







Developing Evangelii Gaudium Model of Catholic Religious Education to Nurture A New Habits of Love Culture among Students

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ABSTRACT

This study aims to see what factors influence students' new habits cultures and if the education culture of love and willingness in new evangelization mediates the relationship between the antecedent and subsequent variables. It studies catholic religious education lecturers in Central Java with a sample of 117 catholic religious education lecturers. Path testing found that the antecedent variables have a causal relationship with mediation and its consequences. Thus Evangelii Gaudium becomes the primary mission of evangelizing the Church in modern times in terms of contextual situations. Evangelii Gaudium's approach becomes a model for dialogue in life so that the Christian mission can penetrate the hearts of the people so that there is a transformation from within, and in the end, displays a new culture that has been renewed as a result of the encounter with the Christian faith. The theoretical findings of this study explain the importance of altruistic ethical teachings, which are the central teachings of Jesus in the Scriptures and are the highest laws emphasizing a love for others. Altruism is a form of empathy and the desire always to help every individual whose existence does not require conditions and is prosocial behaviour.

Keywords: Evangelii Gaudium Model, Student Love Culture, Love culture Commitment, Professional Competence of Lecturers, Lecturer Spirituality Competence

INTRODUCTION

Lecturers and teachers play a significant role in education since they are an essential part of the educational resources that will determine the success of education. This is as mandated in the Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, which explains that teachers are learning agents who become facilitators, motivators, boosters, learning designers, and provide learning inspirations for students.

Lecturers are primarily responsible for guiding students' transformation from ignorance to independence, from unskilled to skilled, while also employing an approach that can prepare students to be active and knowledgeable by constantly absorbing and adapting new information through thinking, discussion, exploring, creating, and developing behaviour in problem-solving situations in their life. The form of intended behaviour is the Lecturer's activities in the learning process, namely how the Lecturer's lesson plans and assessing learning outcomes are made. Lecturers dominate the quality of learning because they are responsible for the learning process in the classroom. Various inputs that determine the quality of education, among others, are determined by lecturers (Barbato et al., 2022).

The educational process at public universities is strategically crucial since lecture activities aim to perfect students' hearts to support faith, piety, morals, intellectual development, and skills (Niebuhr, 2013; Tjeppey, 2019). Therefore, lecturers of Catholic religious universities play an essential role in shaping campus organizational

culture that develops religious vocations (Taylor, 1996). Organizational culture, as the basis for student self-development, must have references unique to a university. Lecturer job satisfaction lies in the success of the helping action given sincerely and the usefulness of the help that answers the needs. It is a desire to give, whether time, energy, or material, to help others who need it. Mayer stated that a person's altruistic behaviour is influenced by three factors: situational, interpersonal, and personal (Wea, Fakhruddin, Sukestiyarno, & Prihatin, 2020). Situational factors include a description of the situation, time pressure, mood, rewards obtained, direct observation of the degree of need, and considerations that allow someone to take altruistic actions.

Personal variables are factors that originate within the perpetrator, such as the offender's feelings and religiosity. Several social psychology studies conclude that in addition to the factors stated by Myers above, a person's altruistic actions can also be influenced by many other factors (Atabaeva, 2019), such as the presence of other people, environmental conditions, time pressure, personality factors, heart atmosphere, self-distress, and empathy. The subject who is helped is the person he likes, and the subject who is helped is the person who deserves to be helped. Employees with high altruistic behaviour will have extra-role behaviour and better performance (Atabaeva, 2019).

