Holistic Catholic Education:
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CHAPTER XIII

Pastoral Care In Catholic Education Management: Connecting Spirituality And Administration

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Abstract

This study examines the integration of spiritual capital and pastoral care in managing Catholic higher education, especially at the Shanti Bhuana Institute, Bengkayang, West Kalimantan. Using a qualitative case study approach, this study explores how spiritual capital can be effectively integrated into education management while overcoming the challenges of time constraints and the influence of the digital age. Data were collected through in-depth interviews with 13 participants, including university leaders, lecturers, administrative staff, and students, complemented by document analysis and participatory observations. These findings reveal three key dimensions of successful integration: personal spiritual formation, communal spiritual development, and institutional spiritual management. The study identifies innovative approaches to optimizing pastoral care, including curriculum integration, daily spiritual practices, and the development of supportive communities. A distinctive model of spiritual capital emerges, showing how religious values can be systematically embedded in education management through routine habitus, intensive pastoral guidance, and an integrated assessment system. This research contributes to understanding how Catholic higher education institutions can effectively balance administrative demands with spiritual formation in the contemporary digital age.

Keywords: spiritual capital, pastoral care, catholic education management, digital era, higher education

Introduction

A Catholic educational institution bears a responsibility that is not light. Recognizing itself as a Catholic institution, an educational institution is responsible for not only fostering its students in the academic field but also fostering faith and building character and morals. To provide a holistic formation, pastoral care is needed, which, through the lens of spiritual capital,

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emphasizes noble values and spiritual practices that lead to the growth of faith and the development of character and morals with integrity. Pastoral care also bridges education administration and students' character development. The bridge referred to here is pastoral care, which ensures the embedding of moral values and integrity in the learning process in educational institutions. (Rianawaty et al., 2021)(Yanmei et al., 2023)(Christoffersen et al., 2024; TLALE, 2022)

However, several critical aspects of higher education management in the current Digital Era have emerged. First, the demands of administration and accreditation for universities are getting higher and take up quite a lot of time and energy. Of course, this impacts pastoral care, which requires much concentration to get optimal results. Efforts to maximize pastoral care and administration simultaneously are not impossible but will undoubtedly erode all the accumulated potential of existing leaders and coaches. Second, the education period of only four years is not a long time to make a person have deep faith, character, and noble morals.

Therefore, the urgency of synergizing spiritual capital with education management is increasingly felt today. Third, the Digital Era presents an unlimited variety of information, communication, and entertainment, breaking through moral and ethical boundaries. Students can access all of this without time limitations, while the guidance provided has time limitations. Therefore, it is necessary to find a quality education management model so that, in a limited time, it can increase spiritual capital that can guide them in accessing the internet and information so that it does not damage their faith, morals, and integrity.

This research will be conducted at the Shanti Bhuana Institute, Bengkayang, West Kalimantan. This university has the motto Deum Amare et Amatum Facere, which means Loving God and making Him loved. Therefore, in its coaching program, the Shanti Bhuana Institute seeks to instill deep faith in building the character of its students and then teach them to make others have faith and integrity.

Although there have been many studies on education management, it is realized that there are still some significant research gaps. First, the tension between the demands of administration/accreditation and the need for pastoral care both requires a lot of time and energy. Unfortunately, there is no transparent model yet to synergize the two effectively. Second, there is a

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limited time limit of four years to nurture students, and there has been no in-depth study on optimizing spiritual capital in that limited time. Third, the challenges of the digital era can become a moral pollution for young people who do not face them wisely. Therefore, looking for an educational management model that explicitly integrates spiritual capital to help students filter digital communications is necessary.

Based on the existing research gap, the first question that is the starting point of this research is how a spiritual capital-based education management model can effectively integrate pastoral care and administrative demands in the digital era. This central question can be broken down into several sub-questions as follows:

a. What is the strategy to optimize students' spiritual capital formation in the limited time of four-year education at the Shanti Bhuana Institute?
b. How can a pastoral care model that can synergize with administrative demands without compromising the quality of both be developed?
c. What is the role of spiritual capital in helping students filter digital information so that it can protect their faith and morals?

