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INTEGRATING SERVICE LEARNING FOR CATECHIST FORMATION AT PASTORAL COLLEGE IN MALANG, INDONESIA

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Abstract
This article examines the implementation of service learning in theological education to foster theological and transform students' Faith. The primary objective of this research is to explore how service learning can enhance students' understanding of theology while promoting their spiritual and social development. A case study approach was employed at the Pastoral College-IPI Malang, where data was collected through in-depth interviews and participatory observations. The findings indicate that service learning significantly influences students' character, spirituality, and social competence. Students reported a deeper theological understanding, a strengthened commitment to their Faith, and the practical application of Christian values in their daily lives. This study highlights the benefits of integrating service learning into theological education, demonstrating its effectiveness in empowering students' Faith and facilitating their transformation in alignment with their Christian calling. Ultimately, the research underscores the importance of service learning in preparing students to become dedicated servants in society.

Keywords: community engagement, service learning, spiritual development, theological education

Introduction

The mission of Catholic colleges and universities generally includes the concept of holistic development of students. Catholic higher education institutions emphasize intellectual development and encourage personal, emotional, social, and spiritual growth during undergraduate studies (Barrett, 2017). Students often struggle to connect academic learning with real-life practice in the modern era. While formal education offers theoretical knowledge, ten needs practical experiences that deepen understanding and application of learned values. Integrating service-based learning into the academic curriculum and encouraging students to explore off-campus learning with various methods can open the boundaries of conventional knowledge in the classroom. It is one way to improve students' social skills (Simsek, 2020). Service-learning is a learning approach that

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integrates classroom education with community service activities. This method encourages students to apply course concepts to address real-world problems within the community (Handoyo & Listyarini, 2018).

"Catechist formation" in this context encompasses a comprehensive process to holistically prepare catechists (religious teachers), addressing spiritual, theological, pastoral, and social aspects to serve effectively within the context of the Church and society. Service learning offers a solution by providing a platform for students to learn while serving the community (Choi et al., 2023). Students are given skills that are beneficial to them through social service activities in the community. This service training provides students with academic, social, and emotional advantages (Sulaiman & Dewi, 2021).

The literature shows that service learning has been applied in various disciplines and has proven effective in increasing student engagement, social skills development, and a deeper understanding of the subject matter (Hidayah et al., 2021; Pacho, 2019). Service learning is also essential for inclusive education and preparing teachers as educators (Resch & Schrittesser, 2021). Previous research has provided valuable insights into the challenges and opportunities of Service Learning in driving social change in society, especially in the context of poverty and injustice. A pedagogical approach that encourages social change, addresses power dynamics, and promotes sustainability is essential (Mtawa & Wilson-Strydom, 2018)

In the context of theology, service learning helps students to integrate religious teachings with actual actions, resulting in a more holistic understanding of Faith. Other studies also highlight the importance of practical application and contextual relevance in preparing religious ministers for effective ministry (Banda et al., 2020; Resch & Schrittesser, 2021). Service learning provides a comprehensive overview of its effects on students' beliefs, attitudes, and critical understanding of social justice (Compare & Albanesi, 2023).

The theoretical foundation of this study is based on integrating service-learning principles with theological education frameworks. This integration bridges the gap between theoretical knowledge and practical application in religious contexts. By employing a case study approach, this research draws on experiential learning theories and faith-based pedagogical models to explore the impact of service learning on theological formation.

This article explores how service learning can be used for theological formation and faith transformation. By examining the application of service learning in theological education, this article aims to show the benefits students can get through this approach. If understood as man's response to God's revelation, theology should also provide knowledge about how man can build a better relationship with the God who has revealed Himself.

The main argument of this article is that service learning not only strengthens students' theological understanding but also motivates them to take actions that reflect their faith values. By engaging in community service, students can see firsthand how their religious teachings and Faith can be applied daily, deepening their commitment to Faith. This study helps us understand how to effectively combine service learning with theological education to improve students' spiritual and social growth.