The encyclical of Pope Francis, *Evangelii Gaudium* (evangelical joy), is one of the organizational culture references that can be established in Catholic religious universities (Barron & Martin, 2014). Through *Evangelii Gaudium's* culture of love, Catholic religious education lecturers can bring students to joyful encounters, be touched, can manifest an attitude of faith that is finally formed in actual actions. The joy of the Gospel encourages the entire Church to introspect and pay attention to the signs of the development of the times in the divine light so that harmony and prosperity in life remain the common property of all components of society. Amid a pluralistic society (ethnicity, religion and belief, social class and class, and political aspirations), the joy of the Gospel proclaims respect and appreciation for socio-cultural diversity (Coorilos, 2015). The proclamation of the joy of the Gospel invites people to celebrate diversity as a reality of Indonesian national life with joy and gratitude. Although the nature of the Church is missionary, namely constantly proclaiming the joy of the Gospel to the whole world, the Church is aware of the role of different parties in developing joint strength and wealth towards peace and prosperity that elevates the human dignity of each person or group (Shultziner, 2005).

According to some research findings, lecturers' spiritual competence can be seen in how they live and interact (Emmons, 2000), which includes a willingness to get to know one another, pay attention to one another, share experiences and possessions, and support one another. Meanwhile (Suhaemi & Aedi, 2015) found the role of professional competence of lecturers who have broad insight into their fields so that they can innovate to improve learning, which in the end will produce alums or graduates with the expected vision and mission (Rodrigo Garcia Motta et al., 2021). The loving culture for education the lecturers will influence the students' will to participate in the new evangelization (Spesia, 2017). In this case, students are not present for themselves but also for others, so the work of God's salvation is increasingly felt by many people, and the realization of God's Kingdom is more accurate (Armstrong, 2020). Students are called to be drivers of change for a better life in a culture of love (Cook, 2001).

Based on the background above the research questions are formulated as: What are the factors that influence the Student's new habits culture? And whether the culture of love education and Voluntary New Evangelization can mediate the relationship between antecedent variables and their consequences.

LITERATURE REVIEW

Habits refers to a method of thinking or acting, as well as habits that develop into a system that can last a long time, dispositions that alter, and structural arrangements that tend to develop into a structure from generalization principles and forms of practices. Habits contains aspects of empirical tendencies to act in specific ways as motivations, preferences, tastes, feelings (emotions); ingrained behavior; a view of the world (cosmology); practical social skills and abilities; as appreciation and hope related to changes in life and career paths. Habits makes one react efficiently in all aspects of one's life. A student is said to have a new habits of a culture of love when he/she shows a change in attitude and behavior after receiving an education in a culture of love. The new habit of love culture can be seen in student self-development (Bean-Folkes & Ellison, 2018).

The students' passion is never stifled by the new culture of love, as in the early Church, where they boldly and enthusiastically preach the Gospel to others daily (E.G., art.263). The new habit of a culture of love is why a student can provide comfort for everyone by sowing hope, healing comfort, and the joy of a new life (E.G., art 10). The new habits of the culture of love becomes the basis for students to form a habit that influences changes in their mindset and leads to a better practice of religious and social life. Church life is a reflection of God's fellowship in human life.

In his apostolic exhortation *Evangelii Gaudium*, Pope Francis stated that motivation is required to carry out evangelical work joyfully (Leplingard et al., 2003). The voluntary new evangelization is a new way of proclaiming the good news in the latest contextual context of the Gospel of Jesus Christ to members of the universal Catholic Church who have experienced degradation and lost their sense of faith. This is expressed in one way: *Evangelii Gaudium's* love culture education in Catholic religious education to create organizational citizen behaviour (OCB).

This OCB concept is a prosocial action derivative of the grand theory of social exchange, which does not always use economic concepts but provides an understanding that an organization, in this case, the academic community, provides strong support for the reciprocal relationship between leaders and members. This support encourages them to engage in altruistic behaviour, which is defined by (Ariel, 2011; Xiao et al., 2021) as a form of empathy and a desire to help others (Xiao et al., 2021). Acting voluntarily with sincerity and selflessness is an act of mercy with essential and primary value (Education and Leeds, 2019). In the context of this research, prosocial behaviour is seen in the willingness of students to implement the new spirit of evangelization as mandated by *Evangelii Gaudium*. The continuous implementation of *Evangelii Gaudium's* prosocial behaviour will birth a new habits for students, namely a culture of love.

