



Mental Revolution in Catholic Religious Education Learning Based on the Laudato Si' Curriculum

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Abstract: This study aims to analyze how the teacher's role in voluntarily doing new evangelization as a mediating variable between the teacher's professional competence and On the Care for Our Common Home ecotheological commitment. This study used a quantitative approach. The study population was all elementary-level Catholic religious education teachers in East Flores District. The sample was 110 Inpres Elementary School teachers, 128 Catholic Elementary School teachers and 44 Public Elementary Schools for a total of 282 teachers. Data collection used a questionnaire by utilizing google form. The data analysis technique used in this study is Structural Equation Model (SEM) using the statistical software AMOS version 22. The study findings revealed that Catholic religious education teachers' professional competence and ecotheological commitment could be a driving force in carrying out the most recent contextual new evangelization. It is beneficial for the new generation not to continue actions that cause environmental crises caused by adults. As a result, the earth can provide itself with a common home, a healthy, decent, and comfortable to live in for one big family consisting of all generations of living beings.

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Introduction

Eastern parts of Indonesia, especially East Nusa Tenggara and East Flores, face an environmental crisis. Soil, water and air are polluted, because the ecological and environmental awareness of the Indonesian people are low because they only reach 0.51% (Suharyanto, 2019). Data shows heavily polluted soil in 2,200 villages in Indonesia as much as 2.69%, East Nusa Tenggara, (NTT) as much as 0.90%. Water pollution affects 16,000 villages in Indonesia (Suharyanto, 2019); water in Indonesia is 25.11% polluted, with East Nusa Tenggara accounting for 3.78%. Polluted air in Indonesia 11.83% due to fossil fuels, deforestation: 490.197.20 ha. Indonesia ranks second in the world after Brazil in deforestation behavior (Prawesthi, 2016) with forest fires covering an area of 135,749 ha (BPS Indonesia, 2018). Climate change is real, because the earth is on fire (Thunberg, 2019). Indonesia is experiencing an increase in temperature due to greenhouse gases from fossil fuels that destroy ozone: 3,933.40 metric tons (Indonesian environmental statistics, 2018). The smallest temperature changes have impact dangerous weather, lack of water availability and loss of biodiversity (Ferbiansah, 2019). Human actions that pollute soil, water and air and destroy biodiversity are evil actions against nature (Kerber, 2019).

Humans exploit planet earth beyond the limit to fulfill excessive needs (Francesco, 2015) without conservation as a balanced compensation to support the provision of food, water and clean air, as well as health control will be threatened (Sudjatmiko, 2018). Pressure that exceeds the limit on the earth causes the earth's system to change permanently so that the



earth is destabilized (Deane-Drumond, 2016) to maintain the life of all living things (Steffen, et.al., 2015). The death of many wildlife species that are useful for maintaining the balance, health and continuity of the food chain in the ecosystem has become a very worrying reality. If the situation is maintained, then the future survival of living things on earth is impossible (Mravcová, 2019). Likewise, Werner (2019), launched a global report of 11,000 natural science scientists and concluded that the earth is in a state of "Climate Emergency" which harms ecosystems, communities and potentially the earth can no longer be inhabited by living things. This is a picture of the inharmonious relationship between humans and nature. The fundamental truth that humans can live healthy, if the planet earth and its ecosystems are healthy. When humans fail to take care of the planet, do not care about nature and do not care for the environment, then humans also fail to take care of themselves (Francesco, 2015).

Humans are domineering, exploitative, irrational, dictatorial, and irresponsible with nature because of their anthropocentrism and human superiority, as well as all the demands of fulfilling. Humans ignore eco-centric attitudes, because they wrongly understand that natural resources are available indefinitely and can be exploited indefinitely (Maurer & Bogner, 2019). Human life without transcendence of moral values in life supports the ethical and spiritual degradation of religious people (Francesco, 2015). The inner weakness for the drive to fulfill excessive needs has triggered the death of humans and other living things and is also a major threat to ecocides (Hrynknow, 2017). The environmental crisis demands the wisdom of professional Catholic religious teachers to be willing to share happy news about "maintaining our home together". More than high-class scientific studies with various findings are needed to solve the current global environmental crisis (Knight et al., 2019). As a result, specific efforts and methods with concrete actions are required to overcome the environmental crisis by conducting voluntary new evangelization; It is critical to do so with continuity hermeneutics to build awareness that humans have lost their sensitivity to care for the environment based on the law of love (Matthew, 22). Therefore, voluntary to new evangelization in ecological spirituality education is urgently needed to form students with knowledge from an early age. friendly and responsible attitudes and actions to care for the earth like caring for our common home (Kuthe, et.al., 2019) with love.

