



# Cultivating Spiritual Intelligence: A Holistic Approach to Character Education for Prospective Nuns in RSCJ Community

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## Abstract

*Responding to the Church's invitation and the increasingly rapid development of the times, this has greatly influenced the development of today's children, resulting in formation changes in the way of formation in each congregation. The aim of this research is: To know and identify a description of the character education model that brings spiritual values to life in the formation of RSCJ nuns. This research is a qualitative research. This research was conducted at the Congregation of the Sacred Heart of Jesus (RSCJ) in Bandung, West Java and Jakarta. The results of the research carried out are increased self-awareness and spiritual understanding. Intrapersonal intelligence-based character education at RSCJ develops deeper self-awareness in prospective nuns, facilitating a process of introspection that allows them to understand internal emotions, desires, strengths and weaknesses. This increase brings significant spiritual growth, creating a strong foundation for the development of a richer and more meaningful relationship with God. The conclusion of the research carried out is the Development of Spiritual Values with a focus on developing spiritual values such as love, honesty and empathy. This research contribution provides recommendations for prospective nuns to be taught to use introspection and self-awareness as tools to integrate these values into their behavior and decisions, forming a character that is in accordance with spiritual principles.*

## INTRODUCTION

All potential that exists in humans can be developed for the better through education . This is in accordance with the objectives of national education in Law Number 20 of 2003, namely to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Such educational goals indicate that education is not just about knowledge but is broader, namely related to character. Pinto, Kellen, & Soares, (2023) stated the same thing that character is an important foundation in the life of a civilized nation. Character is a person's positive values and attitudes towards life, which influence the person's behavior, way of thinking and acting, and ultimately become his or her life character (Ormerod & Jacobs-Vandegeer, 2018).

The reality of our world today, whether we realize it or not, is becoming increasingly complex and one of the things that proves the complexity of this reality is the rapid development of science and technology (science and technology). This development and progress, directly or indirectly, has changed our understanding and way of acting and thinking, and has even changed our understanding of being human, of being ourselves (Network of Sacred Heart Schools, 2015). We are faced with the situation of young people who are increasingly far from a deep recognition and understanding of who they really are, they even forget their identity (Sacred Heart of Jesus, 2000).

Thus, to give birth or create great individuals not only intellectually but also spiritually, a spirituality in education is needed which can be the goal and direction of education which increasingly makes humans aware that they are the image and likeness of God. As expressed by Annice Callahan in her book



entitled: " *Spiritual Guides for Today* " that "By believing in Allah and believing in that Divine mystery, humans are enabled to take responsibility for the Church and the world, respecting human dignity, the path to *compassion* , openness to self-acceptance; the way to find your true self" (Callahan. A, 1992:63). The same thing was conveyed by Lestari & Kusumadewi, (2017) that spiritual intelligence is the ability to interpret and seek the purpose of life by using one's own resources and strengths because of a feeling of attachment to God. The aspects measured consist of self-awareness, idealism, efforts to face difficulties, being open, steadfast, thinking critically or asking why, and responsiveness.

In a congregation, spirituality is the basic foundation in developing the personality of each member of the congregation. Spirituality is a distinctive sign and is visible in the personality of someone who lives it both in behavior and in words. Through spirituality, the values and charism that a person lives can be recognized by the identity of their congregation. Therefore, spirituality really is a strong guide for today in carrying out the mission of sending and living testimony both within the community and among the people.

The Church through the Second Vatican Council invited every religious congregation to return to the spirituality of the founder. Through this invitation the congregation was reminded of the basic spirit and original purpose of the congregation's founding and its era. Therefore, in *the Perfectae Caritatis*, it is explained that "it would be beneficial for the Church if institutes had their own distinctive style and role. So it should be recognized and faithfully maintained the spirit of the founders and their unique intentions, as well as the healthy traditions, all of which are the heritage of every congregation" (PC, art.2).

Responding to the Church's invitation and the increasingly rapid development of the times, this has greatly influenced the development of today's children, resulting in formation changes in the way of formation in each congregation. Each congregation has its own way of handling candidates who join the congregation. RSCJ as a papal congregation and international community of nuns has the aim of transforming every person who is weak or helpless in their life, whether they are helpless in terms of education or in terms of spiritual life, into a stronger and happier person. All of this aims to form a person who is more efficient and has dignity as the image of God (Mukuka, 2020; Ohoitmur, et al., 2021).

