

## SHAPING FACTOR OF THE NORMATIVE BEHAVIOR OF THE CATHOLIC BELIEVERS

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Received: 16<sup>th</sup> August 2022/ Revised: 25<sup>th</sup> October 2022/ Accepted: 03<sup>rd</sup> November 2022

How to Cite: Driyanto, Y., & Soelasih, Y (2023). Shaping factor of the normative behavior of the Catholic believers. *Humaniora*, 14(2), 121-130. <https://doi.org/10.21512/humaniora.v14i2.8795>

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### ABSTRACT

*The research aimed to examine the effect of Jesus' communication, attitude, and action on the perception and normative behavior of Catholics. The level of interpretation and observance of the Canon Law by Catholic believers was relatively low. The Bible told about Jesus conveying His teaching by putting it down into communication, His way of having an attitude, and His example in taking action. The research was based on the cognitive-affective-conative model. Cognitive referred to knowledge or information conveyed commonly in communication, affective was related to emotion or feeling manifested in attitude, and conative was about doing or action. Normative behavior was the way people behave, taking the basis of their understanding and feeling in accordance with the Canon Law. The novelty of research on the application of the concept of consumer behavior in the life of the Church was based on the teachings of Jesus. Data collection was carried out by non-probability with purposive sampling. The questionnaires were distributed using G-form via WhatsApp, and 297 respondents participated. The data were then processed using Structural Equation Modeling with the Smart PLS 3.0 application to test the reliability, validity, and hypotheses. The results of the hypothesis test show that all are rejected. The variables of communication, attitude, action, believer's perception, and normative behavior on the object of religion show that the theory of behavior on these variables does not support previous research.*

**Keywords:** *shaping factor; normative behavior; Catholic believers*

### INTRODUCTION

Catholicism emphasizes, above all, its doctrine that believers have to be like Jesus. Its meaning goes beyond the famous quotation, "Be yourselves!". As the followers of Christ, they are to think, speak, behave, and do in the way Jesus used to be, do, and have in His earthly life. This truth is confirmed by the fact that they are baptized. Being baptized means their sins are forgiven, they are raised to be sons and daughters of God, configured to Christ, and incorporated into the body of Christ (can. 849).

Thomas A Kempis has said that Catholics have to imitate Christ (Rachmadi, 2019); therefore, they must make themselves more and more similar to

Him. Firstly, they have to live their identity as God's beloved sons and daughters (Cfr. Mt 3, 17). Secondly, they have to carry out their mission in their daily life, which is building the kingdom of God (Cfr. Mt . 4, 17).

This teaching is quite complicated for the faithful to understand and hard enough to put it into practice. The Catholics here mean the clerics, consecrated life, and lay people (can. 207 §1-2). The clerics are ordained deacons, presbyters, or bishops (can. 1009). Consecrated life refers to those who profess three evangelical counsels: obedience, chastity, and poverty (can. 573 §1-2). Lay people are Catholic faithful that has no ordination nor profession of the evangelical counsels.

The three groups have their own level of

perceiving or understanding the teaching of Jesus, especially in regard to the law or norms of life in the church. Most of them, however, obviously show the fact that they tend to have the same negative traits as ecclesiastical law, namely Canon Law. It is easy for them to spontaneously avoid, frontally reject, or strongly oppose the Canon Law. Very few of them have the positive traits of the law.

In other words, they find it difficult to be like Jesus, meaning properly understanding and observing the laws, such as traditions, norms, and rules in everyday life. They do not manage to imitate Christ properly. Their attitude, which is shaped or formed much more by their perceptions of the teachings of Jesus, does not sufficiently support them. Perceptions that give rise to their normative behavior are not strong enough to influence their ways of thinking, standards of judgment, and norms of behavior successively (Francis, 2017).

It goes here the truth that individual perceptions of norms will influence their behavior (Goyal & Keersmaecker, 2022; Tankard & Paluck, 2016). The words of Jesus taking form in communication with the people do not create the same result. Communication can lead to perceptions that tend to be positive and negative word-of-mouth (Makvandi & Farzin, 2022; Soelasih & Sumani, 2021).

