

Why Becoming Diocesan Priests?

Melania

Pancasetia College of Economics Banjarmasin

Ujianto

University of 17 Agustus 1945 Surabaya

Mulyanto Nugroho

University 17 Agustus 1945 Surabaya

ABSTRACT

This research aims to explore the motives that drive a person becoming a diocesan priest in the beginning, using qualitative methods with a phenomenological approach by conducting indepth interview to six diocesan priests who serve in the Diocese of Banjarmasin. Identified themes classified according to construct of the theory of planned behaviour (TPB): subjective norms. Results showed that closeness to parents, missionary dedication, and the exemplary of role models are the motives that drive a person in his childhood to become a diocesan priest. Propositions obtained through this research (i) the closer and more trusting family members are to the family, the stronger the influence of the family to form a person's life motive / purpose; (ii) the stronger the urge to commit dedication and totality, the stronger the intention and belief of becoming a diocesan priest; (iii) The stronger the support of the environment and community, the stronger the formation of intentions in a person.

Key words: diocesan priest, closeness to parents, missionary dedication, role models

INTRODUCTION

Becoming a priest in the Catholic church is not a worldly attractive thing. Being at that position requires a lot of sacrifice from many parties. Education must be undertaken using the boarding school system, which is a difficulty in itself because they must be separated from their family and have to adapt to many people from various cultures who of course has different characteristic. After completing the education, diocesan priests will get assignments to various regions or countries which could be not comfortable. They must also live according to the evangelical counsels: chastity-poverty-obedience. In today's very materialistic life, it becomes very interesting to know what motives drive them to decide becoming a diocesan priest in the beginning?

LITERATURE REVIEW

Diocesan Priest

Diocesan priest is a priest who lives in the midst of his people in the world or profane or saeculum or country/city, also called the secular priest. Not living in a monastery or congregational house, but bound to a particular diocese (Heuken SJ, 1992). The priests promises to obey his bishop and will not marry (celibacy) and usually take care of the people

(parishes), therefore must be close to the people of his diocese with all differences and conditions, in order to serve as best as possible. Consequently, if a priest is willing to provide the needs of the people, it is necessary for them to have: (a) sensitivity in order to be able to capture and understand exactly the needs of people that always develop and change; and (b) ability to provide response (Heuken SJ, 1992).

Theory of Planned Behaviour

To be able to understand the process of forming behaviour intentions, in this study we adopt the components from the Theory of Planned Behaviour (TPB). TPB although widely used to explain human behaviour in many studies, such as entrepreneurial intention (Kautonen et al., 2015) (Karimi et al., 2016)), intention to shop (Shah Alam & Mohamed Sayuti, 2011)(Hoeksma et al., 2017) , (Moon, 2021)), intention to use marijuana (Jalilian et al., 2020), intention to live in healthy life (Close et al., 2018) (Shubayr et al., 2020) (Muniandy & Mohamed, 2020), intention to obey the rule (Goh, 2020), intention to participate in life insurance and saving (Bhatti, 2020) (Satsios & Hadjidakis, 2018), and other research, but it has not been widely used to explain long-term behaviour and the conditions in which cognition changes, in situations that are full of meaning in social reality experienced by diocesan priests.

TPB consists of three determinants of intention that are conceptually independent, first, attitude toward the behavior (A), this refers to which the person has a good or unpleasant evaluation of the behavior, a person's judgment regarding the expected impact of the behavior, whether it is good or bad (Shapero & Sokol, 1982); (Krueger et al., 2000); (Kolvereid, 1996).

Second, subjective norm (SN): refers to perceived social pressure to perform or not perform behaviour, so related to the opinions of social groups that are considered important by a person if he/she performs a behaviour. Normative beliefs as an antecedents over subjective norms (SN) relate to the possibility that an important individual or reference group approves or disapproves of performing certain behaviours (Ajzen, 1991). So, subjectives norms (SN) refers to the most important perceived social influences, for example, family and friends, including role models or mentors (Krueger et al., 2000).