The formation of prospective nuns of the Congregation of the Sacred Heart of Jesus (RSCJ), which is the object of this research study, places the formation or formation stage as a way to enable religious or nuns to live in accordance with their identity: "Religious formation has the main aim of initiating the candidates into religious life and helping them to realize their identity as individuals who dedicate themselves through vows of chastity, poverty, obedience in a religious institution" (PI, 110). Through a wisely structured education system, prospective nuns are nurtured towards proper personality maturity, especially in terms of a stable mental character and learning to appreciate Christian virtues (Convat II, 1993). Williams et al., (2020) explains that being a Catholic priest, monk or nun has high life demands, namely a holy life. Thus, character and value education must be taken seriously. Education in early formation must pay attention to the balance between values, beliefs, cognitive and affective aspects (Checa-Artasu, 2020; Pelletier, 2020). In the RSCJ Formation document ( *Life Unfolding Offering the Gift* , 2013), it explains three dimensions of life as an RSCJ, namely community life, inner life and simple life. The experience of " incarnation " spirituality encourages RSCJ to experience and understand education as a process of transformation. With the power of spiritual experience, RSCJ dares to respond to new needs in the world they serve (Williams, 2020).

Character education in the education of prospective nuns of the Sacred Heart of Jesus (RSCJ) is carried out through a process of increasing intrapersonal intelligence. Lazear (2000) states that intrapersonal intelligence is the ability for self-introspection which opens up opportunities to reflect on oneself so that one is aware of all aspects of one's self, such as knowledge about one's own feelings,

thought processes, self-reflection and a sense of one's desires. With this intelligence, humans are able to grow and develop into individuals of integrity. They will behave, behave and act honestly towards themselves and the environment, be consistent in their attitudes and actions, have a commitment to the mission of eradicating corruption, be objective about problems, be brave and firm in making decisions and work risks, be disciplined and responsible in carrying out their duties and mandate. . Values can come from the values of the code of ethics where one works, community values or personal moral values (SKKNI, 2016).

Thus, intrapersonal intelligence is very important to achieve self-development as a human being to become an optimal person by recognizing and understanding oneself more deeply so that you can then understand other people. Therefore, the aim of this research is to see how This research focuses on intrapersonal intelligence in the formation of RSCJ nuns; activity models in the formation of RSCJ nuns based on intrapersonal intelligence and the benefits of activity models based on intrapersonal intelligence for RSCJ nuns.

## METHODS

This research is a qualitative research. According to Umanailo, (2019) qualitative research methods are research methods based on the philosophy of post positivism , used to research the conditions of natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, collection techniques using triangulation (combination), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization (Laksono et al., 2020; (Wijaya, et at., 2017; et at., 2021).

Taherdoost, (2016) states that, in qualitative research, the research instrument is the researcher himself. Qualitative researchers are *human instruments* whose function is to determine the research focus, select informants as data sources, carry out data collection, assess data quality, analyze data, interpret data, and draw conclusions about everything. The researcher's position in qualitative research is not only as a planner, but also as a data collector or as a qualitative research instrument.

Testing the validity of the data in this research used the Triangulation technique. Researchers use triangulation techniques in the form of interviews, observations and documentation for the same data source simultaneously. The data obtained from these three techniques were checked for validity.

Interviews were conducted with research subjects, namely prospective RSCJ nuns (Live In, Postulants and Novices) and supervisors of prospective RSCJ nuns. Apart from using interviews, researchers also observed the coaching process carried out at RSCJ, as well as analyzing documents related to the coaching process at RSCJ. Observation and document analysis are used to strengthen the results of interviews conducted with research subjects.

Data analysis is the process of compiling, categorizing data, looking for patterns or themes, with the aim of understanding its meaning. Data analysis in qualitative research is a process that starts from reviewing data available from various sources, namely interviews, observations that have been written in field notes, personal documents, official documents, pictures, photos and various related sources.

The data analysis technique used in this research is the Miles and Huberman interactive model. This analysis technique consists of four components, namely data collection, data reduction, data presentation, and drawing conclusions.

This research was carried out at the Congregation of the Sacred Heart of Jesus (RSCJ) in Bandung, West Java and Jakarta. This research was carried out starting from research planning, research implementation, to report preparation. Research planning starts from March January 2022 – May 2023. The subjects in this research are prospective nuns from the Congregation of the Sacred Heart of Jesus

(RSCJ) who are in the Live In, Postulant, Novice and Temporary Vows stages. This aims to ensure that the subject can provide an accurate picture regarding how candidates carry out the formation process at the Congregation of the Sacred Heart of Jesus (RSCJ) as well as the obstacles encountered by formators or mentors of prospective nuns in carrying out the formation process at RSCJ.

Data collection techniques are an important step in research. The use of appropriate or appropriate data collection techniques must be carried out in order to obtain optimal research results (Umanailo, 2019; Lobe, Morgan, & Hoffman, 2020; Muhammad, 2018). Data collection in this research used 3 techniques, namely: interviews, observation, and documentation.