Communication will be effective if it forms a positive perception for the people. Therefore, there must not be a positive perception when Catholics easily avoid, refuse, reject, or oppose the law. The examples of Jesus in observing the law are ignored or left behind. The noble attitude, sublime values, and other good interests of Jesus towards the law do not have any effect on their way in life as the one having faith in him.

Likewise, the attitude towards the law will lead to different perceptions of the believers. It can lead too to positive and negative traits towards the Canon Law. The traits are not shaped or formed immediately. They come to their new form through understanding and experience proceeding occasionally.

There is a supporting view shaping the negative one. An example is the opinion that anything related to spiritual and personal affairs is irrelevant to the law's general observance. It is confirmed by the difficulties in understanding the language of the law, reluctance, fear, and unwillingness to try to arrive at the proper understanding and application of the law.

More than this, there are mistakes or misunderstandings of Jesus' words, attitudes, and actions toward the law. It drags the normative behavior of the faithful further away from being the one they should be and do. The believers fail to understand the attitude of Jesus regarding the law. They have their own perception of what is improper.

It is seen that Jesus violated the law told by the Bible. He was against the Sabbath by healing the sick on that day. He did not just have a kind of tolerance but praised the Samaritans who ignored the tradition of the Jews. More than this, Jesus once personally met

a Samaritan woman that obviously had made many times moral and social transgressions. It is not better than the previously mentioned; Jesus did not punish the woman brought to him for committing sexual sin. He also voluntarily backed up the disciples by picking the wheat on Sabbath and eating without washing their hands before. Related to the last ones, instead, Jesus condemned the scribes and Pharisees, the ones faithfully observing the tradition.

To these actions of Jesus, the believers know, feel, and believe that Jesus hates the law. Based on their misunderstanding of Jesus, they are led to a negative attitude toward the law in the church. It happens for many reasons, one of which is that the faithful, especially Generation Y, do not attend the activities held by the church (Francis, Penny, & Powell, 2018).

Jesus loves the law. He is the obedient one. The Scriptures show it through Jesus' famous saying about the norm or law in Matthew 5, 17-48. He emphatically says that He does not abolish the existing rules, neither the Torah nor the Prophets. Jesus gives his new, brief, more basic, and dense formulation of the norm of His love (Mt 22, 27-29). A true and proper understanding of the words, attitudes, and actions of Jesus will create a positive attitude towards the normative behavior of Canon Law. Ajzen and Fishbein, in 1977, showed that attitudes shape behavior (Ajzen, 2020). Self-monitoring will shape attitudes and influence behavior (Sussman & Gifford, 2019).

Research by Tankard and Paluck (2016) and Soelasih and Sumani (2021) have not examined communication, attitude, and conative towards normative behavior. Einstein (2007), Gawroński (2018), and Schlag (2019) have examined the communication carried out so that there is awareness among religious people. Research by Büssing et al. (2020) and Preston and Shin (2022) have looked at the relationship between attitude and behavior. Amka (2020), Sarkar and Sarkar (2017), and Matthews (2014) have shown that conative influences individuals in religiosity.

Previous research has not shown the direct relationship between communication, attitude, and conative to normative behavior through the believers' perception. Based on that description, it raises the phenomenon of the words, attitudes, and actions of Jesus that shape perceptions towards the law of the church. There is a problem, therefore, with the behavior of the people regarding the Canon Law. The purpose of this research is to determine the normative behavior of Christians in their daily life. The novelty in this research examines communication, attitude, and conative of Jesus towards the normative behavior of the believers formed by perception.

The research refers to the cognitive-affective-conative model theory. According to Amka (2020), psychologists use the term cognition, affection, and conation. Since then, the theory of cognition, affection, and conation has been very much developed. The theoretical model is not only used in psychology but also marketing, especially in customer behavior.

Hsiao (2020) has tested the cognitive-affective-conative model of behavior in the content on the internet. Kim and Chen (2021) have shown that the cognitive-affective-conative model shapes behavior in spirituality that is important to individual emotions.

