

# How To Internalize Christian Education Through Spiritual Mental Development on TNI Powders

*by Merry Mamuko*

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## How To Internalize Christian Education Through Spiritual Mental Development on TNI Powders

Merry Regina Mamuko<sup>1\*</sup>, Benny B. Binilang<sup>2</sup>, Wolter Weol<sup>3</sup>

<sup>1,2,3</sup>Pascasarjana Institut Agama Kristen Negeri Manado

### Abstract

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Research objectives are to describe and analyze: (1) internalization of Christian education through mental spiritual development for TNI soldiers at Kodam XIII Merdeka Manado, (2) the impact of Christian internalization through mental spiritual development for TNI soldiers at Kodam XIII Merdeka Manado, and (3) the supporting and inhibiting factors for the internalization of Christian education through mental and spiritual development of the TNI soldiers of the Indonesian Military Command (Kodam) XIII Merdeka, Manado. This type of research is qualitative. Data collection techniques used interview, observation, and documentation guidelines. The results showed that (1) the internalization of Christian education through mental and spiritual development for Army soldiers at Kodam XIII Merdeka Manado can be divided into four, namely in the form of worship with the lecture method, counseling guidance, counseling in conveying Christianity, nationality, and struggle; and services intended for soldiers who ask for help such as being seriously ill, marriage, etc. (2) The impact of the internalization of Christian education through mental development of the TNI-AD soldiers of the Merdeka Military Military Command XII Manado, namely: First, soldiers who are obedient and have faith in God. Second, the creation of a Christian environment. Third, the creation of a disciplined military environment. Fourth, the realization of a happy family in the life of a soldier. (3) The factors that hinder the internalization of Christian education are the lack of experts, not being able to reach soldiers personally, the lack of awareness of the soldiers themselves to be cooperative and open. Supporting factors in the internalization of Christian education through mental and spiritual development are: activities are carried out continuously, there is the publication of bulletins, magazines, and troop info (brochures), attention and encouragement from commanders, and the availability of facilities in the implementation of mental and spiritual development activities.

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**Keywords:** Internalization of values, Christian education, Spiritual mental development

(\*) Corresponding Author: [merryreginamauko@gmail.com](mailto:merryreginamauko@gmail.com)

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### INTRODUCTION

Indonesian National Army (TNI). The TNI is one of the state apparatuses that concentrates and carries out tasks on the defense and security of the territorial sovereignty of the Unitary State of the Republic of Indonesia (NKRI). The duties and responsibilities of the TNI are heavy and require all TNI soldiers to be always ready and professional in carrying out their duties and responsibilities (Law No. 34 of 2004). It is well known among the general public that the TNI is a state apparatus that holds fast to its promises and oaths of office in carrying out its



duties and responsibilities. The demand to always be professional in carrying out their duties and responsibilities both from within and outside the TNI organization has provided its own motivation for the TNI to always provide its members with mature education in accordance with the specifications of the duties and responsibilities they carry, including providing religious education to mature the spirituality of soldiers. and later affects his personality. In order to equip and educate members of the TNI to become soldiers who are always ready to carry out their duties well. One of the reasons for the strong professionalism of TNI-AD Soldiers is a strong mental condition as one of its elements. Spiritual mentality is a religious belief. A solid religious belief will appear in ethics, understanding or good behavior in everyday life. A solid internalization of Christian education will be the basis and provide moral impetus for action at the same time as a controlling tool in that action.

In the TNI-AD environment in Manado, many members are involved in church services, some are elders, deacons, head of the fathers, and play an active role in religious activities. This shows an action that cannot be separated from the daily lives of TNI-AD members within the scope of their duties and responsibilities as soldiers who are always ready to carry out the call of the State and are in their unity. But on the other hand there are elements of the TNI who do not reflect good values. There are still some TNI members who are involved in problems such as fights that end in violence with fellow members and even with the community. This tarnished the authority and image of the TNI. The mental development obtained is not reflected in the actions of individual members of the TNI who commit violations of fighting and violence. As reported from the Sindonews.com website that 3 TNI members carried out the persecution on trial on February 1, 2021 at the Military Court III-17 Manado (Loupatty, 2021). Soldiers are ordinary people who are expected to have a healthy and strong mentality. The fact that there is a disparity between the duties of TNI-AD soldiers who are very noble and the presence of TNI-AD personnel who commit violations is a question that must be answered. One answer is from the spiritual aspect which teaches that peace, tranquility of the soul, good deeds, and abandoning bad deeds are the results achieved when a person carries out Christian values correctly (Suriasantri, 2017: 68).

