

# RELIGI

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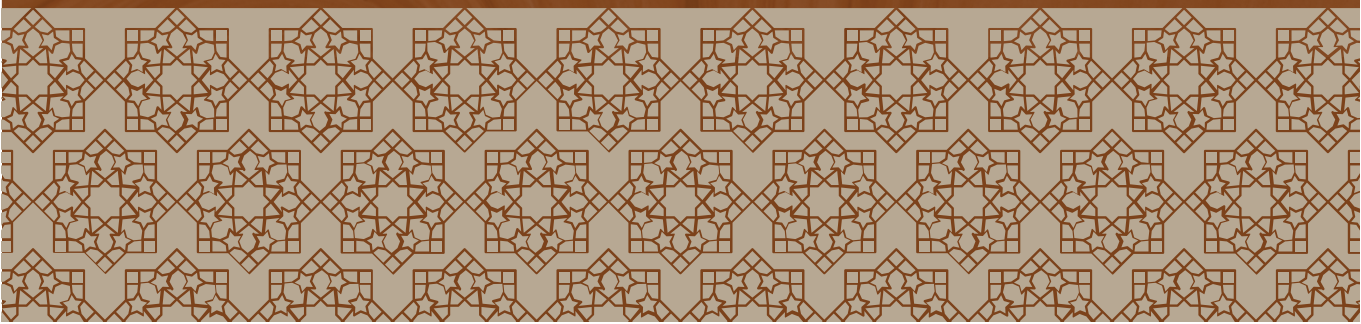
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## DIAKONIA TO INCREASE THE INVOLVEMENT OF CATHOLIC YOUTH AT SAINT ANDREW KEMPAWA STATION

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### Abstrak

Penelitian ini dilatarbelakangi oleh pentingnya peran Orang Muda Katolik (OMK) dalam kehidupan menggereja, namun keterlibatan mereka masih menghadapi berbagai tantangan yang memengaruhi partisipasi aktif dalam pelayanan Gereja. Penelitian ini bertujuan untuk mendeskripsikan diakonia Orang Muda Katolik dan keterlibatan Orang Muda Katolik di Stasi Santo Andreas Kempawa. Penelitian ini menggunakan metode penelitian kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan. Secara teoretis, penelitian ini menggunakan konsep diakonia yang meliputi pelayanan kasih, pelayanan pemberdayaan, dan transformasi sosial, serta konsep keterlibatan Orang Muda Katolik dalam kehidupan menggereja. Hasil penelitian menunjukkan bahwa diakonia Orang Muda Katolik di Stasi Santo Andreas Kempawa diwujudkan melalui pelayanan kasih, pelayanan pemberdayaan, dan transformasi sosial. Sementara itu, keterlibatan Orang Muda Katolik tampak melalui partisipasi aktif dalam bidang liturgi, persekutuan (koinonia), dan pelayanan kasih (diakonia). Berbagai bentuk keterlibatan tersebut berkontribusi terhadap penguatan iman, pembentukan karakter, serta peningkatan rasa tanggung jawab dan solidaritas anggota OMK dalam kehidupan Gereja dan masyarakat.

**Kata kunci:** *diakonia, keterlibatan, Orang Muda Katolik, pelayanan pastoral, Gereja Katolik.*

### Abstract

This study is motivated by the important role of Catholic Youth (Orang Muda Katolik/OMK) in the life of the Church. However, their involvement still faces various challenges that affect their active participation in Church ministries. This study aims to describe the diaconal ministry of Catholic Youth and their involvement in the life of the Church at St. Andreas Kempawa Station. This research employed a descriptive qualitative method with data collected through observation, interviews, and documentation. Data were analyzed through the stages of data reduction, data display, and conclusion drawing. Theoretically, this study is based on the concept of diakonia, which includes charitable service, empowerment service, and social transformation, as well as the concept of Catholic Youth involvement in ecclesial life. The results show that the

diaconal ministry of Catholic Youth at St. Andreas Kempawa Station is manifested through charitable service, empowerment service, and social transformation. Meanwhile, the involvement of Catholic Youth is reflected in their active participation in liturgy, fellowship (*koinonia*), and charitable service (*diakonia*). These various forms of involvement contribute to strengthening faith, character formation, and enhancing the sense of responsibility and solidarity among Catholic Youth in the life of the Church and society.