Third, perceived behavioural control (PBC), refers to the perceived ease or difficulty felt in performing behavior, considered to reflect past experiences obstacles as well as anticipated obstacles, so it is a persons's perception of the ease or difficulty of performing a behaviors (Ajzen, 1991). (Ajzen, 1987); (Ajzen, 2002); (Krueger et al., 2000).

Specifically, in this study the research focused on the formation of behavioural intentions that are based on subjective norms.

RESEARCH METHODOLOGY

This research using qualitative methods with a phenomenological approach, making phenomena experienced by humans the subject of this studies (Vespa, 2008). Data obtained from six informants, selected purposively with criteria (1) is a diocesan priest who served in the Diocese of Banjarmasin; (2) assignment in parochial or categorical work; (3) have adequate time to convey related information.

Data were collected through observation and indepth interviews to explore the beliefs of informants within their own point of view through flashbacks of their life experiences, therefore emphasize the natural depiction or interpretation of dynamic process of life with the context of meaning conveyed by the informant about his experiences. The interviews in the study use guidelines that referred to the concepts establised on the basis of theory. Using open questions in small numbers with the intention of eliciting views and opinions from the informants.

Using descriptive critical analysis, researchers conveying and analysing the subject matter with appropriate interpretation to obtain an in-depth and systematic description of the case studied in its social setting. Steps taken: (1) interview transcription; (2) read all data to obtain a general opinion of the collected information and to portray the overall meaning; (3) organizing the material into pieces or segments of text before bringing meaning to the information; (4) represent the findings of analysis in qualitative narratives.

RESULT AND DISCUSSION

Demographic Characteristic

The youngest informant is 47 years old dan the oldest is 71 years old. Two informants entered the seminary at the age 15-16 years (intermediate seminary level), three of them entered the seminary after graduating high school, and one person entered the seminary in adulthood (28 years old). Those who enter the intermediate seminary are ordained within 12-14 years, while the others within 8-11 years. All informants have master's degree, and one of them is participating in a doctoral program.

Subjective Norms

Family

According to the informants, they grew up in a catholic family, which carries out their daily activities in a Catholic environment so that activities related to the Catholic church are commonly encountered.

... my parents married Catholicly and built a family as a Catholic (Informant 1 and 6)

... I came from Catholic family in a village that is all Catholic (Informan 2 and 5)

Although some of their grandparents were not Catholic

... I'm from a Catholic family but my parents were the first generation, my grandparents were Muslims (Informant 3)

... originally Christian parents, they became Catholic after marriage (Informant 4)

This condition that mainly forming their intention to become diocesan priests, they get a model of life from their parents.

... the duty of the church can be said to be the task that he faithfully carries out (Informant 2)

... my father was active in the parish (Informant 1)

This closeness to family members strengthens the influence of the family in shaping the purpose of one's life, as (Marques et al., 2012) says parents who know a lot about the profession their child wants will support the desire early on and facilitate it.

Informants have a perception that their parents will feel proud and happy if they become a priest and in fact there is no one whose wish is rejected by parents.

... I only saw ooh my parents that actually had a desire for his child to be a nun or pastor... I want to make my parents happy... (Informant 1)

... for the people, yes it [some become priests] is something extraordinary (Informant 3)

Missionary

Following the activities of parents in providing services in the church automatically brought them closer to foreign missionaries at that time. Mission activities carried out in regional areas in Indonesia bring many changes, these Missionaries bring christological values, namely holiness, totality of love for God and others (Gonggur et al., 2019). And as kids, they saw that the missionaries honored and loved by the people, and along with that grew admiration for the dedication of the missionaries who completely dedicated their lives to serve the Lord.

