the years have passed since 1980, we can say that the demand to emphasize spiritual formation is even more pressing. Many Theological colleges have no discipline regarding inner life. Their days are filled with responses to technological challenges, and they have become more academically demanding. And we can be relatively confident that there is little or no spiritual formation within the Theological colleges.[2]

The apostles had not only the word of God, the Holy Spirit, and prayer as resources for Christian education. They are engaged in teaching and prayer not just receiving salvation from God. The Bible is the cornerstone of Christian education. The Bible is the standard for approaches to education and the content of Christian education. Theological education does

---

[1] Carinamis Halawa, Peni Nurdiana Hestiningrum, and Iswahyudi Iswahyudi. "Peran Guru Pendidikan Agama Kristen Dalam Pembentukan Karakter Peserta Didik Di Sekolah". *Didache: Jurnal Teologi Dan Pendidikan Kristen* 2, no.2 (2021):133-45. https://doi.org/10.55076/didache.v2i2.44.

[2] James Keating. "Seminary Formation and Interior Silence." *Nova etVetera, English Edition, 10,* no.2 (2012): 307–19. https://priestlyformation.org/site_files/PDFs/Faculty%20Articles/ Deacon%20Keating/Keating-Seminary-Formation-and-Interior-Silence.pdf

not set out to seek God from the outside but instead sets out to seek what God has revealed in His Word. Such theological education can be understood as a program designed to shape, transform and train those called by God to ministry.[3]

According to Chiroma in Graham that the purpose of summative theological education is the development of theological understanding. Requires the capacity for theological reflection and wisdom related to the responsibilities of living in faith and includes fostering a deep spiritual awareness, growing in moral sensitivity and character, gaining an intellectual understanding of the traditions of a religious community, and acquiring the skills necessary to carry out ministry in that community.[4]

Spiritual formation is the most important part of theological education for students to engage in ministry. Graduates of the College of Theology are expected to become leaders of spiritual communities, have healthy relationships, and mature in faith and character. How students experience models of spiritual formation during their theological education will influence the way they implement elements of spiritual formation in their future congregational ministry.[5]

Thus, the aim of spiritual formation in the theological colleges is not only to promote the spiritual development of students during their academic years but also to provide a working model for students to use in future ministry. Theological collegess developed their educational model for spiritual formation based on their statements of faith, educational philosophy, and institutional characteristics to achieve the goal of quality spiritual maturity. Theological colleges may have different emphases, but most cover the dimensions of knowledge, faith, character, and action, recognizing that spiritual growth can lead to growth in other areas.[6]

Spiritual values such as integrity, honesty, and humility have been repeatedly found to be key elements of successful leadership. Personal integrity, for example, has proven to be the most important element in engendering the respect and trust of followers. The formation's spiritual education also urges the practice of treating others with love and compassion: showing respect, showing fairness, expressing concern, listening attentively, and appreciating the gifts and contributions of others.[7]

The importance of spiritual formation also emphasizes the need for individuals to engage in reflective practices such as prayer, contemplation, or meditation. The goal of this practice for an individual is to develop positive relationships with others, with oneself, and

---

[3] Naidoo Marilyn. "The Call for Spiritual Formation in Protestant Theologial Institutions in South Africa." *South Africa: Acta Theologica Supplementum 11,* (2008), 131; Patricia Diana Hasibuan and Susanti Embong Bulan. "Kepemimpinan Dalam Gereja Katolik Paroki Ignatius Loyola Dan Huria Kristen Batak Protestan Setiabudi Menuju Persatuan (Leadership in The Ignatius Loyola Parish Catholic Church and Setiabudi Batak Christian Protestant Church to Unity)". *QUAERENS: Journal of Theology and Christianity Studies* 1, no.2 (2019): 111-21. https://doi.org/10.46362/quaerens.v1i2.5.

[4] Nathan Chiroma (2017) Mentoring and the ministerial formation of seminary students. *Stellenbosch Teological Journal* 2017, Vol 3, No 1, 51–68 DOI: http://dx.doi.org/10.17570/stj.2017.v3n1.a03; Graham, SL 2002. "*Teological formation on the web: a case study in formation for ministry.*" Teaching Theology and Religion 5 (4), 228–36.

