



Campus Ministry for Enhancing the Spiritual Quality of Urban College Students

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Abstract: The focus of the research is pastoral presence as one of the methods to foster the quality of faith of urban students in Malang city. The idea of the research is motivated by the existence of urban students who are less active in church life and services in the Cathedral Parish of the Blessed Virgin Mary of Mount Carmel. Many students tend not to celebrate the Eucharist on Sundays and think that church activities do not provide benefits for their lives. This research uses a qualitative method with a case study approach related to the phenomenon of urban students' inactivity. The research subjects were urban students at Tribhuwana Tunggal University. From the results of in-depth interviews, two factors were found, namely internal and external factors that cause urban students to be less active in life and service in the Church. Internal factors are related to the lack of awareness of students in church life. While external factors include the location of the Church which is quite far from the place of residence, students are busy completing assignments and lack of assistance and guidance from the priest. Recollection activities for urban students become one of the platforms to gather, teach and direct students to be active in life and service in the Church. This is a form of application of the encyclical *Christus Vivit* about the role of priests for young Catholics.

INTRODUCTION

This research carries the theme of pastoral theology. The pastoral theology in question is the pastoral theology of overseas students. This shows that the Church is trying to be present in the midst of the inactivity of overseas students in life and service to the Church. Reality shows that Catholic students are the next generation of the Church and the nation. As the successor of the Church, they need to be prepared both in terms of faith, character and leadership spirit. The Indonesian Catholic Church certainly has a special place to foster and educate its youth. Youth recollection activities, faith deepening, spiritual pilgrimages are forms of the Church's attention to its youth. In this modern age, the Church continues to adapt to the times and their needs. Online spiritual activities are one of the ways the Church addresses the youth. The forms of online catechesis are Virtual Worship (Live streaming), Online Faith Formation (webinars), Online Recollection, Online Pilgrimage, and Deepening Faith / Scripture with the Podcast model (Tarihoran, 2022). However, the problem is when young

people migrate to an area to carry out education. They have not found a faith formation model in their overseas place, so they experience faith degradation.

Recollection activities for urban students are one of the concrete actions that the Church can take in order to gather, coordinate and invite all students to explore the theme of faith. This is useful for their faith life and also a spark in church life. The church is required to use the dialog method in conveying its theology to the millennial generation in Indonesia. Dialogue is the exchange of ideas, thoughts and ideas. In dialog, there is a two-way communication process, namely between the Church and the millennial generation (Herwanta, 2020). It is necessary to have a dialog between a priest and young people. This also criticizes that not necessarily the teachings of the Catholic Church's faith and good advice are conveyed only from the pulpit. The Church must be able to socialize with urban students who do not live in their diocese. Therefore, urban student recollection activities are one of the opportunities for the Church to dialogue with those who have been away from the Church, because they feel less cared for. Joint recollection activities become important when there is a dialogue of faith and practical matters between the Church and the urban students themselves.

Sinaga and Firmanto (2023) in a study entitled Faith Development of Young Catholics in Urban Areas found that as many as 23 out of 103 students said they did not attend the Eucharistic celebration every Sunday in several months. This reality shows the degradation of the faith of urban students. The problem faced by urban students is the lack of special assistance from the Church. The church often forgets how it should act and play an active role in every congregation's life. The church should provide support for the ministry of youth and students, because they will continue the struggle of the Church in the future (Krisdianto, 2023). As the face of the Church today and in the future, students need to be nurtured by Church ministers, fostered, guided and led towards the maturity of faith (Wea, 2023). The Church as a means of encountering young people with God has a role to nurture and invite urban students, so as not to leave God because of worldly activities. The Diocese of Malang must prepare a special coaching and mentoring forum for students.

It was found that spiritual formation for students and the leadership of Church ministers have a great influence on student participation in church life (Wea, 2023). They described some spiritual formation such as faith deepening, recollection, retreat, spiritual camping, special Eucharistic celebration for young people. According to them, some of spiritual formation can have a positive impact on young people in participating in church life. In addition, Sinaga and Firmanto (2023) in a study on the Faith Development of Young Catholics in Urban Areas found that 68 percent of students attended Eucharistic celebrations every Sunday and 23.3 percent of students several times a month. In addition, many of the students did not like reading the scriptures. Devotion activities to Our Lady, namely praying the rosary, out of 103 respondents only 10.7 percent said that they often prayed the rosary. Based on the description of the data and findings, it can be concluded that student participation in religious life has shown a good direction. However, there are still some students who are less active in church life, so the Church must be able to overcome this.