Method

This study used a case study approach to explore the implementation and impact of service learning in theological learning and student character formation at the Pastoral College-IPI Malang. The case study approach was selected because it offers an opportunity to deeply explore the implementation of service learning within the specific context of STP-IPI Malang. This method allowed for a holistic examination of phenomena within their natural environment, which is a Catholic theological institution that integrates service practices into its curriculum. The approach was particularly suitable because service learning is inherently contextual, involving interactions among students, communities, and institutions. By using this approach, the study seeks to uncover the complexities of implementing the service-learning model and its impact on the formation of students' character, spirituality, and social competence.

The Pastoral College-IPI Malang (STP-IPI) has distinctive characteristics as a Catholic higher education institution emphasizing the formation of students' spirituality, character, and social competence. Its location in Malang, a prominent educational hub in Indonesia, provides access to various parish communities and social institutions that serve as partners in implementing service-learning programs. Additionally, STP-IPI practices a contextual theology approach, enabling students to understand the community's needs within the framework of the Catholic Faith. This focus on preparing catechist candidates as faith educators and pastoral workers makes service learning relevant and essential in shaping theologically and socially competent leaders.

Data was collected through a combination of methods, including In-depth interviews with stakeholders, such as institutional leaders, lecturers, and students involved in the service-learning program. Participatory observation during service-learning activities occurred to observe the learning process and student interaction. Analysis of documents, including curriculum, program guides, reports, and publications related to implementing service learning at the Pastoral College-IPI Malang. Survey students' perceptions and experiences regarding the benefits of service learning was used for forming their character and spirituality.

The data were analyzed using a thematic analysis technique involving several vital steps. First, initial coding was conducted by thoroughly reviewing interview transcripts, observation notes, and relevant documents to identify keywords or phrases significant to the research objectives. Second, theme grouping was performed by categorizing data based on patterns or trends emerging from the dataset. This process was primarily manual to ensure an in-depth understanding. Third, interpretation was conducted by linking the identified themes to the theoretical framework of service-learning and pastoral theology, ensuring alignment between the data and the study's objectives. The triangulation method was employed by comparing findings from different data sources, such as interviews, observations, and documents.

Findings and Discussion

Implementation of service learning at pastoral college-IPI Malang

Service learning (Pastoral Internship 3 or KKN) is an intra-curricular activity that combines the implementation of the Tri dharma of higher education (education and teaching, research, and community service) by providing students with learning

and working experience in community development activities. This activity aims to develop science and technology outside the campus with part-time work mechanisms and requirements. In the context of the Catholic Religious Education Study Program (PKK Study Program), service learning is intended to combine education and teaching with community service. Through this activity, students gain learning experience and work in pastoral activities as a vehicle to develop pastoral knowledge and skills, especially as faith educators in schools and parishes.

As part of its commitment to forming spiritual leadership and Christian character, Pastoral College-IPI Malang (STP-IPI Malang, 2020) implements a service learning program known as Real Work Learning (KKN) or Pastoral Internship 3 for a whole semester, which is held in semester VI. The place for the KKN is parishes throughout Indonesia that have collaborated with the Pastoral College-IPI Malang through *a Memorandum of Understanding* (MoU). This program is an additional activity essential to forming student theology.

The Pastoral Internship program is designed to take students outside the confines of the classroom and expose them to the realities of everyday life, where they can apply the theological knowledge they have learned (Taek & Tawa, 2023) The Community Service Learning (KKN) at the Pastoral College-IPI Malang focuses on developing student skills in building character and empowering people with the spirit of the Gospel (Pius, 2022) Through this program, students can become competent faith educators with spirituality that follows the spirit of Janssenian, namely the vision and mission of the founder of STP-IPI, which is equipped with empathy and concern for challenges in the Church and society and can empower them to be independent.