A profound personal contact with God is recreated through voluntary participation in the new evangelization by establishing a reasonable attitude and deepening the willingness to carry out religious teachings by responding to the newest new realities. The activities implemented in the Catholic religious education forum become a forum for sharing knowledge and appreciation of faith to bring people to feel the presence and actions of the Most Merciful God to save all of His creations on earth.

In the context of this study, the Catholic religious education lecturer instils a culture of love in his/her Christian religion so that he/she might live out his/her faith in Christ every day; in other words, Christ is made the foundation, direction, and purpose of his/her life (Reinhart, 2021). This is the commitment of Catholic religious education lecturers to do (teaching to do) what Jesus Christ did to produce results in changing behaviour. Commitment to a culture of love helps a lecturer build and develop himself as a whole, where one can face problems of meaning or value. As the love of God without discriminating against all the differences owned by each person on the one hand, also all the advantages and disadvantages owned (Barbareschi et al. 2021). Love culture education is a process of teaching students. Love culture education comes from social exchange theory which views the importance of reciprocal relationships between individuals based on meeting each other's needs. The fulfilment of needs produces intrinsic benefits such as gratitude and joy (Shelton, 2017). These intrinsic benefits shape prosocial behaviour and encourage individuals to take positive and selfless social actions for the benefit of others.

In Law No. 14/2005 concerning Teachers and Lecturers in Article 10 paragraph (1), it is stated that the competence of lecturers and teachers includes pedagogic competence, social personality, and professional acquired through professional education (Taniredja & Abduh, 2016). A lecturer's professional competence is an ability that grows in an integrated manner from the knowledge possessed about a particular field of science, skills to apply the knowledge mastered as well as a naturally positive attitude to advance, improve and develop it sustainably and accompanied by a strong determination to make it happen in everyday life (OECD, 2018).

The ability to find new approaches and passions in communicating the culture of love is a professional competency of lecturers involved in voluntary new evangelization (Bhoki, Sugiharto, Sukestiyarno, & Suminar, 2022). The new evangelization is a new spirit and way of communicating evangelical joy orally or in writing to students. The Lecturer's commitment to a culture of love brings forth a missionary spirit. This comes from the Lecturer's belief in the meaning of Christ's loving work of salvation (Bhoki et al., 2022). The existence of Catholic religious education lecturers affects his attitude so that he can better live his faith in Christ in a voluntary new evangelization attitude.

To innovate to improve learning, a lecturer must thoroughly understand his field. Relevant studies and thorough research in the field of lecturers' expertise are used to obtain this professional competence. Lecturers are members of the teaching staff who perform as a determining factor in achieving goals and improving the quality of school education or educational institutions because a lecturer will interact directly with students, assisting or providing assistance that will eventually produce alums or graduates (output) by the expected vision and mission (Malik, 2018). In subsequent developments, the three pillars (love, freedom, and justice) become developments to bring forth virtues that humans carry out. Why should people develop morals? The Church founders have the principle that by exercising love expressed in virtue, they will fulfil the proper Christian way of life and ultimately reach the goal of life (Van Wyk, 2010). Catholic religious education lecturers are committed to a culture of love because of their understanding of the Catholic religion's understanding of God. This commitment brings forth a belief that a lecturer must educate his students in a culture of love for fellow human beings (Sousa, Allard, Piazza, & Goodwin, 2021). Commitment to a culture of love encourages lecturers to also give confidence to students to

grow faith through a culture of love (Andrisma, 2007).

Spiritual competence refers to the mental state of Catholic religious education lecturers when providing excellent service to students (Vieten & Lukoff, 2021). This competence animates lecturers in carrying out their vocation as educators who are sourced from Jesus who is willing to sacrifice, who heals the sick, comforts the poor, or gives new hearing to the deaf, and deliverance to those who are afraid and shackled. Spiritual competence affects the way lecturers view students, where lecturers invite dialogue, encourage students to seek and find themselves, and trust students' abilities (Novib, 2011).