Voluntary new evangelization is a new concept proposed so that students can understand that the environmental crisis is their own problem (Kerber, 2019) and therefore they must take responsibility for the environmental crisis as a sign of love for God (da, Silva, 2012) others, themselves and nature (Matthew, 22:37-39) (Jirásek et.al., 2016). Knowledge, attitudes, skills and spirituality can become students' lifestyles to commit to caring for the earth such as "taking care of our common home" from an early age while producing long-term effects for life. Knowledge, attitudes, and actions become values applied in spiritual disciplines, which are firmly held as the basis for students in building good relationships (friendly, caring, and in solidarity) with nature/environment to produce a healthy, pollution-free, and balanced ecosystem. It is for the harmony of the life of all living things on earth now and in the future.

This research was conducted in the district of East Flores because the encyclical *Laudato Si'* has yet to be implemented in education. Schools have no concern for environmental maintenance; it is proven that the school environment is not maintained (Bhoki et al., 2018). School is no longer a 'wiyata mandala' (a comfortable place to study). Teachers also have not made schools like their second homes" (Bhoki, et.al., 2018). In the same study, Bhoki et.al. (2018) cites the opinion of the Coordinator of the Supervision of the Education and Culture Office of the East Flores Regency who said the same thing that teachers have not realized the importance of the school environment as an educational

environment. This study has the objective of how the teacher's role in doing voluntary to new evangelization as a mediating variable between the teacher's professional competence and On the Care for Our Common Home eco-theological commitment.

Research Method

This study used quantitative approach. The study population was all elementary-level Catholic religious education teachers in East Flores District. The sample was 110 Inpres Elementary School teachers, 128 Catholic Elementary School teachers and 44 Public Elementary Schools for a total of 282 teachers. Random sampling technique was used, a sample of 282 teachers. Based on the rules of Structural Equation Model (SEM) analysis to examine complex relationships between variables and to get an overview of the model as a whole. Data collection used a questionnaire using Google form and Whatsapp group of Catholic Religious Education Teachers of the Ministry of Religion of East Flores Regency. Data fit amounted to 147 questionnaires. Due to the lack of consistency in the answers from many teachers, the researchers used a purposive random sampling technique. Variables are measured using a Likert scale with the lowest score at number 1 and the highest score at number 5. Number 1 = Strongly Disagree and so on until number 5 = Strongly Agree. The data obtained were analyzed using statistical software AMOS version 22.

Results and Discussion

Dimensional Analysis, Reliability and Validity

Analysis of the data tested in table 1 using the method of factor analysis with Exploratory Factor Analysis or EFA. EFA is done so that the relationship between variables can be identified so constructs between variables can be built. Exploratory Factor Analysis (EFA) was carried out using SPSS software version 22. Factor analysis performed with the Kaiser Meyer Olkin (KMO) test in column 5 showed a value of more than 0.7 which means the data is valid. The data in column 1 shows that the factor loading has a value of more than 0.6. This means that the validity of the convergent data and the loading factor are significant. Next, the data in column 3 shows that the data reliability coefficient is above 0.7, which means that all data in the latent variables are reliable and adequate (Hair, et.al., 1998). Finally, the data in column 4 has a value greater than 0.05. From the data analyzed using EFA, it can be concluded that all data Fit, so that the data can be analyzed further using the Structural Equation Model (SEM).

