



## Participation of Omk in Following the Ward Rosary Prayer at St. Paul Parish Pekanbaru

Pelta Ginting; Sinta Re hulina Simanjuntak; Elisa Br Ginting

Sekolah Tinggi Pastoral Santo Bonaventura KAM, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v11i7.5793>

---

### **Abstract**

This research was conducted due to the decreasing participation of Catholic Youth in church activities, especially in the Neighborhood Rosary Prayer (Doa Rosario Lingkungan). Therefore, the aim of this study is to identify the forms of participation of Catholic Youth in engaging in the Neighborhood Rosary Prayer and the challenges faced by them in participating in this activity. The research methodology employed is a qualitative approach with descriptive analysis. The respondents consisted of 9 individuals, including Catholic Youth, OMK supervisors, parents, and the Neighborhood Chairperson. The research was conducted at St. Lucia Rumbai Subparish of St. Paul Parish in Pekanbaru. Data analysis involved data reduction, presentation, and triangulation techniques. The research findings indicate that Catholic Youth have been actively participating in the Neighborhood Rosary Prayer activity. The findings highlight the efforts and initiatives of Catholic Youth to consistently attend and participate in the Neighborhood Rosary Prayer, despite encountering barriers and challenges that hinder their participation. The conclusion drawn from this research is that Catholic Youth have been actively participating in the Neighborhood Rosary Prayer. They continuously strive to enhance their understanding of the significance of the Rosary Prayer to overcome hindrances in their participation.

**Keywords:** *Participation; Rosary Prayer*

### **Introduction**

The church is a community in which there are Christians who receive the teaching of the Christian faith. (Tutu, 2020). The Catholic Church is not only a place of worship for Catholics, but it is also a community in which the faith of the people is instilled, grown and developed together. In the communion of the Catholic Church there are young drivers called Young Catholics. In the development of the Church, the role or participation of young Catholics is crucial in serving God and others in the Church. One of the young people's participations that had a good impact on the development of the church was the participation in the Devotion to the Virgin Mary through the Rosary prayer performed at the time of the local prayer. The Rosary is the meaning of the rosary and when associated with devotion then the Rosary means a series of prayers with the event of repentance. In the liturgy of the Church, the Rosary is usually commemorated by Catholics in the month of October. The family who pray the Rosary will grow in the love of Christ. The Rosary is a prayer that builds the unity of the people in the church

because centered in prayer is Christ the Head of the Church. The Rosary Prayer is part of the devotion and specific prayer with the Virgin Mary (Musi et al., 2021).

The participation of young Catholics is very much needed in the Rosary prayer activities carried out in the neighborhood because young Catholic people are easier to understand the order and arrangements of Rosary prayers than parents so that the prayer activity can be performed properly. But the fact is that the participation of young Catholics in environmental activities is minimal. This is proven by Hermina's research in 2020 that stated that the participation of young Catholics in the St. Henry King's neighborhood is minimal because the atmosphere of fellow youth is more pleasant than the environmental prayer atmosphere. This is also underlined by the results of Robertus' research in 2022, which stated that young Catholics at St. Francis' Station were less involved in church service due to poor environmental influences. (Hermina Bota Koten, 2021).

The above drawing directs the researchers to determine the research problem, namely, 1) How does the participation of young Catholics in following the Rosary Prayer environment in the St. Lucia Rumbai Station of St. Paul's Parish in Pekanbaru form? 2) What challenges do young Catholics have to follow the Rosary Prayer Environment at the St. Lucia Station Rumbai Parish of St. Paul Pekanbaru? This study aims to 1) Know the forms of participation of young Catholics in following the Rosary Prayer of the Environment at St. Lucia Rumbai Parish St. Paul Pekanbaru. 2) Know the challenges experienced by Catholic young people to follow the Rosario Prayers of the environment at the St. Lucy Rumbay Parish of St. Paulus Pekan baru. This research has the advantage of helping young Catholics in increasing their participation in the Rosary Environment and other spiritual activities of the church, thus achieving the Church's goal that young Catholic people are future successors of the Church. The novelty of this research study is a research site that has never been studied in previous research and a subject of research that focuses only on Catholic Young People.