**Keywords:** diakonia, involvement, Catholic Youth, pastoral ministry, Catholic Church.

## INTRODUCTION

Diakonia is one of the essential aspects of the Church's pastoral work. It is a gift from God entrusted to the Church as a means to glorify Him through loving service. Therefore, Diakonia is a calling that cannot be ignored by the Church, as it constitutes an integral part of its mission and identity in carrying out its purpose in the world.<sup>1</sup> Pope Benedict XVI emphasized that the ministry of love (*caritas*) is a primary Ecclesial duty, because through it, the Church manifests the love of the Triune God and displays itself as a community of love. Diakonia, which stems from the person and teachings of Jesus Christ, demands that the Church not only speak about love but also live it out through concrete actions for others. Consequently, diakonia cannot be understood merely as an additional activity or a simple social event, but rather as a living and responsible expression of faith.

Diakonia can take the form of faith formation, social activities, and various ministries involving Church members. Through diakonia, the faithful—especially the Catholic Youth (*Orang Muda Katolik/OMK*)—are encouraged to become actively and responsibly involved. With this involvement, the OMK do not just understand faith theoretically but manifest it in real actions. Furthermore, diakonia helps cultivate a sense of empathy, solidarity, and responsibility toward others, making the Church's ministry more meaningful to many people.<sup>2</sup>

One of the groups within the faithful that holds an important role in the Church's diakoniale work is the Catholic Youth. The Catholic Youth consists of young individuals who are growing and developing within parishes as well as stations. They are ordinary human beings, growing as individuals. The OMK possess unique characteristics, each with different personal potentials.<sup>3</sup> The Catholic Youth (OMK) is a community of young people within the Catholic Church who play an active role in serving God and others,

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<sup>1</sup> H. Wijaya, "Kajian Teologis Tentang Penyembahan Berdasarkan Injil Yohanes 4:24," *Jurnal Jaffray*, Vol. 13, No. 1 (2020), p. 77.

<sup>2</sup> N. D. Para, E. Tari, & W. F. Ruku, "Peran Gereja dalam Transformasi Pelayanan Diakonia," Vol. 1, No. 2 (2020), pp. 81–93.

<sup>3</sup> Andayanto (2022) in primary research text.

as well as taking part in ecclesial life. In their growth process toward maturity in faith, the OMK face various challenges that can affect their involvement in Church life.<sup>4</sup>

The involvement of the Catholic Youth (OMK) is not only manifested through service to the community, but it also serves as an empowering tool so they can actively participate in Church life. Through various planned, structured, and sustainable ministries, liturgical acts, and social activities, the OMK receive the opportunity to integrate faith with practical actions. Such involvement not only strengthens their experience of faith but also fosters social responsibility, empathy for others, and a sense of belonging to the Church community. Thus, diakonia becomes a strategic tool to increase OMK involvement in carrying out the five areas of Church duty, namely Kerygma, Koinonia, Liturgia, Diakonia, and Martyria.<sup>5</sup>

Nevertheless, OMK involvement in ecclesial life still faces various challenges. Diverse studies indicate that although the OMK possess faith awareness and a positive attitude toward ministry, their involvement remains limited to certain activities and has not been sustainable. Research by Fransisko Amadino Heli shows that while the OMK have good faith awareness, their involvement has not developed consistently.<sup>6</sup> Sinaga found that basic ecclesial communities influence the OMK's sense of belonging and responsibility toward the Church, but the study did not specifically examine diakonia as a means of increasing OMK involvement.<sup>7</sup> Furthermore, Reliana Atian sinta explained that the OMK hold great potential for bringing renewal to the Church, but they still require adequate guidance.<sup>8</sup> Meanwhile, Raong et al. showed that the low involvement of OMK is influenced by a lack of spaces for self-actualization, a scarcity of programs suited to the needs of young people, and a weak integration between faith and social life.<sup>9</sup>

These various studies show that literature regarding OMK involvement has not specifically highlighted diakonia as a means to increase youth participation, especially at the station (*stasi*) level. Consequently, a research gap remains that needs further exploration. In the context of Saint Andrew Kempawa Station, OMK involvement

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<sup>4</sup> R. Raong, H. Didakus, N. Nampar, et al., "Partisipasi Orang Muda Katolik dalam Perayaan Ibadat Sabda Hari Minggu di Stasi St. Fransiskus Kaliorang," *Jurnal Kateketik Pastoral*, Vol. 6, No. 1 (2022).