Based on the findings of the two previous studies, we assume that research on the role of priests in efforts to improve the quality of faith of urban students has not been explored in depth. Therefore, we focused this research on the role of priests for the faith growth of urban students. This research was conducted in the area of the Cathedral Parish of the Blessed Virgin Mary of Mount Carmel with the research subjects being urban students at Tribhuwana Tunggaladewi University (Unitri). The idea of this research was motivated by the reality that many urban students are less active in church life. One of the two causes is the lack of presence of student priests among urban students and also the busyness of students in lectures. Maria Wea, Tomas Lastari Hatmoko and Laurensius Laka wrote that there are various factors that become the reason, including: students are busy with lectures, doing assignments, participating in campus activities. They also said that church activities tend to be boring, so they prefer to hang out with friends, get drunk, party and so on (Wea, 2023). Therefore, the presence of priests is very helpful for urban students to know Christ and bring them closer to church activities.

The discussion and writing of this research are conducted by criticizing the reality of the problems faced by urban students in the area of the Cathedral Parish of Blessed Virgin Mary of Mount Carmel. Urban students tend to be less active in church life. The retreat activities of young people are one way to demonstrate the role of the Church in nurturing their faith. This is in line with Pope Francis's call through the document "Christus Vivit," which specifically discusses the role of the Church for young people today. The document "Christus Vivit" discusses the life of the Catholic Church and young people. In this document, Pope Francis emphasizes that young people are the hope and future of the Church. The Church is called to accompany and support young people in their faith growth (Pope Francis, 2020). Based on the existing reality of the issues, Pope Francis calls on the Universal Church to pay attention to and be responsible for the development of the faith and future of the young people of the Church. Pope Francis said,

The Church does not always embody the attitude of Jesus. Instead of listening to young people attentively, there is a tendency to provide pre-packaged answers and ready-made prescriptions, without allowing the emergence of questions from young people in their novelty and understanding their provocations. On the contrary, when the Church abandons rigid patterns and opens itself to ready and attentive listening to young people, this empathy enriches because it allows young people to contribute to the community, helping the community to have new sensitivities and pose new questions (Pope Francis, 2020).

Pope Francis emphasizes that the Church tends to close itself off. This is evident in the way the teachings of faith are presented, which seem rigid, not landing, and not addressing the needs of young people. The Church is not actively involved in the world of young people, causing them to feel neglected by the Church. They feel unnoticed by the Church, leading their lives aimlessly and tending to think for themselves, becoming discriminatory, and even engaging in criminal activities. They feel distant from the Church and seem to struggle alone to overcome every difficult aspect of life. Pope Francis asserts that young people are the future of the world and the Church. They are the present actively participating and contributing to the development of the Church and the world. Pope Francis also mentions three great truths to

young people. First, God loves young people, with unlimited love and true joy. Second, Christ saves young people, symbolized by Christ giving Himself up to death on the cross to redeem all human sins. Third, Christ lives in the hearts of young people at all times (Pope Francis, 2020).

This research focuses on the role of priests in enhancing the quality of faith among urban students. One approach that can be employed is a retreat for urban students. Retreats serve as a means for the Church to connect with the youth. Through urban student retreats, the Church seeks to immerse itself in the reality of students' lives and greet them. Retreats also provide a platform to foster closeness, familiarity, and brotherhood among urban students, considering that those coming to the city of Malang come from various regions in Indonesia. In addition to imparting teachings, the Church also needs to listen to the thoughts and experiences of the millennial generation. The Church must understand their mentality and culture (Herwanta, 2020). When they are gathered in a spiritual activity, a sense of togetherness as the future generation of the Church naturally develops. Thus, the role of priests is crucial in conveying the Church's teachings through dialogue built during each retreat activity.

