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Implementation of Paulus Hendrikus Janssen's Pastoral Techniques in the Mission Work of STP IPI Alumni in Malang Diocese

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Abstracts:

Pastoral work requires certain techniques or strategies. The success of such work depends on how accurately the techniques the pastoral agent selects and uses. One of the pastoral theologians who introduced pastoral techniques was Father Paulus Hendrikus Janssen, CM. This research focuses attention on the implementation of Paulus Hendikus Janssen's pastoral Techniques. in the pastoral work of STP IPI alumni who work in the Malang Diocese. In an effort to obtain data related to this theme, the approach used was qualitative, using an interview method with several alumni involved in pastoral work in the Malang Diocese. The research results show that there is implementation of Paul Janssen's pastoral Techniques. by alumni of the Indonesian Pastoral Institute Pastoral College in the Diocese of Malang. This is practiced, because there are many benefits to be gained, namely they know the context of the mission better, understand the problems of the people in depth, there is a lot of local wisdom and religious wealth that is discovered and is useful

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for developing the faith of the people, there is a mission framework that is structured by following a pattern. -pattern developed by Paul Janssen. Apart from the benefits, there are also challenges and difficulties that must be overcome by pastoral agents. This research is expected to contribute to the development of pastoral patterns in the Malang diocese in particular and in Indonesia in general. At a theoretical level, Paul Janssen's pastoral Techniques. enriches the knowledge of pastoral theology.

Keywords:

Seven Pastoral Techniques, IPI Malang Alumni, Church, Pastoral Work in the Malang Diocese

INTRODUCTION

The term pastoral comes from the word pastor in Latin or poimen in Greek, which means shepherd. In the context of ecclesiastical life, traditionally, this task is the responsibility of the Pastor who is expected to be the shepherd of his congregation or sheep. The use of this term is related to the identity of Jesus Christ and his role as the "True Pastor or Good Shepherd". In practical connotation, the term pastor reflects the meaning of caring for or nurturing [1]. A pastoral person is an individual who is like a shepherd, ready to care for, nurture, protect and help others[2]. In fact, individuals with a pastoral nature feel that carrying out such actions is "a necessity" for him, considering it a "responsibility and obligation" that must be carried out[3].

Reality shows that the Church's pastoral work sometimes fails. This is caused by the lack of suitable techniques or patterns in pastoral care [4].

1 Aart Van Beek, *Pendampingan Pastoral* (Jakarta: BPK Gunung Mulia, 2007), hal. 9-10
2 M.Bons Storm, *Apakah Penggembalaan itu*, (Jakarta, BPK Gunung Mulia, 2005), hal. 9
3 Van, Beek Aart, *Konseling Pastoral Sebuah Buku Pegangan Bagi Para Penolong Di Indonesia*, (Satya Wacana: Semarang, 1987), hal. 6
4 Eni, *Angewandte Chemie International Edition, 6(11), 951–952.*, no. Mi (1967): 5–24.

Effective techniques have an impact on achieving the Church's mission, namely that more and more people experience renewal of life in accordance with God's teachings. There is ample evidence that proper techniques impact success in the mission of the Church. Several studies explain that pastoral officers become facilitators in carrying out pastoral work. Pastoral care, 2000 Mudjio p. 112. For example, pastoral counseling by using suitable counseling techniques can help people get out of the problems that befall them [5]. This presupposes a good understanding of the science of counseling by pastoral agents. Here pastoral work involves the role of other sciences or interdisciplinary pastoralism[6]. Another technique is "becoming a friend". This is important in order to know well and in depth the needs of the people, so that the answers given by the Church are right on target[7]. On this basis, the discovery and determination of appropriate techniques or strategies is needed in the Church's pastoral work. This research aims to describe Paul Janssen's pastoral techniques and how they are practiced by STP IPI Malang Alumni who work in the Malang Diocese.

