The Meaning of Live-In Activity Experience for the Self-Efficacy of Prospective Religious Teacher Students and Pastoral Practitioners

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Abstract: This study explores the pastoral experience during live-in activities for Catholic Religious Education Program students and its impact on their self-efficacy as future religious teachers and pastoral practitioners. Using a descriptive qualitative method with a phenomenological approach, data were collected through semi-structured interviews with students involved in pastoral activities at St. Michael Elopada. The results show that students' self-efficacy increases through social support from the congregation, success in organizing and guiding pastoral activities, inspiration from community leaders who are experienced and respected figures, and belief in their potential. The live-in experience becomes a significant source of self-efficacy, boosting students' confidence in their duties as religious teachers and pastoral practitioners. This study's novelty lies in its focus on the pastoral field and using a phenomenological approach, demonstrating that social support and successful experiences can enhance self-efficacy. The contribution to the study is that social support and experiences of success can increase a person's self-efficacy.

Keywords: Live-in Activities, Religious Teacher, Self-Efficacy

A. Introduction

Live-in activities are one program of the Catholic Religious Education Study Program (PKK Study Program), a comprehensive curriculum designed to equip students with the necessary skills and knowledge for pastoral care (Aidia & Yulianti, 2024). Live-in activities allow students to experience first-hand pastoral activities in the community (Fagg, 2023). Students live in the congregation's homes, interacting with the congregation through various categorical pastoral activities such as home visits for the sick and elderly, congregation data collection for community needs assessment, Sunday Meeting Children (ATM) assistance for youth programs, Missionary Children's Union (Sekami) assistance for missionary work, Catholic Young People's catechesis (OMK) for youth education, and adult community catechesis for adult education (Simorangkir, 2020). This direct pastoral practice allows students to display their abilities in pastoral care and assess their abilities in the pastoral field. In other words, pastoral practice through *live-in* activities is believed to be meaningful for students, especially students' self-efficacy (self-

confidence) to become religious teachers and pastoral practitioners (Milton, 2022). Several researchers have researched the relationship between field practice and a person's self-efficacy in determining life orientation. Several researchers have studied the relationship between field practice and self-efficacy in determining life orientation. Dewanto found that field experience practice (PPL) significantly increases teaching self-efficacy in mathematics education students, due to new experiences, guidance from experienced teachers, social support, and successful task completion (Dewanto, 2018). Alfaiz discovered that self-efficacy influences students' personal capabilities and activities, making them more prepared for social tasks. When students have the self-confidence to carry out activities and fulfil the requirements, the more prepared the students will be to act well in social activities (Alfaiz et al., 2017).

As stated by Wahyuni, the higher the self-efficacy, the higher the achievement motivation. This means that the more students believe in their abilities and have strategies in choosing problem solving accompanied by persistence and not easily giving up on circumstances, the more achievements will be achieved by students (S. Wahyuni, 2013). Study conducted Then, self-efficacy also has an influence on teacher performance in the teaching process in all dimensions (Anisah, 2020). Wahyuni explained the influence of perceptions about the teaching profession, family environment, and self-efficacy on interest in becoming a teacher, showing that self-efficacy affects students' interest in becoming a teacher. This happens because students already have high confidence in their abilities as prospective teachers. They believe that they can complete simple and complex tasks, solve problems that arise, and handle various teaching responsibilities in any situation. Confidence in their ability to fulfill their teaching duties increases their interest in becoming teachers, as they feel confident in their potential to succeed in the profession (D. Wahyuni & Setiyani, 2017). Sholichah & Pahlevi both indicated that self-efficacy affects students' interest in becoming teachers (Sholichah & Pahlevi, 2021). Taihutu demonstrated that self-efficacy correlates with career choice (Taihutu, Ernawati, 2020).

Through some of the statements above, self-efficacy significantly impacts students' achievement motivation, teacher performance, and career choices (Ahmad, 2021). Higher self-efficacy enhances students' confidence in handling tasks, solving problems, and pursuing careers, particularly in teaching. This confidence, bolstered by social support and successful experiences, increases interest and success in their chosen professions. Self-efficacy plays a very important role in everyday life, a person will be able to use his or her potential optimally if self-efficacy supports it (Rustika M, 2012). According to Bandura, self-efficacy is the main basis of activity. People live their lives based on their personal efficacy beliefs. Self-efficacy refers to belief in one's ability to plan and carry out the steps necessary to achieve a specific goal. So, self-efficacy is a belief that encourages individuals to do and achieve something (Cahyadi, 2022).