The researcher outlines three problem formulation points that are the focus of the study. These three questions are as follows: first, why are urban students less active in the life and church activities of the Cathedral Parish of Blessed Virgin Mary of Mount Carmel? Second, what is the role of the priest for campus ministry in improving the quality of faith among urban students at Tribhuwana Tunggaladewi University in Malang? And third, what is the response of students to retreats as a means of enhancing the quality of faith among urban students at Tribhuwana Tunggaladewi University in Malang? The research aims to provide a better understanding of the role of the Student Affairs Priest in facilitating dialogue about faith through retreat activities.

METHOD

We used qualitative research methods in writing this research. We used a case study approach related to the phenomenon of urban students' inactivity in church life. The research locus was conducted in the area of the Cathedral Parish of the Blessed Virgin Mary of Mount Carmel with the research subject being urban students at Tribhuwana Tunggaladewi University. The reason we chose Tribhuwana Tunggaladewi University as the research locus is based on the reality that this university is one of the universities with a large number of urban students from East Nusa Tenggara and Kalimantan. The data collection technique was conducted through in-depth interviews with four students from East Nusa Tenggara and four Kalimantan students. In the interview activity we will ask several questions about the role of the Imam in efforts to improve the faith of urban students, factors that cause students to be less active in service and church life and how they respond to the idea of recollection for urban students as a means of improving the quality of faith of urban students at Tribhuwana Tunggaladewi University Malang.

Data analysis was carried out by transcribing the interview results, looking for temporary findings and describing the data units of the interview results.

RESEARCH RESULTS AND DISCUSSION

Tribhuwana Tunggaladewi University in Malang is located in the Lowokwaru District, Malang City. According to data provided by Mr. Abdul Rohman, the Head of the New Student Admission Unit at Tribhuwana Tunggaladewi University in Malang, the total number of students from NTT (Timor, Sumba, and Flores) for the year 2023 reached 2,533 individuals. Meanwhile, students from Kalimantan (West Kalimantan, East Kalimantan, Central Kalimantan, South Kalimantan, North Kalimantan) numbered 500 individuals (Rohman, 2023). Therefore, the total number of Catholic students from NTT and Kalimantan is 1,500 individuals. Based on this number, the Church's ministry in the Malang Diocese faces challenges in reaching out to these Catholic students. As a result, many urban students are less active in spiritual activities and church life.

Regarding the role and involvement of migrant students in the religious life of the Cathedral Parish of Santa Maria on Mount Carmel, we conducted in-depth interviews with eight students (four from NTT and four from Kalimantan) on October 27 and 29, 2023.

The advancements in the world with its technological sophistication influence the behavior and perspectives of young people in developing the quality of their faith. Many young people prioritize personal matters with their gadgets over coming to the Church to pray and build camaraderie with others. Technological advancements, on one hand, bring positive aspects but, on the other hand, have negative impacts on young people. Technological sophistication also drives young people to follow foreign trends, becoming obsessed with social media, and being busy with personal matters and following social media trends. Armada Riyanto mentioned that in the present era, many millennials work as YouTubers, vloggers, and the like, with promising incomes (Riyanto, 2019). This comfort and promising work are reasons why young people adopt individualistic attitudes and view the Church as unattractive to visit.

Furthermore, many migrant students choose to engage in personal activities in their boarding houses or gather with friends rather than actively participating in service and church life. The habit of praying every Sunday slowly starts to fade away. The habit of praying to Mother Mary seems to be replaced by devotion to smartphones. The reality worsens when urban students are not well-attended by the Church, causing the longing to come to church to slowly disappear. Not only that, but church-organized activities are also perceived as not contributing to their lives. The tendency to gather, party, indulge in drinking, and distance themselves from church activities is not a new phenomenon among urban students. Maria Wea writes that urban students justify that church activities are uninteresting and boring, so they seek activities that bring happiness, such as gathering with friends of the same ethnicity without clear activities, engaging in drinking, partying, and so on (Wea, 2022).

Based on the in-depth interviews conducted with eight migrant students from NTT and Kalimantan on October 27, 29, and November 2, 2023, the researcher discovered important

information regarding the role of faith in efforts to improve the quality of faith among migrant students in Malang. The research data is presented based on the questions asked during the interviews. Here, we outline the interview results from four students from Nusa Tenggara Timur.