Spiritual competence brings together intellectual, emotive, and behavioural characteristics that are never coercive, but rather respect people's right to think for themselves and to choose and decide what they believe are the best options for them (Hodge, 2018). True freedom flows from the union of man with the divine which encourages man to freely choose the right, be responsible, and do what is correct so that it brings goodness to his own life and prosperity to the lives of others. Therefore, freedom is inseparable from a person's rights and responsibilities. Catholic religious education lecturers' spiritual competence comes from mastering the science field that is intended to serve students well (Hodge, 2018). This spiritual ability affects the learning process of lecturers to their students. Lecturers do not determine everything and see themselves as the only resource persons but invite dialogue, encourage students to seek and find themselves, and trust students' abilities (Hodge, 2018). The following is an explanation of 9 (the nine) hypotheses of this research:

H1: The lecturer's professional competence affects love culture education.

H2: Love culture commitment affects love culture education.

H3: The Lecturer's spiritual competence significantly affects love culture education.

Professional competence refers to a lecturer's knowledge, abilities, beliefs, and motivation to be a professional. Professional lecturers have a thorough understanding of the material being taught and the curriculum being utilized, are able to create and use a syllabus, apply suitable learning methods, and maintain their professionalism (Muthmainnah et al., 2020). Professional lecturers have achievement motivation and willingness to learn to assimilate consistently in applying love culture education as organizational culture. The Lecturer's professional competence, commitment to the culture of love, and spiritual competence of the Lecturer will affect the education of the culture of love by the Lecturer's students. Catholic religious education lecturers as Catholics will try to make the values of the Kingdom of God that have lived among them more visible in students' daily lives (Stock, 2012). The Lecturer's professional competence, commitment to a culture of love, and Lecturer's spiritual competence will affect voluntary to the new evangelization. This influence is shown by the results of Dawa's research, which states that God is said to be history because God is present in our daily lives. God makes history in human life because of the will of humans who have voluntary new evangelization (Stock, 2012).

H4: Love culture education has a significant effect on students' voluntary to the new evangelization.

H5: The lecture on professional competence has a significant effect on Student voluntary to the new evangelization.

H6: Love culture commitment has a significant effect on Student voluntary new evangelization.

Student's willingness to participate in modern (Bhoki et al., 2022). The new evangelization is a willingness to present God's work of salvation to the world (Faot, Octavianus, & Laurina, 2021). In this case, students are not present for themselves but also for others, so many people increasingly feel that the work of God's salvation and the realization of God's Kingdom is more fundamental (Vieten & Lukoff, 2021). Love culture education affects the birth of a new model in a new life (new habits), namely the culture of love with all the contextual aspects they have (Strydom, 2019). The new habits of the culture of love is a shared goal for a better society: a society that liberates and empowers all people (especially the poor) and has the same passion for realizing the general welfare. Students are called to be drivers of change for a better life in a culture of love (Vicariate for Education & Diocese of Leeds, 2019; Sousa et al., 2021; Strydom, 2019).

H7: The lecturer's spiritual competence has a significant effect on students' voluntary new evangelization.

H8: Love culture education has a significant effect on students' new habits in love culture.

H9: Student voluntary new evangelization has a significant effect on students' new habits of love culture.

Students preparing to be reporters in the framework of new evangelization are affected by their will (voluntary to new evangelization) (Bhoki et al., 2022). The aspiration of every human being who can live together in harmony and unite in the existing variety is the new habits of the culture of love (Papacharissi, Streeter, & Gillespie, 2013). Together, education in a culture of love and voluntary new evangelization will influence the birth of a new habits of a culture of love. This is in line with the results of several studies (Vicariate for Education &

Diocese of Leeds, 2019). The new habit of love culture is an achievement of organizational culture. Based on the conceptual background and the proposed hypothesis, the empirical research model is shown in Figure 1. This empirical model contains 6 research constructs consisting of 3 exogenous constructs and 3 endogenous constructs. Exogenous constructs consist of the professional competence of Catholic religious education lecturers, commitment to a culture of love, and spiritual competence of lecturers. Endogenous constructs consist of love culture education, voluntary new evangelization, and students with a new habits of love culture.