Literatur Review

Spiritual Capital in the Context of Catholic Education

Concept and Definition of Spiritual Capital

Spiritual capital is a capital that is widely discussed by social thinkers such as Max Weber, Pierre Bourdieu, and Robert Bellah. Each provides its perspective on how spirituality interacts with social and economic structures. Weber views spiritual capital as an element that encourages individuals to achieve social well-being through hard work and discipline. This strong work ethic encourages individuals to work hard and save until eventually contributing to wealth accumulation and economic growth. (Smith, 2016) (Prasetyo, 2022)

On the other hand, Pierre Bourdieu argues that spiritual capital can be understood as a form of cultural capital that includes knowledge, skills, and practices related to religion and spirituality. Bourdieu also saw spiritual capital as a tool for building and maintaining social position (Bourdieu, 1986)(Negacz, 2021).

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Meanwhile, in his work, Robert Bellah wrote about the importance of spiritual values in shaping an individual's social and moral identity. According to him, spiritual capital can encourage individuals to act for the common good, not just for personal gain. In his view, spiritual capital has the potential to create justice in society and social solidarity (Bellah, 1988)(Stokes et al., 2016).

In Catholic education, the concept of spiritual capital is an approach that integrates spiritual values into the world of education to shape character and improve the welfare of students spiritually. A study shows that teachers' example of affecting student character development is the value of empathy and tolerance they live in (Hamu, 2023). Catholic educational institutions become a means of instilling deep spiritual values, which in turn can strengthen the spiritual capital of individuals.

Furthermore, spiritual capital is important in students' social and psychological well-being. A study shows that positive spiritual experiences among novices can increase social interaction among them (Castillo et al., 2020) It can be seen that catholic education not only teaches doctrines and dogmas but also builds positive social values among students In a broader context, spiritual capital in catholic education plays a role in efforts to create a more inclusive and just society. This happens through integrating spiritual values in the curriculum so that students have a spiritual and moral appreciation that can be relied upon for the common good (Natalia et al., 2023).(Adon, 2021).

Thus, spiritual capital in Catholic education significantly shapes students' character, improves spiritual well-being, and creates a just society. Through a holistic and integrative approach, Catholic education can significantly build moral and ethical values among the younger generation.

Dimension of Spiritual Capital in Catholic Education

Spiritual capital is becoming more potent because it is vital in Catholic pastoral care and education management. Spiritual capital that emphasizes values, beliefs, and the appreciation of living faith plays a significant role in the resilience and improvement of the welfare of both individuals and communities. There are three dimensions of spiritual capital, namely the personal dimension, the communal dimension, and the institutional dimension. Each dimension significantly impacts individual experiences, community interactions, and organizational structures. (Best et al., 2024)

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The personal dimension of spiritual capital is characterized by the spiritual beliefs and practices that shape a person's spiritual identity. A study shows that an individual's spiritual appreciation significantly affects the service in the healthcare environment. Nursing students showed that a deeper understanding of spirituality also improved their nursing competence (Estebsari et al., 2023)

The second dimension of spiritual capital is communal. This dimension focuses on shared values and practices within a community. It fosters a collective identity and a support system that can enhance an individual's spiritual experience. In a study of health services (Giske & Cone, 2015), communal spiritual experiences and cultural backgrounds often shape a holistic worldview in health professionals. (Morland et al., 2022)

The third dimension of spiritual capital is the institutional dimension. This dimension concerns how an institution integrates spiritual values into its structure and practices. This integration is essential to create an environment that supports spiritual well-being among the organization's members (Fry, 2003; Kurniawati et al., 2019).

These three dimensions interact with each other to form a comprehensive spiritual capital. The personal dimension influences the communal dimension, as each individual contributes to shared values and shared spiritual practices. Ultimately, these communal values become an institutional practice and the basis of institutional policies. For example, spiritual leadership can improve an organization's commitment and performance by aligning individual and collective values with the organization's mission (Fry, 2003).

Pastoral Care in Higher Education Management

Pastoral ministry in the context of Catholic higher education management is a multifaceted approach that seeks to integrate spiritual, emotional, and academic support for students. This integration is important to create an atmosphere conducive to the holistic growth of students' character, especially in today's era (Mujiono et al., 2024; Zigan et al., 2022).

The role of pastoral care in a university is quite important for students. Young people in this Digital Era generally have unique challenges, which are becoming increasingly complex due to their different backgrounds and situations. In this case, educational institutions have the opportunity to implement a strong support system for students through pastoral services (Ellis & Johnston, 2024).

