



Research Paper

Hilarius Klepu Parish As A Church Rooted In The “LINGKUNGAN”

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Abstract

St. Hilarius Klepu-Ponorogo Parish is a fellowship of Catholics in the Surabaya Diocese. The main object of this pastoral research is the understanding of the “Lingkungan” and Station Management on the basic concepts of the church. This Pastoral Research uses six (6) main variables, are: the understanding of the nature of the “lingkungan”; objectives and functions; member of “lingkungan”; missionary tasks; and the relationship with parish. The type of questionnaire used in this study was a closed questionnaire, namely a questionnaire that contains questions and choices of answers to questions that have been prepared. Respondents were asked to choose one of the prepared answers. After the research data has been collected, the next step is to analyze and interpret the research data and create a research report. Research data analysis is an effort to process research data that has been collected to answer research objectives. Pastoral research was conducted using a quantitative approach. The results of the analysis can be concluded that the Saint Hilarius Klepu Parish have implemented the Directory for the Surabaya Diocese in their respective “lingkungan”, with an average score of 85.42%.

Keywords: Church, parish, lingkungan, Diocese

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I. INTRODUCTION

Saint Hilarius Klepu-Ponorogo Parish is one of the associations of Catholics in the Diocese of Surabaya. Rustic colors become close friends decorated with natural beauty. The Maria Fatima Waluyo jatningsih Cave is one of the icons in this parish. By looking at the type of St. Hilarius, it is interesting to look in more depth at how the Directory of the Surabaya Diocese is implemented which reads: The Catholic Church of the Surabaya Diocese as a Fellowship of Christ's Disciples who are increasingly mature in faith, united, full of service and missionary. Saint Hilarius Klepu Parish has two stations (Saint Maria Immaculata Juruk Station and St Vincentius A Paulo Sendang Station), and ten “lingkungan” (namely Saint Clara Tanjung, Saint Paulus Ngapak, Saint Lusiana Genengan, Saint Petrus Mendung, Saint Yohanes Rasul Wareng, Saint Ignatius Loyola Bendo, Saint Mark West Sambi, Saint Augustine East Sambi, Saint John the Baptist and Saint Monika Klepu).

The main object of this pastoral research is the understanding of concept of “lingkungan”. This Pastoral Research uses six (6) main variables, namely respondents' understanding of the nature of the “lingkungan”; the objectives and functions of the “lingkungan”; member of the “lingkungan”; missionary duties of “lingkungan”; and the relationship between the parish and the “lingkungan” to explore the object of this research. This Pastoral Research was carried out using a quantitative approach. Quantitative research is research carried out using statistical procedures and approaches or methods of quantification. This research method is also called a positivistic method which is used to research a fairly large population or sample. One form of quantitative research method is survey studies such as those carried out in this research (Sujarweni, 2014; Sugiyono, 2009).

Respondents to this research were all administrators of the “lingkungan” in St. Hilarius Klepu Parish. Research data collection was carried out through questionnaires. A questionnaire is a research data collection technique that is carried out by providing a set of questions or written statements for respondents to answer. Collecting research data in this way can be done if the number of respondents is large enough. The type of questionnaire used in this research is a closed questionnaire, namely a questionnaire containing questions and answer choices to the questions that have been prepared. Respondents were asked to choose one of the prepared answers (Sujarweni, 2017; Sugiyono, 2013). After the research data is collected, the next step is to analyze and interpret the research data and create a research report. Research data analysis is an effort to process research

data that has been collected to answer research objectives. The data analysis method for this research is descriptive statistics, meaning that the research data is analyzed with the help of descriptive statistics (Sugiyono, 2009; Sujarweni, 2014: 103).

II. DISCUSSION: LIVING CHURCH IN THE "LINGKUNGAN"

The "lingkungan" in the pastoral policy of the Diocese of Surabaya is a relatively small association of Catholics. The "lingkungan" in this context is defined as a community of Christian believers (disciple of Christ) consisting of several families. Pastoral Conference II Diocese of Surabaya (2019) views the "lingkungan" as the most basic "way of church life", the "main locus" of the maturation of the faith of Catholic citizens and the "root" of the particular Church (cf. Pastoral Handbook, p. 12). The "lingkungan" as a way of church life is dynamic through prayer activities, reading and meditating on the Word of God, studying Church teachings, celebrating the Eucharist, carrying out community social service work together and giving real life testimony as disciples of Christ in the "lingkungan" and surrounding community (cf. Acts 2: 42).