In reality, currently there are still pastoral officers who experience difficulties in implementing strategies, especially in the Malang diocese area. One thing for example; Pastoral officers who prioritize individual guidance to help people with problems are hampered by limited time to meet. Apart from that, pastoral officers also admitted that they experienced problems in carrying out a pastoral census. In fact, the pastoral approach offered by Paul Janssen requires data, from which this data is processed to facilitate the creation of programs that suit the needs of the people. Nevertheless, pastoral officers are encouraged to maintain the church's mission, especially to those who are poor in faith[8]. This situation ultimately hinders the success of the effective and efficient implementation of pastoral

5 Paulus Mudjijo, *Pastoral Care* (Malang, 2000). Hal 5
6 Florentina Sianipar, "*Strategi Pelayanan Pastoral Konseling,*" *Missio Ecclesiae* 8, no. 2 (2019): 137–154.
7 Besly Messakh, "*Menjadi Sahabat Bagi Sesama: Memaknai Relasi Persahabatan Dalam Pelayanan Pastoral*," *Gema Teologika* 5, no. 1 (2020): 1–10.
8 Tim Spiritualitas ALMA, *Statuta ALMA Puteri*, 2018. Hal. 12

work. Therefore, it is very important for pastoral officers to put forward and continue to develop techniques in implementing the pastoral techniques offered by Paul Janssen. This is what facilitates pastoral work, and has a great influence on the development of the people, as well as developments in the Malang Diocese itself.

LITERATURE REVIEW

Pastoral Techniques. implementation "refers to the knowledge and skills needed by pastoral officers in designing a pastoral business"[9]. The pastoral officer Techniques, is usually used in pastoral units that are not too large, and can be implemented within a short period of time, namely between three and six months. The form of pastoral work, Techniques, and objectives certainly do not have to be exactly the same, but they also must not be completely contradictory or simply forgotten [10]. In this context, pastoral officers are directed to carry out pastoral work by prioritizing "Introduction or legitimation, pastoral inventory, individual or group guidance, deliberation, program preparation, program implementation and evaluation" as stated in the introduction to the pastoral technique manual[11]. In order to solve problems, it is necessary for a waiter to understand various aspects in order to serve effectively[12].

Discussions regarding techniques or strategies in pastoral work have been researched by many parties. Some research can be reviewed here. In research conducted by Budiman and Susanto, they explained the importance of cell techniques in pastoral care in the midst of the Covid 19 pandemic [13]. In the research produced by Campbell, he emphasized the importance of counseling as a Techniques. in assisting people who

9 Paull Janssen, Tujuh Teknik Pekerja Pastoral (Malang, 2018). Hal. 16-18

10 Paskalis Edwin I Nyoman Paska, "Pastoral Ala Paulus Dan Romo Paul Janssen," SAPA Jurnal Pastoral dan Kateketi 4, no. 2 (2019): 3–22, https://e-journal.stp-ipi.ac.id/index.php/sapa/article/view/73.

11 Janssen, Tujuh Teknik Pekerja Pastoral. Malang (2005) hal. 6

12 Sabda Budiman and Susanto, "Strategi Pelayanan Pastoral Di Masa Pandemi Covid-19 Menuju Pertumbuhan Gereja Yang Sehat," Pneumatikos: Jurnal Teologi Kependetaan 11, no. 2 (2021): 95–104.

13 Ibid.

experience psychological problems. Pastoral agents are required to have capabilities in terms of counseling[14]. It is hoped that the pastoral assistance provided can grow the level of religiosity of young people[15]. This is also a recommendation from Paul Janssen in one of his pastoral techniques, namely the guidance technique. From previous research, what differentiates this study is Paul Janssen's holistic and integral review of pastoral techniques. In carrying out pastoral work, various patterns are also offered that are contextual to the situation, such as developing holistic pastoral care for the people[16]. Apart from that, the involvement of other sciences in pastoral work is something that is definitely necessary. This is the contribution made by Paul Janssen. Paul Janssen understands Pastoral technique as the knowledge and skills required by pastoral work, or the expertise required to design a pastoral effort [17]. Paul Janssen, offers seven techniques for pastoral work that are appropriate to the Indonesian context. The seven techniques are introduction, census or pastoral inventory, guidance, deliberation, pastoral planning, implementation and monitoring, and evaluation. A pastoral work can run smoothly and achieve targets, if it has precise techniques.