Pastoral Internship 3 involves several stages, from initial preparation implementation in the field to evaluation and reflection. The program is integrated into specific courses, which teach how theology can be applied in the context of real ministry. In its implementation, lecturers act as mentors who help students associate practical experience with pastoral theory. As the leading implementers, students work closely with community partners (dioceses, parishes, wards, and schools), providing real context for students to learn and serve. Challenges faced in this program include coordination between various stakeholders, such as parish authorities and local leaders, which required effective communication and planning. Limited resources, like transportation and teaching materials, presented additional obstacles, particularly in remote areas. Furthermore, some community members resisted the program due to misunderstandings or differing expectations, prompting adaptive strategies like dialogue and community involvement.

The impact of service learning on theological formation and student faith transformation

Service learning at the Pastoral College-IPI Malang profoundly impacts the formation of theology and the transformation of students' Faith. Through direct involvement in the ministry, students' understanding of theological concepts taught in the classroom becomes more concrete and applicable. They learn not only from texts but also from direct interactions with the communities they serve. Students are trained to carry out seven pastoral techniques: introduction, inventorying pastoral problems, providing guidance, planning programs, implementing them, and evaluating them. Students develop a more profound academic understanding and

experience spiritual and character growth through integrating pastoral theory and ministry practice.

First, through basic spiritual and pastoral life activities, students are invited to deepen their relationship with God through Scripture reading, devotionals, and worship. It reflects the importance of spiritual awareness in every act of service, where students are called to live a life by religious teachings and moral values. Then, in pastoral orientation, students learn to understand and feel the community's needs through direct interaction with the people. Through pastoral ministry, they learn to be role models, provide guidance, and empower communities facing various challenges and problems. Catechesis activities are also an essential part of service learning, where students play the role of preachers of Faith and educators in conveying religious teachings to the people. Thus, they are not only ministers but also messengers of God's goodness and love to others.

This process shapes students' attitudes, behaviors, and spirituality, encouraging them to become more empathetic and caring for others. This experience also helps them develop critical thinking competencies, empathy, leadership, and higher social responsibility. The motivation and interest of students to get involved in Church and community service also increased, strengthening their commitment to be faithful and effective ministers in a world that needs God's love and justice.



Figure 1. Examples of activities in service learning students

Student perception and experience of service learning

Students view service learning as essential to forming their character and spirituality. The program helps them develop deep empathy, social sensitivity, and practical leadership skills. However, they also face various challenges, such as

unforeseen situations in the field, managing time between studies and ministry, and adapting to the needs of diverse communities.

One of the informants, MF, stated:

> *Ketika pertama kali saya menjalankan tugas, saya sangat tidak yakin dan tidak percaya diri bisa menjalankan tugas-tugas itu apa tidak. Apalagi saat mendapat tugas memimpin ibadat, lalu setiap minggu harus weekend di Paroki, berjumpa orang-orang penting dan melayani umat terutama anak-anak bina iman, mengajar Minggu Gembira, dan juga setiap Jumat harus praktik mengajar di sekolah. Semuanya itu pertama kali saya alami saat kuliah di STP-IPI Malang. Dan saya juga harus belajar bertanggung jawab dengan segala macam tugas yang diberikan itu. Pengaruhnya bagi pikiran saya sangat amat baik, di mana saya belajar banyak hal untuk pertama kalinya. Saya sendiri tidak menyangka meskipun saya takut, tidak berani dan kurang percaya diri namun saya mampu untuk belajar bertanggung jawab dan menjalankan tugas-tugas saya, meskipun dalam pelaksanaannya tidak selalu sempurna. Hal itu sangat mempengaruhi pikiran dan relasi/interaksi saya dengan keluarga, teman, lingkungan, umat/gereja beserta Tuhan. Di mana sebagai seorang katekis/guru agama saya harus bisa membangun relasi/interaksi yang baik dengan orang-orang di sekitar saya yang saya jumpai, semuanya saya lakukan dengan sesuai dengan apa yang sudah diajarkan dan saya pelajari selama kuliah. Puji Tuhan waktu KKN itu, kesulitan-kesulitan itu bisa saya hadapi dengan baik.*
> (MF translated: "When I first carried out the task, I was very unsure and not confident that I could carry out the tasks. Especially when I was given the task of leading worship, I had to spend weekends in the parish, meet important people, and serve the Faith, especially children who built Faith. Teach Happy Sunday and every Friday. I had to practice teaching at school. It was the first time I experienced it while studying at STP-IPI Malang. I also have to learn to be responsible for all kinds of tasks that are given. It had an excellent effect on my mind, where I learned a lot of things for the first time. I did not expect that even though I was afraid, not brave, and lacked confidence, I would be able to learn to be responsible and carry out my duties, even though the implementation was not always perfect. It greatly affects my thoughts and relationships/interactions with family, friends, environment, people/Church, and God. As a catechist/religion teacher, I must build good relationships/interactions with the people I meet and everything I do according to what I have been taught and learned during college. Praise God during the KKN, I could face those difficulties well").