... there was a time when we went to the sub-parish, he took the old lady get in the car and drove her home, I saw a figure... ooh the priest turned out like that... (Informant 1)

... In the past, all the Dutch priest, they visited from village to village, at that time there was no vehicle, walk from village one – stay there a few days, then move to another village – another sub-parish (Informant 2)

... western man willing to go to Kalimantan, why I'm not? (Informant 6)

It is this dedication and totality that attracts those around them to follow in their footsteps. A person who is able to put himself in the position of others who have pure altruism behavior will in turn act with similar sincerity. As relationships with others get closer, empathy will also increase, empathy is significantly able to predict the desire to help (Cialdini et al., 1997). Empathic concern encompasses the entire constellation such as sympathy, compassion, tenderness, sensitivity to the suffering of others, sadness, anger, worry, and concern (Schroeder et al., 2014).

Other Role Models

On the other hand, there is also informant who is moved to become priests precisely because of the absence of priests in the church.

... Seeing that at my sub-parish was not every week held mass, I imagined, at my age at that time, if there was the lack of priests

... mass only once a month, another worship led by catechist (Informant 3)

Sincere motivation arises when it is considered there is a need for it (Schroeder et al., 2014). Jealousy because the church in other locations (parishes) gets full-time service from the priest while in his church (sub-parish) the priest only comes at a certain time actually makes him moved to complete the shortcomings.

Informants who have no affinity with foreign missionaries get exemplary from other religious figures such as prospective priests, sisters, catechists.

... catechist who had a role in my calling (Informant 3)

... there was a nun closest to me... there is one prospective priest as well (Informant 4)

This other figure who makes them know religious life through various activities such as prayer groups, groups of young people, and other activities, which in turn makes them feel the desire to be able to serve.

DISCUSSION

In understanding the motivation that develops in the diocesan priests, the formation of behavior intentions can be identified as several aspects. First, the intention that they then manifest in actual behavior is self-interpretation of the environment. The actions performed have conformity with the situation in which they live. This situation involves another human being doing something. Second, this intention of behaving appears as free will by remaining within the limits of the values or norms that apply to the society that surrounds their life. Third, the existing rules for priests are external factors that put pressure on individuals to adjust. This adjustment inevitably has to be done because the profession as a diocesan priest does not provide opportunities to avoid it.

The determination of choices and decision making certainly cannot be separated from various obstacles in accordance with the context faced by each individual. The behavior of a person in his daily life that is under the control of his will easily be able to be actualized into a behavior. As rational beings, who always consider the available information and the implications of their actions, a person's intention to perform or not perform a behavior is a direct determinant of the action. It should not be forgotten also that this intention can change over time.

The intention of becoming a diocesan priest is driven by worldly things, wants to please parents, wants to be respected, wants to be loved, wants to be like the figure they admire and others, has not been realized as a special call to serve God. The realization that it was God's will gradually understood as they progressed in the seminary and were further strengthened after being ordained priests.

Behavior intention is a function of the individual's nature and environmental influences. The nature of this individual is determined by a very strong belief in a behavior that is also related to other attributes. In the context of the lives of priests, a person who surrenders his life to God's will will gain inner peace. The result of this contemplation contributes to the formation of behavior that brings a person closer to his God. A person who believes that his actions produce the best will maintain his decision. This belief that underlies his attitude is called the belief of behaving.

The environment influences behavior intentions through normative beliefs. A person who believes that most of his role models think he should do something about behavior will be intimidated into doing that. From the results of the research, the identification of role models who encourage priests in strengthening their intention to decide to become a priest based on their status and role in their lives. Status is a position in a social system, and role is an expected behavior or normative behavior inherent to the status of the perpetrator (Ritzer, 2012).