Cognitive is a form of communication used by Jesus in conveying his teachings. Furthermore, communication refers to cognition (Sulkowski, Ignatowski, & Seliga, 2022). Affective is the consumer's attitude towards the product (Sulung, Putri, & Robbani, 2020). The teachings of Jesus can be made into a film that becomes a product for consumers (Einstein, 2007) to facilitate the understanding of the people. Therefore, the attitude variable is used to show the affective variable in the research. There is a change in the use of the term cognitive-affective-conative model in the communication-attitude-conative model in this research. The term communication-attitude-conative is used here, then.

In accordance with the opinion of Einstein (2007), if there is no religion mandated by the state, it needs to compete with others to get it is believers. This shows that it is necessary to use marketing techniques, such as communication (Einstein, 2007; Sulkowski, Ignatowski, & Seliga, 2022). Communication, such as the film *The Passion of Christ*, is a product that is no different from other products aimed at consumers (Einstein, 2007). When religion is conceived as a product, it is necessary to have a marketing mix. Communication needs to be done to provide awareness to consumers (Einstein, 2007; Sulkowski, Ignatowski, & Seliga, 2022). The communication carried out by the church makes it increasingly popular in the market (Gawroński, 2018; Wiesenberg, 2020). Although in Poland, the terms church marketing and religious marketing are still not used, they have been implemented in church operations (Gawroński, 2018).

Technology development causes changes to the communication carried out by the church (Stanislaus, 2022). Changes in communication can be used to spread the teachings of Jesus. Communication can be word-of-mouth (Makvandi & Farzin, 2022; Soelasih & Sumani, 2021), which individuals carry out to others. Jesus communicates his teachings with his disciples to make them understand. The communication mode will shape consumer behavior (Soelasih & Sumani, 2021), which causes cognition, affection, and conative. Communication can also shape people's perceptions (Soelasih & Sumani, 2021). Research by Burns, Houser, and Farris (2018) has shown that communication affects student behavior in paying attention to teachers in class. The communication carried out by the church will be able to shape the behavior of the believers toward the law of the church.

Based on the results of their communication research, the hypotheses are formed:

H1a: There is an effect of communication on believers' perception.

H1b: There is an effect of communication on normative behavior.

Büssing et al. (2020), Ajzen (2020), and Preston and Shin (2022) have explained the relationship between attitude and behavior, even though there is a difference between attitude and behavior in action, target, context, and time (Ajzen, 2020; Sussman & Gifford, 2019). Meanwhile, the results of the research held by Zaikauskaitė et al. (2022) have shown an inconsistency between attitude and behavior.

Jesus' attitude is found in the gospels of Matthew (12:1-8; 23:1-36), John (5:1-18; 8:1-11; 9:1-41), and Luke (11:37-54; 13: 10-17; 14:1-6) is not automatically becoming the behavior basis for the Christian believers. Attitudes are more based on rational than subjective norms based on belief (Buber-Ennsner & Berghammer, 2021). Kruger (2016) has stated the importance of cognition in the use of persuasive language in determining attitude. Francis, Penny, and Powell's (2018) research results have shown that the attitude of young people about going to church depends on their relationship with their parents. The results are supported by the fact that young people's understanding of the attitude of Jesus contained in the scriptures is low. This attitude will shape their perceptions and take its form in their normative behavior. The religious attitudes of the people, therefore, shape individual behavior (Ursanu, 2012). These research results are in line with the ones of Bae et al. (2018), showing that attitudes shape perceptions.

There is an example. Shareef et al. (2019) have shown that the attitude of medical services will shape patient perceptions. The perceptions then change their behavior. In contrast, attitudes and perceptions do not change consumer behavior in purchasing traditional food during a pandemic (Skalkos et al., 2021).

Based on the results of their research, a hypothesis will be examined using variables of attitude, believers' perception, and normative behavior.

H2a: There is an influence of attitude on believer perception.

H2b: There is an influence of attitude on normative behavior.

Conative is the motivation and intention of attitude (Kruger, 2016). It refers to something that pushes someone forward and pulls him/her to have a certain attitude. It can be a kind of reason one has for acting or behaving in a particular way. Good or bad things can be their result in many aspects of life. It is not about mistakes to state here because moral and behavioral problems are the effects of conative affecting individuals in religiosity (Sarkar & Sarkar, 2017). In line with it, Acikgoz and Tasci (2022) and Matthews, Son, and Watchravesringkan (2014) have shown that conative is measured by consumer loyalty to the brand. Religion is a product that has a brand that people are able to be loyal to. The brand here has to provide a kind of emotional value and satisfaction (Matthews, Son, & Watchravesringkan, 2014). Meanwhile, other results are being different from the

above-mentioned. Bae et al. (2018) have found that conative does not affect perception.