### ***Methodology***

The method used in this research is a descriptive qualitative approach. To obtain accurate and relevant information for research purposes, open interview techniques are used. In addition, the observation was carried out through observations of the participation of young Catholics in following the Rosary Prayer of the Environment. Document analysis is also used as evidence of data completeness. The subject of this study is a young Catholic at St. Lucia Rumbai Parish of St. Paul Pekanbaru. The determination of informants is done using the method of snowball sampling. In data collection, triangulation (combination) techniques are used, while data analysis is inductive/qualitative. This research prioritizes meaning rather than generalization in its results. (Sugiyono, 2011). Triangulation is used as a reliable validity method that results in the convergence of summary data in this study. (Jailani, 2020). To ensure the validity of the research data, data verification techniques are carried out using the following criteria: comparing and verifying the level of confidence of information obtained from the data results, performing verification of the reliability of the data source with the methods used, as well as verifying data results (facts) with various relevant theories. In addition, audits were conducted to ensure that the results of the research were credible. Next, the researchers discussed the findings of the study. (Risnawati et al., 2021). The location of the study was carried out at Santa Lucia Rumbai Station of the Parish of Santo Paul Pekanbaru with a total of 9 respondents. The research was conducted between February and April 2023.

### ***Discussion***

One form of participation of young Catholics in the Rosary activity can be seen from the frequency of their presence. The participation of young Catholics can be seen from the many absences in

the frequency of attendance in following the activity of the Rosary Prayer. Based on OB2 observations on Tuesday, March 21, 2023, it was stated that only a fraction of young Catholics were present to attend the Rosary. It was also emphasized by I1 in his interview stating that the young Catholics are usually present in the Rosary Environmental Prayer activities once a week. Sometimes, however, young Catholics cannot be present due to special obstacles or urgent work on the same day. Based on this, it is known that young Catholics are trying to show their participation in the Rosary Prayer of the Environment through their presence. It is increasingly emphasized by the I8 which states that the frequency of the presence of Young Catholics in the activities of the Rosary Prayer Environment is quite good. Young Catholics are present once a week even though there are some who have to be absent for understandable reasons. The participation of young Catholics in following the Rosary Prayer of the environment can be seen from the consistency of its presence. In this case, when young Catholics are present in the Rosary Environmental Prayer activities regularly then they can be said to be actively participating. The consistency of presence can be seen when young Catholics are present at the first meeting as well as at the second and subsequent meetings.

It is consistent with what I1 said in his interview that Young Catholics strive to remain consistent in attending the Rosary Prayer Environment. Although several times must be absent for a certain reason, Catholic Young people generally try to maintain consistency and give priority to the Rosary activities. Although this is denied by the I3 who says that the Young Catholics are less consistent in attending the Rosario activities of the Environment. There are many factors that make young Catholics sometimes absent or hesitant even lazy to attend. Although there are circumstances that prevent young Catholics from attending, they are working hard to maintain consistency and adjust their schedules to keep participating. Then in this case, it can be said that young Catholics have participated in a way that insures its consistency in attending the activities of the Rosary Prayer Environment. In a congregation there must be an interaction between those present. Same with the Rosary Prayer Environment. Young Catholics are said to participate when they interact with others who are present and play an active role in the activities of the Rosary Prayer Environment. As for the forms of active participation that young Catholics can carry out, such as leading worship, singing, bringing prayer or other tasks that actively contribute to such activities. Based on the results of OB3 observations, it is stated that before the start of the activity, officers have been appointed to perform their duties in the Rosary prayer activities. This is also underlined by the results of an interview with I1 which stated that young Catholics were happy to interact with others present. Because there everyone who is present can share experiences, talk about faith and everyday life and give each other support and encouragement. Young Catholics also often bring prayer, brief Bible reading or daily reflection. Young Catholics are also involved in scheduling and reminding other members of the activities and schedules of the Rosary Prayer. Catholic young people speak, share stories and build good relationships with all who are present and create a warm and inclusive atmosphere.