To overcome these challenges, students develop various strategies, such as teamwork, seeking support from lecturers and mentors, and continuing to conduct self-reflection and evaluation. Recommendations from students for developing future service-learning programs include increased training and workshops, improved logistics support, and strengthened cooperation with community partners to ensure that this program can run more effectively and have a more significant impact.

Another informant, SS, expressed the same feeling:

> *Jadi, waktu KKN itu, kalo yang di stasinya memang saya nggak terlalu termotivasi. Semenjak di paroki, kenal dengan romo, dekat dengan umat-*

> *umat, terus dikasih tugas-tugas itu kayak rasanya tanggung jawab saya besar. Terus saya dipakai sama Tuhan. Jadi kayak selesai membantu, kadang pulang malam sampai jam 12 malam, bukannya saya capek, malah merasa oh ternyata saya dipakai sama Tuhan, seperti itu. Selama KKN menurut saya itu lebih mempengaruhi cara saya berinteraksi dengan sesama. Saya merasa senang ketika saya dapat membantu banyak hal untuk orang di sekitar saya.*
> (SS translated: "So, during the KKN, I was not too motivated. Since I was in the parish, I knew the Frist, was close to the people, and continued to be given those tasks as if I felt like I had a big responsibility. Then, I was used by God. So after helping, sometimes I go home at night until midnight. Instead of being tired, I feel, oh, it turns out that God uses me. During KKN, I believe it affects how I interact with others. I feel happy when I can help many people around me.")

From the statements of the two informants, it can be concluded that although students face various challenges in running service-learning programs, they also get many significant benefits. The program helps them develop practical and leadership skills, deepens spirituality, and strengthens relationships with the community and God. Therefore, it is crucial to continue to improve and support service-learning programs so that they are more effective in achieving their goals.

Theoretical and practical implications of the application of service learning in theological education

The application of service learning in pastoral theology education at the Pastoral College-IPI Malang has significantly contributed to the enrichment of theoretical studies on the role of service learning in the formation of theology and the transformation of students' Faith. The study results show that service learning can be an effective educational model in shaping students' character and spiritual leadership.

The service-learning model applied at the Pastoral College-IPI Malang has the potential to be replicated and adapted by other theological educational institutions. Recommendations for leaders and lecturers include increasing lecturer training, developing more structured service-learning modules, and increasing collaboration with various relevant communities and institutions. Thus, service-learning programs can continue to grow and have a more significant positive impact on students and the communities served. It aligns with the Christian mission to love and serve others and reflects the call to be salt and light to the world.

These findings provide a deep understanding of the implementation and impact of service learning at the Pastoral College-IPI Malang and valuable insights for the development of theological education oriented towards student formation holistically.