Based on the theoretical study between conative, perception, and normative behavior, hypothesis 3.

H3a: There is a conative effect on believer perception.

H3b: There is a conative effect on normative behavior.

Perceptual norms become the basis for behavior, and they can change due to social factors (Tankard & Paluck, 2016). It is identical to the conative because perceptual norms put into communication through word of mouth can form negative and positive consumer perceptions (Soelasih & Sumani, 2021). Positive perceptions will first shape consumer confidence (Soelasih & Sumani, 2021) in taking action, and it shapes behavior then.

It is supported by the statement that perceptions make individual behavioral commitments to beliefs (Ursanu, 2012). Theoretical studies between consumer perception and normative behavior are then formulated as hypothesis 4.

H4: There is an influence of perception on normative behavior.

According to Elsenbroich and Xenitidou (2012), there are three main aspects of normative behavior: obedience, compliance, and conformity. They further state that the definition of normative behavior results from norms in the social environment having no direct punishment for the violators (Elsenbroich & Xenitidou, 2012). In line with this, the research of Dahl, Tagler, and Hohman (2018), based on the RAM model (Realistic Accuracy Model), produces a more positive view of attitudes and understanding of human beings' behavior. Meanwhile, research by Carneiro et al. (2021) has emphasized perception, behavior, and attitude.

The study of communication theory, attitude, conative, normative behavior, and perception is then

formulated as a hypothesis.

H5: There is an influence of communication on normative behavior through faithful people's perception.

H6: There is an influence of attitude on normative behavior through believers' perception

H7: There is a conative effect on normative behavior through believers' perception

Based on the theoretical study, a research model is formed in Figure 1.

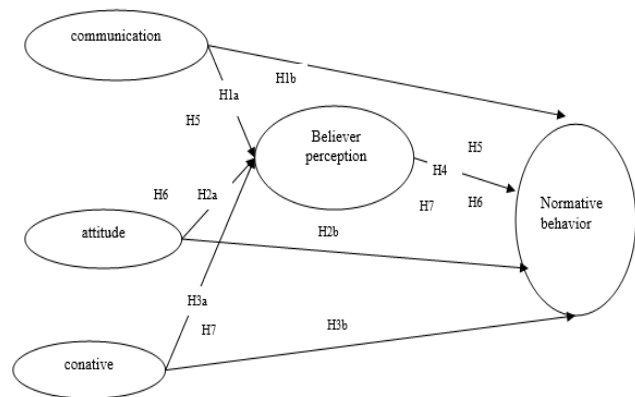


Figure 1 Research Model

## METHODS

The object of research is Catholics with an unknown population. Sampling is carried out using a Google Form, which is distributed via WhatsApp. The obtained data are 297 respondents and used as a sample frame (Watson et al., 2019). The questionnaire is distributed non-probability with purposive sampling, and data are obtained from as many as 297 respondents. The measurement scale uses six scales, so nothing is neutral (Soelasih & Sumani, 2020). The characteristics of the respondents in the research can be seen in Table 1.

Table 1 Respondent Profile

Demography	Classification	Frequency	Percent (%)
Gender	Male	146	49,2
	Female	151	50,8
Age	≤20 years and below	12	4,04
	21 – 30 years	39	13,13
	31 – 40 years	36	12,12
	41 – 50 years	81	27,27
	51 – 60 years	95	31,99
	> 60 years and above	34	11,45
Education	High school	43	14,5
	Diploma	33	11,1

Table 1 Respondent Profile (Continued)

Demography	Classification	Frequency	Percent (%)
Job	Undergraduate	146	49,2
	Graduate	57	19,2
	Doctoral	8	2,7
	Others	10	3,4
	Students	35	11,8
	Entrepreneur	37	12,5
	Government employees	14	4,7
	Private employees	91	30,6
	others	120	40,4