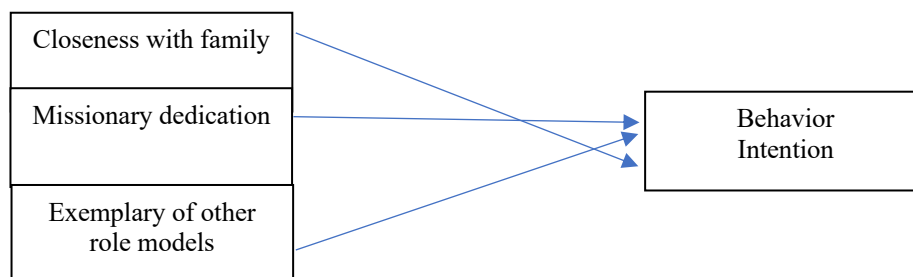
Theoretically found a link between a person's behavior and strong beliefs. At an early level, behavior is assumed to be determined by intention. At the next level, intention is explained by attitudes towards subjective behaviors and norms. The third level associates subjective attitudes and norms with the consequences of action, action is an activity related to everything

that exists outside of itself (Swatos, Jr., 2010), and normative expectations of relevant references. A person's behavior is explained by references to his beliefs. A person's beliefs represent the information they have about their world.

Behavior intentions formed from an early age in the resource persons mainly grow because of the influence of parents, this study corroborates the findings (Morianio et al., 2012) (Reinecke et al., 1996) (Iakovleva et al., 2011) (Van Gelderen et al., 2008) (Karimi et al., 2014) (Yurtkoru et al., 2014) (Kautonen et al., 2015) (Karimi et al., 2016) which show a significant influence of the role of parents in forming intentions. The role of the family, which in the context of this study is a parent, is very large, especially in communities with a collective culture where family ties are strong. The informants wanted to make their parents proud and happy to have a child who became a diocesan priest.

Closeness to parents, especially in this case who became role models is the father, making the informants in his childhood actively participate in church activities, for example as altar boys, active in the youth community, Legion of Mary, and others, which further makes them also close to priests, nuns, catechists. Exemplary captured from these parties is total dedication to serve the people (especially from foreign missionaries). Seeing someone willing to take pains to do something sincerely arouses empathy (Frimer et al., 2014). Informants see this sincerity in serving making them loved, admired, and respected by the people, as a kid they think that is what brings happiness. This condition is in line with the opinion (Weaver & Agle, 2002) that when religion is internalized through repeated social interactions it will contribute to influencing religious behavior.

The formation of this behavior intentions can be constructed as follows:



In the picture above it is shown that the intention of becoming a priest is formed in the family, especially both parents. The closeness of the child to parents makes the child imitate the religious behavior of his parents, which indirectly makes the child close to the figures in the church environment, one of which is a foreign missionary. These foreign missionaries are interesting, because they show very high dedication, they are willing to leave life in their advanced home countries to serve with totality, willing to live hard in the mission area. In addition, there are other figures who also form the motive of becoming a priest, namely prospective priests, nuns, catechists, which also strengthens the formation of this intention. The existence of these parties simultaneously provides a positive environment for the developing of the calling.

The premises and propositions obtained related to this can be seen in the following table:

Table 1. Themes, premises, propositions to form the motives

| Theme | Premise | Proposition |
|--|---|---|
| Family is the most important reference to the formation of "motives" | Family is a source of experience and a living reference for a person | The closer and more trusting family members are to the family, the stronger the influence of the family to form a person's life motive / purpose. |
| Parents the main reference to the formation of religious motives | Parental exemplary is an important source of reference in a person's life | |
| Dedication, totality, intention, faith | The desire to live dedication and totality confirms the intention and belief of being a diocesan priest | The stronger the drive to commit dedication and totality, the stronger the intention and belief to become a diocesan priest. |
| Environment, community | Environmental and community support strengthens intentions in shaping specific behaviors | The stronger the support of the environment and community, the stronger the formation of intentions in a person. |

CONCLUSION

The motive that drives a person to become a diocesan priest is (1) closeness to the family, the closer to the family the stronger the influence of the family in forming the motive / purpose of one's life; (2) missionary dedication, the stronger the urge to commit dedication and totality, the stronger the intention and belief of becoming a diocesan priest; (3) the exemplarity of other role models such as catechists, prospective priest, nuns, the stronger the support of the environment and community reflected by the behavior that is modeled then the stronger the formation of intentions in a person.

For further research, quantitative analysis can be done to find out how strong the influence of each motive in forming behavior intentions to become a diocesan priest.

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