Paulus Parman stated, "If I look at my batch from 2016 until now, there has never been a visit from the Student Affairs Priest to the campus. Usually, for activities like group prayer, I only get information from UKM Aquinas, the Catholic Student Organization at Unitri Campus" (Pau). This statement underscores the minimal role of priests in nurturing the faith quality of migrant students at Tribhuwana Tunggal University, leading some students to participate in spiritual activities organized by UKM Aquinas and their respective communities. Migrant students eagerly anticipate the presence of a priest in their daily lives and express enthusiasm for regular retreats conducted by the priest.

Similarly, Elionora Sinari Yudiastama and Arnoldus Pote Pasa mentioned that, during their studies at Unitri Campus, the Student Affairs Priest has never visited or organized activities there. The spiritual activities they engage in are typically organized by the community or the campus's Catholic Student Organization (UKM). They express a strong desire for the presence of a priest, as it could motivate them to become more active in the church life of Parish and its surrounding areas. They share that they feel left on their own without priestly guidance and express enthusiasm for regular retreats tailored for migrant students.

Amelia Filei Adut also notes the absence of activities initiated by priest for campus ministry to enhance the faith quality of migrant students at Unitri Campus. She emphasizes that many students face personal issues but have no one to confide in. Therefore, the students show great enthusiasm for specific retreats designed for migrant students.

During interviews with four students from Kalimantan, the researcher found similar information regarding the role of priests in improving the faith quality of migrant students at Tribhuwana Tunggal University in Malang. Aldo Leonardo and Gusti Arie Suhariansyah expressed that the role of priests in accompanying migrant students is minimal. Priests have not initiated any activities on campus for Catholic students, either local or migrant. They hope for retreats specifically for migrant students to energize them in their church life. Elmi Tiodata and Antonia Pela share a similar sentiment, stating that there has been no initiative from priests to visit or organize activities for migrant students on campus. The lack of priestly involvement affects the spiritual life of migrant students negatively, and they express enthusiasm for retreats specifically tailored for them.

The reality of the inactivity of migrant students in church services and church life at the Cathedral Parish of Blessed Virgin Mary of Mount Carmel is a focal point of this research. To explore information related to student activities, factors causing student inactivity, and the degradation of faith quality among migrant students, interviews were conducted with eight migrant students from both NTT and Kalimantan. The information is presented based on the questions asked.

Paulus Parman and Elionora Sinari Yudiastama, NTT students, state that the activity of NTT students in church life is very limited. They attend church primarily when they feel the need, usually during challenging times when they seek divine assistance. Factors contributing to their inactivity include the distant location of places of worship, lack of transportation funds, and students' limited awareness to participate in church services and activities. When students do not participate in church activities, they choose to sleep or spend time with friends, resulting in a decline in their faith quality. Arnoldus Pote Pasa and Amelia Filei Adut express a similar view, stating that a significant number of NTT migrant students are inactive in church life due to internal factors like a lack of awareness and external factors such as busy schedules and prioritization of gadgets over church attendance.

In summary, the inactive church life of migrant students is influenced by various factors, both internal and external. While internal factors include a lack of awareness and motivation to participate, external factors involve technological distractions, busy schedules, and the prioritization of personal activities over church engagement. The impact of this inactivity is evident in the decline of faith quality among migrant students.

Regarding this, the four students from Kalimantan also provided information to us. The researcher will elaborate on the statements they made. Aldo Leonardo and Gusti Arie Suhariansyah testified that migrant students from Kalimantan, especially women, are quite active in church life and service. However, it is not ruled out that many male students are less active. "But most of those who are not active is because they are not familiar with the environment. Most of us from Sanggau actually want to find a place or environment that can embrace us to participate in religious activities both in the community and in the church" (Ald & Gus). This is due to a lack of awareness to come to the church and also a lack of guidance from the neighborhood priest. "In my opinion, some factors that cause migrant students to be less active in church life are, first, because they are not part of the communities. Most of our students from Sanggau want to join but don't know which community to join. Second, because of the considerable distance to the church" (Ald & Gus). As a result, many students experience a decline in faith quality. "So, there is growth in faith, but there is also a decline, where what was good there, coming here because it's not close to the people in the neighborhood, so it goes down a bit" (Ald & Gus). Similar sentiments were expressed by Elmi Tiodata and Antonia Pela. These two female students from West Kalimantan informed that many students from Kalimantan are less active in church life and service. "In my opinion, some students are active, and some are not active" (Elm & Ant). One of the factors causing this is the influence of the environment. "What I know is that students who are not active are usually influenced by their social environment and the environment where they live. When their social environment is not good, it will certainly affect their church life, one of which is being inactive in prayers or other spiritual activities" (Elm & Ant). As a result of these actions, some students experience a degradation in the quality of faith.