Benefits of service learning in the context of theological education

As a Pastoral educational institution, Sekolah Tinggi Pastoral-IPI Malang places service learning as integral to students' character formation and spiritual leadership (Guidelines for Real Work Lectures, 2022). From the perspective of the Christian Faith, service to others manifests the calling and responsibility of every believer as a disciple of Christ (cf. Mat. 28: 19-20). This vocation is not limited to a title or rank but to an actual function and role in the body of Christ. God's call in

the believer's life is not only to carry out a specific role according to the function of the calling. It is also for the believer to become a witness of Christ, who provides an example and inspiration that changes the people around him and continues His work of salvation on earth. Jesus reminded His followers through the parable of the sheep and goats in the Gospel of Matthew that every act of mercy towards the least in society is an act of love for God (Mt 25:31-46). Ultimately, Christian ministry is one of the essential ways to live the call to follow Christ's example of a life of love for all.

Christian ministry is a way to respond to the command of love and fulfill Christ's mission of love. For example, in the Incarnation, God humbled, emptied Himself, and became a servant, becoming like a man (Phil. 2:6) to save His beloved humanity. Through this Incarnation, Allah is present to support, embrace, and uplift human dignity (Parhusip, 2021). The Incarnation shows God's closeness to humanity and introduces a new message about God's hopeful and loving Kingdom. Through the Incarnation, Jesus was present amid humans, bringing a message of God's love and reign that embraces all people.

Being faithful and taking the call of discipleship means taking people to a more metaphysical and spiritual dimension of life, drawing them closer to the Jesus they believe in. In this way, conversations continue to shape societies and cultures with the intelligence of personal expectations. A college student can be inspired to understand that the world is a place where each individual brings their hopes, sufferings, and even guilt to the table of life (Morrison, 2020). This fidelity inspires intellectual conversion, 'habit' and 'creative imagination; a student may begin to contemplatively ask some searching questions about the truth and meaning of life itself, such as: 'Who am I? Where am I coming from, and where am I going? Why is there crime? What's after this life?' (John Paul II 1998, No. 1). Thus, through discipleship, testimony, and love missions, Christian ministry recognizes many essential aspects of the Christian life.

Doing God's will requires careful awareness and consideration of when and how. The testimony of the evangelists became the hallmark of the entire process of formation, which gradually introduced to the people the mystery of the Church's Faith (Buchta, 2023). The Incarnation is the most profound act of God, becoming a dialogue between God and man in human presence and language. (Riyanto, 2021, p.58). The purpose of the Incarnation is to guide man to salvation. In God's great love for the world, He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Paul affirmed in his letter to the Ephesians that man's salvation can only be obtained through Faith in Christ, but this is not the result of man's efforts, but rather a gift from God (Ephesians 2:8). Faith is seen as a gift from God. The Holy Spirit gives its growth, but it does not eliminate or diminish the responsibility of the Christian community to provide education and guidance (Worthington & Worthington, 2019). On the other hand, if one's response to God's grace must be distinctly Christian, then the Christian community is responsible for spreading a living faith and strengthening the faith traditions among its members, as Rahner (1987, p.150) argues.

Thomas Groome (1980, p.57) mentioned that Christian Faith as a living reality has three dimensions, which are expressed in 3 activities, namely: 1) faith as *believing*, 2) faith as *trusting*, and 3) faith as *doing*.

Faith as Believing: This dimension focuses on understanding and accepting the truths of the Christian Faith. It involves believing in the teachings of the Bible, the Church's doctrines, and the core principles of Christianity. It is about knowing and affirming what Christians believe. Faith as Trusting: This dimension highlights having confidence in God. It is not just learning about God but trusting Him as a loving and faithful God. Trusting in God means relying on Him entirely, even in times of challenges or uncertainty. Faith as Doing: This dimension emphasizes putting Faith into action. It is about living out our beliefs through good deeds, helping others, and showing love daily. Faith as doing shows that faithful Faith is more than words; it is something we live out. These three dimensions work together to form a complete and active Christian faith. By practicing all three, Christians can live their Faith in personal and community life.

