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The Effect of Spiritual Leadership on the Spiritual Growth of Youth in Western Showa Dano District Seyo Town

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Abstract

Today's fast-paced digital world has an impact on people's spiritual lives, particularly those of young people. Christian youth should lead lives that are marked by development or progress. Young people require a leader who has a spiritual soul and can serve as a role model and life guide as they enter the process of maturing, particularly in terms of their spiritual development. Because of this, the necessity for leaders in human life has always changed with time and has always been a fascinating subject of conversation. A church leader is required to possess this spiritual leadership. This is due to the significant influence that church leaders have on Christian youth's spiritual development within the church. The purpose of this study is to ascertain how spiritual leadership affects young people's spiritual development. With 130 members, Seyo Evangelical Church of Mekane Iyesus youth, West Showa, served as the study's sample. Regression analysis is the analytic technique employed. The spiritual development of the fledgling Seyo Evangelical church of Mekane Iyesus is positively impacted by spiritual leadership. Youth spiritual growth will accelerate in the presence of strong spiritual leadership.

Keywords: Dargagoota; Development; Dimensions; Organization; Seyo

Abbreviation: EECMY: Evangelical Church of Mekane Iyesus.

Introduction

Human spirituality has been impacted by the fast-paced growth of the digital era. Particularly the spiritual lives of Ethiopian young, which is a particularly concerning issue at the moment. Drug misuse, unwanted pregnancies, youth fights, and intoxication are just a few of the numerous instances of juvenile delinquency that the Ethiopian people are now dealing with.

Christian youth are not exempt from contributing to social issues [1]. Parents and the church, in addition to the youth, must take genuine action to significantly alter the young man's spiritual life [2]. Young people require a leader who has a spiritual soul and can serve as a role model and life guide as they enter the process of maturing, particularly in terms of their spiritual development [3]. Because of this, leaders are always needed in human life, regardless of the passing of time or circumstance [4]. According to Gordon Thomas, a leader is always needed in every facet of human existence [4]. A leader exists in the state, in the business, in the group organization, and in the church [5].

Influence is the simplest word for leadership; where influence exists, leadership does as well (University of Florida). If a leader possesses a spiritual soul, he will be more ideal [6]. Being a leader under the influence of God and God's might is known as spiritual leadership. A leader needs to possess certain attitudes, behaviors, and ideals in order

to inspire others and themselves. This is known as spiritual leadership.

It is anticipated that the spiritual lives of the youth in this study will be impacted by spiritual leadership aspects. The youthful Protestant Seyo Evangelical church of Mekane Iyesus (EECMY) was the subject of this study. In addition to the institutions for young children, mothers, and dads, Youth SECMI has played a significant role in promoting church youth throughout its entire existence, making it an essential component of the church body. This article was created to explore how the EECMY youth might grow spiritually by evaluating the spiritual leadership of the pastor and his instructor. The youth's role as the successor to God's ministry is very vital to the future.

Literature Review

Spiritual leadership can be interpreted as leadership under the influence of God and the power of God [7]. Sanders define spiritual leadership as the ability to influence others not with attractive personalities, but with a spirit-filled person. Something of spirit nature is difficult to understand, and of course humans must obey and be responsible for what God gives to leaders who function to lead others by emulating responsible spiritual leadership [8].

The values, attitudes, and behaviors necessary to intrinsically motivate oneself and others in order to have a sense of spiritual survival through calling and membership—that is, to feel understood and valued, to have a sense of making a difference in the world—are what Louis W. Fry defines as spiritual leadership [9].

Through the development of an organizational vision and culture centered on altruistic principles, spiritual leadership seeks to inspire and motivate employees to be productive and committed to the organization [10].

Spiritual leadership variables can be measured by dimensions and indicators that refer to and adopt from Louis W. Fry's book. Dimensions of Leader Values, Attitudes, and Behaviors are measures of spiritual leadership that can be seen through the following indicators; Vision, Hope and Altruistic Value. Dimensions of Spiritual Welfare are measures of spiritual leadership that can be seen through the following indicators; Feelings Appreciated and Understood. Dimensions of Organizational Outcomes can be seen through Organizational outcomes [11].

Youth Spiritual Growth

The term "growth" refers to a state of expansion or development. The word "spiritual" refers to having a spirit connection. Spiritual formation is the prerequisite for spiritual growth. The English term "Spiritual Formation" is derived from the words "spiritual" (spiritual), which refers to things pertaining to religion or spirituality, and "formation" (formation), which is an action that can give anything shape. Thus, the act of giving spirituality and growth form is the exact definition of the phrase "spiritual formation."