Based on this background, researchers are encouraged to study further about the implementation of spiritual mental development in this case, especially Christian education in the Indonesian Army National Army (TNI-AD) educational institution at the Christian Spiritual Development Section institution at the Mental Development of Kodam XIII Merdeka with the title "Internalization of Christian Education through Mental Spiritual Guidance for Army Soldiers at Kodam XIII Merdeka Manado".

## RESEARCH METHODOLOGY

### Research Methods and Procedures

The method used in this research is a case study qualitative research method. This method is descriptive, so that the data collected is more in the form of words or images than data in the form of numbers which emphasizes the process more than the product. This method tends to analyze the data inductively.

<sup>10</sup> In addition, this study emphasizes the process more than the results, <sup>10</sup> that more questions about how why rather than what (Zamroni, 1992:81-82). As explained above, this re<sup>10</sup>rch method is descriptive. Descriptive research aims to provide an overview of a symptom or relationship between two or more symptoms (Soeharto, 2008: 35).

#### **Place and Time**

Place and time of research The place of research is located at the Headquarters of Kodam XIII Merdeka Manado, North Sulawesi. The implementation period starts from January to August 2021.

#### **Source of Research Data Researchers**

Used *snowball sampling technique*. snowball sampling technique is a technique<sup>13</sup> for taking data sources which initially are few in number then become larger, this is because the few data sources have not been able to provide satisfactory data, so look for other informants who are used as data sources (Sugiyono, 2017: 218-219).

In this study, to obtain data related to the title, the primary data sources for the research were 5 Christian Army soldiers, and 3 tyrant officers as well as Christian spiritual mentors. Secondary data sources are documents and archives from the Central Military Command of Kodam XIII Merdeka Manado.

#### **Data Collection Techniques**

##### **Observation**

Observation (Observation) is data collection in which the researcher or collaborator records information as during the research conducted. In using the observation technique, the most effective way is to complete it with an observation format or stamp as an instrument, the format compiled contains items about the events or behavior described as occurring (Suharsimi, 2006: 229). As for this observation, it was carried out by observing Christian TNI-AD members at the Kodam Headquarters and the neighborhood where the TNI-AD members lived. In conducting observations, researchers participate directly or participate in observation activities. The researcher's participation aims to observe more deeply in order to find the actual data.

##### **Interview**

Interview is a form of communication between 2 people, involving someone who wants to get information from someone by asking questions. Generally, interviews are divided into 2, namely structured and unstructured interviews (Mulyana, 2006: 180). Based on the two techniques above to obtain research supporting data. In this study, interviews were conducted in an in-depth way using a *mix* or combining structured and unstructured interviews in order to obtain maximum results. In this technique, the interviewer asks questions that have been prepared through the interview guide.

##### <sup>4</sup>**Documentation Study Documentation**

is a method used to obtain data and information in the form of books, archives, documents, written numbers and pictures in the form of reports and information that can support research. Documentation is used to collect data and then analyzed (Sugiyono 2015, 301). Through this documentation, when researchers are looking for information, researchers will do documentation through documents. The documentation in this research is in the form of photos, articles, magazines, *Troof Info*, and reports on mental development activities.

### Data Analysis Techniques

Qualitative data analysis is carried out interactively and continues until it is completely complete. This analysis is in the form of sentences generated from the object of research. Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and other materials, so that they can be easily understood and the findings can be informed to others. The way to analyze data is to organize the data, break it down into units, synthesize, arrange into patterns, choose what is learned and considered important and make conclusions that can be told to others (Sugiyono, 2007: 88). While qualitative data analysis is an inductive analysis, which is a form of development from the data obtained into a hypothesis (Sugiyono, 2011:335). Data analysis techniques are carried out by:

#### 8 Data Condensation

In data condensation, it refers to the process of focusing, simplifying, selecting abstracting, and transforming data.

#### Selecting

According to Miles, Huberman & Saldana (2014: 18) researchers must act selectively, namely determining which dimensions are more important, which relationships may be more meaningful, and as a consequence, what information can be collected and analyzed. The researcher selects the data that has been collected. Data selection is done by underlining each data and used to support the research results. After the data selection process is complete, the researcher proceeds to the *focusing stage*.

#### Focusing

Miles, Huberman, & Saldana (2014: 19) state that focusing data is a form of pre-analysis. At this stage, the researcher focused the data according to each of the internal problem formulations. This stage is a continuation of the data selection stage. Researchers only limit data based on the formulation of the problem. Data that are not related to the problem formulation and will not be used as research data are removed. In this stage the researcher sorts out each data based on the focus of the data on each problem formulation in this study. The researcher marks each data related to each of the subsequent stages, namely *simplifying* and *transforming*.