One important aspect in human life is career. According to Winkel and Hastuti, career has a deeper meaning than work, because it includes a process that occurs throughout a person's life, including work (Susantoputri, Maria Kristina, & William Gunawan, 2014). Decenzo and Robbins define career as a form of relationship between work and experience that individuals will achieve throughout their lives (Susantoputri et al., 2014). Career determination is inseparable from future orientation. Stoddard, Zimmerman, and Bauermeister explain that future orientation is an individual's experience, plans, motivation, and hopes which are the basis for setting goals and making plans about the future (Magfirah, Khumas, & Siswanti, 2018). McCabe and Bernett stated that future orientation is a picture of the future that is formed from a set of attitudes and assumptions from past experiences that interact with information from the environment to form expectations about the future, shape goals and aspirations and give personal meaning to events in the future (Latisi, Sofia, & Suhesty, 2021). According to Nurmi (Magfirah et al., 2018) the stages of forming future orientation include three aspects: *first*, the motivation stage, namely the initial stage, where a person begins to have motives, interests, and goals for a particular thing in the future. *Second,* the planning stage, that is, someone begins to design plans and determine strategies to achieve the goals that have been determined in the previous stage. *Third,* the evaluation stage, which is a process where a person assesses how much opportunity he has and how capable he is of achieving the goal and carrying out all the steps that have been determined to achieve the goal. In the evaluation process, self-efficacy plays an important role, especially in reinforcing oneself so that one feels capable of carrying out all steps to achieve predetermined goals, faces challenges, and has determination and optimism to achieve predetermined goals.

Lunenburg in (Magfirah et al., 2018) Suggests that individuals with low self-efficacy levels tend to set relatively low goal orientations for themselves. Conversely, individuals with high self-efficacy also tend to set high personal goals. Research conducted shows that by learning individuals can hone their abilities to achieve a level of consistency in their belief in their abilities. Lunenburg added that individuals will learn more in exploring their skills and abilities through training and will ultimately use what they gain from learning outcomes to improve performance in achieving the desired goals. Schunk in (Magfirah et al., 2018) explains that the greater the individual's effort and perseverance, the greater the opportunity to achieve better goals. The goals to be achieved will direct individual efforts and determine individual behaviour. Goal orientation will give individuals the vision to focus on their desires.

Previous studies as stated above, used a quantitative approach so they did not explore in depth the meaning of field practice or training experienced by respondents. Therefore, the gap between previous study and this research lies in the methodology *(methodological gap)*. The quantitative approach in previous studies contains limitations in methodology. This means that the methodology used in previous studies has limitations in revealing in depth the meaning of field practice

or training for a person's self-efficacy. The method gap in previous studies regarding self-efficacy is complemented by this research with qualitative methods, specifically a phenomenological approach. This study aims to explore students' experiences during *live-in* activities, the way students experience things and the meaning students gain for their life orientation as prospective religious teachers and pastoral practitioners.

Previous studies related to self-efficacy provides scientific inspiration and strengthens the assumptions of this study, namely that field practice and exercises carried out by a person can increase that person's self-confidence in determining their life orientation. However, previous studies only focused on the field of education (teaching practice/PPL), teacher performance, the relationship between self-efficacy and students' interest in becoming teachers, the correlation between self-efficacy and career choices. The results of the search for previous studies show that research regarding the meaning of the experience of live in pastoral activities for the self-efficacy of prospective religious teacher students and pastoral workers has never been carried out by other researchers. Previous study has not specifically explored the meaning of pastoral practice experiences for the self-efficacy of prospective religious teacher students and pastoral practitioners. The element of novelty if this study is the field and approach used, namely the phenomenological approach. This study aims to complement the shortcomings or limitations of previous study, especially the meaning of pastoral practice in live-in activities for students' self-efficacy as prospective religious teachers and pastoral practitioners. The contribution of this study is that social support and experiences of success can increase a person's self-efficacy.

B. Methods

The study method used in this study is qualitative study which relies fundamentally on phenomenology. One of the basic characteristics of qualitative research that describes the methodological position of phenomenological is exploring values in human experience and life. The aim of the phenomenological approach is to find the meaning and essence of experience (Kuswarno, 2009). In the context of this research, the researcher intends to find the meaning of the experience of live-in activities for the self-efficacy of prospective religious teacher students and pastoral practitioners. The subjects of this research were students of the Catholic Religious Education Study Program who carried out live-in activities at St. Mikael Elopada. The respondents who were the data source for this research were 15 students who were active in organizing and guiding pastoral activities. The data collection technique used in this research was semi-structured interviews. The purpose of semi-structured interviews is to understand a particular phenomenon or problem (Herdiansyah, 2015). The data analysis process is in principle similar to other qualitative analysis, namely that the data is transcribed. Next, by referring to the problem formulation, the researcher

carried out coding, clustering, labelling thematically and carried out interpretation (Suyanto, 2019).