<sup>5</sup> K. Rina Pataloan, R. Lombe, & A. Ruru, "Peran Orang Muda Katolik Dalam Hidup Menggereja Di Stasi Santo Fransiskus Xaverius Kole," *Jurnal Pastoral Kateketik (JPKAT)*, Vol. 2, No. 1 (2025).

<sup>6</sup> Fransisko Amadino Heli, "Keterlibatan Orang Muda Katolik Dalam Pelayanan Gereja Di Pedesaan," *Jurnal Pelayanan Pastoral*, Vol. 4, No. 1 (2023), pp. 28–35.

<sup>7</sup> R. D. Sinaga, "PERAN KOMUNITAS BASIS GEREJANI TERHADAP KETERLIBATAN ORANG MUDA KATOLIK DALAM KEHIDUPAN MENGGEREJA DI DEKENAT JAYAPURA," Vol. 32, No. 3 (2021), pp. 167–186.

<sup>8</sup> F. Reliana Atian sinta, "Kesadaran Keterlibatan Orang Muda Katolik (Omk) Dalam Lingkungan Dan Jemaat Di Paroki St Markus Pateng Desa Lewat Kecamatan Macang Pacar Kabupaten Manggarai Barat," *Jurnal Ilmiah Wabana Pendidikan*, Vol. 9, No. 20 (2023), pp. 651–663.

<sup>9</sup> R. Raong, H. Didakus, N. Nampar, et al., "Partisipasi Orang Muda Katolik dalam Perayaan Ibadat Sabda Hari Minggu di Stasi St. Fransiskus Kaliorang," *Jurnal Kateketik Pastoral*, Vol. 6, No. 1 (2022).

in Church activities is still relatively low and tends to be temporary. Most youth only get involved when requested and have not demonstrated independent or sustainable involvement. This condition highlights the need for a pastoral approach that can encourage the OMK to be more active and responsible in ecclesial life.

Theoretically, diakonia is understood as a ministry of love rooted in the person and teachings of Jesus Christ. The forms of diakonia include charitable diakonia, reformative diakonia, and transformative diakonia. These three forms of service emphasize not only direct assistance to others but also empowerment and sustainable social change. In the context of the OMK, involvement in diakonia is believed to help young people develop social concern, responsibility, solidarity, and a deeper experience of faith.

This study utilizes a descriptive qualitative research method. Data were collected through observation, interviews, and documentation. The research informants consisted of the OMK Chairperson, Vice Chairperson, active OMK members, OMK Advisors, and the Chairperson of the Saint Andrew Kempawa Station Council. Data analysis was conducted through data reduction, data presentation, and drawing conclusions. Based on this background, this study focuses on two research questions. First, how is the diakonia of the Catholic Youth at Saint Andrew Kempawa Station? Second, how can diakonia increase the involvement of the Catholic Youth in ecclesial life at Saint Andrew Kempawa Station?

## RESEARCH METHOD

This study uses a qualitative approach with a descriptive research type. The qualitative approach is utilized to gain a deep understanding of diakonia in increasing the involvement of the Catholic Youth (OMK) at Saint Andrew Kempawa Station. This research was conducted at Saint Andrew Kempawa Station, Saint Francis of Assisi Tiga Binanga Parish. The research informants consisted of OMK members, OMK advisors, and the Chairperson of the Station Council. Informants were selected using a purposive sampling method, taking into account their involvement and understanding regarding the focus of the study.<sup>10</sup>

Data collection techniques were carried out through observation, interviews, and documentation. Observation was used to directly observe the implementation of diakonia activities and OMK involvement. Interviews were conducted to obtain in-depth information regarding the informants' experiences and views concerning diakonia and OMK involvement. Documentation was used to supplement research data in the form of photographs, archives, and documents related to OMK diakonia activities.<sup>11</sup>

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<sup>10</sup> Sugiyono (2019) in primary methodology text.