Previous research also explained strategies in pastoral care, namely Maria Setiani Pradetari and Zakeus Daeng Lio, in 2022. This research suggests that the pattern in pastoral care is a pattern of contributive participation and initiative participation. To examine pastoral patterns of contributive participation, researchers used a qualitative descriptive approach[18]. Another model put forward by Joni and Fredi (2022) regarding pastoral care, there needs to be continuity both physically and virtually.

14 Robert A. Campbell, "Counseling in the Work of Assembly of God Pastors in the Pacific Northwest" (Nothwest, 2015).

15 Albert Christiawan et al., "Efforts to Reduce Psychological Problems in the Quarter Life Crisis Phase with Pastoral Accompaniment Methods," Jurnal Teologi (JUTEOLOG) 2, no. 2 (2022): 120–136.

16 Fibry Jati Nugroho, "Pendampingan Pastoral Holistik," Evangelikal:Jurnal Teologi Injili dan Pembinaan Warga Jemaat 1, no. 2 (2017): 139–154, http://journal.sttsimpson.ac.id/index.php/EJTI.

17 Janssen, Tujuh Teknik Pekerja Pastoral. Malang, (2005) hal. 10

18 Maria Setiani Pradetari and Zakeus Daeng Lio, "Pola Partisipasi Siswa Katolik Dalam Mengikuti Pelajaran Agama," Gaudium Vestrum: Jurnal Kateketik Pastoral 6, no. 1 (2022): 44–50.

Overall institutional service delivery practices in the study area are still low compared to the national level[19]. The pastoral team is a breakthrough in generational recovery by activating counseling services for the digital young generation[20]. True pastoral care must be based on a holistic and empirical assessment of the pastoral needs of parishioners by priests using sociology and social sciences before establishing a pastoral ministry action plan to accurately inculturate Christian messages in today's technological culture[21].

Other research also offers a communal-based model of pastoral care. It is clear that contextual pastoral theology is a process that will never end[22]. This research is qualitative research with a literature approach, using descriptive methods. The author provides an overview of pastoral ministry through several expert opinions in the field, with literature related to pastoral theology. At the end of this research, it was stated that the quality of community is a determining factor in existing pastoral activities. Considering that this Techniques. is important in the success of pastoral work, pastoral workers are expected to play a role in it. A counselor becomes a friend of the children who are counselees. The principle of the relationship between counselor and counselee is in an atmosphere of friendship to show the principle of equality so that the counselor is accepted in the child's world[23]. The strategies for pastoral staff in implementing the pastoral Techniques. offered by Paul Janssen are introduction or legitimation with the people in the pastoral location,

19 Wassie Sadik et al., "Factors Associated with Institutional Delivery Practice among Women in Pastoral Community of Dubti District, Afar Region, Northeast Ethiopia: A Community-Based Cross-Sectional Study," Reproductive Health 16, no. 1 (2019): 1–9.

20 Joni Manumpak Parulian Gultom and Fredy Simanjuntak, "Pastoral Strategies for the Loneliness Epidemic of the Digital Generation," Jurnal Jaffray 20, no. 1 (2022): 17–37.

21 Vivencio O. Ballano, "The Social Sciences, Pastoral Theology, and Pastoral Work: Understanding the Underutilization of Sociology in Catholic Pastoral Ministry," Open Theology 6, no. 1 (2020): 531–546.

22 Alvian Apriano, "Pelayanan Bersama Komunitas Sebagai Model Pelayanan Pastoral Berbasis Paradigma Komunal-Kontekstual Dalam Teologi Pastoral," Kurios 4, no. 2 (2018): 92.