[5] Jane I. Lu (2021) Educational models of spiritual formation in theological education: Introspection-based spiritual formation. *Teach Theology Religious 2021; 24:28–41.* https://onlinelibrary.wiley.com/doi/abs/10.1111/teth.12560

[6] Davis, A. M. (2014). *An infinite journey: Growing toward Christlikeness*. Greenville, SC: Ambassador International

[7] Reave Laura, (2005) *Spiritual Values dan Practices Related to Leadership Effectiveness*, The Leadership Quarterly. 663.

with God. In turn, a leader's reflective practices have been shown to influence follower motivation and group productivity or performance, as well as leader motivation, relationships, and resilience.[8]

In this study, the author will argue that the ministry of spiritual formation of College Theology students depends not only on the theoretical knowledge gained in class but also to a large extent on the quality of mentoring for spiritual formation. McKinney[9] emphasizes that theological collegess should be characterized by a commitment to the following aspects:

– Biblical training: Knowledge of the Bible should be central to theological education and devotion to God's word as the authority for all life, both in terms of how students of theology think and how they live.

– The Great Commission: the spread of the gospel must be included in theological education. Theology students must be equipped to be world changers with a passion to serve the world for Christ.

– Living Holy: Issues of character, lifestyle, integrity, and piety should be part of the materials for theological education goals. Students must be taught how to integrate beliefs, behavior, right thinking, and right life.

– Ministry formation: theology students must be equipped for meaningful church-related ministry. There must be a relationship between theory and practice that will result in meaningful service praxis.

As Cornelius Plantinga suggests, students cannot expect to grow in virtue without "trying to open a space in the depths where the Spirit of God can descend and dwell."[10] If we want a deep spiritual formation for students to produce quality leaders, then we should consider how to create a spiritual formation for the Theological colleges.

METHOD

This study seeks to influence the current leadership practice and preparation of the College of Theology. If a significant analysis proves that through spiritual formation, the Theological colleges has produced quality Christian leaders. This research involves a classical metho-dology, namely reviewing literature both printed and electronic as well as academic journals and popular books today. Content analysis research methods were developed primarily as a method for describing and explaining the characteristics of messages embedded in mass media and public texts (although these may include messages that are private or targeted to one or several individuals). Content analysis is defined as a research technique for making replicable and valid conclusions from a text (or other meaningful material) to the context in which it is used. It includes 'any of several research techniques used to describe and systematically analyze the content of written, oral, or graphic communica-tions-such as books, newspapers, television programs, or interview transcripts'.'[11]

---

[8] Reave Laura. (2015) *Spiritual Values dan Practices Related to Leadership Effectiveness*, 64-664.

[9] L.J. McKinney, "August. Evangelical Theological Education: Implementing Our Agenda." In *Paper presented* 20 (2003): 2.

[10] Cornelius Plantinga, *Engaging God's world: A Christian vision of faith, learning, and living*, (Grand Rapids, MI: Eerdmans, 2002).

[11] Michael Stausberg and Steven Engler (ed.) (2011) *The Routledge handbook of research methods in the study of religion*. New York: Routledge. 109

DISCUSSION

Spiritual Formation in The Theological colleges

Howard Hendricks said that Christian education is not an option, it is a command; it's not luxury, it's life. It's not something nice to have, it's something to have. It's not part of the church's work, it's the church's work. It's not foreign, it's important. It's not our obligation, not just a choice. Spiritual formation must appear in all aspects of life. Educators must be careful, not only about the transmission and assimilation of content but also about the attitudes and desires generated through the learning process. The learning process is a cumulative effective dimension that has long-term consequences for spiritual formation.[12]

The goal of spiritual formation at the College of Theology is to help students undergo spiritual formation in depth through the use of personal wisdom about God, oneself, and a world where learning is not just a private matter but is done for the sake of public life, ecclesiastical life and church leadership. In this case, spiritual formation is a process that is guided by the Bible in growth and transformation that leads to more and more likeness in Christ, a developing life guided by God's wisdom that results in service to others and His Kingdom because of God's grace.[13]

Several concepts were selected from the literature which will emphasize the spiritual formation of the theological colleges. The need to involve intentionality towards the development of a spiritual formation that is proven in people's lives and a holistic and integrative curriculum. The College of Theology will need to make an important decision to do so by applying resources to the goal. An important decision in spiritual formation is the involvement of staff, lecturers, and all components because they model integrity to students. Spiritual formation in an academic environment is most effective in the classroom. Therefore, both formal learning and informal spiritual formation need to be embedded in the context of living together.

Theological colleges are now growing in interest in evaluating spiritual formation among their students as they prepare for positions of quality spiritual leadership. One approach investigated by Porter presents a meta-theory for assessing spiritual growth by suggesting a distinction between (a) spiritual formation (e.g., what the person deems "holy", i.e. God's love or God's Word), (b) characterology of formation (habitual character traits such as kindness and love), and (c) moral formation (outward manifestations of one's character such as forgiveness or service).