Spiritual Life: As it is God's will for His people, God's people must grow (Col. 2: 6-7, I Pet. 2: 1–5, etc.). God is the source of all strength and power (dynamic & power to grow) (Romans 1: 16-17).

According to Tomatala Yakob, the foundation of Jesus Christ's spiritual life is His death, which made peace between God and humans (1:21–22), His release from the grip of sin, His entry into God's kingdom, His redemption of humanity (1:13–14; 2:13–15), and His distribution of His work to those who believe (2:20; 3: 1a).

The process of developing from a pure infant to spiritual maturity, marked by traits that progressively resemble those of Christ, is known as spiritual growth. Another sign of spiritual growth is an increase in intimate interactions with God, leading to a deeper understanding of him. Lifelong spiritual development is required, and the Bible teaches that those who have trusted in the Lord Jesus should go beyond mere trust and mature toward perfecting themselves in Him.

In the Dictionary, youth are young men; teenagers; cadets. But even so youth not only focuses on men but also includes attitudes and behavior of women. According to Richardson and Raines, Youth is a time when many young people decide their way of life and make important decisions in their lives. Mary Go Setiawan categorizes young people from 18 to 24 years [11].

EECMY Seyo has a categorical partnership for youth called "Dargagoota" EECMY Seyo. The youth who joined the "Dargagoota" EECMY Seyo was a young man aged 18 years until he married / married.

Based on the explanation of several figures above, it can be concluded that youth is a group of people who have a passion and passion that is burning and proactive in developing their abilities or potential, so that they begin to experience many changes both physically, mentally, socially, emotionally, and spiritually. Because youth are in the process of development towards self-discovery and maturity.

Youth is a wonderful time to serve, time to work and produce works for God. Humans can and have the capacity

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to be relied upon in service in the midst of the church and society. The presence of youth in the church is not to be served but to serve, not to be loved but to love, not to be pitied but to feel sorry. Youth services are not just worshiped every week, choir or vocal group, but young people want to serve, because that is what God wants from young people in today's youth. Youth is not a barrier for us to participate in ministry, taking responsibility for the calling of three churches, namely fellowship, witnessing and serving. The Apostle Paul said, "Let no one consider you inferior because you are young." (1 Tim. 4:12a). If traced in the Bible, it can be seen the way God uses young people to speak the truth. Yusuf, who was used by God through his evil and ironic goals from his brothers in his youth, was the first person used by God to become the leader of the nation even outside of his own people.

When the Israelites entered the Promised Land, Joshua was the one who had to lead them easily. The twelve disciples of Jesus were young people. They are mostly fishermen, not great figures, but are used to preach the gospel. Even Jesus himself lived for 33 years in the world, Jesus did a ministry task that was hard at his young age. Young people are given energy, talent, and ability not to satisfy their passions (2 Timothy 2:22), but on the contrary, to be "an example for believers, in your words, in your behavior, in your love, in your loyalty and in your holiness "(1 Timothy 4:12).

Youth need to find God's vision for their lives because that vision will direct them to the purpose of life that glorifies God! They need to have a vision of who God is and the future that is in His hands for them. They also need to have sensitivity about what God's call (purpose) is for them.

Based on these explanations, it can be concluded that the spiritual growth of youth is a process of growing youth towards spiritual maturity characterized by characters that are increasingly similar to the character of Christ.

Dimensions and Indicators of Youth Spiritual Growth refer to and adopt from Ellyazer Pada's and Muliadi Firmanto's research. Based on the lattice of the instrument, a research instrument in the form of a questionnaire will be designed. The process dimension is a measure of the development of spiritual growth which can be seen through the following indicators: Repentance, Change and Adult. Dimensions of Holiness can be seen through the following indicators such as Mind, Word and Action. Dimensions of Serving is a measure of spiritual growth that can be seen through the willingness to help prepare something that is needed by the congregation and fellow human beings, which is characterized by the following indicators such as commitment and time.

EECMY Seyo

The first gospel message to the Seyo area was the touch of God's hand to convey the message of Salvation to the Seyo community. The presence of the first Evangelist in the Seyo area was divided into two periods by the AMB Research and Study Institute. The initial period began in 1980-1991. The second period was called the Planting and Cultivation period, starting in 1992-2007.