#### Abstracting

Abstraction is an attempt to make a summary of the core, processes, and statements that need to be maintained so that they remain in it. At this stage, the data that has been collected up to the focusing stage is evaluated by researchers, especially those related to the quality and adequacy of the data.



### *Simplifying and Transforming*

Data that has gone through several stages to the stage of data abstraction in subsequent research is simplified and transformed in various ways, namely through strict selection, through a summary or brief description, classifying data in a broader pattern, and so on.

### **Data Presentation**

After that, the next step is to present or explain the data as a structured collection of information that allows conclusions or actions to be taken in research in accordance with the objectives to be achieved.

### **Verification/Conclusions**

In this section the data obtained are summarized, so that the conclusions in this qualitative research can answer the problem formulation that was formulated from the start, but maybe not, because as has been stated that the problem and problem formulation in qualitative research are still temporary and will develop after the research is in the field. Furthermore, the researcher uses a qualitative descriptive analysis to describe the internalization of Christian education values through mental and spiritual development of the TNI soldiers of the TNI Kodam XIII Merdeka Manado.

## **RESULTS AND DISCUSSION**

The mental development of the Kodam is part of the efforts of Kodam XIII Merdeka Manado to mentally develop the TNI soldiers, civil servants, and their families in the Kodam XIII Merdeka Manado environment. Therefore the bintaldam room (Kodam Mental Development) became a part of the Merdeka XIII Kodam. At Kodam Merdeka XIII Manado there are 3 main office buildings, 1 mosque, 1 church, 2 youth barracks, 1 multipurpose building, 1 ceremonial field, 1 soccer field, 2 tennis courts. Indore, 2 gun shooting ranges, 1 cooperative office building and canteen, 1 transportation office building, 1 chivalry guard house building. The Bintaldam room is located in the western part of the office building on the 4th floor. It includes a living room, a cabintaldam room, a wakabintaldam room, a coaching room, and a workspace for the Bintaldam members.

### **Internalization of Christian Education through Mental-Spiritual Guidance for Indonesian Army Soldiers at Kodam XIII Merdeka, Manado**

From the results of interviews, observation and based on related documents, it can be explained that the activities of internalizing Christian education through mental and spiritual development for TNI soldiers at the TNI Kodam XIII Merdeka Manado can be specified as follows:

- a. Activities in the form of worship. Activities in the form of routine worship every Friday at the Pour Immanuel Church of Kodam XIII Merdeka Manado and worship activities in special religious celebrations. This activity is held to maintain, improve and strengthen faith and devotion to God Almighty, enhance good morals and prevent and minimize violations in the ranks of Kodam XIII/Mdk.

- b. Activities in the form of guidance. This activity is carried out to guide soldiers in religious awareness, as well as religious life for soldiers and civil servants who are Christian in the Kodam XIII Merdeka Manado environment. The form of this activity is for example providing marriage and household guidance, solving problems that exist in the household of personnel, and guidance to personnel involved in work problems and legal issues.
- c. Activities in the form of counseling. This activity was carried out in order to improve the quality of faith and piety of the soldiers of the TNI-AD and PNS AD in the Kodam XIII Manado environment. This activity is in the form of Bible study from Kodam to Korem units which is held quarterly.
- d. Activities in the form of services. This activity is in the context of serving TNI-AD soldiers and AD civil servants for those who want to carry out marriages, are seriously ill, and other activities that require the help of Christian spiritual services.

Apart from the form of activities (Bada'un, 2002) internalization of Christian educational values is also provided in the form of articles and magazines published by Kodam XIII Merdeka Manado and from Pusbintal.

In the implementation of the internalization of Christian education through mental development, it is carried out in the santiaji and santi karma methods as a reference for the implementation of activities. The Santiaji method prioritizes and focuses on to persuasion, where every soldier is justified to ask everything that he thinks is contradictory with his feelings. In other words, santiaji opens up opportunities the widest possible dialogue and communication between the giving and receiving Santiaji, so what is done based on knowledge that has been believed because of awareness not because feeling. In the mental development of the Protestant religion, namely using Methods:

1. Develop and implement a religious education curriculum Christianity for formal education in institutions Army education tailored to the level of and the type of education.
2. Organizing lectures religion in units, offices and dormitories.
3. Organize catechism, Sunday school, study Bibles in complexes, dormitories, and places where deemed necessary.
4. Trying to practice church choirs, vocal groups, drama and other activities that are fertilizing and cultural enhancement.
5. Strive for cadre education for members of Bintal in fostering the Christian spiritual mentality of soldiers in worship, guidance, service, and counseling activities.