<sup>11</sup> Ardiansyah et al. (2023) in primary data collection text.

The total number of informants in this study consisted of several parties selected based on specific criteria. The selection was conducted via purposive sampling based on their level of involvement and understanding of Catholic Youth diakonia activities at Saint Andrew Kempawa Station. The informants included the OMK Chairperson, Vice Chairperson, active OMK members, OMK advisors, and the Chairperson of the Station Council, all of whom have direct experience in carrying out ministry and ecclesial activities. These informants were chosen because they were deemed to possess relevant knowledge and experience regarding the research focus, enabling them to provide deep and comprehensive data. To maintain privacy, the identities of the informants have been kept confidential (*anonymous*).

Tabel 1. Informan Research Profiles

No	Name	Ages	Gender	Informan Profiles
1	R.S	26 Tahun	Laki-laki	Head of OMK
2	P.S	26 Tahun	Laki-laki	Vice of OMK
3	R.S	19 Tahun	Laki-laki	Active member of OMK
4	R.T	18 Tahun	Laki-laki	Active member of OMK
5	E.S	20 Tahun	Perempuan	Active member of OMK
6	K.B	17 Tahun	Perempuan	Active member of OMK
7	S.S	17 Tahun	Perempuan	Active member of OMK
8	S.U	17 Tahun	Perempuan	Active member of OMK
9	R.S	36 Tahun	Perempuan	OMK Supervisor
10	T.S	42 Tahun	Laki-laki	Head of Stasi

Source: Data Analysis Result, 2026

The data collection techniques in this study used observation, interviews, and documentation. Observations were conducted to directly observe the involvement of Catholic Youth (OMK) in diaconal activities and church life at the Santo Andreas Station in Kempawa. Interviews were conducted with purposively selected informants to obtain data regarding their understanding and experiences in diaconal activities. Documentation was used to supplement the research data through field notes, activity photos, and other supporting documents.

Table 2. The Data Collection Techniques

Data Collection Techniques	Implementation	Informan	Instrument
Participatory Observation	Direct observation of the implementation of diaconal activities and the involvement of Catholic Youth (OMK)	Young Catholics (OMK)	Field notes, documentation

Dept Interview	Done several times with structured guidance	All informants (8 young adults, 1 young adult companion, 1 student leader)	Interview guide, recorder, documentation
Dokumentation	Collection of supporting research data	Secondary and primary data	Documents, photos, audio

Source: Data Analysis Result, 2026

Data analysis used the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Data reduction was performed by selecting and focusing data relevant to the research focus. The reduced data was then presented in narrative form, making it easier for researchers to understand the research findings. Data validity was ensured through source and method triangulation. Source triangulation was conducted by comparing information from various informants, while method triangulation was conducted by comparing the results of observations, interviews, and documentation. These techniques were used to increase the credibility and validity of the research findings.

## DIAKONIA OF THE CATHOLIC YOUTH

### The Ministry of Love

The ministry of love is one form of diakonia carried out by the Catholic Youth (OMK) at Saint Andrew Kempawa Station. Based on research findings, the ministry of love is manifested through various social activities, such as helping community members in need, providing assistance to parishioners experiencing difficulties, and participating in various service activities within the church and society. The involvement of the OMK in the ministry of love demonstrates social concern and responsibility toward others, without discriminating based on background or the economic condition of the recipients.

The research results indicate that the ministry of love not only benefits the community members who receive assistance but also yields a positive impact on the OMK members. Involvement in service activities helps OMK members develop empathy, concern, solidarity, and a spirit of sharing. Moreover, the ministry of love serves as a character-building tool that encourages young people to become more active in ecclesial life and service to others.