One of the most important missions of the theological colleges is to facilitate the moral and spiritual formation of students. While these twin priorities are increasingly on the agenda at most non-religious universities, instilling values, encouraging ethical behavior, and supporting religious practice have always been at the heart of the mission of Christian colleges. As a result, Christian theological colleges should have more coherent policies, practices, and programs that facilitate moral and spiritual growth, well-developed community networks to nurture and sustain the religious vitality of students, and years of practice honing the part of their mission. But do theological colleges produce better moral and

---

[12] David P. Setran, James C. Wilhoit, Donald Ratcliff, Daniel T. Haase, & Linda Rozema (2010) Spiritual Formation Goes to College: Class-Related "Soul Projects" in Christian Higher Education. *Christian Education Journal. Series 3, Vol. 7, No. 2.* https://www.globallearningpartners.com/wp-content/uploads/2021/05/Spiritual-Formation-Goes-to-College.pdf

[13] Drexler, J., & Bagby, A. H. (2021). Defining and Assessing Spiritual Formation: A Necessity for Christian Schooling. *International Christian Community of Teacher Educators Journal, 16(1)* https://digitalcommons.georgefox.edu/cgi/viewcontent.cgi?article=1249&context=icctej

spiritual outcomes for their students? Religious and secular schools are equally concerned with the moral development of students. As stakeholders from various perspectives, they have an interest in encouraging moral thinking and pro-social behavior.

In this study, the author supports the value of spiritual formation relationships as a learning tool, and social life to multiply learning opportunities in spiritual formation. Other services such as counseling, progressive assessment and mentoring, and others specifically focused on developing spiritual formation can be provided to students.[14] The spiritual qualities of future Christian leaders are an important challenge and need to be addressed within the Theological colleges. The most conducive arrangements for spiritual formation education need to be carried out in a deliberate, collaborative, and communitarian manner to form quality spirituality and leadership.

Christian Leadership Theory

The concept of servant leadership cited by Fry from Greenleaf supports the idea that spirituality is essential for enhancing individuals' perceptions of themselves and the utilization of their inner strength. Servant leaders engage subordinates in meaningful relationships. The originality that is formed in this relationship allows both the leader and the follower to make a connection with something bigger than each other.[15] Furthermore, Fry explained from Greenleaf that leadership emerges in the capacity of a leader to serve others. That is, authentic leadership is achieved through giving oneself in service to others.[16] From Greenleaf's leadership above it can be summarized that serving consists of helping others find their inner passion, earning and maintaining the trust of others, serving the interests of others, and listening effectively.

According to Fry, spiritual leadership is necessary for the transformation and success of learning organizations." He further explained that spiritual leadership was seen as a necessary condition, but not quite there. People need something to believe in, someone to believe in, and someone to believe in them.[17] A spiritual leader is someone who goes in front When someone needs to follow, he is behind when one of them needs strengthening, and beside one when one of them needs a friend.

Fry proposes a leadership definition of spirituality in an intrinsic motivation model that combines vision, altruistic love, and hope or faith; theory of spirituality at work and spiritual survival; and organizational commitment and productivity outcomes.[18] In this model, spirituality includes the values, attitudes, and behaviors needed to intrinsically motivate oneself and followers to have a sense of spiritual life through calling and membership. Harvey Conn states that throughout history there have been models of educators and alternative forms. Previously, the biblical model of leadership was formed in building one another (Rom. 15:2), through love (1 Cor. 8:1).[19]

---

[14] Ulrike Elsdörfer. "THE ART OF ACHIEVING WHOLENESS: Adult-Learning in Presence and Listening Intercultural Encounter in Healthcare and Counselling before and during Covid-19." *MAHABBAH: Journal of Religion and Education* 2, no.2 (2021): 131-141.

[15] Louis W. Fry. "Toward a theory of spiritual leadership." *The Leadership Quarterly* 14, no.6 (2003): 693-727. https://doi.org/10.1016/j.leaqua.2003.09.001.

[16] Louis W, "Toward a theory of spiritual leadership."

[17] Louis W. Fry, "Toward a theory of spiritual leadership."

[18] Louis W. Fry, "Toward a theory of spiritual leadership."

[19] Harvie Maitland Conn dan Samuel F. Rowen. *Mission and Theological Education in World Perspective*. (Farmington, MI: Associate of Urbanus, 1984).