C. Results and Discussion

The description of the results of this study contains the encounter between the experiences of students involved in pastoral activities during *live-in* activities and the theories or concepts used to explore and find the meaning of the experience of *live-in* activities, especially the concept of self-efficacy.

Social Support

The students (respondents) expressed that they really felt accepted, appreciated, cared for by people at the station and in the environment, some students even felt they were treated by people like their own children (Aqra & AS, 2024). The community supports students in carrying out pastoral activities such as lending motorbikes as a means of transportation to pastoral activity locations, providing accommodation, and accompanying students when they visit people's homes for data collection on people and catechesis. The social support provided by the community is also expressed through advice and sharing experiences with students. The advice given by the congregation is an inspiration and motivation for students to seriously prepare themselves to become qualified religious teachers and pastoral practitioners. Apart from advice, the people have high hopes that in the future the students will become religious teachers and pastoral practitioners who can be relied on and become the people's pride. The support and assistance provided by the community in various ways and forms increasingly convinces students that their choice of life orientation to become religious teachers and pastoral practitioners is the right choice. The support of the people is proof that the people need religious teachers and pastoral practitioners. The experience of support, attention and love from the people and feeling needed by the people further increases students' confidence in their life choices as religious teachers and pastoral practitioners.

According to Sarafino, social support is a form of acceptance from a person or group of people towards an individual which creates a perception in him that he is loved, cared for, appreciated and helped (Maimunah, 2020). Taylor in Herdiansyah believes that social support is a form of providing information and feeling loved and cared for, respected and appreciated, and is part of a communication network and reciprocal obligations from parents, lovers/relatives, friends, social networks and within society (Herdiansyah, 2015). The research results of Heriyani, et al., show that there is a strong and positive relationship between social support and self-efficacy (Heriyani, Widiastuti, & Altaf, 2022). The experience of social support, attention and love from the people as well as feeling needed by the people makes students more confident and confident in their choices, namely becoming religious teachers and pastoral practitioners.

Experience of Success

All students (respondents) revealed that at first, they felt anxious, restless, nervous and afraid when they were going to carry out *live-in* activities, especially before they carried out direct pastoral practice. Feelings of anxiety, nervousness and fear arise because students have never carried out pastoral activities where they are faced with people who have different backgrounds, such as education, social status, experience and religious knowledge. The students (respondents) doubted their ability to organize and guide pastoral activities among a people who were heterogeneous in various aspects. However, the feelings of anxiety, nervousness and fear that emerged before carrying out pastoral activities changed to feelings of joy, pride and happiness. The feelings of joy, pride and happiness experienced by students arise when they feel successful or successful in carrying out pastoral activities. The appreciation and thanks expressed by the congregation became proof for the students that they had succeeded in carrying out pastoral activities which were initially very worrying for them. The experience of success in carrying out pastoral activities, the appreciation and praise given by the people convince students of their ability to carry out pastoral activities. The student's experience of success and self-confidence in his abilities strengthens the student's (respondent's) commitment to becoming a religious teacher and pastoral practitioner. In other words, the experience of success increases students' (respondents') self-efficacy or confidence in becoming religious teachers and pastoral practitioners.

In relation to the impact of the experience of success on self-efficacy, Reed, Mikels and Lockenhoff stated that self-efficacy refers to the belief in an individual's ability to succeed in carrying out a given task, encouraging individuals to choose tasks that are more challenging and persist more in the face of a challenge. challenge. Self-efficacy is a belief in a person's ability to organize and carry out the action program needed to manage a situation (Magfirah et al., 2018). Bandura stated that the source of information in the form of an individual's own experience is the main source of self-efficacy information. A person's self-efficacy will increase as a result of their success, while a person's self-efficacy will decrease as a result of their failure. If success is achieved after overcoming significant obstacles and as a result of one's own struggle, that success will have a positive impact on self-efficacy (Cahyadi, 2022). The results of this research show that students assess themselves as people who are capable of becoming religious teachers and pastoral practitioners after they experience success and receive appreciation from the community. The pastoral practices carried out by the student's foster readiness in the students to carry out their duties as religious teachers and pastoral practitioners. The results of this research are in line with research results (Nada Nisrina, Ponco Dewi Karyaningsih, & Suherdi, 2023), namely that industrial work practices and self-efficacy influence work readiness.

Other People's Experiences of Success

During *live-in* activities, students not only carry out pastoral activities, but students also have the opportunity to gain experience from community leaders who serve people in stations and environments. *Sharing* of pastoral experiences by community leaders is carried out at stations and in the environment. Community leaders share pastoral experiences with students. Experiences of joy and sorrow, challenges and difficulties faced by community leaders, endurance to serve the community despite many challenges and difficulties as well as success stories are an inspiration for students. The students expressed their admiration for the community leaders for their pastoral experience and success in pastoral duties. The students' admiration for the success of community leaders in their pastoral duties emerged when they witnessed the simplicity of the community leaders' lives, their low education, limited religious knowledge, working without wages, but they really gave themselves to serve the people. The experiences of struggle and success told by the community leaders not only bring admiration, but more than that, become extraordinary inspiration and motivation for the students. The students (respondents) made community leaders a model worthy of imitation, especially the spirit of self-giving and service to the community even when faced with various forms of difficulties and challenges.