Structurally, the church has an arrangement that includes all members of the church and special servants at its level and has a body of workers as a small group unit, which is tasked with regulating services in its area. The following levels are in the "Dargagoota" EECMY Seyo Church are Moderamen, Classification, Church or Shelter. "Dargagoota" EECMY Seyo is one of the categorical fellowships for the EECMY Youth. The presence of "Dargagoota" EECMY Seyo in the middle of the EECMY is a sign of God's loyalty to the continuity of His church in the midst of this world. "Dargagoota" EECMY is also a present and future congregation that always has to prepare itself and try to understand the call to witness, fellowship and serve from God for each of them so that they manifest God's will in the midst of the church, family, society, nation and country. In its services, "Dargagoota" EECMY has several forms of work programs including: a. Guidance Fields, such as Bible Studies , Choir Training, and others.; b. Field of consolidation, such as Christian Leadership Cadre Training (LK3) "Dargagoota" EECMY, Deliberation / Session /, and others.; c. Field of Participation, such as Sports Week, Celebration - Church Holidays, Dargagoota" Go Green, Social Action, and others.; d. Finance, such as Routine Subsidies, Membership Contributions for "Dargagoota" EECMY, Financial Sessions / Report-Rabel Preparation and Monitoring of Funds Flow / Financial Flow "Dargagoota".

Research Methodology

Framework

Based on the study of the theory above, the framework is "Spiritual Leadership (X) influences the spiritual growth of youth (Y)". Based on this framework, researchers devised a paradigm thinking "The spiritual leadership of the EECMY Seyo church has an influence on spiritual growth for young church people."

Method

The research method used in this study is a quantitative method. Measurement of variables using research instruments in the form of questionnaires, so that quantitative data obtained that is numerical in nature. Thus,

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the process of data analysis can be done with a quantitative approach by applying one method of statistical analysis, namely regression analysis.

Hypothesis

Based on the framework, the following hypothesis is proposed: Hypothesis 0: Allegedly spiritual leadership does not affect the spiritual growth of church youth. Hypothesis 1: Allegedly spiritual leadership influences the spiritual growth of church youth.

Data Collection

The location of this study is the Church of EECMY Seyo. The EECMY Seyo Church is located on 125 km from Addis Ababa in West of the country. Data collection is carried out in April 2016.

Sample

The population of this study was the youth in the Church of EECMY Seyo. The youth in question is a member of "Dargagoota" EECMY Seyo. The sample is a portion of the population, where the sample consists of as many members selected from the population. The sampling technique used in this study was a nonprobability sampling technique in the form of saturated sampling. Saturated sampling technique was chosen because all members of the population were eligible to be selected and used as research samples. The sample unit in this study was the youth of EECMY Seyo. The number of samples taken was 130 people.

Results and Discussion

The responses from the questionnaire and regression analysis were analyzed using SPSS version 22.0. A simple regression analysis was used with the following model:

$$Y = \beta1 + \beta2 + \varepsilon \text{--- (1)}$$

With Y is a dependent variable, in this study is the spiritual growth of youth, and X is spiritual leadership. The hypotized model of this study was tested using simple regression analysis with SPSS version 22.0. The results are shown in Table 1.

Variable	Unstandardized Coefficient		t	Sig.	R^2
	B	SE			
Constant	24	5.08	4.8	0	0.28
Spiritual Leadership	0.6	0.08	0	0	

Table 1: Simple Regression Analysis Result.

From the results of simple regression analysis it can be concluded that spiritual leadership has a significant effect on spiritual growth. The regression model formed is:

$$Y = 24.372 + 0.565X \text{--- (2)}$$

This model explains that without any influence of spiritual leadership, the spriritual growth of youth in EECMY Seyo would be 24.372, and with the influence of spiritual leadership, each increase in spiritual leadership, will increase the spiritual growth of EECMY Seyo youth by 0.565. This shows that there is a significant positive relationship between spiritual leadership to the spiritual growth of youth in EECMY Seyo.

Model (2) produces an R2 value of 0.280. The ability of spiritual leadership variable in explaining the diversity of the spiritual growth variables is 28.0%, while the remaining 72.0% is explained by other variables not included in the model.

Conclusions

This study aimed to determine the effect of spiritual leadership on the spiritual growth of youth. The sample in this study was EECMY Seyo youth, West Showa. The analytical method used is a simple regression analysis. Spiritual leadership has a positive influence on the spiritual growth of young EECMY Seyo. The spiritual growth of youth will increase if accompanied by good spiritual leadership.

The R2 value of this model can be said to be quite low. This can be caused by the influence of other variables on spiritual growth that is not included in this research model. This can be a suggestion for further research to add other independent variables.

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