Table 2 Loading, Cronbach's Alpha, CR, and AVE

Variables/indicators	Loadings	Cronbach's Alpha	CR	AVE
Communication		0,72	0,80	0,51
Agree with Jesus' words not to punish women for adultery (C1)	0,73			
Agree with Jesus' words defending the disciples who broke the Sabbath law (C2)	0,60			
Agree with the words of Jesus justifying himself in healing the sick on the Sabbath (C3)	0,66			
Agree with Jesus' words condemning the Pharisees and scribes (C4)	0,84			
Attitude		0,77	0,84	0,64
Agree with Jesus' attitude of supporting the disciples who broke the Sabbath law (A2)	0,75			
Agree with Jesus' attitude against the Sabbath by healing the sick on the Sabbath (A3)	0,92			
Agree with Jesus' attitude against the Pharisees and Scribes (A4)	0,72			
Conative		0,66	0,80	0,58
Agree with Jesus' actions to prevent adulterous women from being punished (CN1)	0,81			
Agree with Jesus' act of justifying the Apostles breaking the Sabbath law (CN2)	0,73			
Agree with Jesus' actions against the Pharisees and scribes (CN4)	0,74			
Faithful people perceptions		0,78	0,85	0,58
Not punishing a women committing adultery, Jesus refused to punish people even though the rules require punishment (PP1)	0,81			
By defending the disciples who plucked grain on the Sabbath, Jesus supported the transgression (PP2)	0,90			
By healing people on the Sabbath, Jesus broke the law (PP3)	0,68			
By criticizing the Pharisees and scribes, Jesus opposed those who strictly enforced the law (PP4)	0,65			
Normative Behavior		0,74	0,85	0,66
Catholics know about the Church Law (NB1)	0,78			
Catholics understand the Church Law (NB2)	0,85			
Catholics observe the Church Law (NB3)	0,80			

Table 1 shows that more women are selected as respondents. The age range between 51-60 years. The average level of education is undergraduate and other types of work. The research variables consist of communication, attitude, and conative based on the words of Jesus in the Gospel of Matthew (12:

1-4; 23: 1-36), John (5: 1-18; 8: 7-11; 9: 1-41 ), and Luke (11:46; 13:10-17; 14:1-6). For faithful people perception, it refers to Soelasih and Sumani (2021), and normative behavior refers to Elsenbroich and Xenitidou (2012).

In this research, the instruments and variables

Table 3 Discriminant Validity Fornell-Larcker Criterion

	Attitude	Communication	Conative	Normative behavior	Faithful people perceptions
Attitude	0,80				
Communication	0,71	0,71			
Conative	0,64	0,58	0,76		
Normative behavior	0,13	0,10	0,09	0,81	
Faithful people perceptions	0,00	-0,06	0,09	0,10	0,76

used are tested for reliability and validity. The reliability uses Cronbach's alpha, CR (Composite Reliability), and AVE (Average Variance Extracted) (Chan & Lay, 2018); discriminant validity is used to see the level of variable validity (Chan & Lay, 2018); and hypothesis testing uses PLS-SEM (Partial Least Square- Structural Equation Model). PLS-SEM can be used to explore research so that theory development occurs (Dash & Paul, 2021).

The first step measures the validity of the reflective model by looking at the value of loadings per item (Hair et al., 2019). The second step measures internal reliability consistency using Cronbach's alpha and CR (Hair et al., 2019). According to Hair et al. (2019), the third step measures convergent validity using AVE with a minimum value of 0,5, and the fourth step measures discriminant validity for the model structure.

Table 2 shows that the factor loading value is above 0,6, Cronbach's Alpha for each variable has a minimum value of 0,6, CR is above 0,8, and AVE is above 0,5, meaning that the variables studied show validity and reliability. According to Fornell and Larcker, in 1981, CR values above 0,6 and AVE above 0,05 are said to be reliable (Leo et al., 2021). Two indicators are omitted, namely indicators for attitude (A1) and conative (CN3), because they have a loading factor value below 0,6.

Table 3 shows that the value between the same constructs is higher than between. The instrument that the construction variables used in the structural model are valid.