According to Bandura, the source of information used to build self-efficacy is the experience of another people's success. The success of other people in completing a task that is comparable to the individual will usually increase a person's self-efficacy in doing the same job (Cahyadi, 2022). The students (respondents) revealed that the experience of struggle and success as a supervisor was not only an inspiration and motivation for them but this experience of success further convinced them that they were capable of carrying out the same duties and roles if they became religious teachers and pastoral practitioners. The students (respondents) said that they used community leaders as a model that needed to be imitated because they lacked experience, the pastoral spirit had not yet been formed and they had not been tested by various difficulties and challenges. In other words, community leaders who are considered and assessed as successful become models for students. Bandura states that efficacy is achieved through social modelling, which usually occurs in someone who is not aware of their own abilities and therefore carries out modelling (Cahyadi, 2022). Research shows that students use community leaders as models for them and they are confident to become religious teachers and pastoral practitioners because they have a social model in the pastoral field.

The Power of Belief

The social support from the community experienced by students in various forms, the experience of success of students in carrying out pastoral activities and the experience of success of community leaders made the students (respondents)

increasingly confident in their abilities as future religious teachers and pastoral practitioners. The students expressed that their belief in their abilities encouraged them to determine steps or strategies that were important for achieving their goals, namely becoming professional, authoritative and humble religious teachers and pastoral practitioners. All students (respondents) assessed themselves as people who have the potential and ability to carry out pastoral work in the school environment and in the community. Confidence in their own abilities in carrying out pastoral activities during *live-in* activities is a driving force for students to prepare themselves well to become religious teachers and pastoral practitioners. Confidence in one's own abilities fosters enthusiasm in students to continue learning and practicing, equipping themselves with various skills, educating themselves to become quality individuals and being responsible for their duties and obligations as students.

One of the dimensions of self-efficacy proposed by Bandura is the dimension of strength. Individuals who have a strong belief in their abilities are persistent in their efforts to achieve their goals despite difficulties and obstacles (Magfirah et al., 2018). The students (respondents) revealed that pastoral practice among the people not only increases self-efficacy to become religious teachers and pastoral practitioners, but also fosters motivation to study theology and pastoral sciences, practice various skills needed in pastoral duties in order to become religious teachers and pastoral practitioners (Wahyuningrum & Hartutik, 2022). who are professional, and committed to being involved in various pastoral activities in the environment or station even though they will be faced with various difficulties and challenges? Lunenburg suggested that individuals with low self-efficacy levels tend to set relatively low goal orientations for themselves. On the other hand, individuals with high self-efficacy tend to set high personal goals (Magfirah et al., 2018).

Before carrying out pastoral practice, students feel unable or inadequate to organize and guide pastoral activities. Awareness of one's incompetence gives rise to feelings of anxiety, nervousness and even fear of appearing in front of the people. However, after successfully carrying out pastoral practice, the students became more confident. The results of this research are in line with research (Syofyan, Hidayati, & Sofya, 2020), namely that the Education Field Experience Program (PLK) has a significant influence on interest in becoming student teachers. The impact of high self-efficacy is the setting of high personal goals as well. The students aspire to become religious teachers and pastoral practitioners who are professional, humble, have a spirit of self-sacrifice, are selfless and responsible. High self-efficacy becomes the energy that encourages students (respondents) to develop and use their potential. Rustika (Rustika M, 2012) states that a person will be able to use his or her potential optimally if self-efficacy supports it

D.Conclusions

Self-efficacy plays a very important role in everyday life. A person will be able to use

his or her potential optimally if self-efficacy supports it. Students (respondents) are prospective religious teachers and pastoral practitioners. Student self-efficacy is the primary determinant for students to develop and use their potential to ensure their life orientation as prospective religious teachers and pastoral practitioners. Meetings with people and pastoral activities carried out during the live-in period make students more confident and confident in their own abilities. The experience of social support and appreciation from the congregation, the experience of self-success in organizing and guiding pastoral activities, the experience of meeting community leaders who are successful in serving the community and the strength of students' own belief in their potential are significant for students' self-efficacy. The experience of live-in activities becomes a source of self-efficacy for students. The experience of live activities raised students' confidence in their abilities to carry out their duties as religious teachers and pastoral practitioners. It strengthened their life orientation as religious teachers and pastoral practitioners.

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