Another theory in Christian leadership is Robert Clinton's Theory of Emergence of Leadership which provides a theoretical framework for research and conveys the concept that "all life is used by God to develop a leader's capacity to influence,"[20] including life events categorized as internal processes, external processes, and divine processes. The experience of Christian education is seen as one of the events that can be used to develop leadership because it involves internal (character development), external (people and literature), and divine processes (basic Christianity). Clinton's Theory of Emergence of Leadership demonstrates the relationship between components and a person's educational experience." Leadership development encompasses "all life processes, broadly not just formal training. Leaders are trained by deliberate training and by experience."[21] The primary biblical qualification for leadership is character or integrity. Emerging leaders become aware of the importance of integrity through integrity checks - the test God uses to shape our character. There are three parts to an integrity check: the challenge for consistency with inner convictions, the response to the challenge, and the outcome of service expansion.[22]

Leadership with personal integrity, commitment to Jesus Christ – not just to the program about Jesus Christ – and uncompromising fidelity to the gospel are the only dynamics that will give the church the strength to be the driving force it needs as we approach the unbelievable. new millennium challenge.[23] Some Christian leaders see the key to spiritual formation success being found not only in theological collegess but also starting at home. Although God is the creator and the main force in the spiritual formation of a person, parents must take an active role deliberately and systematically in the lives of their children.[24] All these things add up to one thing, namely the spiritual formation running for all time. It shapes our character, actions, and attitudes. This is the result of the cooperation of our whole life with the power and presence of the Spirit of Christ who lives and works in the whole person, namely body and soul, thoughts and feelings, emotions and passions, hopes and fears and dreams.[25] The work of the Holy Spirit to mold our spirits and shape us as Christians influences who we are as leaders. "Leadership is itself a developmental process, and the capacity of the leader, no matter what the functional role, depends on the level of spiritual development of the person.[26] Spiritual formation menentukan akan menjadi pemimpin seperti apa kita kelak. Spiritual formation determines what kind of leader we will become.

The essence of the spiritual formation at the theological collegess is rooted in the discipleship of Jesus experienced in the lives of those who offer to be ordained as leaders. This

---

[20] Anita Stadler (2009) Practitioner's Corner Leadership Emergence Theory in the Corporate Context. *International Journal of Leadership Studies, Vol. 5 Iss. 1, 2009.* *https://www.regent.edu/acad/global/publications/ijls/new/vol5iss1/IJLS_Vol5Is1_StadlerR.pdf*

[21] Sattgast, Charlie. (2015). *Negotiating the Doing to Being Boundary in J. Robert Clinton's Leadership Emergence Theory.* https://www.researchgate.net/publication/280742225_Negotiating_the_Doing_to_Being_Boundary_in _J_Robert_Clinton's_Leadership_Emergence_Theory

[22] Clinton, R., Clinton, R. (2018). *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development.* United Kingdom: The Navigators. 216.

[23] Robert Boyd Munger and Robert C. Larson, *Leading from the Heart: Lifetime Reflections on Spiritual Development*, (Downers Grove, Ill.: InterVarsity Press, 1995), 10.

[24] Robert E. Clark, Lin Johnson, dan Allyn K. Sloat, *Christian Education: Foundations for the Future*, 587.

[25] James Riley Estep, Jonathan H. Kim, Timothy P. Jones, and Michael Sanford Wilder, *Christian Formation: Integrating Theology & Human Development*, (Nashville, TN: B & H Academic, 2010), 241.

[26] Brian Hall, (1984) "Leadership Development and Spiritual Growth." *Anglican Theological Review Supplementary Series, no. 9 (June 1984)*, 100.

is at the core of the identity and mission of future Christian leaders. Spiritual formation involves a deeper journey of repentance and an active effort to become obedient to follow the example of Jesus. The schedule of the theological colleges is focused on opportunities for personal prayer and liturgical celebrations.[27] Every student has the opportunity to meet with a spiritual director regularly. During their life at the theological colleges, students will come across many different forms and traditions of spiritual formation that may not be to their liking. This expansion of the formation's experience and spiritual traditions is good for students and also prepares them to serve others in their pastoral circles in the future.

Produce Qualified Christian Leaders

When it comes to leadership, does the College of Theology see spiritual formation as a key part of it? Philip Ryken said the paradigm of spiritual leadership takes the form of the three duties of Christ, which have a priestly dimension of prayer and giving to those who are their burdens. Has a prophetic dimension that not only speaks of the future (even if it becomes a part) but also distinguishes the present time and speaks God's truth into time. It is to have a kingly dimension because there is the authority that is properly exercised. The calling of leadership is multidimensional. Patterned in the life of Christ and his leadership."[28]