After measuring the value of reliability and validity, the model test is carried out. In the model test, the SRMR (Standardized Root Mean Square Residual) value is equal to 0,10, the NFI (Normed-Fit Index) value is 0,54, then the model is said to be fit, and the GoF value is 0,18 so that it is included in the minor criteria (Yahaya, Murtala, & Onukwube, 2019).

## RESULTS AND DISCUSSIONS

The results of hypothesis testing using PLS-SEM are shown in Table 4. The results of the H1a test indicate that communication does not affect the believers' perception. The results of this test do not support the research of Soelasih and Sumani (2021).

H1b shows that there is no influence of communication on normative behavior. The results of the H1b test do not support the research conducted by Burns, Houser, and Farris (2018). H2a shows that attitude does not affect believers' perceptions. This result does not support the research of Shareef et al. (2019) and Bae et al. (2018). Meanwhile, H2b shows that there is no influence between attitude and normative behavior. The results of this research support Skalkos et al. (2021) but do not support the research of Ursanu (2012).

The results of H3a show that conative does not affect faithful people's perception; the results of the research support the research of Bae et al. (2018). In H3b, there is no influence between conative on normative behavior; the results of the research do not support the research of Sarkar and Sarkar (2017). H4 shows that faithful people's perception does not influence normative behavior; this result does not support the research of Soelasih and Sumani (2021) and Tankard and Paluck (2016). The H5 test shows that there is no influence between communication on normative behavior through faithful people's perception. The results of this test do not support the research of Burns, Houser, and Farris (2018) and Soelasih and Sumani (2021).

The H6 test shows that attitude does not influence normative behavior through faithful people's perception. The results of hypothesis 6 do not support the research of Ursanu (2012) and Büssing et al. (2020). Meanwhile, H7 shows that conative does not influence normative behavior through faithful people's perception. The results of this hypothesis test do not support the research of Sarkar and Sarkar (2017) and Matthews, Son, and Watchravesringkan (2014).

The overall results show that no hypothesis is accepted, meaning that Jesus' communication, attitude, and conative do not shape faithful people's perceptions and normative behavior. These results indicate that people know the teachings of Jesus but are not manifested in normative behavior. The research shows that behavioral theory has not been able to be applied in the life of a believer. Behavioral research on believers who understand the teachings of Jesus is difficult to prove theoretically. Trust is a belief that emphasizes the normative behavior of the people. The perceptions that have been formed do not necessarily shape the normative behavior of the people. In

Table 4 Direct, Indirect, and Total Effect of the Variables

Hypothesis/path	Direct effect		Indirect effect		Total effect		Result
	$\beta$	t-value	$\beta$	t-value	$\beta$	t-value	
H1a: communication => faithful people perception	0,19	1,32	-	-	-	-	Rejected
H1b: communication => normative behavior	0,84	0,20	-	-	-	-	Rejected
H2a: attitude => faithful people perception	0,98	0,02	-	-	-	-	Rejected
H2b: attitude => normative behavior	0,39	0,87	-	-	-	-	Rejected
H3a: conative => faithful people perception	0,14	1,48	-	-	-	-	Rejected
H3b: conative => normative behavior	0,99	0,00	-	-	-	-	Rejected
H4: faithful people perception => normative behavior	0,20	1,27	-	-	-	-	Rejected
H5: communication => faithful people perception => normative behavior	-	-	0,35	0,93	0,95	0,06	Rejected
H6: attitude => faithful people perception => normative behavior	-	-	0,99	0,01	0,40	0,84	Rejected
H7: conative => faithful people perception => normative behavior	-	-	0,34	0,96	0,84	0,20	Rejected

Table 5 Percentage Result of Communication Variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
C1	1,0%	-	3,0%	6,4%	24,2%	65,3%
C2	1,3%	1,0%	3,4%	8,8%	24,6%	60,9%
C3	1,0%	-	2,0%	1,7%	14,5%	80,8%
C4	-	1,0%	0,7%	4,7%	21,9%	71,7%

Table 6 Percentage result of attitude variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
A2	1,3%	2,7%	6,4%	10,4%	25,3%	53,9%
A3	-	-	2,7%	3,7%	16,2%	77,4%
A4	0,3%	0,7%	0,7%	5,1%	22,2%	71,0%

Table 7 Percentage result of conative variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
CN1	3,0%	4,0%	6,1%	8,4%	23,6%	54,9%
CN2	3,7%	3,4%	5,7%	13,1%	26,9%	47,1%
CN4	0,3%	0,3%	1,7%	6,1%	25,3%	66,3%

accordance with the theory of Ajzen (2020), there is a difference between attitude and behavior in action, target, context, and time and research by Zaikauskaitė et al. (2022), there is an inconsistency between attitude and behavior.