Table 1. Testing of Loading Factor and Dimensions

Variable & Indicator	Loading	Reliability Construct	Variance Extract	Validity Indicator
Teacher's professional competence		0,874	0,657	
1. Mastering specific knowledge	,785			0,832
2. Skilled in transferring knowledge and appreciation	,769			0,747
3. Be creative in developing learning	,774			0,792
4. Able to assess learning processes and outcomes	,737			0,821
Teacher eco-theological commitment		0,862	0,797	
1. Loyalty in carrying out tasks				0,882
2. Development of knowledge & appreciation of faith	,790			0,742
3. Loyalty to school institutions	,736			0,811
4. Community Service	,751			0,729
	,781			

Voluntary to New Evangelization (VNE)		0,810	0,744
1. Love for the Mission of Jesus Christ	,771		0,744
2. Sacrifice presents the pedagogy of God's love	,729		0,741
3. Selfless devotion	,712		0,762
On the Care for Our Common Home		0,821	0,737
1. Overcoming environmental pollution	,790		0,780
2. Solve the problem of clean water	,750		0,772
3. Addressing biodiversity loss	,797		0,692

Respondent Identity

Respondents in this study ranged in age from 1). Only 13.8% were between the ages of 31 and 35. 2). 16.1% of the population was between the ages of 36 and 40. They have worked for 16 to 20 years. 3). The age group 46-50 years old accounted for 25.3% of the total, with the age group 51-55 accounting for the remainder. Both of these age groups have worked for more than 20 years. There are also respondents aged 26-30 with a working period of 6-10 years and one aged 20-25.

Model Feasibility Test

Hair Jr. et al., (2017) say that there are two stages in SEM testing; 1). Individual test and 2). Simultaneous Test. At the individual test stage, the t-test is used and the error can only be accepted at 0.05, while at the simultaneous test stage, the F test is used to find out that the research sample data can be declared good and fit. A regression test is performed to test whether the resulting sample covariance matrix follows the population. This is done to explain that the diversity of samples used in this research is representative of the specified population.

Tabel 2. Goodness of Fit

Criteria of Fit	Cut of Value	Result	Conclusion
Absolute Fit Test			
1. Chi-Square	< 188,332	89,232	Fit
2. Nilai P	> 0.05	0,95	Fit
3. Goodness of Fit Index (GFI)	> 0.90	0,923	Fit
4. Root Mean Square error dof Appximations (RAMSEA)	< 0.08	0,039	Fit
5. Chi-Square /DF (Cmin/DF)	< 2,00	1,222	Fit
6. Adjusted GFI (AGFI)	> 0.90	0,988	Fit
7. Comparative Fit Index (CFI)	> 0.90	0,981	Fit
8. Tucker-Lewis Index (TLI)	> 0.90	0,976	Fit

The data in table 2 shows that the results of the path model fit because they meet the requirements in the cut of value range. Likewise, the SEM assumption test on univariate and multivariate dimensions has produced normal data and is free from singularity and multicollinearity elements. Thus, the path model in the research is fit so that the model can be used in the following research stage: hypothesis testing.