Based on the implementation of the santiaji method, the Christian education applied is education in the faith community according to Robert O'Gorman's theory. In this case the faith community as an expression of development humans who need to be born again to restore the human experience. Thus, education creates a sense of community togetherness and strengthen community development and rediscovering spiritual life. Community becomes the glue that binds society by pulling individuals out of their comfort zone to share needs and concerns, make friends, and connect with the wider network of social life.

The Santi Karma Method is a coaching method that done through real experience and actions or actions real. implementation in the implementation of Santi Karma is through: exemplary attitudes or actions, including:

1. Simple lifestyle Here a commander can give a real example about a simple lifestyle for all its members. Thus, each member of the unit is not easy affected with a consumptive lifestyle because it can follow the commander's way. For example; Manage expenses for primary needs more efficiently whenever salary does not allow needs that are not too urgent (secondary).
2. The nature of sincerity to sacrifice, fight and be devoted in carrying out the tasks appointed by a commander.
3. Attitudes and actions of life that are resistant to suffering **in the face of every challenge and problem** in the implementation of the task.

Based on the application of the Santi Karma method in the implementation of the internalization of Christian education for Christian soldiers of Kodam XIII Merdeka Manado, attitudes and examples reflected in the lives of soldiers are felt within the Kodam and society. This is in line with Daniel Schipani's theory, namely that Christian education seeks human resurrection in the light of God's reign in the social transformation of human resurrection. Human resurrection means a process of becoming "more human" in God's grace and God's promise of freedom and fulfillment, living according to the ethical, political, and eschatological framework of God's government. Thus the process of awakening involves a holistic formation process such as transformation. Formation or formation is growth and maturation that occurs gradually. Transformation is a process of radical change known as conversion (conversion) that redirects faith and life as both personal and communal. Communal progress and social transformation efforts for freedom, justice and peace are rooted in a community of faith that serves and is prophetic.

### **<sup>1</sup> The Impact of Internalizing Christian Education through Mental Spiritual Guidance on Army Soldiers at the Indonesian Military Command XIII Merdeka Manado**

The impact of internalized Christian education in soldiers is good Christian values, namely *first*, soldiers who are obedient and have faith in God because activities are implemented to improve relationships with God both in quality and quantity. The implementation of spiritual activities at Kodam XIII Merdeka Manado is worship, including worship every Friday at the Kodam XIII Manado church, Bible studies, celebrating Christian celebrations and so on. *Second*, the creation of a Christian environment in the office that places more Kodam XIII Merdeka Manado as a spiritual-based institution by creating good social relations which are grouped into three, namely: (1) relationships between superiors and subordinates, (2) professional relationships, (3 ) equal or voluntary relationships based on the values of Christian education, such as mutual love, respect, giving, honesty and so on. *Third*, the creation of a disciplined military environment. The TNI-AD soldiers at Kodam XIII Merdeka Manado carried out well-scheduled mental development activities. They adhere to schedules and carry out mental training activities in a timely and earnest manner. In addition, the number of violations from soldiers decreased. *Fourth*, the realization of a happy family in the



lives of soldiers with spiritual activities involving families and family counseling services from Bintaldam.

Christian spiritual Bintaldam became a community for Christian TNI-AD soldiers. Bintaldam has succeeded in becoming a community as a Christian education goal that includes: the following three things:

a. A normative idea

As a normative idea, the community approach to education includes personal and communal development. Community becomes an environment that is intended to enhance personal development. Christian spiritual bitaldam as a community to increase faith in God with existing activities. Bintaldam delegates tasks from commanders, namely cabintal, wakabintal, and kabalak to its members who have the ability to become representatives of this small group (Christian spiritual bintal) which has become the main part that regulates and leads the congregation (TNI-AD soldiers in the unit under Bintaldam) who bigger and they share experiences with his group to become the driving force for the renewal of society as a whole (TNI AD soldiers of the Merdeka XIII Kodam are role models in real people's lives).

b. Reflection and support

The task of the leader (kabintal, wakabintal, and kabalak) is to lead, listen, and enter into conversation with the soldiers. Form meeting (Bible Study counseling), starting with the Bible text and then continuing in peer experiences (lower unit situations and conditions) compare experiences with the biblical texts. The atmosphere is filled with bonds emotional and deep feelings of warriors that develop over time certain time in the group (Christian spiritual mental development).

c. The dialectical process

The Christian spiritual formation community becomes a forum for conversation about collective life which is a dialectical process that empowers soldiers to re-engage in community building. Social community, church, family, and every individuals are interrelated.