The "lingkungan", as a small community, is a "family association" rather than a formal-functional organization because the "lingkungan" is formed from several families. Pastoral Conference II (2019) explains that a neighborhood can consist of a maximum of 40 heads of families or the equivalent of 160 people ("Lingkungan" Management Handbook, 2019. p.17). As a family association, the "lingkungan" certainly does not need to have complicated and complex articles of association, bylaws and regulations because this could be a barrier for everyone (old, young, rich, poor, etc.) to participate in the "lingkungan". However, general guidelines regarding shared living arrangements of "lingkungan" governance are still needed.

The "lingkungan" in the sense of family fellowship has several basic spirits, namely kinship, brotherhood and solidarity as disciple of Christ. This basic spirit is rooted in the living testimony of the First Church (Acts 2:1-47; 4:32-35; and 13: 1-3) which regularly gathered to pray, listen to God's Word, celebrate the Eucharist, serve and give living testimony about Jesus and the Gospel in society. These activities are carried out with joy and under the guidance of the Holy Spirit so that they produce real good fruits and are liked by many people (cf. Bergant and Kariss, 2002). The "lingkungan" as a family association has several basic characteristics. Various reading sources identify four (4) basic characteristics of the "lingkungan" as a small community of people.

First, the "lingkungan" is the Church (fellowship/communio) of believers who believe in Jesus. The "lingkungan" was formed to collectively demonstrate the "way or lifestyle of church" which is certainly different or even contrary to the individualistic, egoistic and consumptive lifestyle that has become part of today's global culture. This lifestyle is none other than loyalty and perseverance in carrying out Christ's Three Tasks (as Priest, King and Prophet) as well as carrying out the 5 tasks of the Church (fellowship, worship, preaching, service and testimony) (Batistiana, M. A. and Denis, M. 2002).

Second, the church's way of life in the "lingkungan" should bring about a "collective transformation". Perseverance in exploring and appreciating the three-tasks of Christ and the five tasks of the Church together in the "lingkungan" is expected to produce a collective transformation in life together. The Gospel and worship which are read, celebrated and lived collectively should encourage the spirit of living with one heart, one soul, one struggle and one responsibility as a disciple of Christ in the "lingkungan" (cf. 1 Cor 1:28; 2 Cor 5:17).

Third, the "lingkungan" is "the basis of the Church's apostolic movement". The "lingkungan" began to truly emerge as an "apostolic movement" when all member began to realize themselves as disciple of Christ who had the courage and commitment to carry out Church apostolic activities. This apostolic activity starts from concrete life experiences that are lived, told, analyzed, studied and addressed together through concrete actions imbued with the Gospel as the heartbeat of community. Prayer, worship, the Eucharist, theological and biblical reflections on the "lingkungan" should be a source of inspiration and a basis for thinking, behaving and acting. If this is not done then prayer, worship and celebration of the Eucharist, and study of the Holy Scriptures will not receive their true meaning. The Word of God "not everyone who calls on Me, Lord, will enter the kingdom of heaven, but he who does the will of My Father who is in heaven" (Matthew 7:21).

Fourth, the "lingkungan" is "the basis for the empowerment of believers". This empowerment is carried out by the mobilization team (management) at the grass roots of the Church. Before carrying out this empowerment movement, the driving team itself needs to be equipped or empowered first in a programmatic and curriculum-based manner by diocesan and parish officials as well as other professional apparatus who are networked with the diocese. The empowerment material of "lingkungan" can cover several important aspects, namely: (1) the five tasks of the Church relating to liturgy (Liturgia), proclamation of the Gospel (Kerygma), Communion (Communio), social service (Diakonia) and testimony of faith (Martyria); (2) The three tasks of Christ as Priest, Prophet and King; (3) Deepening of Church Social Teachings; (4) Social and cultural analysis for services and reporting; (5) social organization and action; (6) Skills in leading worship; (7) Skills to guide the study of the Holy Scriptures; (8) Skills in making contextual/grounded reflections; (9) administration governance; (10) communication and cooperation.

III. RESEARCH RESULT

The results of the observations are divided into two parts, namely understanding "basic concepts about the “lingkungan”" and "implementation of Directory for the Diocese of Surabaya"

3.1. Understanding of Basic Concepts about the “Lingkungan”

3.1.1. The Nature of the “Lingkungan”

The first sub-section of this article discusses the “lingkungan” as a way of church life, life rooted in the family, the composition of management, and experiencing 5 aspects of church life in the “lingkungan.”