Based on the statements made by the eight migrant students during the interview sessions on October 27, 29, and November 2, 2023, we found information related to two

variables that are the focus of discussion in this research. In the first point, the researcher found that many migrant students are not active in church life and service at the Cathedral Parish of Blessed Virgin Mary of Mount Carmel. Student inactivity is influenced by two main factors: internal and external. Based on external factors, students tend to lose track of time due to excessive use of social media or online gaming with their gadgets. Migrant students also complain that the church is far from their residence, making it difficult for them to attend church or participate in church services. Several external factors were confirmed in the statements made by the seven migrant students: Paulus Parman, Elionora Sinari Yudiastama, Arnoldus Pote Pasa, Amelia Filei Adut, Gusti Arie Suhariansyah, Elmi Tiodata, Antonia Pela. These factors contribute to the lack of student participation in church life at the Cathedral Parish of Blessed Virgin Mary of Mount Carmel. Internal factors are more related to students' self-awareness. According to the informants, urban students at Tribhuwana Tunggal University feel uncomfortable and uninterested in church activities and life. This is evident in their lack of participation in church life. Besides these two factors, the lack of a priest's role and guidance for students is also one of the factors that make students less active. This was confirmed by Paulus Parman, Elionora Sinari Yudiastama, Arnoldus Pote Pasa, Amelia Filei Adut, Aldo Leonardo, Elmi Tiodata, Antonia Pela during the interview sessions. The eight students interviewed stated that during their time in Malang, the quality of their faith has declined because they feel distant and unnoticed by the Church.

In the second point, we found that when confronted with this reality, students expect the presence of a priest who is willing to guide and be with them. Seven students stated that retreats are one of the activities that can motivate them to be active in church life. Additionally, five students mentioned that, with the presence of a priest, they can discuss the issues they are facing. Furthermore, the presence of a priest serves as their motivation to learn and understand the teachings and knowledge of religion. They also stated that, for several years, they felt like they were walking alone without anyone guiding and directing them. Consequently, as church life and activity began to be abandoned, they started experiencing doubt, and their faith quality automatically declined. They express a strong desire for the Student Affairs Priest to be present and guide them to stay connected to the Church.

Young people as the successors of the future Church cannot be left to walk without guidance towards the right direction. In the church life, the youth are the "key" of the present and future of the church and play a crucial role as they are the ones who fill and continue the church duties that have been traditionally carried out by adults, such as holding ecclesiastical positions and inheriting the Christian faith (Harefa et al, 2022). The Church, through bishops and priests, must create space for young people to engage in dialogue about faith, to be dynamic together, and to discover positive elements that can be a foundation for their life journey. The document *Gravissimum Educationis*, art.1 states that young people have the right to be supported to appreciate with a heartfelt voice that aligns with moral values and to sincerely live it personally. Additionally, it is to perfect their knowledge and love of God. All of this will be realized if the Church chooses the stance of being a serving leader. Servant leadership in the

Church can influence the spiritual growth and development of the congregation, helping them to actualize their faith every day, spend time in prayer, and read the word of God. Moreover, servant leadership will encourage the congregation to participate in church services, have a genuine understanding of God, diligently attend church events or worship, and give their best for the Lord (Siahaya, 2019). The researcher agrees with Siahaya's statement that the congregation will feel assisted and served if the Church leaders demonstrate humility in their service. With this attitude, the growth of the congregation's faith progresses rapidly.