1) Interview

The interview technique in this research is a semi-structured interview which is included in the in-depth interview category. The implementation of this technique is used to find problems more openly and freely when compared to unstructured interviews. This interview technique was used to dig up information about how RSCJ prospective nuns and mentors carry out the formation process at RSCJ as well as the obstacles encountered by RSCJ mentors and prospective nuns. Interviews conducted by researchers were conducted with 15 respondents, namely 7 people taking temporary vows, 6 novices, 5 postulants and 5 formators (counselors). Interviews were carried out more than once for each respondent, this aimed to obtain truly valid data. Interviews with respondents were carried out with a time lag between one interview and the next, this aimed to maintain valid data (Manaf, et al., 2020).

2) Observation

Observation activities in this research were carried out when they were carrying out activities or during free time in the RSCJ community. This observation aims to find out directly aspects of the implementation of the formation process in the formation of RSCJ monks as well as the obstacles encountered by coaches and candidates in the formation process. Observation techniques were used to gather information regarding the implementation of the RSCJ nun formation process. Observations in the RSCJ formation process to see how candidates and advisors carry out the formation process in the RSCJ community as well as the obstacles encountered by candidates and advisors related to the process of forming RSCJ nuns (Erawati et al., 2021).

3) Documentation Study

What was examined in the document study were all documents related to the RSCJ nuns formation process. The document examined is a list of the candidates' activities. The documents were analyzed to find out whether there were any obstacles experienced by the mentors or prospective nuns during the formation process. Document analysis also supports other data collection techniques, so as to obtain valid data (Budiman et al., 2020).

## RESULTS AND DISCUSSION

### Aspects of Intrapersonal Education at RSCJ

Before discussing strategies for improving morals, ethics and spirituality at RSCJ, here the researcher will first explain aspects of intrapersonal intelligence. These aspects need to be explained first, to provide a framework for the findings of the strategy carried out by the RSCJ in improving morals, ethics and spirituality. According to Maitrianti (2021: 298), there are four aspects of intrapersonal intelligence. But it also needs to be explained that according to him, intrapersonal intelligence is also closely related to emotional intelligence. In this sense, the aspects that researchers will explain regarding intrapersonal intelligence will also be related to emotional intelligence.

The four aspects include: *First*, self-awareness. This awareness is an aspect or also a person's ability to sort and organize all feelings, understand and know the various feelings that exist within a person. This arrangement is also related to how a person can find out what is happening inside him. In this sense, self-awareness also shows that a person is not only able to observe the feelings that exist within him. But he can also collect vocabulary and what he feels. In another sense, a person can be clearly aware of the various feelings that exist within him. He can connect aspects such as thoughts, feelings and reactions that arise within him. Apart from that, it was also explained that self-awareness also refers to how a person can measure one's personal abilities, in the sense of being aware of one's limitations, or vice versa, namely being aware of what one has. This knowledge arises because people who have high intrapersonal intelligence often make efforts such as reflecting, learning from every experience they face, and are also ready to be open to all input that comes to them. He is willing to accept all new perspectives, or in other words loyal to new things. This kind of person will continue to learn from what he has experienced, and he will also be ready for any criticism that could come his way.

In this case, self-awareness is also very necessary if someone feels that he is a careless person, this awareness can be increased by increasing intrapersonal intelligence. Apart from that, intrapersonal intelligence is also related to self-confidence. In this sense, people who have intrapersonal intelligence will tend to believe in themselves, because they know what is happening inside themselves. But self-confidence also does not mean that someone is reckless. This is actually a sign that people who have high intrapersonal intelligence also have self-effectiveness or what is also known as a positive assessment of their own work abilities. So a person who has self-effectiveness also evaluates his own work ability positively, he is confident in what a person does, using the skills he has. Self-confidence also gives a person encouragement to believe more in themselves when faced with difficult situations, or conditions whose truth is difficult to determine. All the qualities that exist in self-awareness are thus very beneficial for someone who has high intrapersonal intelligence. He does not easily give up or feel helpless over what he is experiencing. He will also not feel doubt about himself, because he has a basic understanding of himself that is capable or fulfilling.

Then the basic question is, how within the RSCJ itself, are there these awareness values? Researchers discovered this fact, that at RSCJ there is a strategy to increase self-awareness. This was mentioned by Ollen Colesano, one of the informants whose data the researchers had extracted through interviews. He stated that Sophie Barat, a central figure in the RSCJ who is also the main role model and also the source of the values of the RSCJ, once said that each of us must know ourselves, focus on our own selfhood or interiority. This is explained as follows by Colesano: " She invites us to care for our interior life, because it is a source of fruitfulness, joy and vitality for us. It is the place where the human and the divine come together, the place of our encounter with the risen Christ, to which we bring our joys and sorrows and from which we draw strength to pronounce our "yes" (Life Unfolding)" Colesano said that Sophie, who is a role model, has led RSCJ members to focus and pay deep attention to selfhood or interior life. The interior life in question refers to the world that exists within oneself. This means that personal or intra life is the foundation or basis of all our lives, and especially for members of the RSCJ, who are living a spiritual life or are practicing their spirituality. The reason why it is important to pay attention to personal life is that from focusing on that attention, happiness and vitality of life itself will emerge. In the true self, which of course must be found, there is unity between the self and also purity. In ourselves there is also a meeting or encounter with Christ; which the meeting will lead everyone to the path of happiness, and an affirmative spirit in living life. The application of always focusing on the individuality is always done and also taught to every member in RSCJ.