N	STATEMENT	ANSWER										TOTAL	
		Very Agree		Agree		Hesitant		Disagree		Very Disagree			
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%	Amount	%
1	“lingkungan” is a way of life for the church of Christ’s disciples in a designated regional community .	46	70,76	19	29,23							65	100
2	Rooted in the association of several families who live close to each other and know each other	45	69,23	20	30,76							65	100
3	Each Ward has its own administrator according to the needs of the parish and the neighborhood itself	40	61.53	25	38,46							65	100
4	The “lingkungan” is formed to live the 5 (five) aspects of church life, namely preaching, fellowship, worship, testimony, and community service	40	61,53	25	38,46							65	100
		171		89									

Table 1: Nature of the “lingkungan”

The results of analysis of research data showed that 46 (70.76%) said they strongly agreed that “lingkungan” as a way of life for the disciples of Christ in a designated regional fellowship, 19 (29.23%) agreed, 0 (0%) doubtful, 0 (0%) disagree and 0(0%) respondents disagree out of 65 respondents. Their life is rooted in the association of several families who live close to each other and know each other. There are 45 (69.23%) who say they strongly agree, 20 (30.76%) agree, 0 (0%) are unsure, and 0 (0%) respondents said they disagreed and 0(0%) respondents said they strongly disagreed. There were 40 (61.53%) strongly agreed that each neighborhood has its own administrator according to the needs of the parish and the neighborhood itself, 25 (38.46%) agreed, 0 (0%) were unsure, and 0 (0%) respondents said they disagreed and 0(0%) respondents said they strongly disagreed. The “lingkungan” is formed to live the 5 (five) aspects of church life, namely preaching, fellowship, worship, testimony, and community service. There were 40 (61.53%) who said they strongly agreed, 25 (38.46%) agreed, 0 (0%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagree agree. From the results above, it can be concluded that the essence

of the “lingkungan” is well understood by administrators in St. HilariusKlepu, with a presentation score of 93.1%.

3.1.2 The Objectives and Functions of “Lingkungan”

This section discusses two main things, namely the purpose and function of the “lingkungan”. The “lingkungan” was formed with the aim of becoming a base to support the maturation of the parish. The “lingkungan” within the parish functions as a locus for the maturation of the faith of the people and a field for proclaiming Gospel values in society.

N	STATEMENT	ANSWER										TOTAL Agree	
		Very Agree		Agree		Hesitant		Disagree		Very Agree		Amount	%
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%		
1	The “lingkungan” is formed with the aim of supporting (advancing/developing) the parish community shepherded by the parish priest through communication and management with the administrators	35	53,8	30	46,1							65	100
2	The “lingkungan” was formed with the aim of carrying out the mission of the Church, namely to be light and salt of the world by experiencing the 5 (five) aspects of church life, namely preaching, fellowship, worship, testimony and community service	26	40	39	60							65	100
3	The “lingkungan” functions to deepen, revive and strengthen the faith of neighborhood residents.	41	63,1	21	32,3	3	4,6					65	100
4	The “lingkungan” functions to appreciate and spread values. Gospels such as love, forgiveness, repentance, peace and joy in the midst of society	33	50,7	30	46,1	2	3,1					65	100
		135		120		5							

Table 2: Goals and Functions of the “lingkungan”

The results showed, 41 (63.07%) respondents said they strongly agreed that the functions of “lingkungan” are to deepen, revive and strengthen the faith of member, 21 (32.30%) said they agreed, 3 (4.61%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed, 33 (50.76%) respondents strongly agree that functions are to appreciate and spread the values of the Gospel such as love, forgiveness, repentance, peace and joy in society, 30 (46.15%) said they agreed, 2 (3.07%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagree. From the results above, the percentage appears to be 90%, so it can be concluded that the Goals and Functions of the “lingkungan” are well understood by administrators.

3.1.3. The Member of “Lingkungan”

There are three basic research concepts related to member, namely the meaning of the member “lingkungan”, the calling of the member of “lingkungan”, and their behavior.