23 Daniel Fajar Panuntun, Silvia Sirupa, and Jermia Limbongan, "Model Pastoral Konseling Persahabatan Bagi Anak Sebagai Bagian Pelayanan Gereja," SOPHIA: Jurnal Teologi dan Pendidikan Kristen 2, no. 1 (2021): 28–43, https://sophia.iakn-toraja.ac.id/index.php/ojsdatasophia/article/view/18.

carrying out individual guidance, pastoral census, holding deliberations to develop a pastoral program, carrying out pastoral activities based on the program and evaluating the success of pastoral work.

METHODOLOGY

This research adopts a qualitative approach using the interview method (Creswell, 2014). The focus of the research lies on the implementation of pastoral work pattern techniques by STP IPI alumni working in the Diocese of Malang. The research population includes STP IPI Malang alumni who work in various parishes in the Diocese of Malang. The sample selection was done through purposive sampling because the researcher has set certain criteria. The informants to be interviewed consisted of alumni who have had a career for one year, ten years, and twenty-five years. The total number of alumni interviewed is 10 people, which covers forty percent of the total number of STP IPI alumni who contribute to the diocese of Malang. The researcher selected the 10 individuals based on their participation and activities in various church organization activities in the diocese of Malang. This allows the researcher to explore the participants' understanding of aspects of the culture they live and believe in [24].

After collecting data from observations and in-depth interviews, the author then conducted qualitative analysis and interpretation. The first step in the interpretation process involved categorizing the data into sub-themes according to the direction the author wanted to go. Next, the data was sorted to remove irrelevant information and identify overlapping data. Data that was deemed inadequate or unclear was sought and deepened. After that, the data that has been coded and reduced is interpreted or analyzed, and finally compiled into a descriptive narrative.

[24] FX. E. Armada Riyanto, *Metedologi: Pemantik Dan Anatomi Riset Filosofis Teologis* (Malang: Widya Sasana Publication, 2020), 102; Agustinus Bandur, Penelitian Kualitatif (Jakarta: Mitra Wacana Media, 2014), 85–90.

DISCUSSION RESULT

Paul Janssen's Seven Pastoral Techniques

Paul Janssen is a pastoral theologian. He was born on January 29 1922 and died April 20 2017. This figure is also known as an Indonesian humanitarian fighter and educational figure[25]. Paul Janssen became an important figure who succeeded in instilling a spiritual calling and human values that drive real loving service[26]. In developing his pastoral theology, he uses the method of theology from context[27]. In an effort to contextualize theology, this theologian emphasizes the importance of Techniques., which he calls technique. He built his theology from what he did. In connection with his pastoral theology, this figure introduces seven pastoral techniques that can be applied by pastoral agents. The seven techniques are:

1. **First, Introductions.** Paul Janssen means this introduction in two senses, namely the self-introduction of the pastoral agents before he conveys the purpose of his arrival. The second thing is recognition of the needs of the people which is the aim of his pastoral work. This introductory technique has a sociological basis, namely Maslow's thinking. Janssen quotes the view of this thinker who says that humans are individuals with special needs[28]. Apart from having a sociological basis, Janssen also based his thinking on the text of the Holy Bible. The text used as a reference is John 10:14 "I am the good shepherd and I know my sheep, and my sheep know me". Jesus became an example of a good Shepherd[29]. On the basis of this word of God, Janssen makes introductions the first technique that must be carried out, so that the Church's pastoral work can be successful.

25 Stephie Kleden-Beetz Rafael Isharianto CM, *Petualangan Cinta Kasih* (Malang: Dioma, 2007).
26 Lidwina Rosmawati, *Lima Puluh Tahun Perjalanan Hidup Dan Karya Alma* (Malang, 2010).
27 Paul Janssen, *Tujuh Teknik Pekerjaan Pastoral* (Malang: Sekolah Tinggi Pastoral IPI Malang, 2020).
28 Ibid.
29 Dorothy Verkerk, "'The Quiet Affection in Their Eyes' Bernhard Plockhorst's Jesus as the Good Shepherd," *Religion and the Arts* 24, no. 4 (2020): 353–378.