By using the Janssenian approach to the seven pastoral techniques, students can better understand the context of pastoral work, delve into the problems faced by the community, discover local and religious riches that can help in the experience of Faith, and have a structured framework of ministry missions based on patterns developed by Paul Janssen (Gulo et al., 2024). Through pastoral techniques taught by Paul Janssen, students are expected to strive to apply pastoral theology relevant to the needs and situations of the communities they serve. It includes a deep understanding of religious teachings, spiritual values, and moral principles that can guide and strengthen the Faith and spiritual life of the people.

Formation of students' character, spirituality, and social competence

Catechist formation relates to each baptized person's identity, vocation, and mission (Zellma, 2021). The process of formation, as intended in the 2020 Guidelines for Catechesis (PuK, 2020: art. 131), involves the transformation that occurs in individuals through a deep understanding of the Gospel message personally so that the Gospel message becomes light and provides direction for the individual's life and mission in the context of the Church.

Incarnation as a Formation Model is a concept that illustrates the process of forming a person's character and personality through the experience of understanding the Incarnation. In spirituality, Incarnation is believed to be a way to achieve a deeper understanding of oneself and the purpose of life. The purpose of the Incarnation is for humans to be able to share in the Divine essence. He did not come to be served, but to serve and give His life as a ransom for all (see Mk. 10:45). With the power and outpouring of the Holy Spirit, Christ delivered good news to the poor, healed the broken-hearted, granted deliverance to the imprisoned, and vision to the blind (Luke 4:18).

Paul Janssen (Riyanto, 2021b, p. 55) teaches that the Incarnation is the primary model for forming catechists and pastoral officers. Just as Jesus came down to earth to serve and save humanity, catechists and pastoral ministers are called to come down to the midst of the people, serve with love, and be an example of Faith. They must "incarnate" or conform to the reality of the people, understand their needs, and provide relevant services.

According to Janssen (2021, pp. 59-73), theology leads to a profound development in three dimensions of human beings: cognitive (thinking), affective (emotional), and psychomotor (action). In this context, the goal is to enrich and enhance the understanding, feelings, and actions of Faith, both in individuals

involved in theological praxis activities and communities of believers. In this case, the theology of the formation of prospective catechists aims to achieve these goals through detailed and structured processes and steps.

The first step begins with reflecting on the life experience in the context of Faith. These individuals introspect on their experiences, separating what is related to thinking, what has more to do with attitude determination, and where actual personal involvement is needed. The next step involves reflecting on the first stage to explore the results of the excavation of the experience of Faith in the previous step. They seek to distinguish between their personal views and those affirmed by the Church and see the two as the basis for setting the stance.

The next step is to conduct a second reflection through a critical dialogue with the experience of Faith contained in Scripture, the official teaching of the Church, and the documents and traditions of the Church. In the fourth step, the participant is encouraged to reinforce their personal views and compare them with a summary of the Church's official teachings or theories from experts. It allows them to identify the gap between what is happening in reality and what should be happening and why there is a difference between them.

As part of the overall self-development process, the following steps are directed at improving the emotional aspect, which includes the ability to evaluate and appreciate goals and actions. The process of developing goals and actions begins with the pursuit of meeting expectations. After seeing their personal experiences with the light of Faith, they can establish their attitudes and make decisions about how they behave and act so that, over time, they become more mature and independent in managing their own lives and the community around them.