Spiritual formation is seen as important in leadership. Prayer, prophecy, and expression of faith which are the three key components of being like Christ are needed to be modeled by leaders. Rob Rhea says they do a good job of fulfilling this mandate, "most though not all theological colleges claim that they pay attention to the area of spiritual growth. However, do they link it together with leadership formation? This automatically implies that it is tied to their spiritual formation. "(It is) the unifier there for spiritual formation to be a match between the life of Christ's followers and the life of Christ. Therefore, Christ must be the central theme in spiritual formation to create quality Christian leaders. Several schools were interviewed if they had to choose between spiritual formation and academic achievement. In an interview with two presidents of high school theology, Timoty C. Morgan, with the same question to Gordon Collage D. Michael Lindsay replied that the two can be integrated. Morgan saw the formation of student morale as fundamental to what he tried to do in the academic classroom. The benefit (at Christian colleges) is that the instructor has the institutional support to be able to do so. That is why students at Christian colleges are more loyal to their alma mater. They have been shaped more deeply than in secular schools." You don't have to choose between the two. A school can provide a consistent component of spiritual development accompanied by academic quality.[29]

Looking at the analysis of spiritual formation in the formation of quality leaders in the Theological colleges can be explained several factors that are needed to be seen, namely :

---

[27] Fr David Oakley (2017) Seminary education and formation: the challenges and some ideas about future developments, *International Studies in Catholic Education, 9:2, 223-235,* DOI: 10.1080/19422539.2017.1360613

[28]Timothy C. Morgan. "*Sailing into the Storm*." Christianity Today 56, no. 3 (March 2012): 24-27.

[29] Timothy C. Morgan, "*Sailing into the storm*," Christianity Today 56, no. 3 (March 2012): 25.

1. Relationship with God, all aspects of measuring students' sense of closeness to God. In this case, it is a measurement of how far students have time to pray or give personal time to God during their theological education.

2. Scripture, measuring the feeling of the importance of the Bible for students as a source of spiritual food. What is the role of using the Bible in students' daily lives?

3. Relationships with Others, measures the accountability and support of students from others, whether their church in general, small groups, or individuals. How are students' social relationships with other people, such as lecturers, and fellow students, in churches or small groups where students are located?

4. Prayer Partners, measures the prayer life of students in terms of their commitment to prayer partners or co-workers. How do students build a prayer life with partners or fellow students or the church or family?

5. Call, trying to measure students' feelings about God - given Christian ministry. How much does God's call in students' lives affect their personal lives?

6. Spiritual Friends, trying to get students open to others in the field of seeking and receiving spiritual advice. How much do students have friends around them who can help them share their lives and provide input?

7. The body of Christ, all reflecting the student's relationship with, and the importance of the relationship with, their local church. Are students worshiping at the local church and committed to the ministry of the body of Christ.

Spiritual formation is the basic principle of servant leadership qualities; is an important determinant of quality leadership. Current trends indicate that there is a growing need for individuals to use spirituality to find meaning in their work and to reduce moral dilemmas.[30] Dick explains that oftentimes, education at all levels is currently limited to a transactional element in which teachers present ideas and students offer responses. The teachings are limited to the exchange of information that remains on the surface and fails to penetrate the mind or heart. In contrast, the potential for transformation occurs when leaders and followers (or teachers and students) work together to increase motivation and morality.[31]

Some initiatives and assessments, then, have been developed by the university to promote the kind of progress which has been termed various character, values, moral and/or ethical development. Much of the judgment in this regard centers on Lawrence Kohlberg's theory of moral development.[32]

---

[30] Riaz Omar, *Spirituality and Transformational Leadership in Education*, Disertasi, Florida: Florida International University, 2012,6.

[31] Eastman Dick, Lewis Dawn,Transforming Culture One Person at the Time: *The Biblical Model Proceedings, 2nd international Christian Highere Education Conference 2016*, Finding Our Place in the Biblical Story, (Lippo Village: Univeresitas Pelita Harapan, 2016), 224.

[32] Two influential experts in moral development theory are Jean Piaget and Lawrence Kohlberg (Shaffer, 1985; Durkin, 1995; Hook, 1999). In discussing Kohlberg's theory of moral development, we cannot escape Piaget's work on moral development. Piaget is the founder of the theory of moral development with a cognitive approach. Piaget rejected the nativism view that morality is something that was inherited and the social learning theory view which states that morality is acquired from other people. Piaget and later developed by Kohlberg, proved that growth in moral reasoning is a process of moral development which is a process of forming cognitive structures (Duska and Whelan, 1984). Piaget and Kohlberg used the term moral judgment yang sering diartikan dengan penalaran moral, untuk menunjukkan bahwa perkembangan moral terkait dengan struktur kognitif. Nurhayati Rohmah Siti, Telaah Kritis Terhadap Teori Perkembangan Moral, Lawrance Kohlberg, Paradigma, No. 02. Th 1, Juli 2006.