2. **Second, Inventory.** The inventory intended by Janssen is to make details of the items or facts that exist in mission loci. The Biblical basis used as a reference for this technique is Matt 18:12-14. A good shepherd knows his sheep, not only qualitatively (such as knowing their character, the naughtiness or goodness of the sheep) but also quantitatively (Matthew 18:12-14)[30]. The good shepherd knew that one of his sheep was lost, so he left 99 in the pasture to look for the one that was lost. This means that he knows that he has 100 sheep. Christ presumes that a good shepherd does not consider it a small matter if one of the many sheep is lost, but rather He is very happy if one of the lost ones is found again[31]. The main aim of this technique is to map the problems that exist among the people. This is important to know the priority scale for handling it. Ordained ministers are few in number. Therefore the involvement of lay servants is something urgent. Here, for Paul Janssen, pastoral workers become colleagues with parish priests in carrying out pastoral inventories in parishes, so that they know the real needs of the people.
3. **Third, guidance and counseling**. A process of providing continuous and systematic assistance to each community in solving their problems. Guidance also aims to help people understand their identity as Christians. Apart from that, another goal is for people to be able to direct and realize themselves in accordance with God's plan for each of them. Guidance and counseling does not mean that pastoral agents take over the role of each individual. However, guidance and counseling are helpful. Each congregation is given the freedom to accept or reject it. They take full responsibility for their faith life. Paul Janssen calls on pastoral agents to implement

30 Janssen, *Tujuh Teknik Pekerjaan Pastoral*.

31 Candra Gunawan Marisi, Didimus Sutanto, and Ardianto Lahagu, "T*eologi Pastoral Dalam Menghadapi Tantangan Kepemimpinan Kristen Di Era Post-Modern*: Tinjauan Yesaya 40:11," *DIEGESIS: Jurnal Teologi Kharismatika* 3, no. 2 (2020): 120–132.

home pastoralism. This means that pastoral agents visit people from house to house[32]. Guidance should be done personally. This minimizes general assistance and also protects each person's privacy.

4. **Fourth, deliberation.** Paul Janssen understands deliberation as a meeting, deliberating together. The main aim of this technique is to unite opinions, find pastoral consensus in order to determine future pastoral direction[33]. This is important, because pastoral work that is mutually agreed upon has more opportunities for implementation than work that is of a nature*top down* or determined by the pastoral agent himself without involving the congregation. In relation to deliberation, Janssen mentions several types of deliberation, namely instructive deliberation, namely providing pastoral instructions. There is an inquisitive deliberation, namely a deliberation to listen to input from the congregation in relation to pastoral work. Apart from that, there is an informative deliberation, namely providing information and also getting information and the pastoral agent can draw conclusions. Other deliberations are progressive, namely in the form of deliberations to follow up on a previously decided consensus. The final deliberation is compromise, namely compromising the various opinions obtained in the deliberation and finding a common ground[34].
5. **Fifth, planning.** Through introductions, environmental administrators get to know the needs, problems, potential and patterns of expectations of their people. From the inventory, pastoral workers obtain an overview of the condition of the people in their environment, both based on a description of the condition

32 Janssen, *Tujuh Teknik Pekerjaan Pastoral.* Malang (200%) hal 18
33 Ibid.
34 Ibid.

of the people in their environment, both based on sacramental status and pastoral status. But environmental administrators cannot revive their environment by just stopping at knowing these things, because that data is only the basis for further efforts. Based on these things, joint discussions need to be held to develop environmental programs[35]. The program is a guide to realizing environmental life. What is meant by realization is fulfilling needs, solving problems and fulfilling patterns of expectations by considering the potential of the environment based on the existing situation. In reality on the ground, 5 pastoral workers prepare environmental activity programs and 3 other officers do not participate in it.