Our findings, based on in-depth interviews with representatives of migrant students from both Kalimantan and East Nusa Tenggara, indicate that the presence of a priest in the lives and struggles of migrant students is something they long for. They assume that the presence of a priest can bring a new perspective to their lives and act as someone capable of guiding them to solve every life issue. Additionally, the presence of a priest serves as a role model for them to be active and involved in the life and service of the Church. A priest differs from the laity as someone who offers sacrifices on their behalf (Sheen, 2018). The presence of a priest can uplift a saddened or spiritually dry soul and provide the encouragement needed to return to the right path. Besides the role of the priest, we also found that there are several factors that contribute to students being less active in the life and service of the church, especially at the Cathedral Parish of Blessed Virgin Mary of Mount Carmel. All eight students mentioned internal and external factors regarding the inactivity of migrant students. Internal factors refer to the lack of awareness among students in nurturing faith and demonstrating activity in the Church. Meanwhile, external factors include many students being busy with gadgets and preferring to gather and engage in revelry or indulge in alcohol with their peers. Ironically, they state that there is no point in coming to church and being active in service. Such issues could potentially be addressed if there were a priest accompanying and guiding them on the right path.

Regarding the role and the reality of students' inactivity in the life and service of the Church, Pope Francis, through the encyclical *Christus Vivit*, urges priests and bishops to pay attention to the existence of the youth of today. Pope Francis emphasizes that the Church has no reason to let the young people walk alone. Herwanta writes,

The Church is challenged to find and use a language and theological approach that is understandable and meaningful for the millennial generation in Indonesia. For example, the language of the internet, social media, and digital mentality. To achieve this, the Church must understand who they are. Describing this generation is not easy because their environment shapes their identity (Herwanta, 2020).

The Church, through its priests, must be present and respond to every need or issue faced by young people, especially migrant students who have recently experienced a degradation of their faith. Migrant students need support from people in their new living environment, such as acceptance and openness from the community. If their needs cannot be met in their living environment, they will seek them in groups that share similarities, such as religious affiliations (Rahail et al, 2020). This needs to be addressed because the future of the Church in the next 20 or 30 years is in the hands of today's youth. If they are not well-prepared,

the destruction of the Church in the future should not come as a surprise. The Church should not solely rely on scripture quotes to justify something, as many young people still end their lives through suicide. Suicide perpetrators among young people generally come from families that are not harmonious, even broken homes. Inconsistent parenting and the lack of a father figure are causes that make children more prone to choosing to end their lives when facing problems (Siswanto, 2023). Responding to the grim reality of today's youth, Pope Francis states,

The Church does not always have the attitude of Jesus. Instead of listening to young people attentively, there is a tendency to provide ready-made answers and solutions, without allowing questions from young people to emerge in their freshness and understanding their provocations. On the contrary, when the Church abandons rigid patterns and opens itself to listen attentively and readily to young people, this empathy enriches because it allows young people to contribute to the community, helping the community gain new sensitivities and ask new questions (Pope Francis, 2020).

Pope Francis's statement emphasizes that the current tendency of the Church is to provide answers before understanding the reality that is happening. Therefore, the answers often seem like prepackaged sayings without addressing the issues or answering the problems that are occurring. The issues faced by all migrant students at Tribhuwana Tunggaladewi University in Malang are not simple. The inactivity of migrant students in church life can be assumed as a form of frustration due to the lack of Church support for them. Their presence seems to be disregarded, yet they are part of the children and the future of the Church. In line with this, the Church should start opening up and be ready to listen to the grievances about the issues experienced by migrant students. Although the context of the modern Church seems closed, feudal, centralistic, juridical, and pyramidal-hierarchical, we must be thankful for the emergence of religious congregations or institutions driven by a missionary spirit in the 19th century (Martasudjita, 2021). Even though the characteristics of the present Church are as such, the presence of a priest to guide, direct, and strengthen them is one of the hopes they have longed for. Moreover, organizing spiritual activities specifically for migrant students is also a proper solution to respond to their longing for the presence of a priest. In facing the reality of the issues faced by the young generation today, especially migrant students, the Church should seek and find the right approach. A direct approach to the root of the problem is one way the Church can address or provide solutions and the right way out.