 THRONOS: Jurnal Teologi Kristen, Vol 3, No 2, Juni 2022

Kohlberg proposed a multi-stage theory in which people move from conventional rule-based thinking to principled, situational, rational thinking, and attention to multiple perspectives. Some psychometric instruments have been developed to measure development using Kohlberg's theory, but the most commonly used is the DIT test[33] for defining the problem. DIT asks respondents to rate how certain they are about various responses to five moral dilemmas. College Theology students, on the other hand, did worse at DIT. Not only did they score low, but they also failed to thrive during their years in theological colleges. This may indicate an unfavorable climate for growth in moral development (at least the kind captured by DIT).

The patterns exhibited by students at the College of Theology are also important for other reasons. Their weakness suggests that the spiritual growth exhibited by other students is not simply an artifact of aging transitions or life transitions or attending college. Subsequent studies should determine how different the theology college experience is from other types of college experience. That there are positive benefits of broader Christian education that have not been actualized in the atmosphere of the theological colleges.[34] Chapel time should not be limited to worship or preaching. It can be a very useful meeting to bridge between faculty and students, or to connect the theological colleges to the outside world and the church in general. Sharing experiences, feelings, points of view and areas of concern during the chapel period proves a great blessing for both the faculty and students at the school. Regular daily meetings, if seriously arranged in advance, can be a refreshing and educational moment. Communal activities outside the classroom should be a deliberate part of the program. This includes retreats, daily prayers, a week of spiritual exercises, and meals together. The event is needed to create solidarity among lecturers and students.

Like the theological colleges for students, the atmosphere and spirit of the spiritual formation should be characterized by a sense of comfort because students are responsible for the formation of their spiritual formation. As Pope John Paul II said, 'all spiritual formation,

---

[33] The Defining Issues Test or DIT is a component model of moral development devised by James Rest in 1974. [1] The University of Minnesota formally established the Center for the Study of Ethical Development as a vehicle for research around this test in 1982. The DIT uses a Likert-type scale to provides quantitative assessments and rankings of issues around five different moral dilemmas, or stories. Specifically, respondents rated 12 issues in terms of their importance to the appropriate dilemma and then ranked the four most important issues. Statements of issues that respondents perceive as not fully developed are attitudes that fall on one side or the other of the dilemma presented. Instead, they are conceptualized as fragments of reasoning, into which the respondent has to project meaning. Meaning is projected by moral reasoning schemes (each described below). A schema is a mental representation of previously encountered stimuli, which enables a person to understand recently experienced, but related, stimuli. Thus, when a respondent reads an issue statement that both makes sense to them, and also triggers a choice scheme, the statement is rated and ranked highly. On the other hand, when a respondent reads a problem statement that is deemed unreasonable or too simplistic, the item gets a low rating. The scoring and rating patterns reveal information about three specific schemes of moral reasoning: the Personal Interest Scheme, the Guard Norm Scheme and the Conventional Postal Scheme. Stephen J. Thoma and Dong, Yangxue. "The Defining Issues Test of moral judgment development." *Behavioral Development Bulletin* 19, no.3 (2014): 55-61. http://dx.doi.org/10.1037/h0100590; Youn-Jeng Choi, Hyemin Han, Meghan Bankhead, dan Stephen J. Thoma. "Validity study using factor analyses on the Defining Issues Test-2 in undergraduate populations." *Plos One* 15, no. (2020): e0238110. https://doi.org/10.1371/journal.pone.0238110.

[34] Riaz Omar, *Spirituality and Transformational Leadership in Education*, Disertasi, Florida: Florida International University, 2012, 6.

including the formation of servants of God, is ultimately self-formation.[35] In this study, it has been shown that the identification of the importance of accurately identifying the spiritual dimensions of students' spiritual formation and expectations of spirituality brings important insights to developing a more integrated educational and nurturing environment for student spirituality in theological education that produces quality Christian leaders. As the College of Theology continues to assess its vision and goals in the changing landscape the College Theology provides evidence to support the assumption that theological institutions promote a formative approach to learning by meeting their stated goals in terms of student spiritual formation.[36]

CONCLUSION

This research is expected to able to propose a learning model for spiritual formation for the Theological colleges to incorporate an in-depth setting that focuses on improving the spiritual formation of students to produce quality Christian leader outcomes. Structurally, the College of Theology's leadership plays an important role in establishing programs designed to promote spiritual growth. Daily chapel services, spiritually focused elective courses, and quiet contemplative services were all selected to be judged on focused intentionality for spiritual formation among other expectations of the College of Theology leadership. The full support of the theological colleges is that the theological colleges supports the development of intentional spiritual formation, and the members of the school themselves engage, indeed lead, some of these practices and disciplines, even in the classroom.

