

Evangelii Gaudium Education Integration in Catholic Religious Education Lectures to Develop Faith in Church and Community Life

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Abstract. Catholic Religious Education (PAK) is one of the compulsory subjects taught at non-religious-based Universities. The PAK Lectures with two credits in Higher Education have only reached the accountability of students' faith in church life. This study integrates the Evangelii Gaudium (EG) Education (joy in faith) with the existing concept material. Further, it aims to explore the root cause of the low achievement of dedication to the realization of the community and produce recommendations to achieve trust in the Church and society. This research was carried out with a qualitative approach. The scope of the study is universities in the city of Semarang. The research subjects are key stakeholders, including representatives from the Church or pastors, university students, lecturers, and students. Data retrieval used was triangulation, observations in the Higher Education environment, in-depth interviews with key respondents, and documentation supporting the curriculum. The triangulated data are organized and reduced before concluding. The study results indicate that the Church is satisfied with strengthening faith around the Catholic Church. In fact, in this life, it should be able to penetrate all people in society, including those with different beliefs. Therefore, the practice of faith in the field involving the wider community is deficient.

Key words: PAK learning; Evangelii Gaudium; pastoral and community

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INTRODUCTION

PAK in public and private higher education is compulsory education. The universities should conduct a planned and sustainable PAK lecture to develop students' ability to strengthen their faith and devotion to the Almighty God. In addition, they still respect other religions in the relationship of inter-religious harmony in society to realize national unity (KWI, 2004: 7). Supporting the KWI, The Vatican Council II document *Gravissimum Educationis* Art.2 states that PAK aims to improve the maturation of the human and explore the mystery of salvation, realize the vocation, and trains one-self to witness and support changing the world according to Christian values.

PAK is one of the efforts to enable students to interact, communicate, struggle, and appreciate faith. PAK is a faith communication between teachers and students during the learning process in class. On the other hand, PAK also coaches and mentors to lead students to understand and love God. PAK Graduate Learning Outcomes (CPL) produces a scholar who believes in God according to the Christ pattern and is always accountable for his faith in the Church and social life. (KWI, 2013). Religion lectures should be relevant to students'

real lives, commonly called contextuality. Contextual aspects in religion lectures should touch on everyday life related to life in society.

The Catechetical Commission of the Indonesian Bishops' Conference (KWI), in collaboration with the Directorate General of Catholic Guidance at the Ministry of Religion of the Indonesian Republic, has formulated a curriculum for Catholic Religious Education in Public Universities. The curriculum formulation becomes a reference for higher education institutions. It consists of understanding: 1) the origin, nature, and purpose of dignified human beings; 2) the meaning of religious life and cooperation with anyone; 3) appreciation of Jesus' life in reality; and 4) a picture of the universal and local Church and empathy in its mission to the community (KWI, 2013). The four KWI formulations are the minimum reference standards. Each university can describe or develop them according to the university's needs.

Each university in Semarang has a different realization of Catholicism, specifically in reducing the content of the standard primary curriculum from KWI in the PAK lecture, which weighs two credits. Variations in the implementation of learning and the expected

achievements still appear. In addition, several universities carry out PAK learning as in other subjects. They only pursue cognitive achievements or graduation. The presence of PAK, in addition to producing knowledge achievements, also obtains achievements that can lead students to become good people in Church and community life. PAK cannot be seen from the cognitive aspect alone, but the participation of its implementation achievements in the community is an aspect that needs to be considered. PAK cannot be separated from the life context in society. Catholic Religious Education courses need to be contextual to respond to existing concerns and provide direction and life guidelines for students to dialogue with the realities of everyday life. In the discussion, students are expected to be able to find God's will and implement God's will for the sake of creating a human life renewal both in the Church and in society.

This study offers PAK learning with the content from KWI mentioned above and is equipped with *Evangelii Gaudium* integrated with the existing content. The goal is to inspire students to achieve the achievements of ecclesiastical faith and implement trust in society. A more fundamental study is needed to live in this complex and heterogeneous Indonesian society. This research complements the contents of the KWI concept mentioned above and is equipped with the *Evangelii Gaudium* concept in an integrated manner. It aims at helping students to gain ecclesiastical knowledge.

Further, they can also gain an understanding of living in the surrounding community. The integration system is proposed by combining each concept derived by KWI with relevant ideas taken from the material *Evangelii Gaudium* by Pope Francis, produced in 2013.