In this context, the strategy of always focusing on oneself or the interiority of each self, is a strategy for creating self-awareness; as one aspect of intrapersonal intelligence, as explained previously. By being aware of interiority, one will recognize oneself, one will know what is inside us. Then, as long as we are a manifestation of divinity, then recognizing ourselves also means recognizing God. That is what is meant by focusing or returning to ourselves, an encounter with Christ will occur.

The mentors at RSCJ also do this, in the sense that they guide other members, or train them to direct them to self-authenticity, which is the practice of implementing this in every activity carried out by RSCJ. As explained by Colesano, he said that: "The power of mentors is not necessarily in the models of religious life that they give us...rather, the power of mentors is their capacity to awaken truth within us, a truth we can reclaim years later by recalling their impact on our lives."

Mentors thus not only have the ability to teach each member in the RSCJ in the context of providing knowledge or information about religious teachings. Mentors also have the ability to increase the capacity of every member in RSCJ. They have the ability to awaken the truth in each member of the RSCJ. In this sense, the mentor pattern does not fill the empty "cup" within each RSCJ member. But more than that, they actually help give birth to the truth that is within everyone.

The mentor's attitude and behavior, or the strategy used by the mentor, is similar to what Socrates did. Socrates is famous for one of his philosophical methods which is known as *maitheke tekhnē*, namely the midwifery technique. Of course, this midwifery method is not only present as a philosophical method, but more than that, this method is also present as a method or way of educating everyone who is educated by it.

What Socrates wanted when applying this method of learning was that he did not fill his students with knowledge, he did not think that their students were blank sheets of paper. On the other hand, Socrates believed that each of his students had the knowledge he possessed, in that sense, this means that every knowledge actually already exists within each person. The problem is that a teacher has a duty to help produce this knowledge.

Knowledge is difficult to be born, because it requires effort and hard work. This is exactly like a person who is about to give birth. People who give birth tend to find it difficult to give birth to their child, which of course comes from their own body. That's where the role of a midwife is, namely to help the person give birth smoothly. Although of course, the effort to give birth must also be accompanied by the efforts of not only the midwife, but the person who is giving birth must also exert the energy and will that she has so that the child can be born. In this case, knowledge is exactly like that according to Socrates, knowledge will come if it is accompanied by effort and also the will of the person being educated, so that knowledge can emerge from a person.

Mentors also have an obligation to encourage and ignite self-knowledge for each member in the RSCJ. Mentors are thus like midwives, helping members in the RSCJ to generate knowledge about themselves. Because the mentors believe that knowledge about oneself is the anchor of all spiritual values possessed by each person. Specifically, experience with God is an experience based on personal experience, which is based on knowledge about oneself. There will be no spiritual experience without personal experience.

*Second*, self-regulation. Still according to Maitrianti (2021: 299), another aspect of intrapersonal intelligence is self-regulation. Self-regulation is an effort and ability to manage stressful impulses and feelings. In Greek terms this ability, namely self-regulation, is called *sophrosyne*. *Sophrosyne* itself means being careful and intelligent in managing life, in a balanced way, accompanied by wisdom, so that we become under control. Self-regulation thus refers to the ability to handle emotions and which of course will have an impact not only on oneself, but also on other people.



RSCJ also has and adheres to this in its strategy for developing intrapersonal abilities. For example, this can be seen from Colesano's statement which said: "Deep contemplative life, growth in prayer and meditation, community or "other centred" living, interculturality and a spirituality of hospitality and welcome of others".

Deep contemplation is one of the things taught by mentors to members at RSCJ, this aims to enable members to continuously reflect on themselves. After contemplating one's self, an attitude of complete self-control will emerge. This self-control will not exist if a person does not engage in contemplation in his daily life. All of these practices are aimed at ensuring that oneself is always in full awareness in the present *moment*. Without this, in the sense that a person's mind or consciousness is thrown into the future, which manifests itself in the form of worry or fear, or conversely is trapped in the past, then he will not be able to enter into his original self; which of these things will not bring someone to self-control.