6. **Sixth, implementation and supervision.** Implementation of this environmental program must proceed according to plan. Pastoral officers connect existing problems by solving them through programs[36]. Thus, environmental administrators must be able to adjust the plan so that it is not something rigid but adapted to the situation at the time of implementation. Programs that are created jointly must be concrete, meaning they must not be theoretical, they must not be vague[37]. Environmental administrators need to invite and provide as wide an opportunity as possible for their residents, either individually or in groups, to participate. However, this should not reduce awareness of negative symptoms that may arise, such as behavior that exceeds the limits of one's ability to participate. Citizen participation must not reduce the role and responsibilities of environmental administrators. The reality on the ground is that program implementation is not always in accordance with the initial design, even though it has been through mutual

35 Janssen, *Tujuh Teknik Pekerja Pastoral.* Malang (2005) hal 20
36 Paul Janssen, *Metode Pekerja Pastoral*, ed. Tim STP IPI Malang (Malang, 2021).
37 Ibid.

agreement. Pastoral officers always adapt to the conditions of the people.

7. **Seventh, evaluation.** A good shepherd will care for his sheep. That's precisely why environmental managers need to assess whether the sheep being grazed are moving forward or backward. Environmental administrators need to assess whether in their environment the face of Christ is becoming clearer or is the opposite happening, namely the face of Christ is becoming increasingly blurred? Need to assess whether the difficulties faced by the environment can be overcome or not? Can the doubts of its citizens be explained or not? Etc. For this reason, environmental administrators need to carry out evaluations or assessments. This assessment is carried out for the sake of environmental development and the development of living associations, because for environmental administrators environmental development and the development of living associations is something that requires their attention. If the environmental administrator doesn't pay attention to it without knowing it, the environment will become increasingly cramped. Through interviews and observations, pastoral workers use the evaluation results as a follow-up in preparing the next program.

Implementation of Paul Janssen's Pastoral Strategy in the Mission Work of STP IPI Malang Alumni

There were 10 STP IPI alumni studied. They work as pastoral agents in several parishes in the Malang Diocese. These parishes are the Parish of Santa Maria Assumption into Heaven, the Parish of Saint Andreas Tidar, the Parish of Ratu Peace Purworejo, the Parish of Saint Vincent de Paul, and the Parish of Saint John Pemandi. They have worked for quite a long time. Some have been working for one year, ten years, and some have even

been working for twenty-five years. The age of the informants studied was 24-55 years.

There are several questions asked to alumni. First, it relates to Paul Janssen's seven pastoral techniques. They admit that they know and understand the seven techniques explained by Paul Janssen. These techniques can be said to be unique and an advantage of STP IPI Malang. Their pastoral implementation includes pastoral inventory, forming evangelistic small groups, making programs with the parish council, preparing candidates for sacraments, establishing communication with church residents and mentoring cadres of categorical group coaches and visiting less active parishioners. The results obtained by pastoral workers in applying Paul Janssen's seven pastoral worker techniques, especially in carrying out Pastoral work in the Malang Diocese, show that the seven pastoral worker techniques really help pastoral workers in finding solutions to people's problems, especially when carrying out individual guidance or visits. family. In guidance, the people are very open and helped by the assistance of the pastoral workers and that is when the pastoral workers apply pastoral theology that suits the needs of the people. The Pastoral Officer invites the congregation to look again at the meaning of their baptismal vows, the meaning of the cross for Christians as a sign of saving victory and the eternal life that He has promised.

Regarding the question regarding the application of Paul Janssen's seven pastoral techniques in their mission work, they answered that they applied them. However, they did not carry it out in detail as described by Paul Janssen. They select several techniques that fit the context of their mission. This happens because they lack the time and opportunity to meet the people.