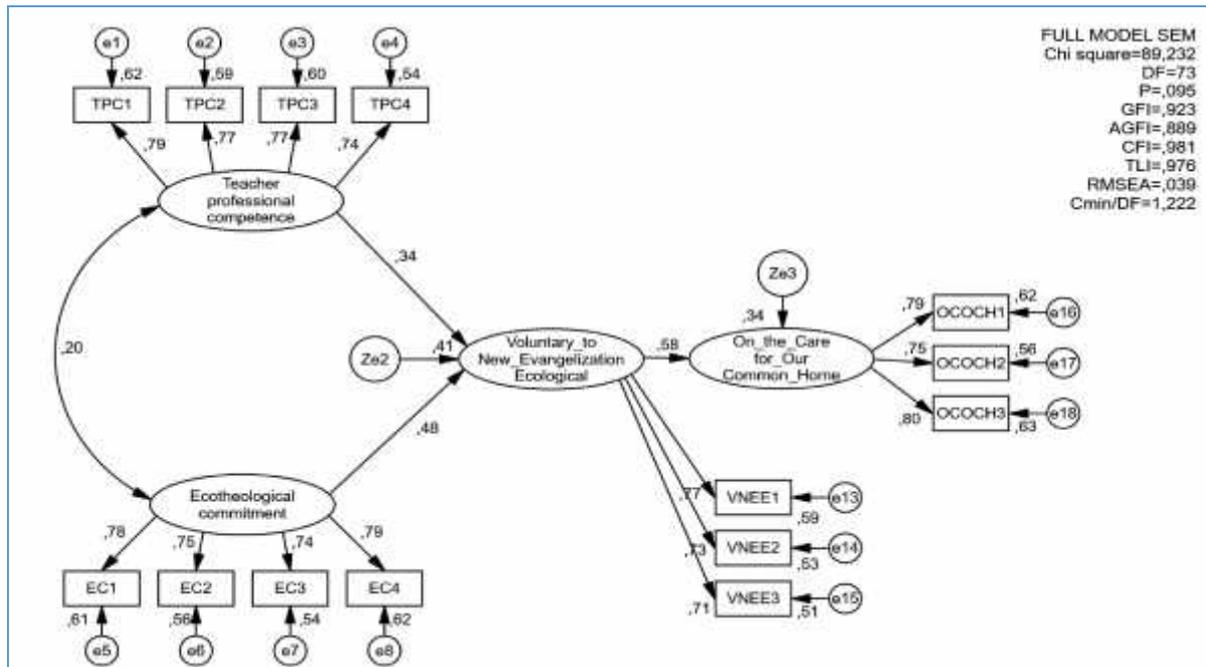


Figure 1. Hypothesis Testing

Hypothesis Testing

The results of testing the 7 hypotheses are in the table below:

Table 3. Regression Weights: (Group number 1 - Default model)

	P a t h	Std Estimate	S.E.	C.R.	P
Voluntary to New Evangelization Ecological	<--- Teacher professional competence	,342	,086	3,653	***
Voluntary to New Evangelization Ecological	<--- Ecotheological commitment	,479	,091	4,959	***
On the Care for Our Common Home	<--- Voluntary to New Evangelization Ecological	,581	,123	5,181	***

Hypothesis 1 testing, Teacher professional competence affects voluntary to new evangelization with $CR = 2.241 > table = 1.665$, and $sig.t = 0.025 (< 0.01) < 0.05$. The hypothesis testing results explain that increasing professional competence will increase voluntary new evangelization with significant evidence. This finding is confirmed by the findings of Clifford (2017) in his research that in *Laudato Si'* especially in number 15 Pope Francis urged all Catholics in this world to be able to respect nature as humans respect each other. It is made possible by teachers who can help their students understand the content of learning in the educational process by drawing inspiration from Christian spiritual treasures. The aim is to behave and act in a friendly, caring, and solidarity with nature/environment to produce a healthy, pollution-free, and balanced ecosystem for all living things on earth now and in the future. (Salmani et.al, 2015). The professional Catholic religion teacher is able to shape and facilitate students who are called to integral ecology (Ferrara, 2019; O'Brien, 2019) by transforming themselves for ecological conversion based on Christian morals and ethics, so that they can be in solidarity, love and be responsible for



nature. Ecological conversion from a religious perspective creates ecological conversion and friendship with nature. This ecological conversion promotes a broader understanding of love for God. It includes loving God and all that God loves as God loves them willingly to sacrifice, changing one's way of life-based on God's limitless love for all of His creations, and gratitude for all whom God has given to humans. (Hancin and Hearlson, 2020).

Hypothesis 2 testing, eco-theological commitment has an effect on voluntary to new evangelization with $CR = 2.928 > table = 1.665$, and $sig.t = 010 (< 0.01) < 0.05$. The results of hypothesis testing explain that increasing ecotheological commitment will increase voluntary new evangelization with significant evidence. In their research, Nakagawa et al. (2020) discovered that the ecotheological commitment of Catholic religious teachers is an internal force that encourages a consistent and faithful attitude in using time, mobilizing energy, and the ability to explore learning in Catholic religious education integrated with environmental science based on the biblical text as an ecotheological perspective that responds to the context of the current environmental crisis. Based on the ecotheological perspective, Catholic religious teachers educate and form students to love all creatures as biological brothers and sisters who inhabit the earth in a bond of affection by loving each other in the bonds of love for the earth's big family (Flores, 2018). Ecological spiritual education is an effort to shape the younger generation to think about having ethics and responsibility for nature conservation for the future. Gabriel and Kerber (2019). This activity is a new evangelization activity that seeks ecological conversion so that self-transformation occurs through and to present God's love and mercy to fight the power of rejecting God (Mahon, 2018). The new evangelization is carried out based on God's mercy to educate students to understand that as the image of God, students are also responsible for acting to stop the ecological crisis, so that nature becomes healthy and the earth becomes a habitable place for all the inhabitants of the earth.