Apart from contemplative practices and behavior, RSCJ members are also mentored to always practice prayer and meditation. These things are also done, so that members can increase control over themselves. Meditation is a way of keeping the mind and body in control, or in other words in a state of control. It takes an orderly, orderly and calm outpouring of effort so that selfhood: body and mind are in a condition that is under power or control, or self-regulation.

### **Ethics, Morals and Spirituality Development Strategy Based on Intrapersonal Education**

In responding to interview questions about education and formation for prospective RSCJ nuns, Ellen Collesano RSCJ conveyed various strategies for developing spirituality which are the core of intrapersonal education at the Religious of the Sacred Heart of Jesus (RSCJ). These strategies reflect the RSCJ's commitment to integrating contemplative and apostolic life, in line with the order's charism of being "fully contemplative and completely apostolic." One of the main aspects of this education was a strong emphasis on "prayer and the inner life." According to Collesano, this is the foundation of life as an RSCJ. He cited the teachings of RSCJ founder Madeleine Sophie Barat, who asserted that "the spirit of this Union is fundamentally founded on prayer and the inner life." This is reflected in the Novitiate program, where the main focus is on developing a life of prayer and contemplation that forms the basis for all the apostolic activity that will follow. This spiritual education also involves an in-depth introduction and understanding of the RSCJ constitution, including principles such as "Glorifying the Heart of Jesus" and an introduction to the mission of the RSCJ. This education is designed to prepare prospective nuns to live in accordance with the charism and mission of the RSCJ, including an emphasis on education, justice, and peace.

Collesano also highlighted the importance of the stages in the formation program. These stages start from pre-candidate to final vows, with each stage gradually introducing the candidate to the goals and mission of the RSCJ. These stages include involvement in apostolic ministry and activities, as well as communal life experiences centered on sharing talents and accepting the gifts of others. In this context, mentoring and spiritual assistance are very important. Each stage of formation involves mentoring by a mentor who guides the candidate on their journey, helping them explore life experiences, questions, and insights about religious life. It aims to increase self-knowledge and prepare them to become "strong, empowered women, rooted in their inner experience of God." In addition, the program includes learning about living in community, emphasizing values such as inner freedom, multigenerational and multicultural community life, and full participation in community life. This shows the importance of community in the spiritual and intrapersonal formation of prospective nuns. This spiritual education also includes professional training in areas applicable to "Educational Services," which is one of the main commitments of the RSCJ. The program is designed to integrate the physical, sexual, psychological, and spiritual

dimensions of the individual, ensuring that every aspect of a person's life and growth is integrated within the charism and mission of the RSCJ. Overall, spiritual education at RSCJ is a comprehensive and multilayered process that includes prayer and the inner life, personal development, community involvement, and apostolic commitment. The aim is to form a strong spiritual character and a deep commitment to the values and mission of the RSCJ, preparing prospective nuns to live an active and meaningful religious life, based on a deep inner experience of God. Spiritual education at the RSCJ, as described by Ellen Collesano, further emphasizes the importance of integration between contemplative and apostolic life, reflecting the RSCJ's distinctive charism. This means that the life of prayer and contemplation is not just an isolated activity, but is deeply rooted and inspires apostolic action. This approach is one of the characteristics of RSCJ spirituality, which views that contemplation and action are two sides of the same coin.

This education also involves the development of deep self-awareness and understanding of personal emotions, which are necessary for life in community and in service. Collesano emphasized that this intrapersonal education is not only about the formation of spiritual life, but also about the development of the whole self, including physical, emotional and psychological health. This reflects the understanding that healthy spirituality correlates with an individual's holistic health. In spiritual education at RSCJ, there is a strong emphasis on experience, reflection and integration. Aspiring nuns are encouraged not only to study theory or doctrine, but also to reflect on their own experiences, learn from them, and integrate them into daily life. This is considered important for developing a deeper understanding of God, oneself, and the way they are called to serve in the world. Involvement in apostolic ministry and activities is also an important part of spiritual formation. Aspiring nuns gain hands-on experience in various forms of ministry, allowing them to apply the values and teachings of the RSCJ in real contexts. This includes service in education, social work, and projects focused on justice and peace.

This experience not only helps in the development of practical skills but also enriches their understanding of how to live and serve as an RSCJ. Spiritual education at RSCJ also includes lifelong learning. This reflects the understanding that spiritual growth is an ongoing process, not a goal that can be achieved in a short time. Therefore, prospective nuns are encouraged to continue studying, both in the fields of theology, spirituality, and in other disciplines that can enrich their service and community life. Overall, spiritual education at RSCJ is designed to form individuals who are not only steeped in a life of prayer and contemplation, but are also able to apply their spiritual insights into concrete actions.

Through a process that combines learning, experience, reflection and action, this education aims to develop women who are able to live passionately in the charism and mission of the RSCJ, giving themselves to serve with love and justice in the world. This holistic approach ensures that spiritual education at RSCJ is not just about developing a personal spiritual life, but also about forming agents of change who are able to have a positive impact in the world.