Regarding the challenges and difficulties in implementing Paul Janssen's pastoral Techniques., they answered that what often experienced difficulties and challenges was the implementation of pastoral guidance. There are many factors that cause this to happen, namely the complexity

of people's problems, time and the limitations of their own capabilities. In several places it has been shown that, if pastoral workers collaborate with the parish priest and also with other pastoral officers, the pattern of seven techniques really gets good results, including providing assistance to people who need the sacraments of the church. Pastoral officers have had a lot of experience in saving God's people who change religions because they are faced with certain situations, by inviting them to return to the Church.

Discussion

Assessment of the Pastoral Work of IPI Alumni in the Diocese of Malang

There are two things that stand out from Alumni testimonies, namely the benefits of Paul Janssen's seven pastoral techniques and the challenges in implementing them. I feel that these techniques are very capable of maximizing the pastoral work in the Diocese of Malang. This is based on the fact that these strategies are holistic [38]. During my ten years of work, I have found it especially helpful in how to initiate, carry out and evaluate pastoral work[39]. Many pastoral agents are confused about how to start a pastoral work. For STP IPI alumni, this does not happen, because they have been equipped with the concept of Paul Janssen. During the education period at STP IPI, they are taught how to manage pastoral work. They are trained how to carry out introductory techniques, inventory pastoral problems, provide guidance, plan programs, implement them, and evaluate them. STP IPI alumni who were interviewed said that they were greatly helped by Paul Janssen's thoughts. From the beginning, namely the introduction to the evaluation of the pastoral work. There are several alumni who carry out the seven techniques step by step. They say that there

[38] Indriyani, "Wawancara" (Malang, 2022).
[39] Dedi Derawanto, Wawancara" (Malang, 2022)

are many pastoral programs that achieve satisfactory results, because there is continuity in the work.

There are several challenges faced by the alumni in applying and implementing the Paull Janssen pastoral pattern. According to my experience during my five years in this diocese, there are several challenges in carrying out my duties as a pastoral officer, namely related to the plurality and heterogeneity of the community, limited opportunities, lack of time, and the lack of time[40]. In relation to the plurality and heterogeneity of the congregation, alumni said that the problems faced by the congregation were very complex. This was not only conveyed by the alumni studied, but also pastoral agents in other places (Beatrix Jackline Raintung & Tiffany Raintung, 2020; Marisi et al., 2020)[41]. The complexity of this problem requires suitable ways to overcome it. In this context, the presence of other sciences is something that is definitely necessary. This is an obstacle for alumni. Their knowledge of other sciences and methods of approach from the treasures of that science is still lacking. Apart from the complexity and heterogeneity of the problems, the people's backgrounds are also diverse. This of course requires an understanding of various cultures. This is also a challenge for alumni who work in parishes.

In relation to the availability of opportunities, the challenge faced is a lack of opportunities. Reality shows that the people served are those who have a livelihood. There are those who serve as employees, entrepreneurs, laborers and farmers. They only had the chance to meet at night. This couldn't last long, because they were tired of their daily routine. Therefore, detailed application of Paul Janssen's seven pastoral techniques is very difficult. The thing that is made is to carry out several possible techniques for these few opportunities. Apart from the difficulty of having the opportunity to meet on the part of the congregation, the same thing is also

[40] Kresensia, "Wwancara" (Malang, 2022).

[41] Agnes Beatrix Jackline Raintung and Chaysi Tiffany Raintung, "Teologi Pastoral Dalam Keunikan Konteks Indonesia," *POIMEN : Jurnal Pastoral Konseling* 1, no. 1 (2020): 1–67, http://ejournal-iakn-manado.ac.id/index.php/poimen.

an obstacle for the alumni themselves. Pastoral activities carried out by alumni are not their main job. Most of the alumni of STP IPI Malang said that work was of a nature*part time* or side work. They have other main duties. Because of this, they also experience difficulties in getting to know, inventorying, guiding, and being present with the people in pastoral implementation and also in evaluation activities.