REFERENCES

Charlie, Sattgast. Negotiating the Doing to Being Boundary in J. Robert Clinton's Leadership Emergence Theory, *Thesis for Doctor of Ministry,* St. Paul, Minnesota: Bethel University, 2015. https://www.researchgate.net/publication/280742225_Negotiating_the_Doing_to_Being_Boundary_in_J_Robert_Clinton's_Leadership_Emergence_Theory.

Chiroma, Nathan. "Mentoring and the ministerial formation of seminary students." *Stellenbosch Teological Journal* 3, no.1 (2017): 51–68. http://dx.doi.org/10.17570/stj.2017.v3n1.a03;

Choi, Youn-Jeng, Hyemin Han, Meghan Bankhead, and Stephen J. Thomas. "Validity study using factor analyses on the Defining Issues Test-2 in undergraduate populations." *Plos One* 15, no.8 (2020): e0238110. https://doi.org/10.1371/journal.pone.0238110.

Clinton, R. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development.* United Kingdom: The Navigators, 2018.

Conn, Harvie Maitland and Samuel F. Rowen. *Mission and Theological Education in World Perspective*. Farmington, MI: Associate of Urbanus, 1984.

Eastman, Dick and Lewis Dawn. "Transforming Culture One Person at the Time: The Biblical Model Proceedings." *2nd international Christian Highere Education Conference*, Finding Our Place in the Biblical Story, Lippo Village, Karawaci: Universitas Pelita Harapan, 2016.

Elsdörfer, Ulrike. "THE ART OF ACHIEVING WHOLENESS: Adult-Learning in Presence and Listening Intercultural Encounter in Healthcare and Counselling before and during Covid-19." *MAHABBAH: Journal of Religion and Education* 2, no.2 (2021): 131-

[35] Roderick Strange (2015) Seminary formation: a case study from the Pontifical Beda College, Rome, *International Studies in Catholic Education*, 7:2, 210-221, DOI: 10.1080/19422539.2015.1072959

[36] Naidoo Marilyn. *The Call for Spiritual Formation in Protestant Theologial Institutions in South Africa.* (South Africa: Acta Theologica Supplementum 11, 2008), 141.

141. https://doi.org/10.47135/mahabbah.v2i2.32.

Estep, James Riley, Jonathan H. Kim, Timothy P. Jones, and Michael Sanford Wilder. *Christian Formation: Integrating Theology & Human Development, Nashville*, TN: B & H Academic, 2010.

Fry, Louis W. "Toward a theory of spiritual leadership." *The Leadership Quarterly* 14, no.6 (2003): 693-727. https://doi.org/10.1016/j.leaqua.2003.09.001.

Graham, SL. "*Teological formation on the web: a case study in formation for ministry*." Teaching Theology and Religion 5, no.4 (2002): 228–236. https://doi.org/10.1111/1467-9647.00142.

Halawa, Carinamis, Peni Nurdiana Hestiningrum, and Iswahyudi Iswahyudi. 2021. "Peran Guru Pendidikan Agama Kristen Dalam Pembentukan Karakter Peserta Didik Di Sekolah". *Didache: Jurnal Teologi Dan Pendidikan Kristen* 2 (2):133-45. https://doi.org/10.55076/didache.v2i2.44.

Hall, Brian. "Leadership Development and Spiritual Growth." *Anglican Theological Review Supplementary Series,* no. 9 (June 1984). https://search-ebscohostcom.ezproxy.liberty.edu/login.aspx?direct=true&db=lsdar&AN=ATLA0000942103&site=ehost-live&scope=site.

Hasibuan, Patricia Diana and Susanti Embong Bulan. "Kepemimpinan Dalam Gereja Katolik Paroki Ignatius Loyola Dan Huria Kristen Batak Protestan Setiabudi Menuju Persatuan (Leadership in The Ignatius Loyola Parish Catholic Church And Setiabudi Batak Christian Protestant Church To Unity)". *QUAERENS: Journal of Theology and Christianity Studies* 1, no.2 (2019): 111-21. https://doi.org/10.46362/quaerens.v1i2.5.