The scale of judgment on the extent to which young Catholics regard the Rosary as an important part of their spiritual life as a form of participation of young Catholic. If a young Catholic considers that the Rosary Prayer is not important, then it is certain that he will not participate in following the Rosaries well. Of course everyone's understanding of the importance of the Rosary Prayer is different. Based on the results of an interview with I1 that for young Catholics, following the activity of the Rosary is very important because it is the time used to deepen the relationship with God and unite with the community of faith. Young Catholics get spiritual support from their fellow attendees. Because those who are present there are not only OMK but the parents who are in the neighborhood are also present even the children are present, so that the sense of family is also embedded there. Then within the congregation was created a perception or understanding that the Rosary Prayer was very important to itself. It is also emphasized by the I6 which states that following the activities of the Rosario Rosario Environmental Prayer is a must. So young Catholics will also think that by praying the Rosary is one simple way to strengthen faith, pray together, and support each other. Catholics also argue that the Rosary Prayer can gain and gain strength from this joint prayer. In the Rosary congregation the environment can be used as an opportunity to

reflect on the faith through the events of Rosary, to draw closer to God and to strengthen the unity among fellow members of the community. Young Catholics participating in the Rosary Prayer Environment must have their own motivations, such as spiritual urge, the desire to be in communion, the influence of peers or family influence. Such motivations can provide incentives for Catholic young people to follow the activities of Rosary Environment. Based on the opinion I1 that the motivation of young Catholics comes from the desire to strengthen the faith and to establish a closer bond with God. Through this joint Rosary prayer activity, young Catholics are empowered and have a higher purpose in life. Likewise, I2 states that the motivation of young Catholics comes from the desire to grow in faith and to live a life according to religious teachings. Young Catholic believes that this joint prayer helps to strengthen the faith and connect fellow Catholic young people with fellow believers, so that young Catholic people feel not alone in the journey of faith. They feel that their presence in the Rosary Environment is a form of service and dedication to the faith and church in everyday life. Young Catholics also believe that praying together as a community of faith provides the most necessary spiritual support.

Participation of young Catholics in following the Rosary Prayer of the Environment will bring positive changes to themselves such as spiritual life, attitudes or behavior that are improving after participating in the Rosario Prayers of the environment. Based on the results of the interview, I1 stated that young Catholic people feel inner peace and positive feelings after following the activities of Rosary. Young Catholics feel more prepared to face the challenges of life and feel more connected to spiritual values. This will have a great positive impact on young Catholics, which will encourage them to become more active and participate more in the activities of the Rosary Environment. Young Catholics also often encounter obstacles and challenges that affect their participation in Rosary activities such as tight schedules or lack of interest. Based on the results of the OB5 observation stated that young Catholics arrived late in the Rosary activity environment due to unfavourable weather and fatigue after a day of activity. It must be a special challenge for young Catholics to participate in the Environmental Rosary Prayer. It was also emphasized by I3 in the interview that stated that the main obstacle was laziness and lack of motivation. Sometimes young Catholics feel tired or there is something else they want to do than attend the Rosary Environmental Prayer activities. Another challenge is the temptation to engage in other activities or spend time on social media and technology. Nevertheless, young Catholics always strive to overcome the challenge and make it part of the sacrifice. Young Catholics following the Rosary Prayer Environment has hope for its future. Participation in following the Rosary Environment gives a long-term effect and commitment to yourself to always follow religious/spiritual activities. Based on the results of interviews with I1, it was stated that young Catholics hope to continue to attend this activity consistently and deepen the meaning of the Rosary prayer. Likewise the opinion by I3 that Young Catholics hope to be more organized and more motivated to attend the activities of the Rosary Prayer Environment. Young Catholics want to experience greater spiritual benefits than they feel now. Young Catholics want to create a community that is stronger and more involved. Catholic Young people hope that the Rosary prayer environment is growing and more people are involved. Young Catholic people want to see the younger generation also engaged in this prayer activity to inherit a strong spiritual life. The Catholic young people also want their community to grow and have a greater positive impact on the surrounding environment. They want to engage more new members and continue to deepen spiritual relationships. Young Catholics hope to continue to grow in faith and inspire other members to participate more actively in spiritual activities. They also hope to be able to run a larger service project and contribute to the parish growth.