Hypothesis 3 testing, voluntary to new evangelization has an effect on care for our common home with $CR = 2.329 > table = 1.665$, and $sig.t = 001 (< 0.01) < 0.05$. This study explains that the higher the voluntary to new evangelization, the higher the care for our common home, proven to be significant. This study is in line with the findings of researcher Mahon 2018 saying that the new evangelization of the 21st century promotes a revolution of gentleness, emphasizing compassion and caring for one another among Catholics to correct their declining faith. According to Edwards, (2016) *Laudato Si'* is a new theology that promotes the relationship between humans and God, others and nature based on compassion, love and solidarity. The interconnection of the three lines of relationship is realized if there is tenderness and affection rooted in divine love and genuine concern for one's fellow human beings and their environment as a sign that the person loves God, the creator of the universe. This sublime interconnection promotes a unifying love to encourage people to love themselves and other creatures in one typical house, namely planet earth, in a sublime fellowship of universal families who love, respect, and appreciate each other's life now and in the future.

Discussion

This research proves that ecological spiritual education and volunteering for the new evangelization can mediate between the teacher's professional competence and the eco-theological commitment to caring for our common home. The 7 hypotheses developed in this study proved to be significantly accepted. This research is supported by previous research, including Wuerl, 2013; McGrath, 2014; Mahon, 2018; Neustroev, et.al., 2019) who found that ecological spirituality education in Catholic religious education which was pursued as



voluntary to new evangelization had an impact on students taking care of our common home. The mission of the universal Catholic church aims to proclaim the Gospel of Jesus Christ contemporaneously and use new methods (Swiecarz, 2018) as a response to current realities to renew and develop the quality of life for Catholics. It is faith for those who are degraded and present presence and action. God is merciful, full of love and tenderness to all of His creation (Rymarz, 2010; McGrath, 2014; Sitegu, 2015; Mahon, 2018). The new evangelization that is being carried out encourages people to have an attitude of responsibility in protecting and caring for the environment to become habits, culture and norms of personal life (Barata, 2018) which are carried out in awareness and obedience to orders and orders. The teachings of Jesus Christ to carry out the law of unlimited love for others and the universe.

The new evangelization is a new way to proclaim God's Kingdom in the context of the Catholic faith, which contributes to the tendency of anthropocentric attitudes (Hrynknow, 2017; Hadjichambis, et al., 2020). It reduces the challenges and threats of environmental crises that trigger the death environment and all living things in it (Deborah, 2018), Maurer & Bogner, 2019). Voluntary new evangelization helps shape students into loving, compassionate, and gentle people responsible for caring for the environment wherever they are, such as transforming a shared house into a healthy, decent, and comfortable place to live for life. The new evangelization guarantees the demands of human rights (Article 28H of the 1945 Constitution) and the needs of all creatures for a good and healthy environment. Thus, Catholic religious education, based on the encyclical *Laudato Si'*, can be carried out to care for one typical home, namely planet earth. It is healthy, pollution-free, and has a balance of ecosystems and harmony of life for all beings living now and in the future in noble communion. One family is the earth family.

Conclusion

This research produces contextual and up-to-date evangelization, a new way of proclaiming the Kingdom of God to renew and improve the lives of Catholic faithful in all aspects of life. The New evangelization is carried out to present the presence and action of the Most Compassionate God in all of His creation. In the environmental aspect, the new evangelization followed the highest law taught by Jesus (Matthew, 22:37-39) to improve one way of living the Catholic faith that must be done now is to manifest agape love for others and the environment as love directed at oneself . oneself. The new evangelism encourages believers who love the environment to produce healthy, pollution-free and balanced ecosystems for all living things on earth now and in the future.

Thus, the professional competence and eco-theological commitment of Catholic religious education teachers can be a force to carry out the latest contextual new evangelization, which is beneficial for the new generation not to continue actions that trigger environmental crises created by adults so that the earth can provide itself as a common home, healthy, decent and comfortable to live in for 1 big family consisting of all generations of living beings who live in harmony at all times.

Recommendation

Recommendations based on the results of this research; it is hoped that the professional competence and eco-theological commitment of Catholic religious teachers will be a driving force in implementing new contextual evangelism. It is for a healthy, decent, and comfortable life for one big family comprised of all generations of living beings living in harmony at all times.



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