N	STATEMENT	ANSWER									TOTAL	
		Very Agree		Agree		Hesitant		Disagree		Very Agree	Amount	%
		Amount	%	Amount	%	Amount	%	Amount	%			
	Neighborhood resident is every Catholic resident and prospective Catholic resident who has resided for more than 3 months.	24	36,92	37	56,92	2	3,07				65	100
2	Every member are called to be a brother in faith with one another and be willing to involve himself in activities held in his neighborhood	36	55,38	27	41,53	2	3,07				65	100
3	Every member must know each other personally, help each other in maintaining and developing their faith	38	58,46	25	38,46	2	3,07				65	100
4	Every members should be willing to accept anyone as a brother, including residents who do not share their faith (non-Catholics).	40	61,53	25	38,46						65	100
		138		114		6						

Table 3: The Member of “Lingkungan”

The results that shows that, 36 (55.38%) respondents strongly agreed that all members are called to be a brother in faith with one another and is willing to involve themselves in activities, 27 (41.53%) said they agreed, 2 (3.07%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed that 46% agreed that that all members must know each other personally, help each other in maintaining and developing their faith, 2 (3.07%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed that, 40 (61.53%) respondents strongly agreed to accept anyone as a brother, including residents who do not share their faith (non-Catholics), 25 (38.46%) said they agreed, 0 (0%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. From the results above, a percentage of 89.53% appears, so it can be concluded that have been understood by administrators of “lingkungan”.

3.1.4. Missionary Duties of the Member of “lingkungan” in the Community

This section explores three concepts regarding the missionary tasks of the member of “lingkungan” in society, namely: promoting and maintaining harmony in community life, bringing a good name to Church members in society, and siding with the poor (poor, weak, oppressed, sick, elderly and disabled).

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N	STATEMENT	ANSWER										TOTAL	
		Very Agree		Agree		Hesitant		Disagree		Very Disagree			
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%	Amount	%
1	All member are called to maintain harmony and improving community life (village, district, etc.)	39	60	25	38,4	1	1,5					65	100
2	Every member are called to carry the good name of the Church in the community	37	56,9	26	40	2	3,1					65	100
3	Every member are called to stand with the poor, weak, oppressed, sick, elderly and disabled	33	50,7	24	36,9	8	12,3					65	100
		1		75		11							

Table 4: Duties of the member of “lingkungan”

The results of research shows that 39 (60%) respondents very agreed to maintain harmony and improve community life, 25 (38.46%) said they agreed, 1 (1.53%) said they were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results shows that 37 (56.92%) of respondents strongly agreed to carry the good name of the Church in the community, 26 (40%) said agree, 2 (3.07%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results shows, 33 (50.76%) respondents said strongly agree to side with the poor, weak, oppressed, sick, elderly and disabled, 24 (36.92%) say they agree, 8 (12.30%) are unsure, and 0 (0%) respondents say they disagree and 0 (0%) respondents say they strongly disagree. From the results above, a percentage of 90.03% appears, so it can be concluded that the missionary duties in society are well understood by administrators of “lingkungan.”

3.1.5. The Nature, Duties and Functions in Management of “Lingkungan”

This section of data analysis consists of three (3) main variables, namely the nature, duties and functions of “lingkungan” administrators. To explore these 3 variables, five (5) research instruments were created.

N	STATEMENT	ANSWER										TOTAL Agree Agree	
		Very Agree		Agree		Hesitant		Disagree		Very Disagree			
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%	Amount	%
1	administrator are the member of the proposed “lingkungan” by the residents of their own neighborhood, and are elected and appointed by the parish priest with the aim of helping the parish priest shepherding people in the “lingkungan”..	40	61,53	25	38,46							65	100

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2	The composition of the management is the distribution of roles, duties and responsibilities according to the needs of the “lingkungan” and each parish.	40	61,53	25	38,46									65	100
3	administrators function to help all member to obtain administrative services (correspondence) as well as periodic data updates	27	41,53	35	53,84	3	4,61							65	100
4	management plans, organizes and is accountable for activities and finances to all member and the parish priest	25	38,46	38	58,46	2	3,07							65	100
5	administrators function to form Christian character, namely faith, care, justice, solidarity, respect for human dignity, preserving nature, and serving the community	30	46,15	30	46,15	5	7,69							65	100
		162		153		10									

Table 5: Essence, Duties and Functions in Management of “Lingkungan”

The Results of analysis shows that they are selected and appointed by the parish priest with the aim of helping the parish priest shepherd: 40 (61, 53%) respondents said they strongly agreed, 25 (38.46%) said they agreed, 0 (0%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results shows that, 40 (61.53%) respondents strongly agree that administrators is the distribution of roles, duties and responsibilities within the “lingkungan” according to the needs of the “lingkungan” and each parish, 25 (38.46%) said they agreed, 0 (0%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results shows that 35 (53.84%) said they agreed to obtain administrative services (correspondence) as well as periodically updating data, 3 (4.61%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed that they are organize and account for activities and finances, 25 (38.46%) respondents said they strongly agreed, 38 (58.46%) said they agreed, 2 (3.07%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The resultsshow: 30 (46.15%) respondents said they strongly agree, 30 (46.15%) said they agreed with administrators function to form Christian character, namely faith, care, fairness, solidarity, respect for human dignity, preserving nature, and serving the community, 5 (7.69%) were unsure, and 0 (0%) respondents said they disagreed and 1 (25%) respondents said they strongly disagree. From the results above, a percentage of 89.35% appears, so it can be concluded that the essence, duties and functions are understood by administrators of “lingkungan.”

