

# The Effectiveness of Students' Critical Thinking in Learning at IAKN

Tianggur Medi Napitupulu

IAKN - Tarutung, Indonesia, ✉ (e-mail): [Tianggurnapitupulu030@gmail.com](mailto:Tianggurnapitupulu030@gmail.com)

## Abstract

The purpose of this study was to determine the effectiveness of students' critical thinking at Christian Religion Education (PAK) Department of IAKAN Tarutung, who were learning in Semester V in academic year of 2016/2017. This research hypothesis: "There is a positive and significant influence between PAK Subjects in Compounding Communities on the Effectiveness of Critical Thinking. The population of this study were all semester V Students of the Christian Religious Education Department who had taken PAK courses in amount of 200 students. Samples were taken randomly (random sampling) by 50% of the total population of 100 people. The research data were analyzed with the following steps: 1) The analysis requirements test was obtained: a)  $r_{\text{count}}$  value = 6.14 >  $r_{\text{table}}$  ( $\alpha = 0.05$ , IK = 95%,  $n = 32$ ) = 2.00 thus it was found that there was a relationship which is positive b) T-value = 6.14 >  $t_{\text{table}}$  ( $\alpha = 0.05$ ,  $dk = 30$ ) = 2.00 thus a significant relationship is known 2) Regression test is obtained: a) regression equation: = 52.39 + 0.4X. This regression equation shows that in a constant state = 52.39 then for each addition of variable X (PAK Subjects in Compound Communities) by one unit, there will be an addition of variable Y (Critical Thinking Effectiveness) of 0.4. b) Regression coefficient test ( $r^2$ ) obtained  $r^2 = 0.6399$  and the percentage of influence between the Compounding Society Subjects on the Effectiveness of Critical Thinking is 63.99%. 3) Hypothesis test with Simple Linear Regression Variance Analysis obtained the value of  $F_{\text{count}} = 174.22 > F_{\text{table}}$  ( $\alpha = 0.05$ ,  $dk = 30$ ) = 4.00.

**Keywords:** *Critical Thinking Effectiveness, Christian Religion Education (PAK)*

## Introduction

Indonesia is one of the most heterogeneous countries in the world with various ethnic, religious and religious beliefs. Heterogeneity in Indonesia is already an unavoidable fact and has given rise to new patterns of life for the people of Indonesia. Diversity has been interconnected, even influencing each other in a very diverse Indonesian context in terms of religion, ethnicity, and culture. Indonesia which recognizes six religions and creeds that can express their worship with their respective streams and beliefs freely. In addition to religious diversity, Indonesia is also rich in various types of cultures, different ethnicities. Each of these things has their own norms and ways of expressing them in everyday life. And every day, Indonesian people live side by side with various tribes, cultures and customs. In such condition, students as the main new generation should be educated well with all the norms. In IAKN Tarutung, as a state Christian Religion education Institute serve the students who pass the selection, to accept the differences that exist between them, students are required to attend Christian Religious Education (PAK) courses in Compound Societies The PAK Course in Compounding Communities aims to equip students to live together with followers of other religions without having to sacrifice their faith. In the midst of the plurality of Indonesian society today, PAK should be directed to the independence of faith and to enable a Christian to place himself in the midst of a pluralistic society. Therefore, Christian Religious Education must be able to think effectively in order to bring students to openness and enable students to be able to see others not as enemies but as friends in life, especially in acts of virtue and positive outlook. Students are expected to be a blessing to others and be able to become a church for others who do not believe.

By following the PAK Course in, it is expected to influence students to have an effective and appropriate attitude to think in diversity around them. Effective thinking is done by evaluating, making comparisons between information received by considering before conveying it to others so as not to cause problems in the future. The way of thinking as done by God who does not make a difference becomes a problem or basis for finding problems that cause divisions in the plurality of society. And also attitudes that reflect the maturity of the faith of believers as God's chosen people.

In accordance with Law No. 14 of 2005 concerning Teachers and Lecturers that every teacher and lecturer must have academic quality, competence, educator certification, physically and mentally healthy and have the ability to realize national education goals. Thus each lecturer must have a number of competencies. Competence means a set of knowledge, skills and behaviors that must be possessed, internalized, and mastered by the teacher or lecturer in carrying out their professional duties (Law No. 14 of 2005 Chapter I Article 1). The types of competencies that must be lecturers possess are pedagogical competencies, professional competencies, personality competencies and social competencies. Personality competence is a number of values, commitments, and professional ethics that affect all forms of lecturer behavior towards students, coworkers, family and society, as well as influencing student motivation to learn, including professional self-development. With sub competence: Authority as a private lecturer; Wisdom in making decisions; Be an example of attitude and behavior; Only words and actions; The ability to control oneself in various situations and conditions and be fair in treating students.