METHODOLOGY

The factors evaluated are not manipulated by the researchers; measurements are taken in a natural context. This research is a causal relationship study (Hasman, 2015) based on the nature of the link between variables. This research explains the relationship and the level of influence between variables (Alwiyah, Louangdy, & Yolandari, 2018). The population is the area under study with specific qualities and characteristics determined by the researcher to be studied, and then conclusions are drawn (Hasman, 2015). The population of this study was Catholic religious education lecturers in Central Java. Taking into account the nature and characteristics of the population, the sampling technique used is probability sampling, which is a sampling technique that provides equal opportunities for each element (member) of the population to be selected as a sample member (Hasman, 2015).

Catholic religious education teachers were given questionnaires containing constructed remarks by the researchers. In March 2022, data was collected via Google Forms and distributed through WhatsApp groups. The variables were measured using a Likert scale with the lowest score of 1 (strongly disagree) and the highest score of 5 (strongly agree). The structural equation modelling (SEM) method in data processing and analysis aims to examine the relationship between variables, indicators and constructs, as well as relationships between constructs. The researcher uses AMOS statistical software version 24. The following are the modelling steps, namely: (1) theory-based model development, (2) path diagram development to show causality, (3) flow chart conversion into a series of structural equations and measurement model specifications, (4) selection of input matrices and estimation techniques for the built model, (5) assessing problem identification, (6) model evaluation and (7) interpretation and modification of the model.

RESULTS

The majority of respondents (54.27 per cent) were male, demonstrating that men continue to dominate the work of lecturers and have matured in age to make mature decisions with careful consideration. Lecturers aged 55 and up reached 49.25 per cent, indicating that lecturers are mature and not easily influenced in choosing jobs and developing knowledge, but that regeneration must occur immediately in the future. A hundred per cent (100%) have a master's degree, which shows that the lecturers have complied with the provisions of Law Number 14 of 2005, article 46, paragraph 2. For academic positions, most of the lecturers are assistant professors and lecturers. In terms of work experience, most of them have more than 15 years, so they already understand their duties and responsibilities as lecturers.

Dimensional Analysis, Reliability, and Validity

EFA analysis is used to identify the relationship between manifest/indicator variables in constructing a construct. According to the Kaiser Meyer Olkin (KMO) test results, it must be greater than 0.60 and significant. The measure that shows that an indicator is included in a certain indicator in the EFA is the value of the loading factor, with conditions of > 0.6 . Therefore, the indicator can be grouped into that factor. The convergent validity testing shows that all indicators showed significant factor loading ($p < 0.01$). The reliability of all latent variables > 0.7 is said to be adequate (Hair et al. 1998). Testing the validity of the data to determine the extent of the accuracy and accuracy of a measurement instrument in carrying out its measuring function is conducted. Meanwhile, reliability shows how much the degree of the test consistently measures the measured target.

Table 1. Data Conformity Test

Indicator	Mean	Standard deviation	Loading factor	Reliability	Varian Extracted
Professional Competence Catholic Religious Education Lecturers					
PCPAKL_1	4.35	.903	0,735	0,871	0,576
PCPAKL_2	4.34	.911	0,739		
PCPAKL_3	4.01	.749	0,709		