Moral and ethical development strategies in intrapersonal education at RSCJ, as presented by Ellen Collesano, are an integral part of the formation given to prospective nuns. This education not only focuses on spiritual and personal aspects, but also on the formation of strong moral and ethical character, which is considered important in carrying out the mission and charism of the RSCJ. Moral and ethical education at the RSCJ begins with a deep understanding of the basic values espoused by the order. These include values such as justice, compassion, honesty, and integrity. Aspiring nuns are encouraged not only to understand these values theoretically, but also to internalize them and make them part of their daily lives. This education involves deep reflection on the social teachings of the Church and how these teachings are applied in the context of RSCJ life.



This includes an understanding of issues such as poverty, injustice, and environmental protection, as well as concrete ways to respond to these issues in service and community life. This approach reflects the RSCJ's commitment to social and ecological justice, which is an important part of their mission. In addition, the formation program also includes case studies and ethical discussions about real situations that prospective nuns may encounter in their ministry.

It aims to develop their abilities in reflective and responsible moral decision making, as well as to improve their skills in dealing with complex ethical dilemmas. Moral and ethical development is also strengthened through communal living experiences. In community life, prospective nuns learn the importance of living in solidarity, respecting each other, and working together for the common good. They also learn about the importance of dialogue, listening, and respect for each other's differences, all of which are important skills in the formation of moral and ethical character. This education also involves active involvement in various forms of service that focuses on serving those who need it most.

Through this service, aspiring nuns develop a deeper understanding of their responsibilities as individuals and as members of the community to contribute to the development of a more just and sustainable society. Overall, the moral and ethical development strategy at RSCJ is based on the integration of theoretical understanding and practical application of ethical values. This reflects the RSCJ's commitment to forming individuals who possess not only spiritual strength, but also strong moral and ethical character, who are able to live and serve in accordance with the RSCJ's core values in all aspects of their lives. This holistic approach ensures that moral and ethical education at RSCJ is not just about knowledge, but also about transformation of character and way of life.

Moral and ethical education at the Religious of the Sacred Heart of Jesus (RSCJ) is an important foundation in the formation of prospective nuns, as explained by Ellen Collesano. The RSCJ approach to education covers various aspects, from personal character development to understanding and applying ethical values in a wider context. First and foremost, moral and ethical education at RSCJ is rooted in spirituality and the teachings of Jesus Christ. It emphasizes the importance of love, forgiveness, and compassion in all aspects of life. This understanding is not only taught theoretically, but also instilled through prayer, reflection and meditation.

Prospective nuns are invited to reflect on the Gospel and integrate Christ's teachings in their daily lives. One of the key aspects of moral and ethical education at RSCJ is the emphasis on social justice and peace. Prospective nuns are taught to understand social issues from an ethical perspective and are invited to be actively involved in service aimed at overcoming injustice and helping those who are marginalized. This education includes discussion of issues such as poverty, human rights, and environmental protection, as well as how ethical principles can be applied to respond to these challenges.

Ethics education at RSCJ also includes the development of skills in ethical decision making. Aspiring nuns are encouraged to consider various factors in each situation, including the consequences of their actions, the moral principles involved, and the impact on others. This is important in shaping their ability to make wise and responsible decisions in complex and often ambiguous situations. In addition, moral and ethical education at the RSCJ also involves reflection on personal values and how these values relate to the mission and charism of the RSCJ.

Prospective nuns are invited to explore values such as honesty, integrity, and courage, and understand how these values can be applied in the context of their religious life and ministry. This education also emphasizes the importance of character formation. This involves developing qualities such as patience, perseverance, and humility, which are considered essential in living a religious life and service. This character building is not only important for personal growth, but also for building strong and healthy communities. Another important aspect of moral and ethical education at RSCJ is engagement in cross-

cultural and religious dialogue and cooperation. Aspiring nuns are encouraged to interact with various groups and cultures, understanding differences and looking for points of commonality. This is important for developing respect and empathy, and for strengthening commitment to global peace and justice.

Moral and ethical education at RSCJ also includes practical aspects such as the development of ethical policies and procedures in an organizational context. Aspiring nuns are taught about the importance of having a clear ethical framework in managing organizations and projects, as well as how to make ethical decisions in managerial and administrative contexts. In the context of community life, ethical education includes aspects such as the formation of awareness about shared responsibility, cooperation and collective decision making. This involves developing the skills to listen to and respect the views of others, as well as seeking solutions that are fair and beneficial to all. Moral and ethical education at RSCJ also recognizes the importance of health and wellbeing as an integral part of ethical living.