Young Catholics as active users of the tools of technology, the media of communication and information in these days, are not unlikely to be affected. Such technological advances are even a factor that weakens the interest of young Catholics in gathering together and praying. The various facilities and facilities of the media can be more attractive to young Catholics than to other activities of the Church. So the development of media communications and information technology is clearly a special challenge for young Catholics in following the Rosary in the neighborhood. But the challenge must also be able to cope on its own as a militant Catholic youth. This is in line with the OB3 observation that young Catholics disconnect their phones to focus and focus during the Rosary Prayer. This is increasingly emphasized by

I2 in an interview stating that technology helps Catholic young people to stay connected with schedules and information related to activities. Messaging groups and social media facilitate the delivery of reminders and preparation information. However, young Catholics should also be careful that technology does not interfere with concentration during the Rosary Prayer. Young Catholics use social media and message groups to inform about the time and place. However, sometimes technology can also be a distraction or a lazy cause for people to follow the Rosary Prayer. Because anyway, playing sosmed is so easy to make people forget time can even forget themselves.

Technology can help young Catholics in communicating about schedules and information related to activities. Nevertheless, young Catholics should also be careful that technology does not interfere with the devotion of prayer because sometimes technology can also distract. Because often when the Prayer of Mercy is thrown, there are young Catholics who are busy just playing their cell phones. Of course as young Catholics, they must be able to hold him. The situation in the neighborhood where the Rosary Prayer is held is also a challenge because the distance is difficult to reach if not facilitated by the presence of transportation or encouragement from parents. Then from that facilities and motivation not obtained can be a challenge for OMK, to participate in supporting the activities of the Rosary Prayer in the neighborhood. The influence of a positive, supportive and motivating environment can increase the participation of young Catholics. On the contrary, an environment that does not support or enliven spiritual practices can be a challenge and a barrier in its own right for young Catholics to participate. Based on interviews with informants, I1 stated that the surrounding community strongly supported the participation of young Catholics. Because young Catholics live close to the place where the activities are held, or it can be said that this is a young Catholic neighborhood so it's easier to attend. In addition, the support of family and friends also motivates young Catholics to be present and feel supported and appreciated in their efforts to develop the faith. A place of activity not too far from home makes it easier for young Catholics to attend. Besides, the support of friends around you who follow the Environmental Prayer together is able to motivate in carrying out their commitment. It can be said that the environment and the surrounding communities are not an obstacle to themselves Young Catholics in following the Rosary Prayer Environment and Young Catholic people are able to cope with various challenges when the environment has affected their participation in following Rosaries Environment.

Young Catholics, as part of the Church that bears the dignity of King, Priest and Prophet, must have a strong commitment to engaging in various Church activities such as the Rosary Prayer in the neighborhood. It is not uncommon because of weak self-commitment, a person's spirit becomes weak, then self commitment is something that needs to be nurtured and applied as a base of strength in the various activities of the Church, especially the Rosary Prayer in the neighborhood. Based on the results of interviews with informants, I1 stated that sometimes young Catholics feel lazy or feel that they do not have free time to attend the Rosary Prayer activities of the Environment. Of course this is a big challenge because it comes from within. However, young Catholics try to overcome this temptation in view of the benefits and happiness gained by following this Rosary prayer. Sometimes fatigue after a day of activity and lazy things are very difficult to avoid. Nevertheless, young Catholics strive to overcome these temptations in the spirit of the purpose and spiritual benefits that the Rosary Prayer will bring.