According to Janssen, forming catechists as pastoral workers is crucial in creating an appropriate balance between academic needs and praxis (real practical experience in the field). This effective coaching program is expected to improve the quality of pastoral services provided by catechists so that it can be an example and inspiration for the faithful in living their life of Faith (Janssen, 2021, p. 53). He emphasized the importance of focusing on developing skills that can be directly applied in the practice of catechistic activities, such as effective teaching methods, management in implementation, and communication skills with the congregation. He has a vision that every individual, especially the laity, must be able to provide excellent and beneficial pastoral services to others, especially those in need (Selatang, Hatmoko, & Nugroho, 2023)

Through the Incarnation, a person is called to live as a manifest reflection of God's love, show loyalty to Him, and serve others lovingly and sacrificially. Through the events of the Incarnation, we are invited to continue to grow in Faith and deepen our relationship with God, as well as to be an example for others by living in love and faithfulness to Him. The Incarnation is the basis for forming catechists with a character and attitude similar to Christ (Fogleman, 2020).

In the theological practice of Paul Janssen, relationships with others are seen as an integral part of the formation of a catechist's identity. Janssen highlighted the importance of building character and an intense spirituality in a catechist. Building a solid character and spirituality can be achieved through healthy relationships with others. As Armada Riyanto asserts, relationality, as lived by Paul Janssen CM, cannot be fully understood without a deep understanding of love. It means that for

someone who has love, his existence never stagnates daily; on the contrary, it continues to transform, develop, and improve in quality (Riyanto, 2021, p.86).

In catechistic formation, it is crucial to strengthen the individual's subjective relationship with God through prayer, meditation, and spiritual reflection. It will help individuals to understand their Faith as an active personal relationship with the Creator. In addition, relationality strengthens the intersubjective relationship between individuals and others in the faith community. In the context of catechism, this can be realized through participation in pastoral activities, social services, and cooperation in expanding the gospel message. By strengthening these relationships, individuals can grow in their Faith and develop their love for others. The students visited villages and built relationships with the local community (Paska, 2019). It shows that pastoral work is related to teaching or preaching and building good relationships with the faithful and the local community.

By integrating relationality in the theology of catechistic formation, individuals can experience holistic growth that includes spiritual, social, and moral dimensions. It will help them become witnesses of the living Faith and serve with love in the church community and society (Gacka, 2023). We have been created in the image of an eternal living God in the relational differences of the Father, Son, and Spirit (Hudson, 2019)

The main focus of catechesis is the Christian community. Therefore, the approach in catechist teaching should aim to help each individual understand the significance of the community as an essential place for their personal development (PuK, 2020, art. 218). Community Support refers to outside influences that motivate and support spiritual growth and service in the Faith.

John Paul II expressed the concept of the formation of communal spirituality in the Church as an effort to make the Church "a dwelling place and an institution of learning for unity." He stated, "Making the Church a dwelling place and a center of learning for unity is a great challenge to be faced." According to him, the basis for renewing the Church community is to form "communal spirituality," as described in the *Encyclical Novo Millennio Ineunte* (NMI.43).

Holistic human development is related to the dignity of the human person and the rights inherent in it; these rights are God's inseparable gift from human nature. The core and most central attitude of all modern pastoral policies, which are rooted in universal human values, is regarding human honor or human dignity (*demensilijkewaardigheid*) (Janssen, 2021, p.23). It takes convincing trust through association with those who are less fortunate. It concerns a simple lifestyle, following the example of Jesus Christ. Pope John Paul II expressed it: "The simplicity of life, deep faith and sincere love for others, especially for the poor and marginalized, appear as brilliant signs for the Gospel in action" (GA.34).

The Church, guided by the Holy Spirit in its mission of love and service, can lead them to encounter Christ. It is only in such an encounter that it is possible to find and know the true God and send Jesus Christ (John 17:3). Pope Francis declared, "The encounter with Christ involves the whole person: the heart, the mind, the feelings not only about the mind but also the body and especially the heart (PuK. 2020 art, 76).

The Holy Spirit imparts a variety of charisms to the Church and allows it to develop as a body of many members, of which Christ is the Head (see 1 Cor. 12; Ephesians 4:11-16). Therefore, the Holy Spirit also plays the role of the principal

agent in proclaiming the Gospel. The Church has the power of the Holy Spirit to carry out Christ's saving mission in the world. The Church is the seed of the Kingdom of God that awaits His final coming (cf. LG.13).