Table 1. Outlines the integration

No	KWI	<i>Evangelii Gaudium</i>
1	the origin, nature, and purpose of dignified human beings;	52 Learning about the challenges of humanity's meaning amid changing times
2	the importance of religious life and cooperation with anyone	209. Concerning the weak 210. Giving attention to the poor 213. The Church participates for the weak; with love 215. Humans are in charge of protecting other living creatures. 1172. A good companion will invite others to spread the good news
3	appreciation of Jesus' lifestyle in real life	65. The Church is still trusted in solidarity and care for the weak. 67. The religious movement should encourage healing, support, and affirmation. 92. Disciples of Jesus in their mission will be salt and light of the world.
4	the universal and local church description and empathy with the mission in society	266. Jesus enriches our lives every day 267. Jesus is my mainstay 112. Christ sent the Church as a sacrament of salvation. 113. The Church proclaims salvation with joy. 115. The person, by nature, needs society. 120. Christians are people sent out to spread love. 121. The mission is a constant drive to develop

The construction of the Catholic religious learning curriculum that refers to KWI consists of four main aspects in which they have inserted the values of *Evangelii Gaudium* in each study. The aim is to produce a more in-depth Catholic

religion course to understand and encourage students as individuals and as members of the church community to proclaim the Gospel of Christ boldly and bear witness through their lives (Alva, 2018). The role of PAK becomes

more complex, not only in the aspect of ecclesiastical faith but also in accommodating the implementation of faith in social life.

The importance of integrating the Catholic religious curriculum that KWI and *Evangelii Gaudium* have set is to encourage a more contextual spiritual learning process and implement Christian values in social life practices. *Evangelii Gaudium* (The Joy of the Gospel) is a Church document by Pope Francis in 2013 on the proclamation of the Gospel in modern times (Francis, 2013). The *Evangelii Gaudium* document is an inspiration for developing the catechists' attitude as preachers. The consequence for catechists is that they should have a spirit that never declines, as did the early Church, where they boldly and joyfully spread the Gospel to others tirelessly (EG, art. 263). *Evangelii Gaudium* emphasizes the participation of the Catholic community in social life, especially for the poor in society (Doyle, 2017). Pope Francis said Catholics should be actively involved in the organization and not use a privatized individualistic spirituality that isolates them from social and community problems (Alva, 2018). Pope Francis pays excellent attention to social interaction and sensitivity. Through *Evangelii Gaudium*, Pope Francis conveyed how Catholics should face a culture of consumerism, individualism, and the ideology of greed that undermines a balanced human life

METHODS

Research Design

This study uses an exploratory qualitative research method. The scope of the research is Catholic Religious Education lectures applied in public and private universities in Semarang City, Indonesia. This study aims to 1) analyze the integration of *Gaudium's* evangelical subject material into the PAK content material that KWI has determined to develop ecclesiastical and community faith.

Sample and Data Collection

The study subjects were lecturers, students from 9 universities, and pastors from 5 parishes in Semarang, Indonesia. A purposive sampling technique is chosen with specific considerations (Sukestiyarno, 2020), and representatives from each Higher Education and Parish are selected. The concern in this study is to choose respondents one lecturer, one student, and one pastor representing each element as respondents for in-

(Christiansen, 2017). Therefore, the values in *Evangelii Gaudium* are very relevant and essential to be included in constructing the Catholic religious learning curriculum.

The objectives of this study are 1) to describe the problem that appears in PAK achievement and to explore why PAK's achievements are limited to the achievement of faith only; 2) to find recommendations by integrating the concept of *evangelii gaudium* and the concept of holy Church.

Catholics and churches need spiritual renewal and transformation to be salt of the earth and light to the nations (Mannion, 2017). The Holy Spirit is the ultimate agent of all true spiritual renewal and evangelism. In his Apostolic Exhortation *Evangelii Gaudium*, Pope Francis invites all Catholics and churches to seek renewal in the Holy Spirit by experiencing a personal encounter with Jesus Christ and growing in His discipleship (Kedjierski, 2020). *Evangelii Gaudium* and PAK values can change learning and transformation in student life in the community.

This description shows that Catholic Religious Education should have a more role in growing the Catholic faith among students and fostering adaptive attitudes towards a growing environment. With the advancement of information and technology, the challenges become more complex in increasing one's faith.

depth interviews.