3.1.6. Relationship between Parish and “Lingkungan”

This section of data analysis will look at the extent of the relationship between the Parish and the “lingkungan”. To explore this relationship, four (4) research instruments were created.

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N	STATEMENT	ANSWER										TOTAL	
		Very Agree		Agree		Hesitant		Disagree		Very Disagree		Amount	%
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%		
1	A parish is a community of believers (disciples Christ) from various Christian communities in a region parish	39	60	26	40							65	100
2	Parish and pastoral activities are located in the authority of the Bishop and in its daily implementation entrusted to the parish priest as shepherd of the people.	36	55,3	27	41,5	2	33,1					65	100
3	The “lingkungan” embodies the ideals of the Basic Direction of the Diocese by planning and implementing pastoral activities guided by the management's pastoral manual Surabaya Diocese 2020-2030	37	56,9	24	36,9	4	6,1					65	100
4	Parish pastoral care is an effort to form and educate a community of believers so that they can develop into a people mature, united, full of service and missionary faith	43	66,1	21	32,3			1	1,5			65	100
		155		98				1					

Table 6: Relationship between Parish and “Lingkungan”

Results of analysis of research shows: 39 (60%) respondents said they strongly agree with argument that A Parish is an association of believers (disciples of Christ) from various Christian communities, 26 (40%) said they agreed, 0 (0%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagree. The results showed: 36 (55.38%) respondents said strongly agree with pastoral activities of the parish and “lingkungan” are under the authority of the Bishop and in their daily implementation they are entrusted to the parish priest as the shepherd of the people, 27 (41.53%) said agree, 2 (3.07%) were unsure, and 0 (0%) respondents said disagree and 0 (0%) respondents said strongly disagree. The results shows: 37 (56.92%) respondents said they strongly agree that the “lingkungan” realizes the ideals of the Directory of the Diocese by planning and implementing pastoral activities guided by the pastoral guidebook, 24 (36.92%) said they agreed, 4 (6.15%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagree.

The results shows, 43 (66.15%) respondents said they strongly agree with pastoral care is an effort to form and educate a community of believers so that they develop into mature, united, full of service and missionary believers, 21 (32.30%) said they agreed, 0 (0%) were unsure, and 1 (1.53%) respondent said they disagreed and 0 (0%) respondents said they strongly disagree. From the results above, a percentage of 90%

appears, so it can be concluded that the relationship between the Parish and the “lingkungan” is well understood by administrators of “lingkungan”.

3.2. Implementation of Pastoral Guidelines for Surabaya Diocese to Management of the “Lingkungan”

The second part of the survey revolves around the extent of implementation of the Surabaya Diocese Pastoral Guidelines.

3.2.1. Understanding and Appreciation of the Directory Document

This part of the data analysis consists of three (3) main variables, namely understanding, appreciation, and Directory documents. To explore these 3 variables, four (4) research instruments were created.

N	STATEMENT	ANSWER										TOTAL Agree Agree	
		Very Agree		Agree		Hesitant		Disagree		Very Disagree			
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%	Amount	%
1	administrators have read and understood the ideals of the Basic Directions of the Diocese of Surabaya 2020-2030	25	38,4	27	41,5	3	4,61			10	15,3	65	100
2	administrators have implemented the ideals of the Basic Directions Diocese of Surabaya 2020-2030	13	20	32	49,2	16	24,6	1	1,53	1	1,53	65	100
	administrator has read and understands the Guidebook Pastoral Management for the Diocese of Surabaya 2020-2030	17	26,1	30	26,1	17	26,1	1	1,53			65	100
4	administrators have implemented it in their “lingkungan” each contained in the Pastoral Guidelines for Administrators Diocese of Surabaya 2020-2030	16	24,6	29	44,6	19	29,2	2	3,07			65	100
		71		118		55		4		11			