### **Results of Character Education Based on Intrapersonal Intelligence**

Researchers found several effects or results of intrapersonal-based character education in the RSCJ community.

#### **a) Increased Self-Awareness and Spiritual Understanding**

In the context of the spiritual formation of prospective members of the Society of the Sacred Heart (RSCJ), the development of intrapersonal intelligence plays a key role in increasing deeper self-awareness. It involves a process of introspection and personal reflection, which is an important element of character education. By increasing intrapersonal intelligence, RSCJ candidates are invited to explore and understand their own internal dimensions—including emotions, desires, strengths, and weaknesses.

Additionally, by having a clearer understanding of their personal motivations and values, RSCJ candidates can develop a spiritual practice that is more tailored to their own needs and pursuits. This assists them in finding unique ways to connect their life experiences with their spiritual beliefs and practices, ultimately providing a more solid foundation for an authentic and personal spiritual life. In conclusion, in the context of intrapersonal intelligence-based character education at RSCJ, increasing self-awareness not only helps RSCJ candidates understand themselves better, but also contributes to significant spiritual growth. This creates a strong foundation for the development of a richer and more meaningful relationship with God, which is at the heart of spiritual life in the RSCJ community.

#### **a) Personal Integration in Spiritual Experience**

In the RSCJ formation program, character education that focuses on intrapersonal intelligence encourages prospective novices to integrate their spiritual experiences personally. This aspect is very important in spiritual development, where RSCJ candidates learn to connect their spiritual experiences with a deeper understanding of themselves. This process leads to the formation of a more intimate and personal relationship with God, something vital in religious and spiritual life. This integration of spiritual experiences allows RSCJ candidates to reflect on and apply religious teachings in the context of their personal lives.

This is important because spirituality is not something static or monolithic; it grows and develops along with a person's personal growth and development. Ultimately, through this approach, RSCJ candidates also gain the power to share their spiritual experiences with others in a more authentic and meaningful way. They become better able to communicate about their spiritual experiences, both in communal contexts and in personal interactions, helping them to build strong, mutually supportive spiritual communities.

Overall, an intrapersonal intelligence-based approach to spiritual formation allows RSCJ candidates to not only experience spirituality more deeply and personally, but also assists them in integrating these

spiritual experiences with their personal identity. This leads to the formation of a spirituality that is authentic, dynamic, and sustainable with their personal journey.

#### **b) Development of Spiritual Values Through Self-Understanding**

In the context of character education at RSCJ which focuses on intrapersonal intelligence, there is a strong emphasis on developing spiritual values through increasing self-understanding. This means that prospective RSCJ members are taught to use introspection and self-awareness as tools to develop and apply values such as love, honesty and empathy in everyday life. By recognizing and understanding their emotions, desires, and personal strengths and weaknesses, RSCJ candidates can more effectively integrate these values into their behavior and decisions.

By understanding themselves, they are better able to understand and appreciate the feelings and perspectives of others. This is especially important in the context of communal living and service, where sensitivity and understanding of other people's needs and circumstances is key. Additionally, this increased self-awareness and development of spiritual values also enables RSCJ candidates to face moral and ethical challenges with greater wisdom and integrity. They learn to apply ethical principles to everyday life, making decisions based not only on rules or precepts, but also on a deep understanding of what is right and good. In conclusion, the character education approach that focuses on intrapersonal intelligence in RSCJ leads to the formation of strong spiritual character, where deep self-understanding is used as the basis for the development and application of spiritual values. This creates a solid foundation for an authentic spiritual and moral life, enabling RSCJ candidates to not only live according to spiritual values, but also to be an example and inspiration to others.

#### **c) Teaching Spiritual Traditions and Practices**

In the character education process at RSCJ, especially in relation to intrapersonal intelligence, there is an emphasis on teaching various spiritual traditions and practices. This includes the introduction and practice of various methods of prayer, originating both from Christian and other spiritual traditions. The influence of Ignatian Spirituality and the French Spiritual Tradition is also strongly felt in this study, given their historical and philosophical closeness to the RSCJ.

Concepts such as Ignatius Loyola's "Spiritual Observation" and "Spiritual Exercises" help RSCJ candidates to examine their life experiences in the broader context of their spiritual calling and demands. In addition, the influence of the French Spiritual Tradition brings an additional dimension of refinement and sensitivity to beauty and sacredness in everyday life. It emphasizes the development of an open, loving, and accepting heart attitude, which is essential in the formation of spiritual character.

Thus, the teaching of these spiritual traditions and practices is very important in character education at RSCJ, because it not only increases self-awareness and understanding but also broadens the spiritual horizons of RSCJ candidates. This helps them to develop a personal and meaningful religious practice, while also preparing them to be part of a broad and diverse global community. This approach creates a strong foundation for a rich and varied spiritual life, which is essential in their spiritual journey.