In the Catholic Church, prayer means raising one's mind and heart to God or asking God for good according to religious morality. In the Rosary prayer there is a lot of prayer that is contained in the interpretation of the rosary, as well as in the meaning of the prayer. By understanding what prayer means, it will be increasingly called to increase the desire to pray. Young Catholics who do not have an understanding of what praying means will be challenged to participate in prayer activities in the neighborhood. Based on interviews with informants, I1 stated that a lack of understanding of the meaning of the Rosary prayer could make young Catholics feel less involved. However, young Catholics strive to continue to learn and ask more experienced people so that they can deepen this prayer. Therefore, Catholic youth strives to remain present and engaged in the prayer of the Rosary, so that indirectly it can be a learning so that more understand the meaning and purpose of praying the rosary. It is also

emphasized by I3 which states that lack of understanding can make young Catholics feel less engaged and less enthusiastic in following the activities of the Rosary Prayer Environment. Young Catholics feel more reluctant to be present if they feel that they do not fully understand what is happening. Lack of understanding can be an obstacle, but young Catholics always strive to learn more so that they can better understand the meaning of each part of the Rosary Prayer. To learn that is not a difficult thing for Catholic young people, so they still strive for continuous learning by providing time to study together so that you can understand more deeply about the rosary and live every part of prayer better.

## **Conclusion**

Based on data and analysis of the participation of young Catholics in the Following Rosary Prayer Environment at St. Lucia Rumbai Parish St. Paul Pekanbaru, it was concluded that Catholic young people have shown active and positive participation in the activities of the Rosary Environment. Young Catholics have gained the frequency and consistency of presence, reflecting good commitment, interacting well, sharing experiences and giving support and enthusiasm to others who present each other. Young Catholics have played an active role as worship leaders, song leaders, prayer bearers, briefers of brief reflection and organizing the Rosary prayer activities creatively. The understanding of the meaning of the Rosary prayer is increasingly motivating young Catholics to learn more and to have a positive impact on the development of faith and spirituality. The influence of technology and social media has been a challenge for young Catholics in following the Rosary Environment because it can distract at prayer. But young Catholics have been able to cope with these challenges, especially a supportive environment as well as the support of family and friends increasingly encourage the participation of Catholic young people in the activities of the Rosary Environment. Despite laziness and fatigue and lack of a profound understanding of the meaning of the Rosary Prayer, Young Catholics are able to overcome these obstacles and remain enthusiastic to improve their understanding of Rosary's meaning so that they are increasingly encouraged to follow the Rosaries of the Environment actively.

## **References**

- Ajisuksmo, C. R. P., Rosario, T. M., & Soge, Y. S. I. (2023). Peran Orang Muda Katolik dalam Memelihara Bumi sebagai Rumah Umat Manusia. *Prosiding SENAPAS*, 1(1), 214–221.
- Balela, Y. S. (2006). *MISTERI BUNDA MARIA DIANGKAT KE SURGA Suatu Pencarian Makna Iman*.
- Christo, A., & Firmanto, A. D. (2023). PARTISIPASI ORANG MUDA KATOLIK DALAM PELAYANAN MISDINAR. *Jurnal Pelayanan Pastoral*, 4(1), 1–10.
- Deni Santesa, Silvester Adinuhgra, & Paulina Maria. (2022). Partisipasi Orang Muda Katolik Dalam Kehidupan Menggereja Di Paroki Santo Yosef Kudangan. *Sepakat : Jurnal Pastoral Kateketik*, 6(1), 90–104. <https://doi.org/10.58374/sepakat.v6i1.65>
- Dominikus I Gusti Bagus Kusumawanta. (2016). Katekis Sebagai Misionaris Sejati. *Jpak Jurnal Pendidikan Agama Katolik*, 16(Vol 16 No 8 (2016): Oktober 2016), 30. <https://ejournal.widyayuwana.ac.id/index.php/jpak/article/view/75/54>
- Donggo, W. J., & Anggal, N. (2019). Motivasi dan Bentuk-Bentuk Partisipasi Umat Katolik dalam Mewujudkan Bonum Commune. *Gaudium Vestrum: Jurnal Kateketik Pastoral*, 3(2), 50–62.
- Erma, E., & Wilhemus, O. R. (2018). Doa Bersama dalam Keluarga Sebagai Sarana Pendidikan Iman Anak. *JPAK: Jurnal Pendidikan Agama Katolik*, 20(10), 25–41.