Table 7: Understanding and Appreciation of the Directory Document

Results of analysis showed: 25 (38.46%) respondents said they strongly agreed with administrators have read and understood the ideals of the Basic Directions of the Diocese of Surabaya 2020-2030, 27 (41.53%) said they agreed, 3 (4.61%) were undecided, and 0 (0%) respondents said they disagreed and 10 (15%) .38%) respondents said they strongly disagreed. Results showed: 13 (20%) respondents said they strongly agreed that administrators have implemented the ideals of the Basic Directions of the Diocese of Surabaya 2020-2030, 32 (49.23%) said they agreed, 16 (24.61%) were undecided, and 1 (1.53%) respondent said they disagreed and 1 (1.53%) respondents said they strongly disagree. Results showed: 17 (26.15%) respondents said they strongly agreed that administrators have read and understood the Pastoral Guidelines for “lingkungan”al Administrators of the Diocese of Surabaya 2020-2030, 30 (26.15%) said they agreed, 17 (26.15%) were undecided, and 1

(1.53%) respondent said they disagreed and (0%) respondents said they strongly disagree. Results shows: 16 (24.61%) respondents said they strongly agree that administrators have implemented in their respective the contents of the Pastoral Guidelines for Administrators of the Diocese of Surabaya 2020-2030, 29 (44.61%) said they agreed, 19 (29.23%) were unsure, and 2 (3.07%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. From the results above, a percentage of 77.76% appears, so it can be concluded that the understanding and appreciation of the Directory Document is sufficiently understood by administrators of “lingkungan.”

3.2.2. Implementation in Duties

This section of data analysis consists of one (1) main variable, namely the Implementation of Management Duties. To explore this variable, six (6) research instruments were created.

N	STATEMENT	ANSWER										TOTAL Agree Agree	
		Very Agree		Agree		Hesitant		Disagree		Very Disagree		Amount	%
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%		
1	administrators have routinely carried out their duties to shepherding of neighborhood residents, namely fellowship, worship, preaching, testimony and service to all member	23	35,38	35	53,84	6	9,23	1	1,53			65	100
2	administrators have become role models of faith and morals for neighborhood	15	23,07	36	55,38	14	21,53					65	100
3	administrators jointly encourage all member of “lingkungan” to be salt and light in society	29	44,61	24	36,92	10	15,38	2	3,07			65	100
4	administrators are used to making work program in a spirit of togetherness for the advancement of pastoral work in the “lingkungan”	12	18,46	34	52,30	16	24,61	3	4,61			65	100
5	administrators always strive for assistance and services from the parish priest for neighborhood	21	32,30	38	58,46	5	7,69	1	1,53			65	100
6	Ward administrators always try to attend meetings that have been determined in the region or parish	30	46,15	26	40	9	13,84					65	100
		130		193		60		7					

Table 8: Implementation in Duties

The results of research data analysis shows: 23 (35.38%) respondents said they strongly agree that administrators have routinely carried out the duties of shepherding, namely fellowship, worship, preaching, testimony and service to all, 35 (53.84%) said they agreed, 6 (9.23%) were unsure, and 1 (1.53%) respondent said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed, 15 (23.07%) respondents said they strongly agreed that administrators have become role models of faith and morals, 36 (55.38%) said they agreed, 14 (21.53%) were undecided, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagree. The results of research data shows: 29 (44.61%) respondents said they strongly agree that administrators jointly encourage all member to be salt and light in the community, 24 (36.92%) said they agreed, 10 (15.38%) were unsure, and 2 (3.07%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results of research data shows, 12 (18.46%) respondents said they strongly agreed that administrators are accustomed to making written annual activity work programs in a spirit of togetherness for the advancement of pastoral work, 34 (52.30%) said they agreed, 16 (24.61%) said they were unsure, and 3 (4.61%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results of research data shows, 21 (32.30%) respondents said they strongly agree that administrators always seek assistance and service from the parish priest, 38 (58.46%) said they agreed, 5 (7.59%) were unsure, and 1 (1.53%) respondent said they disagreed and 0 (0%) respondents said they strongly disagreed. The results shows, 30 (46.15%) respondents said they strongly agree that administrators always try to attend meetings that have been determined in the region or parish, 26 (40%) said they agreed, 9 (13.84%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. From the results above, a percentage of 92.07% appears, so it can be concluded that the implementation of the duties has been highly implemented by administrators of “lingkungan.”

3.2.3. Implementation of Management Functions in the “Lingkungan”

This section of data analysis consists of one (1) main variable, namely the Implementation of Management Functions in “lingkungan.” To explore this 1 variable, twelve (12) research instruments were created.