Therefore, personality competence is a very determinant of the level of authority of a lecturer in the eyes of students. In this case, lecturers are not only educators, but also as role models and examples for students. And through this personality competency is also a place for students to reflect. That through the competence of the lecturer personality integrity of a lecturer is also at stake. (Bring out the integrity of the lecturer. The permanent lecturer of the Tarakung PAK IAKN Department already has a number of personality competencies. But what are the views of the IAKN arutung students about these personality competencies? Do they have positive or negative perceptions about these competencies? That's why researchers are interested in researching this matter by raising research title "Student Perceptions About Personality Competencies Lecturer of Tarakung PAK IAKN Year 2019. Every person must have certain characteristics that distinguish each other from one person to another both in terms of physical and attitude. They have diverse characters and personalities. Personality a person can be seen in daily behavior both in the way they dress, say and behave, and that personality will make a person called a good person or a bad person. Personal competency according to Suparno (2002) includes a complete personality , virtuous, honest, mature, faithful, moral; ability to actualize themselves such as discipline, responsibility, sensitive, objective, flexible, broad-minded, able to communicate with others; the ability to develop professions such as creative thinking, critical, reflective, willing to learn throughout life, can make decisions etc. Components of Personality Competence: a). Authority As a Private Lecturer. According to the Big Indonesian Dictionary (2008: 1727) the word "authority" means "1. trait to be able to master and influence the respect of others through attitudes and behaviors that contain leadership and full of attraction; 2. Power. "Furthermore it is said that authority means" 1. Matters concerning authority; which has authority; 2. Rights of power that are recognized and adhered to "(Big Indonesian Dictionary, 2008: 1727). Today's Bible Encyclopedia Volume II, 2008: 185. says the Bible believes the only authority and power that truly belongs to the Creator, the authority possessed by humans is God's gift, to Di, humans must be accountable for the use of that authority. Since all authority ultimately passes away to God, in all areas of life, submitting to legitimate authority is a religious obligation, part of service to God. B). Wisdom In Making Decisions. According to KBBI online (kbbi.web.id/arif) "arif" means "wise, clever, intelligent and knowledgeable; understand; understand. "Wisdom" is wisdom or scholarship. "From this understanding, in making decisions must be wise, clever, and clever. Ephesians 5:15 states: "Therefore, pay close attention, how you live, do not be like fools, but as wise people." Thus in making decisions must be carefully considered and pay attention to all angles of the results of the decision. c). Be an Example of Acting and Behaving. Silitonga (2000: 27) suggests that "role models" are intentional educational actions to be imitated by students. d). Only Words and Actions. Pidarta (2009: 280) says that educating is an activity of giving advice, prohibiting bad behavior, encouraging or reinforcing good behavior. e). Ability to Control Yourself in Various Situations and Conditions. According to KBBI online (kbbi.web.id/kontrol), "control" means "bridle" and "control" means 1. control of control; 2. holding the leadership; govern; 3. curb; restrain (passions, price increases, and so on). f). Fair in Treating Students. In the Big Indonesian Dictionary (2008:

8), it is stated that the word "fair" contains the following meanings: 1). Not biased or impartial to one party. 2). Give something to everyone in accordance with the rights that must be allowed. 3) Knowing the rights and obligations, understand what is right and wrong, act honestly and appropriately according to the rules or terms and conditions set. Not arbitrary and immoral or sinful. 4). People who do justice, the opposite of *fasiq* (people who do not do orders).

## Discussion

In Indonesian context, Christian Religious Education is very important especially because Christians are a minority in society. Christians are always in contact with adherents of other religions, even that majorly of Christians who have been taken Jesus Christ as their savior always look differ from non-Christian personality in the way of thinking and in the way of hearted action. They usually act in the family and society based on the God's will that they interact with Him throughout prayers. Christian is taught how to do goodness for others like what he can do for himself, even for his enemy, a True Christian should be able to love. The presence of Christian Religious Education in a plural society is very important so that believers can live and apply their faith in daily life. Followers of Christ must not be closed or avoid themselves from the world around them, but with courage and love-based demonstrating God's love in the midst of the world. The presence of believers must be a blessing and salt in the midst of their environment.

Compound society is a society divided into unity groups that often have different cultures. Meanwhile, according to Soekanto (2001:), pluralistic society, that is, cultural pluralism, with ethnic and minority groups and maintained its identity in a society. Furthermore, according to social science, compound society is a state of society where each cultural group has institutions related to each field of life except politics, where the institution of each particular cultural group holds power in the society concerned, and in the political context, a plural society is a system that allows all interests in society to compete freely to influence the political process, so as to avoid the occurrence of a group dominating another group In line with that, Harianto (2012: 98) said that pluralism is the same as pluralism and is a beautiful thing Based on the above opinion, the opinion expressed by Sitanggang is closer to the understanding of PAK in a Comprehensive Society. a continuous effort made to students is so that they are able to apply it in their daily lives. They are able to harmonize different and various variants of people and religions among the social life, to reduce the impact of diversity among them and make every thing runs well peacefully.