The alumni said "the thing that is considered an obstacle by the congregation and pastoral officers in achieving their goals is that when carrying out legitimations or introductions, the congregation is not always there, they have to adapt to the situation of the congregation who are busy with their own work. Likewise, when holding deliberations or meetings, not all people actively participate in the meeting, only certain people participate fully. In carrying out program preparation and implementation and evaluation, pastoral workers do not experience many difficulties, because only a few people are involved. This is due to the people's lack of awareness of the importance of pastoral activities. Another thing that is an inhibiting factor is the busy situation of people in urban areas, making it difficult to carry out pastoral activities on a regular basis.

In relation to time, alumni said that the implementation of pastoral activities could only take place within a certain time with a short duration, so that pastoral workers could not provide routine and continuous guidance. Another respondent said that there were difficulties when implementing a program that had been prepared simultaneously, because in practice in the field not all people took the time to actively participate in it.

Reinterpretation and Recontextualization

The seven pastoral techniques taught by Paul Janssen are still needed in the current era, especially in the Malang Diocese. What needs to be done is to interpret these techniques in a new way according to current

developments. In this interpretation effort, the presence and involvement of other sciences is very much needed[42]. For example, sociological knowledge is needed to understand the sociological aspects of the people and how the methods of this knowledge are manifested in applying the seven existing pastoral techniques. Apart from sociology, other sciences needed are psychology, philosophy, and empirical scientific methods to assist in the process of inventorying problems, identifying people's character, and analyzing trends in changes in people's behavior. Another thing that is needed is the involvement of increasingly sophisticated communication technology. This is very helpful, especially in relation to inventory, monitoring and evaluation of the implementation of pastoral work. This task is not only carried out by STP IPI Malang alumni, but it also needs to be carried out by STP IPI which makes Paull Janssen's teachings the basis and main thing taught on this campus and perhaps on other STP campuses.

Apart from reinterpreting, recontextualization also needs to be carried out on existing pastoral techniques. As the alumni of STP IPI Malang testify, the context is increasingly changing and developing. This reality of course requires Paull Janssen's concept to be modified according to existing circumstances. This modification is not intended to eliminate the basic spirit of the existing teachings. Recontextualization means that existing techniques can be adapted to new situations and existing categorical groups. Contextual pastoral theology is a process that will never end[43]. Therefore, continuous contextualization of Paul Janssen's techniques is something that needs to be done by all STP IPI Malang alumni and all those who use them.

[42] Widodo Gunawan, "Coaching Pastoral Konseling: Deskripsi Umum Dan Praktik," *Sekolah Tinggi Teologia Abdiel* Vol. 2, no. 1 (2018): 96, https://media.neliti.com/media/publications/286997-pastoral-konseling-deskripsi-umum-dalam-4a412738.pdf.

[43] Apriano, "Pelayanan Bersama Komunitas Sebagai Model Pelayanan Pastoral Berbasis Paradigma Komunal-Kontekstual Dalam Teologi Pastoral."

Conclusion

This research shows the implementation of Paul Janssen's pastoral Techniques. by alumni of the Indonesian Pastoral Institute Pastoral College in the Diocese of Malang. Based on interviews with alumni, they acknowledged the application of Paul Janssen's pastoral pattern in their mission work as pastoral agents. This is practiced, because there are many benefits to be gained, namely they know the context of the mission better, understand the problems of the people in depth, there is a lot of local wisdom and religious wealth that is discovered and is useful for developing the faith of the people, there is a mission framework that is structured by following a pattern. -pattern developed by Paul Janssen. Apart from the benefits, there are also challenges and difficulties that must be overcome by pastoral agents.

It is hoped that this research will contribute to the development of pastoral theology patterns in the Malang diocese in particular and in Indonesia in general. Against all this, the seven existing pastoral techniques need to be maintained. By maintaining the right pattern, many people are helped in resolving problems both in the family and in church life. However, what needs to be done is reinterpretation and recontextualization. This is necessary, in order for existing techniques*up* to date.

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