N	STATEMENT	ANSWER										TOTAL	
		Very Agree		Agree		Hesitant		Disagree		Very Disagree		Amount	%
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%		
1	administrators have helped all member obtain necessary administrative services	21	32,3	39	60	5	7,6					65	100
2	administrators are used to collecting data regularly and updating data periodically	18	27,6	38	58,4	9	13,8					65	100
3	administrators are accustomed to creating and providing chronicles, and documentation of “lingkungan” activities	20	30,7	26	40	17	26,1	1	1,53	1	1,5	65	100
4	Administrators are accustomed to making accountability reports financial and activities to all member and pastor.	25	38,4	31	47,6	5	7,69	4	6,15			65	100
5	administrators always try to build and improve communication, relations and cooperation	22	33,8	39	60	3	4,61	1	1,53			65	100

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6	administrators always encourage every neighborhood to be actively involved in activities	35	53,8	25	38,4	3	4,61	2	3,07			65	100
7	administrators are used to greeting and visiting all member, especially less active, the elderly, weak, sick, etc.	25	38,4	24	36,9	8	12,3	1	1,53			65	100
8	Ward administrators are accustomed to conveying pastoral policy parish to neighborhood.	30	46,1	28	43,1	4	6,15	3	4,61			65	100
9	Ward administrators are accustomed to communicating pastoral needs to the parish priest.	22	33,8	30	46,1	2	3,07	1	1,53			65	100
10	administrators always plan and implement together with another in each pastoral work program.	18	27,6	42	64,6	5	7,69					65	100
11	administrators have made efforts for education and development of the faith of children, adolescents and young people in their “lingkungan”	20	30,7	31	47,6	12	18,46	2	3,07			65	100
12	Administrators have made efforts for education and formation of Christian character (faith, care, presence, solidarity, respect for human dignity, service to society and love for sustainability) in every citizen of the “lingkungan”.	29	44,6	19	29,2	17	26,1					65	100
		285		372		90		13		1			

Table 9: Implementation of Management Functions in the “Lingkungan”

The results of analysis showed, 21 (32.30%) respondents said they strongly agreed that administrators have helped all member to get the necessary administrative services, 39 (60%) said they agreed, 5 (7.69%) were undecided, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. Results showed, 18 (27.69%) respondents said they strongly agreed that administrators are accustomed to routinely collecting data and updating periodically, 38 (58.46%) said they agreed, 9 (13.84%) were undecided, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagree. Results of analysis of research data shows, 20 (30.76%) respondents said they strongly agree that administrators are accustomed to creating and providing chronicles, minutes and documentation of activities, 26 (40%) said they agreed, 17 (26.15%) were unsure, and 1 (1.53%) respondent said they disagreed and 0 (0%) respondents said they strongly disagree. The results shows, 22 (33.84%) respondents said they strongly agree that administrators always try to build and improve communication, relationships and cooperation, 39 (60%) said they agreed, 3 (4.61%) were unsure, and 1 (1.53%) respondent said they disagreed and 0 (0%) respondents said they strongly disagree. The results of research data shows, 35 (53.84%) respondents said they strongly agree that administrators always encourage every member to be actively involved in all activities, 25 (38.46%) said they agreed, 3 (4.61%) were unsure, and 2 (3.07%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed that 25 (38.46%) respondents said they strongly agreed that all administrators are accustomed to greeting and visiting neighborhood, especially who are less active, elderly,

weak, and sick, 24 (36.92%) said agree, 8 (12.30%) were unsure, and 1 (1.53%) respondent said disagree and 0 (0%) respondents said strongly disagree. The results of analysis of research showed that 30 (46.16%) respondents said they strongly agreed that administrators are accustomed to conveying parish pastoral policies to neighborhood, 28 (43.07%) said they agreed, 4 (6.15%) were unsure, and 3 (4.61%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed that 18 (27.69%) respondents said they strongly agreed that administrators always plan and implement with all member every pastoral work program, 42 (64.61%) said agree, 5 (7.69%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed, 29 (44.61%) respondents said they strongly agreed that administrators have strived for education and the formation of Christian character (faith, care, presence, solidarity, respect for human dignity, serving the community and love for nature conservation) in every member, 19 (29.23%) said they agreed, 17 (26.15%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%)) respondents said they strongly disagreed. From the results above, a percentage of 82.61% appears, so it can be concluded that the Management Function has been implemented by the administrator of “lingkungan.”

3.2.4 Daily Life in the “Lingkungan”

This section of data analysis consists of one main variable, and to explore this 1 variable, six (6) research instruments were created.