Data Analysis

The data were obtained by following the qualitative model procedure, which consisted of data collection, data selection, data separation, making analogies, and making hypotheses (Sukestiyarno, 2020). The researchers conducted preliminary research to find out the existing learning. Furthermore, the researchers conducted a group discussion forum with lecturers, parish priests, and students. Moreover, the research subjects filled out a questionnaire with the focus of the research on the formulation of learning outcomes (LO) and the content of teaching materials. The researcher analyzed the respondents' opinions about integrating the concept material mentioned above. To obtain the completeness of the data, the researcher conducted an in-depth study through triangulation, observation, in-depth interviews, and documentation studies. The researchers also observed each learning material's learning

process and LO. In-depth interviews with three people (lecturers, students, and pastors) were also conducted to deepen the integration response. To complete the data, portfolio documents from lecturers, students, and pastors. The data collected through triangulation is processed descriptively by having data reduction to get research conclusions.

RESULTS AND DISCUSSION

Preliminary research was conducted to get an overview of learning Catholic Religious Education (PAK) to Catholic students related to topics and their implementation. Then, the researchers find out the students' perceptions of PAK learning through questionnaires and interviews. Six respondents were involved in the preliminary research. At the beginning of the lesson, it was known that students joining PAK do not have any burden to study hard. Lecturing is based on the literature review, preliminary research, and discussions with PAK lecturers.

Further, learning objectives, completeness of teaching materials by including *Evangelii Gaudium* material, lecture design, and evaluation have been continuously developed. Higher education management has integrated *Evangelii Gaudium* into the curriculum. Further, the KWI policy also becomes the reference in designing the curriculum.

This research complements the contents of the KWI concept mentioned above. It is equipped with the *Evangelii Gaudium* concept in an integrated manner, with the intention that besides students gaining knowledge about ecclesiastical knowledge, they also gain knowledge about living in the surrounding community. The integration system is proposed by combining each concept derived by KWI with relevant concepts taken from the *Evangelii Gaudium* materials by Pope Francis, launched in 2013. The integration is as outlined in table 1.1.

Table 2. Integration of PAK curriculum with EG

no	KWI	Evangelii Gaudium
1	the origin, nature, and purpose of human dignity;	52 Learning about the challenges of humanity meaning during changing times
2	meanings of religious life and cooperation with anyone	209. Concerning the weak 210. Caring for the poor 213. The Church participates in taking care of the weak with love 215. Humans must protect other creatures. 172 A good Companion will invite others to spread the good news
3	Appreciations for Christ lives in the fundamental human life	65. The Church is trusted in having solidarity and concerning the weak. 67. The pastoral movement should encourage, provide support, and edify the society 92. The disciple of Jesus will be salt and light of the world in his mission.
4	depictions of the universal and local Church and empathy in its mission to society	266. Jesus enriches our lives every day. 267. Jesus is my mainstay 112. Christ sends a church as a sacrament of salvation. 113. The Church proclaims salvation with joy. 112. Christ sent the Church as a sacrament of salvation. 113. The Church proclaims salvation with joy. 115. The person naturally needs society. 120. Christians are people sent out to spread love. 121. The mission is a constant drive to develop

The construction of the Catholic religious learning curriculum that refers to KWI consists of four main aspects, which are then inserted into the values of *Evangelii Gaudium* in the discussion. The aim is to produce a more in-depth Catholic religion course to understand and encourage students and church community members to boldly proclaim the Gospel of Christ and bear witness through their lives (Alva, 2018). The role of PAK becomes more complex, not only in ecclesiastical faith but also in accommodating the implementation of faith in social life.

The discussion focuses on two things. First, the above design illustrates the Integrate GE at each meeting. The second learning achievement is mastery of the concept and its implementation in real life or society. The results of discussions with all respondents (pastors, teachers/lecturers of catholic religion) all agreed with the above design. In the design above, the stakeholders suggested that the content of the materials mentioned can later be realized as teaching materials or modules, which students can study independently.

Furthermore, discussions regarding learning outcomes should be distributed as a selection of concept material for divine achievement and social achievement. PAK learning is not only focused on cognitive achievement but also on achieving effective achievement. The concept material above is described in 14 meetings. Each concept from KWI is material leading to divinity, and *Evangelii Gaudium* material can be realized in its application in society.

CONCLUSION

After analyzing the data, there are some findings that can be obtained. First, Catholics teaching and learning only targeted the cognitive outcome. Further, students' socialization in community is still weak. It causes the practice of faith in the field that concerns the wider community is not maximal. It needs to be developed. Integrating EG Education in harmony with every topic that is usually programmed in PAK is necessary. Students can broaden their horizons to the realm of the church and society. The integration can be designed in the input, process and evaluation.

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