Service learning is an additional activity and an essential part of learning to form individuals with strong Christian character and leadership. Service learning has been proven to internalize Christian values such as love, justice, and student empowerment. Direct interaction with the communities served enriches their experiences, sharpens empathy, and increases social awareness. Through the service learning program, students are guided to internalize the values of the Kingdom of God, such as love, justice, and empowerment. They are invited to understand and apply these values in their daily lives, both in the church environment and the broader community. The program is designed to help students become salt and light to the world, applying theological knowledge and pastoral skills in real-world contexts. It allows students to see how their theories can be used in real-life situations. The program also improves students' critical thinking, leadership, and social responsibility competencies.

Practical experience in the field provides an authentic context for applying theological knowledge, making learning more holistic and relevant to the challenges of daily life. Field practice experience allows for a broader range of competencies than just working with and analyzing texts, emphasizing the ability to interact with different congregations and contexts (Nell, 2020). Intense personal experiences, such as repentance, particular callings, or profound spiritual experiences, can inspire and motivate pastoral ministers of prospective catechists. It can affect their spirit of service, as they feel encouraged by personal experiences that strengthen their beliefs and callings (Passover, 2019, p. 11).

The formation of the Janssenian catechism is closely related to the contextualization of theology, which is a creative process that involves the internalization of Faith in daily life. It means living and living the Faith concretely in the context of real life. Contextualization is not only a theory but an actual practice that allows people to feel the presence of God, who gives encouragement and fighting power. Contextualization is the act of following in the footsteps of Christ in an incarnate dialogue, in which God is present in human language and experience, sharing daily life and culminating in the experience of redemption through the Cross. Continuous life experiences can shape a person's character. Continuous life experiences can permanently mark a person's life, especially in Faith and religion (Groome, 2018).

Service learning encourages students to develop sensitivity to the needs of others, especially those who are less fortunate. In serving, students provide physical assistance and learn to listen, understand, and empower the community (Magezi & Madimutsa, 2023). Jesus Christ, In addition to the social benefits, student involvement in service learning also enriches their theological understanding. Practical experience in the field provides a new perspective in understanding theological concepts, such as justice, well-being, reconciliation, and transformation. Good teaching and service must start from people's experiences at a particular time and place (Nagle, 2019). Through reflection and discussion, students are encouraged to relate their experiences to the theological teachings they learn in class. It encourages students to reflect on their Faith holistically and

responsively to contextual realities to develop a more inclusive and applicable theological outlook.

Through the integration of effective service learning in the curriculum, Pastoral College-IPI Malang hopes to produce God's servants who are not only academically capable but also have a touched heart, outstretched hands, and feet that are ready to step forward to serve the Church and society according to the example of Christ. With this approach, students are expected to become agents of change that positively impact their communities, reflecting Christian values in every action and decision.

Conclusion

Service learning is a transformative educational approach that bridges academic theology with practical ministry. Higher education institutions should expand and refine such programs to prepare students as competent pastoral leaders who embody Christian values. Through this approach, higher education institutions (STP-IPI Malang) can facilitate the holistic growth of students, preparing them to become dedicated servants in society.

The service-learning approach allows students to reflect on their Faith in a real-life context, resulting in new insights into understanding theological concepts, such as justice, well-being, reconciliation, and transformation. Thus, effective integration of service learning in higher education institutions' curricula can facilitate students' holistic growth spiritually, emotionally, and socially. Through this approach, institutions can prepare students to be dedicated and responsive servants to the needs of society by Christ's calling and example.

While this study focuses on implementing service learning at STP-IPI Malang, its findings resonate with global educational trends that emphasize experiential learning as a tool for fostering empathy and addressing social inequalities. Institutions worldwide could adopt similar programs to train future religious leaders equipped for global challenges.

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