N	STATEMENT	ANSWER										TOTAL Agree			
		Very Agree		Agree		Hesitant		Disagree		Very Disagree					
		Amount	%	Amount	%	Amount	%	Amount	%	Amount	%	Amount	%		
1	The faith life of all member is increasingly maintained and strengthened more mature	23	35,38	37	56,92	10	15,38							65	100
2	The life as a fellowship of Christ's disciples increasingly growing and stronger.	23	35,38	38	58,46	10	15,38	2	3,07					65	100
3	The lives of neighborhood are increasingly permeated by Gospel values	26	40	29	44,61	17	26,15							65	100
4	All member are increasingly concerned and actively involved in life community	38	58,46	27	41,53	9	13,84	1	1,53					65	100
5	All member are increasingly responsible for their faces and names both the Church and society	39	60	23	35,38	8	12,30	1	1,53					65	100
6	Neighborhood residents' partiality towards the poor, weak, oppressed, sick, elderly and disabled	26	40	32	49,23	11	16,92	1	1,53					65	100

	are growing and develop											
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Table 10: 4 Daily Life in the “Lingkungan”

The results showed that 23 (35.38%) respondents said they strongly agreed that faith of all member in “lingkungan” is increasingly maintained and becoming more mature, 37 (56.92%) said they agreed, 10 (15.38%) were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results of analysis of research showed that 23 (35.38%) respondents said they strongly agreed that all member as a fellowship of Christ's disciples is growing and becoming stronger, 38 (58.46%) said they agreed, 10 (15.38%) were undecided, and 2 (3.07%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed that 26 (40%) respondents said they strongly agreed that their life is increasingly permeated by Gospel values, 29 (44.6%) said they agreed, 17 (26.15%) % were unsure, and 0 (0%) respondents said they disagreed and 0 (0%) respondents said they strongly disagreed. The results of analysis of research data showed that 38 (58.46%) respondents said they strongly agreed all member are increasingly concerned and actively involved in community life (District, Village), 27 (58.46%) said they agreed, 9 (13.84%) were undecided, and 1 (1.53%) respondent said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed that 39 (60%) respondents said they strongly agreed that all member are increasingly responsible for the face and good name of the Church in society", 23 (35.38%) said they agreed, 8 (12.30%) were undecided, and 1 (1.53%) respondent said they disagreed and 0 (0%) respondents said they strongly disagreed. The results showed that 26 (40%) respondents said they strongly agreed that all member support for the poor, weak, oppressed, sick, elderly and disabled is growing and developing, 32 (49%) 23%) said they agreed, 11 (16.92%) were undecided, and 1 (1.53%) respondent said they disagreed and 0 (0%) respondents said they strongly disagreed. From the results above, a percentage of 89.22% appears, so it can be concluded that the daily life in “lingkungan” has been implemented by administrators.

IV. CONCLUSION

Based on the results of research data analysis regarding basic concepts about the “lingkungan” as shown in tables 1 to 6, several conclusions can be drawn. First, the “lingkungan” is a way of life for the disciple of Christ in a designated regional community. The “lingkungan” is formed to live the 5 (five) aspects of church life, namely preaching, fellowship, worship, testimony, and community service. Second, the “lingkungan” was formed with the aim of supporting (advancing/developing) the parish community shepherded by the parish priest through communication and management with the administrators. The “lingkungan” functions to deepen, revive and strengthen the faith of member. Third, every member are called to be a brother in faith with one another and be willing to involve himself in activities held in his neighborhood. Fourth, every member is called to carry the good name of the Church in the community, and is called to side with the poor, weak, oppressed, sick, elderly and disabled. Fifth, the composition of management is the distribution of roles, duties and responsibilities within the “lingkungan” according to the needs of the “lingkungan” and each parish. Administrators function to form Christian character. Sixth, the pastoral activities of the parish and “lingkungan” are under the authority of the Bishop and in their daily implementation are entrusted to the parish priest as shepherd of the people.

Based on the results of analysis of research data regarding the implementation of Directory for the Surabaya Diocese as shown in tables 7 to 10, several conclusions can be drawn: First, the management has implemented the ideals of the Basic Directions of the Surabaya Diocese 2020-2030. Second, the management has become an example of faith and morals for the members and together encourages neighborhood residents to be salt and light in the community. Third, administrators of “lingkungan” are accustomed to creating and providing chronicles, minutes and documentation of activities, making financial accountability reports and activities. Fourth, all member are increasingly responsible for the face and good name of the Church in society. All member support for the poor, weak, oppressed, sick, elderly and disabled is growing and developing.

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