#### **d) The Role of a Mentor or Spiritual Coach**

In the RSCJ formation program, especially those related to the development of intrapersonal intelligence, the role of a mentor or spiritual coach is very important. This mentor or trainer functions as a companion in the spiritual and personal journey of prospective RSCJ members. They provide important guidance, support and insight to assist RSCJ candidates in exploring and developing their self-understanding and in applying spiritual values to their lives. This mentor or spiritual trainer is not only a giver of advice, but more of a companion who walks with RSCJ candidates on their spiritual journey.

They help RSCJ candidates to recognize and understand their emotions, thoughts and spiritual experiences. With empathetic and insightful guidance, mentors help RSCJ candidates overcome the

personal and spiritual challenges they face. This role is vital in the context of intrapersonal intelligence because mentors can provide an outside perspective that helps RSCJ candidates develop deeper self-awareness.

Thus, in the context of character education at RSCJ, mentors or spiritual coaches have a key role in helping RSCJ candidates develop strong intrapersonal intelligence. They not only provide guidance and support, but also play a critical role in facilitating authentic and sustainable spiritual growth and development. This is an important aspect in preparing RSCJ candidates to live a deep spiritual life and be committed to the mission of the RSCJ

#### **e) Developing Better Relationships with the Community and Others**

In the context of character education at the Society of the Sacred Heart (RSCJ), especially as it relates to the development of intrapersonal intelligence, one of the main focuses is on developing better relationships with the community and other people. This indicates that while intrapersonal intelligence focuses on self-understanding, this understanding is also critical in forming and maintaining strong and meaningful interpersonal relationships.

As RSCJ candidates develop a deeper understanding of themselves through reflection and introspection, they become more aware of how their attitudes, behavior, and emotions affect others. This self-awareness allows them to interact with other community members in a more empathetic and considerate way.

Thus, in the context of RSCJ, the development of intrapersonal intelligence is not only about personal growth, but also about how this growth impacts the ability to relate to other people and to the community as a whole. This shows that deep self-awareness and strength of character not only bring personal benefits, but also enrich and strengthen the community as a whole, creating a more harmonious, loving and supportive environment.

## **CONCLUSION**

Based on the thesis researched, the following are five detailed conclusion points regarding character education based on intrapersonal intelligence in the RSCJ community: 1) increased self-awareness and spiritual understanding. Intrapersonal intelligence-based character education at RSCJ develops deeper self-awareness in prospective nuns, facilitating a process of introspection that allows them to understand internal emotions, desires, strengths and weaknesses. This increase brings significant spiritual growth, creating a strong foundation for the development of a richer and more meaningful relationship with God; 2) Personal Integration in Spiritual Experience. The RSCJ educational program encourages aspiring nuns to integrate a deep understanding of themselves with their spiritual experience. This allows the establishment of a more intimate and personal relationship with God, is vital in religious and spiritual life, and encourages the application of spiritual values in everyday decisions; 3) Development of Spiritual Values. The focus on intrapersonal intelligence in character education at RSCJ emphasizes the development of spiritual values such as love, honesty and empathy. Aspiring nuns are taught to use introspection and self-awareness as tools to integrate these values into their behavior and decisions, forming a character that conforms to spiritual principles; 4) Teaching Traditions and Spiritual Practices. Character education at RSCJ includes teaching diverse spiritual traditions and practices, including prayer methods from Christian and other spiritual traditions. This provides prospective nuns with the spiritual tools necessary to support their spiritual journey and helps them find spiritual practices that suit their individual needs; 5) The role of a mentor or spiritual trainer. Mentors or spiritual coaches play a key role in the RSCJ formation program, providing assistance in the spiritual journey of prospective nuns. They

provide guidance, support and insight to help develop self-understanding and apply spiritual values to life. This role is vital in supporting ongoing personal and spiritual growth.

Based on the findings explained in the previous section. The results of this research provide reinforcement of the research results of (Perez, et al., 2014) which revealed that a methodology that develops intrapersonal intelligence helps students to know themselves and therefore apply this knowledge to develop learning strategies for prospective nuns. Then Fitriani (2020) in her research title "The Concept of Forming Candidates for Catholic Nuns (Study at Religieuse Du Sacre Couer De Jesus (RSCJ) Bandung City)" revealed that strengthening intrapersonal intelligence is needed for prospective nuns to avoid worldly temptations and find their identity. and gives closeness to God. Furthermore, research by (Ramli, K., & Niron, 2020) revealed that the correctio fraterna at St. John Paul II Labuan Bajo can support the character education of seminarians, this provides clarity that interpersonal and intrapersonal skills are very important in correctio fraterna. With the results of previous research and research that has been carried out, it is verified that intrapersonal intelligence character education for prospective nuns is important to develop.

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