- Estika, N. D., Kurniati, F., Kusuma, H. E., & Widyawan, F. B. (2017). Makna Kesakralan Gereja Katolik. *Jurnal Lingkungan Binaan Indonesia*, 6(3), 195–202. <https://doi.org/10.32315/jlbi.6.3.195>
- Gule, Y., & Lidi, Y. (2022). Peran Pemuda Kristen dan Katolik di Era Digital: Hambatan dan Tantangan. *Prosiding Seminar Nasional Rohani Katolik*, 59–64.
- Herlina, K., & Kurniasari, N. G. K. A. (2020). Upaya Hubungan Eksternal Paroki Blok B Dalam Menjalinkan Kerjasama Dengan Orang Muda Katolik (Omk) Dalam Mempertahankan Partisipasi Kaum Muda Mengikuti Kegiatan Pelayanan Gereja. *Pantarei*, 4, 1–9. <https://jom.fikom.budiluhur.ac.id/index.php/Pantarei/article/view/513>
- Hermina Bota Koten. (2021). Partisipasi Orang Muda Katolik Dalam Kegiatan Doa Bersama Di Lingkungan St. Hendrikus Raja. *JAPB: Jurnal Agama, Pendidikan Dan Budaya*, 1(1), 21–27. <https://doi.org/10.56358/japb.v1i1.40>
- Jailani, M. S. (2020). Membangun Kepercayaan Data dalam Penelitian Kualitatif. *Primary Education Journal (Pej)*, 4(2), 19–23.
- Martina, I., & Ardijanto, D. B. K. (2021). Pandangan Umat Katolik Tentang Maria Bunda Allah. *Jurnal Pendidikan Agama Katolik*, 21(1), 86–97. <https://ejournal.widyayuwana.ac.id/index.php/jpak/article/view/310/242>
- Musi, F. E., Samdirgawijaya, W., & Lio, Z. D. (2021). Praktik Kesalehan Umat Melalui Devosi Kepada Bunda Maria di Stasi Santa Maria Maluhu Paroki St . Pius X Tenggarong. *Gaudium Vestrum : Jurnal Kateketik Pastoral*, 5(2), 75–83.
- Musianto, L. S. (2002). Perbedaan Pendekatan Kuantitatif Dengan Pendekatan Kualitatif Dalam Metode Penelitian. *Jurnal Manajemen Dan Wirausaha*, 4(2), 123–136. <https://doi.org/10.9744/jmk.4.2.pp.123-136>
- Olita, F., Sipayung, R. H., & Koerniantono, M. E. K. (2021). Pengaruh Pemahaman dan Partisipasi Umat Dalam Doa Rosario. *In Theos : Jurnal Pendidikan Dan Theologi*, 1(7), 223–229. <https://doi.org/10.56393/intheos.v1i7.1181>
- Djam'an Satori & Aan Komariah. (2020). *Metodologi Penelitian Kualitatif*. Alfabeta.
- Raong, R., Didakus, H., & Nampar, N. (2022). Partisipasi Orang Muda Katolik dalam Perayaan Ibadat Sabda Hari Minggu di Stasi St . Fransiskus Kaliorang. *Gaudium Vestrum : Jurnal Kateketik Pastoral*, 1(2), 34–43.
- Risnawati, ASTRIANA, Nurmawati, M., Udayana, U., Froriana, I., Tapobali, O., San, P., Lebao, J., Firmansyah, M., Masrun, M., Yudha S, I. D. K., SAONDI, O., Jangkat, H., Studi, P., Komunikasi, I., Trunojoyo, U., Damanik, R., Suseno, A. W. E., Zulfakar, ... Wilhelmus, O. R. (2021). In Theos : Jurnal Pendidikan Agama dan Teologi Partisipasi Umat Katolik dalam Pendalaman Iman di Lingkungan Santa Ana. *Logos*, 1(2), 117. <https://doi.org/10.24071/jt.v6i2.996>
- Sari, C. P. L., & Supriyadi, A. (2004). Pengaruh Kegiatan Orang Muda Katolik bagi Perkembangan Iman (Kaum Muda) di Paroki St. Fransiskus Asisi Resapombo. *STKIP Widya Yuwana*, 1, 1–14.
- Sepen Kristian, Silvester Adinuhgra, & Paulina Maria. (2021). Peran Musik Liturgi Dalam Meningkatkan Partisipasi Kaum Muda Katolik Dalam Perayaan Ekaristi. *Sepakat : Jurnal Pastoral Kateketik*, 7(1), 112–126. <https://doi.org/10.58374/sepakat.v7i1.50>