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In Catholic education, pastoral ministry also creates a sense of belonging and community among students, essential for their academic success and personal development. Pastoral care helps them to enhance the process of meaning for students, allowing them to articulate their experiences and challenges in a supportive environment (Klaasen, 2020). Pastoral care helps students meet emotional and spiritual needs that are sometimes urgent and can interfere with their study lives. In addition, pastoral services in higher education also aim to make students aware of their life goals. Returning them to the right path if they start to lose their way and get lost, rekindling the lost hope when they start to feel down. Pastoral care is a compass for students who navigate them to be able to continue on their educational journey with confidence and clarity (Hradsky et al., 2022)

The effectiveness of pastoral care in higher education can be improved through collaboration between various stakeholders, including faculty, administration, and community partners. An organizational culture that supports collaboration can increase the effectiveness of education management in higher education, thus having a direct impact on the success of pastoral care A study of migrant children shows that collaboration with various stakeholders, including the community, has also proven important in improving access and sustainability of education (Fitria et al., 2023; Rohman et al., 2023).

Research Methode

This research was conducted using a qualitative approach. The exploration was carried out in depth in the campus environment of the Shanti Bhuana Institute, Bengkayang, West Kalimantan. The qualitative approach was chosen because it allows for a deep understanding of the complex interactions between spiritual capital, pastoral ministry, and administrative demands in the management of Catholic higher education.

Research Design

This study uses a single case study design, with the Shanti Bhuana Institute's analysis units at various organizational levels, including leaders, staff, and students. This design was chosen because it can provide a comprehensive understanding of how spiritual capital and pastoral care are integrated into the management of Catholic higher education.

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Data Collection and Analysis Methods

Data collection for this study was carried out through several methods, namely in-depth interviews, document analysis, and participatory observation. In-depth interviews were conducted with the Rector, two Vice Chancellors, two lecturers, three staff, and five students. The selected education staff and students have been at the Shanti Bhuana Institute for more than 3 years and from various study programs. This interview focuses on understanding the experiences, challenges, fruits experienced, and administrative demands (Miles & Michael Huberman, 2014; Sarker et al., 2000).

The data analysis process begins by transcribing the interview results, followed by a reduction process to set aside irrelevant data. After that, codification is carried out according to the emerging themes and interpretations. To ensure the validity of the data, a triangulation method was carried out by comparing the results of interviews, observations, and existing documents. (Marshall & Rossman, 2014; Miles & Michael Huberman, 2014; Sarker et al., 2000)

Discussion

Based on the results of the data analysis that has been carried out, three main topics have emerged, namely 1) the integration of spiritual capital in campus education management, 2) the optimization of pastoral services in a limited time, 3) spiritual development amid the challenges of the digital era. These three main themes arise from the codification of hundreds of statements that appear during interviews or documents and various phenomena captured during observation.

Integration of Spiritual Capital in Education Management

After thorough data analysis, three important sub-themes related to integrating spiritual capital in campus education administration and management were identified. The three themes are spiritual synergy with campus management, value integration, and strengthening institutional identity.

In an interview, a vice-chancellor said, "We do not see management and spiritual coaching as two separate things. Every administrative and management process can be seen as an opportunity to instill Catholic values. For example, in curriculum development, it is always ensured that there is a spiritual dimension in it." (Vice Chancellor)

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This perspective is in line with the theory. Spiritual capital integrates with cultural capital, where institutions become vehicles for transmitting spiritual values. Data shows that 78% of staff and students interviewed agree that every process in education management is an opportunity for spiritual growth, more than just a bureaucratic requirement. "We are happy to be required to meditate every morning, even as a condition for us to take the Final Semester Exam. We are aware that this morning's meditation has had a lot of positive effects on us, and we are also happy that this meditation is used as a condition for taking the exam so that we are motivated to follow this meditation diligently." (Student 1)

"I like Adorasi the most because I can feel God's presence, it feels very shady. I am grateful to be able to study in this place so that I can do Adoration once a week with friends. Through Adoration, I feel closer to God." (Student 2)

Meanwhile, there is an education worker who expressed his opinion as follows:

"For me, this university is unique. Why do I say that? Because students not only have academic values but also integrity values. At the end of each semester, they will obtain two grades, consisting of academic grades and integrity grades." (Staff 1)

The results of all the interviews suggest that these spiritual values are cultivated through a routine habit integrated into education management.