Indicator	Mean	Standard deviation	Loading factor	Reliability	Varian Extracted
PCPAKL_4	4.22	.862	0,794		
PCPAKL_5	4.22	.821	0,813		
Love culture commitment					
LCT_1	4.24	1.014	0,881	0,922	0,747
LCT_2	4.25	1.025	0,831		
LCT_3	4.00	.974	0,863		
LCT_4	4.22	1.001	0,882		
Lecturer Spirituality competence					
LSC_1	4.41	.902	0,836	0,896	0,684
LSC_2	4.32	.806	0,853		
LSC_3	4.26	.948	0,747		
LSC_4	4.42	.812	0,868		
Love culture education					
LCE_1	4.50	.877	0,941	0,937	0,788
LCE_2	4.38	.829	0,833		
LCE_3	4.42	.873	0,896		
LCE_4	4.47	.877	0,878		
Students voluntarily new evangelize					
SVNE_1	4.52	.805	0,807	0,895	0,681
SVNE_2	4.40	.777	0,723		
SVNE_3	4.26	.885	0,868		
SVNE_4	4.45	.782	0,893		
New habits of student love culture					
NHSLC_1	4.61	.643	0,892	0,919	0,740
NHSLC_2	4.52	.726	0,904		
NHSLC_3	4.48	.750	0,784		
NHSLC_4	4.60	.617	0,857		

Source: Data Analysis Results, 2022

Table 1 shows all significant factor loadings ($p < 0.01$) and the reliability of all latent variables > 0.7 , a value that is considered adequate. Similarly, the EVA value is > 0.5 . The average value describes the respondents' response to the instrument, showing a positive response because it is above the midpoint value. The standard deviation above zero explains that the respondents' answers vary.

Structural Model Assessment

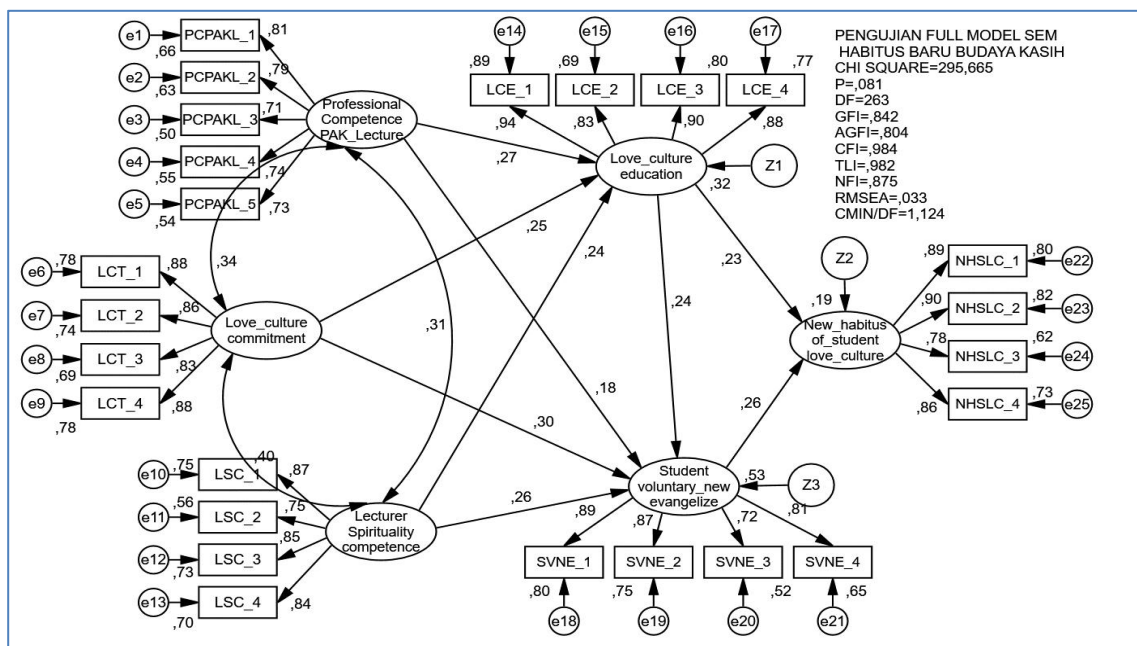


Figure 1. Full Model SEM

The model results show that the data is appropriate and good. Chi-square significant $\chi^2 = 295,665$, $df = 263$, $p = .081$. $CMIN/df = 1.124$, well below the 2.0 maximum, $GFI = .942$ and $AGFI = .804$, $CFI = .984$; $TLI = .982$ is also above .95, and $RMSEA = .033$ is also well below 0.05. Figure 1 explains that the structural assessment model is declared to fit with the data. Based on the picture, the path model is declared fit because it is in the required cut of the value range. Similarly, testing the SEM assumption, the data has been declared normal in both the multivariate and univariate dimensions and the data is free from outliers in both multivariate and univariate. The data is also free from multicollinearity and singularity elements.