- Sinaga, R. D. (2021). Peran Komunitas Basis Gerejani Terhadap Keterlibatan Orang Muda Katolik Dalam Kehidupan Menggereja Di Dekanat Jayapura. *Jurnal JUMPA*, 9(April), 49–58.
- Somantri, G. R. (2005). Memahami Metode Kualitatif. *Makara Human Behavior Studies in Asia*, 9(2), 57. <https://doi.org/10.7454/mssh.v9i2.122>
- Caroline Nugroho (penterjemah). (2013). Orang Muda, Iman, dan Penegasan Panggilan. *Seri Dokumen Gerejawi No. 107*, 53(9), 1689–1699.
- Sugiyono. (2011). *Metode penelitian kuantitatif, kualitatif, dan R&D*.
- Sugiyono, P. D. (2019). *Metode Penelitian Pendidikan*. Alfabeta.
- Tasyiana, & Supriyadi, A. (2022). Manfaat Kegiatan Doa Rosario Bagi Perkembangan Iman Anggota Komunitas Doa Rosario Suci Paroki St. Willibrodus Cepu. *Jurnal Pendidikan Agama*, 4(2), 164–165.
- Tawa, A. B., & Belalawe, L. L. (2018). PARTISIPASI UMAT SEBAGAI PETUGAS LITURGI SELAMA MASA PANDEMI COVID-19 DI STASI SANTO PETRUS SUMBEREJO PAROKI SANTA MARIA BLITAR. *Kateketik Dan Pastoral*, III(1), 117–131.
- Tawa, A. B., Zefanya, M. F., & Ronisius, R. (2022). Partisipasi Orang Muda Dalam Panca Tugas Gereja di Stasi Santo Petrus Belayan. *In Theos: Jurnal Pendidikan Dan Theologi*, 1(6), 178–182. <https://doi.org/10.56393/intheos.v1i6.546>
- Tutu, K. M. (2020). Gereja sebagai Persekutuan yang Terbuka bagi Masyarakat. *Katrina Mina Tutu*, 3.
- Utami, M. G., & Tse, A. (2018). Partisipasi Orang Muda Katolik dalam Liturgi di Paroki Santo Yusuf Baturetno Wonogiri Jawa Tengah. *JPAK: Jurnal Pendidikan Agama Katolik*, 20(10), 167–193.

## Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).