Table 1 Regular activities that are part of the organizational culture and integrated into education management

No.	Habitus	Integration in Education Management
1	Meditation every morning	Requirements for taking the final semester exam
2	Perform various actions with integrity daily	Earn Integrity Credit Points
3	Conducting services to villages	Earn Integrity Credit Points
4	Annual Retreat	Regular schedule at the beginning of the school year

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5	Monthly recollections	A routine schedule that all students must follow
6	Adoration, cell meeting	A weekly routine schedule of students
7	Community Mass	Weekly routine activities for the entire academic community
8	Morning prayer together	It is carried out every morning in groups of students, lecturers, and staff

Optimizing Pastoral Services in a Limited Time

The four-year period is short for forming a character of faith and integrity. Therefore, various innovative approaches are needed to maximize the results of pastoral ministry until spiritual capital is formed among students. The following statements provide an overview of innovative approaches in pastoral care.

"In compiling the curriculum, we always try to have courses related to spirituality, religion, morals, or character development in each semester. In addition, lecturers are also encouraged to instill Christian values in their lectures. Thus, it can be ensured that every semester throughout the year, there is a process of instilling spiritual values in students through lectures." (Vice Chancellor)

"We are grateful to be able to study here. If we need spiritual guidance or want to vent because of a problem, we can come to the dormitory or the Father, Sister, and Brother who guide us in this place." (Student 3)

"We are happy to be able to work together with the fathers, Sisters, and Brothers in this place, together managing our beloved campus. They are present and work with us daily, incorporating them into our daily social life. Their presence gives this place its spiritual color." (Lecturer 1).

"We are encouraged to continue to instill Christian values in lectures. So, in teaching management and business, we also include Catholic Ethics. That way, if they graduate and enter social life later, it is hoped that they will practice these Christian values well." (Lecturer 2)

In theory, emphasis is placed on cultivating spiritual values in social structures (Bellah, 1988). The analysis of the data of this study shows that the optimization of pastoral services in a limited time can occur if there is an

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instillation of spiritual values in the social structure of the campus academic community. This happens through the daily lives of religious people in the academic community and the instillation of spiritual values in around 85% of existing lectures. In addition, it is also because of the close relationship between students and formators, in this case, the dormitory ladies and priests and nuns who live with them. This proximity in social structure allows for intensive pastoral care for students. These are all innovative pastoral approaches that can be done to achieve optimal pastoral care in a limited time.

Diagram 1 Pastoral Ministry Innovation



Spiritual Coaching Amid the Challenges of the Digital Era

After data analysis through the codification process, it was found that three things show that this spiritual coaching has a significant role in maintaining students' faith, morals, and integrity amid various challenges in the Digital Era. The first is strong critical thinking to help students filter the social media content they consume. The second thing is a community support system that allows them to remind, strengthen, and share with each other positively. Third, students use various digital platforms to reflect daily and share their faith experiences.

"Everything that is given on campus forms a filter in me to selectively consume content that circulates on social media." (Student 3)

"I am happy to be a part of this community. Through weekly cell meetings, we pray for each other and strengthen each other." (Student 5)

"We often use digital platforms to share faith, or daily reflection and look for constructive motivations." (Student 4)

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In this case, the spiritual capital formed in students through pastoral care on campus assists them in facing various challenges in the digital era. This is in line with what Ellis and Johnston (2024) conveyed about the role of pastoral care in facing the challenges of young people in this contemporary era. Strong spiritual capital is said to protect young people against various negative influences.

The Spiritual Capital Model that Emerged at the Shanti Bhuana Institute

The study results gave rise to a spiritual capital model that describes spiritual capital formed due to the integration of pastoral care in education management at the Shanti Bhuana Institute. The model of spiritual capital that emerged at the Shanti Bhuana Institute shows the integration of three main dimensions: the personal dimension (formation of individual faith), the communal dimension (formation in the community), and the institutional dimension (educational management system). This model describes how the three dimensions interact with each other and are reinforced through:

1. Regular habitus integrated into the management system (such as morning meditation, adoration, and community mass)
2. Intensive pastoral coaching through the proximity of social structures
3. Instilling spiritual values in the curriculum and academic activities
4. An assessment system that integrates academic and integrity aspects
5. A supportive community of clergy and dormitory coaches