To prove that all the hypotheses are rejected in this research, it will be sharpened by the respondents' answers to the indicators studied by using percentage answers.

Table 5 shows that the instrument answers from communication 1 (C1) to C4 are strongly agreed. These results indicate that the respondents strongly agree with the communication carried out by Jesus. Although the respondents strongly agree with the

teachings of Jesus, it does not form faithful people's perceptions. The answer shows a tendency for respondents not to want to be said not to understand Jesus' communication.

The attitude variable of the respondents' answers is grouped in strongly agree with the A2, A3, and A4 instruments. These results indicate that the respondents strongly agree with the attitude of Jesus. Although the respondents strongly agree, but do not form faithful people's perception of the attitude of Jesus. They strongly agree with Jesus' attitude but do not form faithful people's perception because relatively respondents do not want to be said to disagree with Jesus' attitude, so they are said to be good believers.

Table 8 Percentage Result of Faithful People Perception Variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
PP1	19,5%	10,1%	9,1%	17,5%	21,5%	22,2%
PP2	39,1%	19,9%	14,5%	1,04%	7,7%	8,4%
PP3	46,1%	16,2%	10,1%	6,1%	9,4%	12,1%
PP4	23,6%	17,8%	12,5%	12,5%	12,8%	20,9%

Table 9 Percentage Result of Normative Behavior Variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
NB1	2,4%	5,4%	24,2%	38,0%	15,8%	14,1%
NB2	3,7%	12,8%	32,0%	32,7%	12,8%	6,1%
NB3	-	2,4%	20,2%	38,4%	24,2%	14,8%

Table 7 shows that respondents' answers to conative tend to strongly agree, meaning that respondents strongly agree with Jesus' actions. Although the respondents strongly agree, it does not form faithful people's perceptions. Respondents tend to say Jesus' actions are appropriate.

The respondents' answers on the public perception instrument for PP1 are spread from strongly disagree to strongly agree. However, most of PP1's answers strongly agree. While the answers PP2, PP3, and PP4 tend to strongly disagree. These results indicate that respondents' answers are more likely to strongly disagree, meaning that respondents support that Jesus does not violate the law.

Table 9 on normative behavior, most respondents' answers for NB1 - NB3 less agree. These results indicate that respondents know enough about church law, understand church law, and implement church law. Although they gain knowledge about the teachings of Jesus, knowing the attitudes and actions of Jesus regarding the law, in practice, the respondents are only in the acceptable range. This result illustrates that their understanding, knowledge, and implementation of church law have not been optimal. Meanwhile, normative behavior is a manifestation of understanding, knowledge, and implementation of church law.

## CONCLUSIONS

Believers' perceptions and normative behavior are not shaped or formed by the communication, attitude, and conative that Jesus had in his teachings recounted in the Gospel. To make the believers do the teachings of Jesus, especially those concerning the law, is now called Canon Law; it is necessary for teachers of religion, instructors of the Bible, members of consecrated life, and clerics to convey them very clearly and excitingly. Communication that is not properly performed will give rise to negative perceptions. Therefore, the church needs ever greater

efforts and continuous activities to build believers' perceptions and normative behavior of the people. The efforts and activities can be Bible studies and other spiritual gatherings focusing on the normative dimension of Jesus' earthly life.

The limitation of the research is just to emphasize the understanding of the Church law. It is not all people who know, understand, and implement well the ecclesiastical law. They tend to be away from or avoid it. Jesus' teaching about the law, therefore, cannot be appropriately implemented in daily life.

Research can be developed by focusing attention on believers' understanding of faith, hope, and love manifested in their daily behavior. The three elements of theological teaching may have a stronger and more direct influence on their normative behavior.

## ACKNOWLEDGEMENT

We thank you for your attention and cooperation to Humaniora-BINUS Journal.

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