### **For Army Soldiers at Kodam XIII Merdeka Manado**

Guidanceor applied. In the process of implementing coaching activities, each pattern that is applied will run smoothly if there are supporting facilities, but sometimes also encounter obstacles as a problem that must be faced by the coaches and daily implementing staff. Opportunities and obstacles to the implementation of mental development include; *First*, the lack of experts in the Bintaldam environment. *Second*, in carrying out its function as a Christian spiritual coach, Bintaldam has not been able to reach soldiers individually or personally in carrying out spiritual development because coaching is more often done in groups. *Third*, there is no self-awareness of soldiers to be cooperative and open to conducting personal counseling to Bintaldam.

In overcoming the obstacles that exist, Bintal Kodam XIII Merdeka has attempted to collaborate with parties from outside the Kodam, for example with the pastors of the congregations around the Kodam and with the GMIM Synod. Chairperson of the Synod Rev. Dr. Hein Arina also inaugurated the Pouk Imanuel Kodam XIII Merdeka church. In addition to the collaboration with Christian

spiritual figures from the internal TNI Army to provide a special budget for the implementation of Bintaldam, with the existence of this special budget, all activities planned by Bintaldam have been well realized.

As for the factors that support the implementation of the internalization of Christian education values to run well, namely; ; *First*, mental-spiritual development activities are carried out continuously. *Second*, there is the publication of bulletins, magazines, and *troof info* (brochures). *Third*, the attention and encouragement from commanders ranging from the commander of the Army to the commanders of lower units towards the internalization of Christian educational values through mental and spiritual development. *Fourth*, the availability of facilities for the implementation of mental-spiritual development activities at Kodam XIII Merdeka Manado, such as the church building of Pouk Imanuel Kodam XIII Merdeka Manado, bintaldam library, guidance room, and others.

With these supporting factors, what is the goal of spiritual mental development can be carried out and have a positive impact. This can be seen from the low number of soldiers' violations, the conducive working atmosphere at the Kodam, the attitude of respect and appreciation for soldiers and superiors, and a harmonious household in the lives of soldiers. The soldiers of Kodam XIII Merdeka Manado practice the values of Christian education that are in line with the *sapta marga*, the oath of soldiers, eight military conscription, and the task of carrying out the TNI's vision and mission is carried out to the maximum.

## CONCLUSIONS AND RECOMMENDATIONS

### Conclusions

1. Internalization of Christian education through mental and spiritual development for TNI soldiers at the TNI Kodam XIII Merdeka Manado can be specified; *First*, activities in the form of worship. *Second*, activities in the form of guidance. *Third*, activities in the form of counseling. *Fourth*, activities in the form of services.
2. The impact of internalizing Christian education through mental development for TNI-AD soldiers at the Merdeka Military Command XII of Manado, namely; *First*, soldiers who are obedient and have faith in God. *Second*, the creation of a Christian environment. *Third*, the creation of a disciplined military environment. *Fourth*, the realization of a happy family in the life of a soldier.
3. Supporting factors in the internalization of Christian education through mental and spiritual development for Indonesian Army soldiers at Kodam XIII Merdeka Manado, namely; *First*, activities are carried out continuously. *Second*, there is the publication of bulletins, magazines, and *troof info* (brochures). *Third*, attention and encouragement from the commander. *Fourth*, the availability of facilities. The factors that hinder the internalization of Christian education are; *first*, the lack of experts in the Bintaldam environment. *Second*, it has not been able to reach soldiers individually or personally. *Third*, there is no self-awareness of soldiers to be cooperative and open to conducting personal counseling to Bintaldam.

### **Suggestions**

Some suggestions that researchers can convey towards the internalization of Christian education through mental and spiritual development for Indonesian Army soldiers at Kodam XIII Merdeka Manado include:

1. Bintaldam should conduct socialization to Christian educational institutions regarding opportunities to become TNI soldiers which are open to graduates. from a qualified Christian educational institution.
2. Bintaldam must build close personal relationships with soldiers so that soldiers have the openness to express problems faced by soldiers, both problems in work, duties and responsibilities, economic problems, psychological problems, family problems, and so on.
3. Bintaldam needs to increase cooperation with the surrounding community, this is necessary because the community also has an influence on the spiritual attitude of the Army soldiers at Kodam XIII Merdeka. Bintaldam should also pay attention to the criticisms, suggestions and inputs that the soldiers have, because all of them can be used as evaluation material.

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