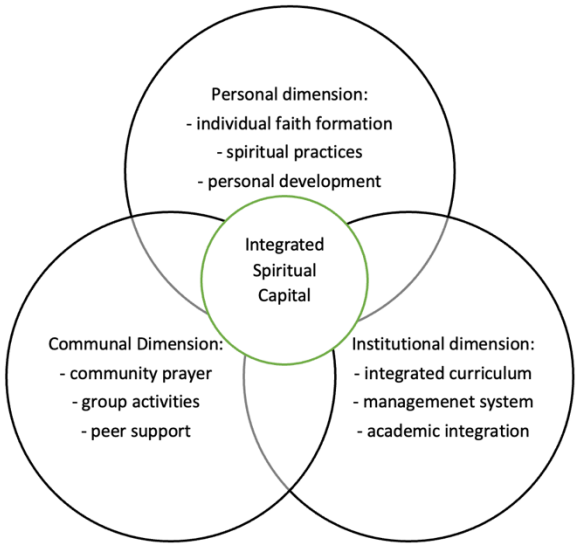
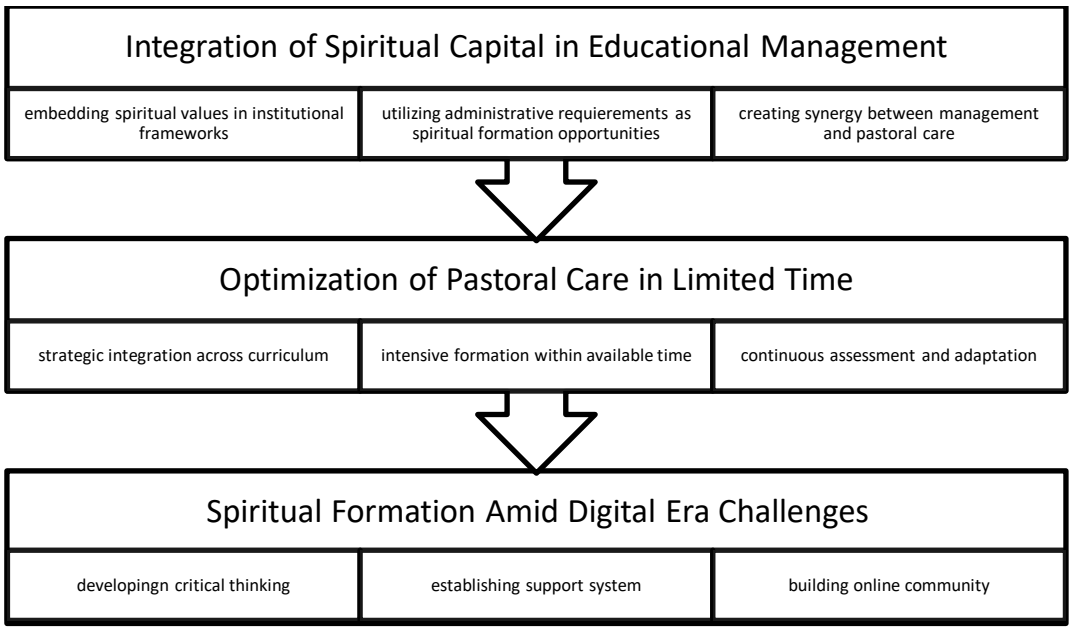


Diagram 2 The Spiritual Capital Model at the Shanti Bhuana Institute

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Overall, the process of the occurrence of spiritual capital in the Shant Bhuana Institute can be described as follows:

Diagram 3 The Process of The Occurrence of Spiritual Capital



Conclusion

This research provides significant insights into integrating spiritual capital and pastoral ministry in managing Catholic higher education. The study addresses three preliminary research questions regarding effective educational management models, pastoral care optimization, and the role of spiritual capital in the digital age. These findings suggest that the successful integration of spiritual capital in educational management requires a systematic approach incorporating three main dimensions: personal, communal, and institutional spiritual development.

This study reveals several important conclusions. First, integrating spiritual values into the administrative process can be achieved through structured routine habits (habitus) that combine spiritual formation with academic requirements. The successful implementation of morning meditation, community masses, and an integrity assessment system at the Shanti Bhuana Institute demonstrates this.

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Second, innovative approaches, including curriculum integration, intensive pastoral guidance, and the development of support communities, can optimize pastoral services in a limited period. The presence of religious mentors and dormitory supervisors in students' daily lives proves essential for the effective delivery of pastoral services.

Third, spiritual capital plays an important role in helping students navigate the challenges of the digital age through enhanced critical thinking, community support systems, and the positive use of digital platforms for spiritual reflection and sharing. Research shows that strong spiritual formation allows students to filter digital content better and maintain their faith and integrity in contemporary contexts.

The implications of this study go beyond the immediate context, offering valuable insights to other Catholic educational institutions seeking to balance administrative demands with spiritual formation. Future research can explore the long-term impact of this integrated approach and its application in different cultural contexts. These findings contribute to the theoretical understanding and practical implementation of spiritual capital in education management, especially in addressing the challenges faced by Catholic higher education institutions in the digital age.

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