Hypothesis Test

After passing the SEM assumptions, validity, reliability, and confirmatory analysis tests, it is possible to conclude that all indicators and variables in this study can be used to define latent constructs. These findings suggest that the analysis can include the entire empirical model. The empirical model consists of 9 hypotheses referenced from various theoretical and empirical studies. The AMOS 24.00 data processing results obtained standardized regression weights, as shown in Table 2.

Table 2. Standardized Regression Weights Full Model SEM

	Path		Estimate	S.E.	C.R.	P
Catholic Religious Education Lecturer Professional Competence	→	Love culture education	,271	,133	2,780	,005
Love culture commitment	→	Love culture education	,246	,091	2,525	,012
Lecturer Spirituality competence	→	Love culture education	,241	,119	2,469	,014
Love culture education	→	Student volunteer for the new evangelization	,241	,072	2,573	,010
Catholic Religious Education Lecturer Professional Competence	→	Students volunteer for the new evangelization	,181	,094	2,003	,045
Love culture commitment	→	Students volunteer for the new evangelization	,298	,066	3,215	,001
Lecturer spirituality competence	→	Student volunteer for the new evangelization	,265	,085	2,898	,004
Love culture education	→	Students' new habits of love culture	,233	,080	2,031	,042
Students voluntarily new evangelize	→	Students' new habits of love culture	,264	,107	2,249	,025

The parameter estimation of the influence of Catholic religious education lecturers' professional competence on love culture education yielded significant results with a C.R. value of $2.780 > 1.96$; $p = 0.005 < 0.05$, meeting the hypothesis acceptance requirements. There is no reason to reject the first hypothesis, implying that the influence of Catholic religious education lecturers' professional competence on love culture education is proven to be significant. Parameter estimation of the test of the effect of love culture commitment on love culture education showed significant results with C.R. $2.525 > 1.96$ and $p = 0.012 < 0.05$. This value meets the requirements for acceptance of the hypothesis so that the second hypothesis is accepted, meaning that the effect of love culture commitment on love culture education is proven significant. The estimated parameter of testing the influence of lecturer spirituality competence on love culture education shows significant results with a C.R. value of $2,469 > 1.96$ $p = 0.014 < 0.05$. This value meets the requirements for the acceptance of the third hypothesis, meaning that the influence of lecturer spirituality competence on love culture education is significant.

The parameter estimation of the test of the effect of love culture education on students' voluntary new evangelization showed significant results with a C.R. value of $2.573 > 1.96$ and $p = 0.010 < 0.05$. This value fulfils the requirements for acceptance of the fourth hypothesis, which means that it is proven that there is a significant effect of love culture education on Student voluntary new evangelizes. The parameter estimation for testing the effect of Catholic religious education lecturer professional competence on student voluntary new evangelization shows significant results with values of C.R. = $2.003 > 1.96$ and $p = 0.045 < 0.05$, so there is no reason to reject the fifth hypothesis. It means that Catholic Religious Education lecture professional competence on Student voluntary to new evangelization proved significant.