Keating, James. "Seminary Formation and Interior Silence." *Nova etVetera, English Edition* 10, no.2 (2012): 307–19. https://priestlyformation.org/site_files/PDFs/Faculty%20Articles/ Deacon%20Keating/Keating-Seminary-Formation-and-Interior-Silence.pdf

Laura, Reave. "Spiritual Values dan Practices Related to Leadership Effectiveness." *The Leadership Quarterly* 16, no.5 (2005): 655-687. http://dx.doi.org/10.1016/j.leaqua.2005.07.003.

Lu I. Jane. "Educational models of spiritual formation in theological education: Introspection-based spiritual formation." *Teach Theology Religious* 24 (2021):28–41. https://onlinelibrary.wiley.com/doi/abs/10.1111/teth.12560.

Drexler, J., and Bagby, A. H. "Defining and Assessing Spiritual Formation: A Necessity for Christian Schooling." *International Christian Community of Teacher Educators Journal* 16, no.1 (2021): a2, 1-15. https://digitalcommons.georgefox.edu/cgi/viewcontent.cgi?article=1249&context=icctej .

Oakley, David Fr. "Seminary education and formation: the challenges and some ideas about future developments." *International Studies in Catholic Education* 9, no.2 (2017): 223-235. https://doi.org/10.1080/19422539.2017.1360613.

Plantinga, Cornelius. *Engaging God's world: A Christian vision of faith, learning, and living.* Grand Rapids, MI: Eerdmans, 2002.

M.A. Davis. *An infinite journey: Growing toward Christlikeness*. Greenville, SC: Ambassador International, 2014.

McKinney, L. J. "August. Evangelical Theological Education: Implementing Our Agenda." In *Paper presented* 20 (2003): 1–16.

Morgan, Timothy C. "Sailing into the Storm: Philip Ryken and D. Michael Lindsay on the Challenges in Christian Higher Education." *Christianity Today* (March 2012). https://www.christianitytoday.com/ct/2012/march/challenges-christian-higher-education.html.

Munger, Boyd Robert and Larson C. Robert. *Leading from the Heart: Lifetime Reflections on*

Spiritual Development, Downers Grove, Ill.: InterVarsity Press, 1995.

Naidoo, Marilyn. "The Call for Spiritual Formation in Protestant Theological Institutions in South Africa." *Acta Theologica* Supplementum 11 (2008): 128-146. https://journals.ufs.ac.za/index.php/at/article/view/2230.

Nurhayati, Rohmah Siti. "*Telaah Kritis Terhadap Teori Perkembangan Moral Lawrance Kohlberg.*" *Paradigma* 1, no.2, (Juli 2006): 93-104. http://eprints.uny.ac.id/id/eprint/5033.

Riaz, Omar. *Spirituality and Transformational Leadership in Education*. Disertasi. Florida: Florida International University, 2012.

Rhea, Rob. "Exploring Spiritual Formation in the Christian Academy: The Dialects of Church, Culture, and the Larger Integrative Task*," Journal of Psychology and Theology* 39, no.1 (2011): 3-15. http://doi.org/10.1177/009164711103900101.

Robert, Clark E., Lin Johnson, dan Allyn K. Sloat. *Christian Education: Foundations for the Future*. Chicago: Moody Press, 1991.

S. Porter, Sandage. S., Wang, D., & Hill, P. (2019). Measuring the spiritual, character, and moral formation of seminarians: In search of a meta-theory of spiritual change. *Journal of Spiritual Formation and Soul Care, 12(1), 5–24.*

Setran, P. David, James C. Wilhoit, Donald Ratcliff, Daniel T. Haase, & Linda Rozema. "Spiritual Formation Goes to College: Class-Related "Soul Projects" in Christian Higher Education." *Christian Education Journal. Series 3*, 7, no.2 (2010). https://www.globallearningpartners.com/wp-content/uploads/2021/05/Spiritual-Formation-Goes-to-College.pdf.

Stadler, Anita. "Practitioner's Corner Leadership Emergence Theory in the Corporate Context." *International Journal of Leadership Studies*, 5, Iss.1 (2009). *https://www.regent.edu/acad/global/publications/ijls/new/vol5iss1/IJLS_Vol5Is1_StadlerR.pdf* .

Stausberg, Michael and Engler Steven (ed.) *The Routledge handbook of research methods in the study of religion*. New York: Routledge, 2011.

Strange, Roderick. "Seminary formation: a case study from the Pontifical Beda College, Rome." *International Studies in Catholic Education* 7, no.2 (2015): 210-221. https://doi.org/10.1080/19422539.2015.1072959.

Thomas, Stephen J. dan Yangxue Dong. "The Defining Issues Test of moral judgment development." *Behavioral Development Bulletin 19, no.3* (2014): 55-61. http://dx.doi.org/10.1037/h0100590.