When faced with the reality of the inactivity of migrant students in church life and service, priests must be creative and actively accompany them. In this regard, pastoral presence is a recommendation that is worth practicing to meet their needs. Other services such as counseling, progressive assessment and mentoring, and others specifically focused on the development of spiritual formation can be provided to students (Krisdianto et al, 2021). If, until now, priests have been lacking or have not had the opportunity to be present among them, either on campus or around their residence, the presence of a priest must be proven through joint activities with themes related to faith knowledge and mentoring. The Church must start thinking about how to produce young people for the future. The Church must begin by preparing reliable young people for the future. The Church must also set an example and instill

life values in young people so that they can understand the life of the Church (Melo & Firmanto, 2023). In one of his writings, Herwanta highlights how the Church should step forward and pastoralize in the midst of the millennial generation, especially the youth. He writes,

The Church is called to use a dialogical method in conveying its theology to the millennial generation in Indonesia. Dialog involves the exchange of ideas, thoughts, and concepts. In a dialogue, there is a two-way communication process between the Church and the millennial generation. Besides imparting its teachings, the Church also needs to listen to the thoughts and experiences of the millennial generation. The Church must understand their mentality and culture. Certainly, understanding these demands is not easy. It requires extensive study and processes (Herwanta, 2020).

According to statements made by representatives of migrant students, they are very enthusiastic if the Church accommodates them in spiritual activities such as the retreat of young people, especially migrant students. According to them, this activity is an opportunity to gather together as one family of Catholic migrant students. Additionally, it provides a space for discussion where they can ask questions or share experiences related to faith and the life issues they are currently facing. Young people, with their fervent spirit, always want to progress. In this context, young people aspire to true self-identity. In this process, they also experience many confusing things because they lack proper guidance and mentoring, especially in the Christian faith (Mali & Rusae, 2020).

Planning activities with a considerable number is not an easy task, but for the welfare and progress of the future Church, it needs to be done. The future Church will succeed if the presence of young people is already taken into account and prepared from now on. The current young generation, including migrant students, is the characteristic of future leaders that need to be prepared from now on. The Church must be able to train future Church leaders. Leadership is essential in Church management (Samarennna & Siahaan, 2019). This can happen if the youth are prepared from now on. The local Church must be responsible for guiding, advising, directing, and also training, in other words, monitoring students, so that in the future, they become optimal in all aspects of life (Mujono et al, 2023). Of course, the local Church referred to is the Malang Diocese, responsible for nurturing the faith quality of migrant students so that they do not drift away from the Church.

In this regard, the pattern of guidance and mentoring as the role of a priest in the lives of migrant students needs to be enhanced. Why is that? Because through this presence, they feel noticed by the Church. The presence of a priest brings a breath of fresh air to their lives and faith journey. The presence of a priest can enhance the quality of their faith in a foreign land. When the Church can address and resolve the issues of students well, it is essentially preparing its future. The absence of effective leadership will result in a lack of qualified leaders in the future Church. Therefore, the Church must start thinking about how to produce Church leaders for the future. The Church must begin by preparing reliable young leaders from now on. Pastoral presence through the implementation of spiritual activities for migrant students is one way to pastoralize in the midst of many problems currently faced by many migrant students. In addition to the role of the priest, the awareness of students in growing their faith quality needs to be well examined so that both go hand in hand and produce good results for

the future of the Church and migrant students. Religious education plays a crucial role in instilling Christian values to develop the mind, discipline character, and prepare students to face challenges.

CONCLUSION

The role of priests in fostering the quality of faith of overseas students is very necessary in this day and age. The reality shown that many overseas students are less active in church life and service in the Cathedral Parish of the Blessed Virgin Mary of Mount Carmel shows that the existence of the future Church will not develop well if the problem is properly addressed. The students' view that activities in the Church seem boring should say that the inner disposition of young people today is vacillating. The reality of the problem is widened when the priest has never approached them and directed them to the right understanding. Some of the factors that cause their inactivity in church life should be a task that must be done by priests, especially the Diocese of Malang. The church should not turn a blind eye or see it as a normal problem and maybe it will return to the right thing. This kind of view will make the Church not as a forum or suggestion to save or look for the lost, but instead release the "sheep" that strayed lost without a trace.

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