The parameter estimation of the influence of lecturer spirituality competence on Student voluntary new evangelization yields significant results with a value of C.R. = $2.898 > 1.96$ and $p = 0.004 < 0.05$, indicating that the sixth hypothesis is accepted, implying that there is a significant effect of Lecturer Spirituality competence on

Student voluntary to the new evangelization. The estimated parameter of testing the influence of lecturer spirituality competence on Student voluntary new evangelization shows significant results with a value of $C.R. = 2.169 > 1.96$ and $p = 0.004 < 0.05$, thus accepting the seventh hypothesis, meaning that it is proven that there is a significant effect of lecturer spirituality competence on Student voluntary to the new evangelization. The estimated parameter of testing the effect of love culture education on students' new habits of love culture shows significant results with values of $C.R. = 2.031 > 1.96$ and $p = 0.042 < 0.05$, thus accepting the eighth hypothesis, meaning that it is proven that there is a significant effect of love culture education on the new habits of student love culture. The parameter estimation for testing the effect of Student voluntary new evangelization on the new habits of student love culture shows significant results with a value of $C.R. = 2.249 > 1.96$ and $p = 0.025 < 0.05$, thus accepting the ninth hypothesis, meaning that there is a significant effect of student volunteers to new evangelization to student new habits of love culture.

DISCUSSION

According to SEM analysis of research data, education in a culture of love and voluntary new evangelization can mediate between the professional competence of Catholic religious education lecturers, commitment to a culture of love, and spiritual competence of lecturers on the birth of students with a new habits of a culture of love. The nine hypotheses built in this study proved to be significantly accepted. The results of this study are supported by previous research, which found that love culture education by Catholic religious education lecturers is a voluntary new evangelization effect on the birth of students who have a new habits of love culture. This is in line with the results of several similar studies (Tynan, 2013; Bhoki et al., 2022). The new evangelization is the mission of the universal Catholic Church to proclaim the Gospel of Jesus Christ contextually and up to date and with new methods as a response to the latest reality to renew and develop the quality of living of the Catholic faith for those who have experienced degradation and present the presence and action of God who is merciful, full of compassion and full of compassion, love, and tenderness to all of His creation. This confirms the findings of several studies with similar themes (Cornelius, 2013; Sauca, 2021).

The new evangelization in Catholic religious education activities is an opportunity to think differently about Jesus Christ's teachings and how to behave and act appropriately in loving God, others, and oneself by emphasizing the importance of a culture of love. In these activities, Catholic religious education lecturers must give proper academic attention according to standards and share knowledge and excellent examples of appreciation for developing a culture of love as a new habit. Catholic religious education activities become a time of reorientation of thought patterns, patterns of feeling, patterns of attitudes, and patterns of action that support the culture of love in people's lives, as concluded by several studies regarding the transformation of life thanks to the awareness of the culture of love (Bhanu Viktorahadi, Umam, Saputra, Khadijah, & Mauludin, 2020).

According to the findings of several similar studies, the new evangelization in Catholic religious education activities based on the *Evangelii Gaudium* encyclical can be a new way of appreciating the contextual Catholic faith (Sp & Chukwuma, 2014; Trocaire & Council for Justice and Peace, 2014). Voluntary new evangelization plays a role in shaping students into loving, compassionate and gentle persons who participate in becoming agents of change who are responsible for developing a culture of love as a new habits so that the world becomes a healthy, decent, comfortable place to live (Pöllmann, 2016; Tursini, 2014). Thus, Catholic religious education based on the *Evangelii Gaudium* encyclical is the latest new expression of evangelization that can be carried out to care for a typical home that has a balanced ecosystem and harmonious life for all living beings now and in the future in the noble communion of one family, namely the earth family.

CONCLUSION

Based on the findings, the antecedent variables were significant to the following variables. The support of voluntarily intervening in the new evangelization and love culture education variables can bridge the gap between the two concepts. This implies that the concept of *Evangelii Gaudium* becomes the primary mission of evangelizing the Church in modern times on contextual situations such as poverty, social welfare, law, education, and culture. The *Evangelii Gaudium* approach also uses a dialogue model for the lives of Catholic religious education lecturers so that the Christian mission can penetrate the hearts of students so that there is a transformation in the encounter between the Christian faith, which carries the mission of the good news and a culture of love that is formed through the dialogue model of life or dialogue encounters that can penetrate the hearts of students. In that encounter, there was a transformation of Christian culture in the hearts of every human being so that there was a change from within and, in the end, presented a new culture.

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