Because of the diversity in Indonesia, it is very necessary to think effectively, thinking critically in everyday life, because to develop other thinking skills, such as the ability to make decisions and solve problems. There are so many phenomena in everyday life in the field of pluralism that need to be criticized. Understanding critical thinking put forward by many experts. Some of them are: Gunawan (2003: 177-178) states that critical thinking skills are the ability to think at complex levels and use a process of analysis and evaluation. Critical thinking involves inductive thinking skills such as recognizing relationships, analyzing open issues, determining cause and effect, making conclusions and calculating relevant data. While deductive thinking skills involve the ability to solve problems that are spatial, logical syllogism and distinguish between facts and opinions. Other critical thinking skills are the ability to detect biases, evaluate, compare and contrast. Meanwhile Rahmat (2010: 1) suggests critical thinking (critical thinking) is synonymous with decision making (strategic decision making), strategic planning, scientific process, and problem solving.

In fact, it was find by the research in the field that the students who took PAK subject matter in IAKN Tarutung, they had positive critical thinking to live among different and various background of people in the society. It was characterized by their ability to act and to run their life living together with other different background people and religions, they were able to manage all the activities in harmony without lasting any problem in the society. For this reason, Indonesia Government should pay attention for this goodness of social life so that it can be expanded and improved in application for other schools and other universities, or even for other districts and provinces all around Indonesia, for the sake of nation peace since Indonesia society and religions are compound.

The varied tribes and religions as social background for people is actually is taken as a cultural asset to maintain in Indonesia. The diversity can create a beauty of the country, just like world flowers that are colorful, the beauty of it depends on the various colors which blossom together, that is the symbol for Indonesia society which full of diversity but if it is running together in harmony, Indonesia country will look like a fruitful country for other countries in the world.

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Various religions should be settled equally in Indonesia to make every thing running in harmony all around Indonesia country, discussing about what can be done together. It must be avoided that dogmatic debates tend to create conflict and expand distance. Social values that are needed and accepted by all religions need to be developed together. In the context of Indonesian society, religious leaders and leaders must set an example and set an example for their people about the importance of accepting differences. An emotional level of maturity needs to be built for each group, because building togetherness in differences is not easy.

Judging from the magnitude of the effectivity of the effectiveness of critical thinking on PAK in a Compounding Society, critical thinking helps students improve understanding of the material being studied by critically evaluating arguments in textbooks, journals, discussion partners, including teacher arguments in learning activities and knitting togetherness with different communities Tribe, Race and Religion. So critical thinking in education is the competency to be achieved as well as the tools needed to construct knowledge. Thinking is displayed in critical thinking very orderly and systematic. Critical thinking is one of the high-level thinking processes that can be used in the formation of students' conceptual systems in terms of responding to political problems that like to link their interests with ethnicity, race and religion so that it brings back to Pancasila (as fundamental of Nation) which emphasizes the different attitudes towards one unit in the Indonesian state . In addition, students' critical thinking can be developed through giving opportunities to speak verbally and in writing like a scientist. These meaningful opportunities can be in the form of discussions that arise from divergent questions or ill-structured problems, but cannot be separated from the role of PAK in the Community Compound because the foundation of Christians in social relations is the word of God about love, a sign that distinguishes those we love.

From the literature review and research results, it is known that the research hypothesis is accepted, that there is a positive and significant influence between PAK Subjects in a plural society towards the Effectiveness of Critical Thinking of Semester V Students of the Tarakung IAKN Christian Religious Education Department in 2018 amounting to 63.99%. Based on the theoretical and research results, it can be concluded that PAK Subjects in a plural society have a great influence for students to be more effective in critical thinking in responding to a problem or learning that they receive, especially related to the diversity of the community. So that it does not cause problems that result in divisions between different ethnic groups, races and religions.

In fact, dealing with the fact concerning to the research result that 63.99% from all the 5<sup>th</sup> semester students of IAKN Tarutung had critical thinking after having learning about PAK subject matter at their department in IAKN Tarutung. It means that 128 students from 200, had critical thinking living in the society with its compound people and compound religions, of which they could live in harmony and running their activities together without any social problem. In such a circumstance, while a harmony of living is arisen, all various tribes and social economic levels. Various religions and varied ancestor people, all were very happy living together in one social life.

Henceforth, it is reasonable to suggest all teachers and lecturers as educators in the world nurturing their students to possess critical thinking by serving them with proper subject matter that supply them regarding running our life with harmony among different and various tribes and religions, for better quality of life especially in Indonesia. If the students are always familiarized with such a model of learning, it is believable that by nurturing them such subject matter ( PAK subject) for Christians and other subject alike for different religions, the students are hopefully take a benefit from learning namely having positive critical thinking to live their life in the society.

## **Conclusion**

Indonesian people live side by side with various tribes, cultures and customs. In such condition, students as the main new generation should be educated well with all the norms. In IAKN Tarutung, as a state Christian Religion education Institute serve the students who pass the selection, to accept the differences that exist between them, students are required to attend Christian Religious Education (PAK) courses in

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