The ministry of love carried out by the Catholic Youth at Saint Andrew Kempawa Station shows that the involvement of young people in Church life is manifested not only through attendance at religious events but also through tangible actions that benefit others. This awareness becomes an important factor in shaping the character of young people so they care about the needs of others and place the collective interest above

personal interests. Through involvement in the ministry of love, OMK members gain direct experience regarding the true meaning of service. This experience helps them understand that faith is lived out not only through prayer and liturgical celebrations but also through concrete actions that reflect love for others. Thus, the ministry of love becomes an effective tool for faith learning, as it provides opportunities for young people to practice Christian values in social life. In addition to strengthening relationships with the community, service activities also help build a sense of belonging to the Church, thereby encouraging more active and sustainable involvement in ecclesial life.

The research findings reveal that the ministry of love not only benefits the community but also helps OMK members develop empathy, concern, solidarity, and a spirit of sharing. This finding aligns with Jegalus (2020), who states that diakonia is a mission of the Church that invites the faithful to actively participate in service to others. Furthermore, Benteng explains that diakonia should be understood not just as giving aid, but as a real manifestation of Christian love put into action through ministry.<sup>12</sup> Therefore, the ministry of love performed by the OMK at Saint Andrew Kempawa Station serves as a means to develop social concern while strengthening youth involvement in ecclesial life.

### **The Ministry of Empowerment**

The ministry of empowerment is another form of diakonia carried out by the Catholic Youth (OMK) at Saint Andrew Kempawa Station. Based on the research findings, empowerment ministry is realized through various faith formation activities, training, potential development, and increasing the independence and responsibility of OMK members. These activities provide opportunities for OMK members to hone their abilities, improve their skills, and prepare themselves to participate actively in ecclesial life. Interview results show that OMK members experience the benefits of empowerment activities, such as increased self-confidence, teamwork skills, discipline, and the courage to take part in various Church ministries.

The ministry of empowerment plays a crucial role in enhancing the quality of Catholic Youth involvement. Through various formation and self-development activities, OMK members not only acquire new knowledge and skills but also get the chance to cultivate their inherent potential. This opportunity gives young people the space to learn to lead, cooperate, make decisions, and take responsibility for given tasks. Empowerment activities conducted sustainably also help boost the self-confidence of OMK members in taking part in various Church functions. Young people who were previously passive

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<sup>12</sup> B. Benteng, K. Stp, S. Bonaventura, & D. Medan Indonesia, "DIAKONIA SEBUAH KONSEP DAN PRAKISIS YURIDIS PASTORAL," Vol. 01, No. 01 (2018), pp. 19–24.

become more courageous to get involved because they feel capable and supported by the community.

In this context, empowerment functions not only as a process of capacity building for individuals but also as a pastoral strategy that helps secure leadership regeneration within the Church. Therefore, the ministry of empowerment becomes a highly relevant form of diakonia to prepare young people as the future generation of the Church who are active, creative, and responsible. The research findings indicate that empowerment ministry focuses not only on improving individual capabilities but also on character building and youth potential development. Through various activities carried out in a planned and sustainable manner, OMK members are encouraged to become independent, responsible individuals who possess an awareness to serve. Thus, empowerment ministry becomes an effective means to increase OMK involvement in Church life while preparing them as a future generation capable of contributing positively to the Church and society. This finding corresponds with Manca, who states that diakonia is not only charitable but also reformatory and transformative, aiming to empower the faithful so they can grow and take part in Church and societal life. Additionally, Para, Tari, and Ruku explain that diakonia ministry oriented toward empowerment can shape independent, responsible individuals with high social awareness.<sup>13</sup> Consequently, the ministry of empowerment carried out by the OMK at Saint Andrew Kempawa Station not only upgrades the personal quality of its members but also strengthens their involvement in ecclesial life.

### **Social Transformation**

Social transformation is a form of diakonia carried out by the Catholic Youth (OMK) at Saint Andrew Kempawa Station through various activities aimed at increasing social awareness, solidarity, and community welfare. According to the research findings, the OMK are involved in various social activities, such as helping those in need, engaging in community mutual cooperation (*gotong royong*), and participating in actions that support the creation of a better communal life. This involvement indicates that the OMK do not focus solely on self-development but also possess an awareness to participate in efforts toward positive social change within the community.

Interview results indicate that the involvement of the OMK in various social activities helps members develop empathy, concern, responsibility, and solidarity toward others. Besides benefiting the community, these activities also strengthen the sense of togetherness and motivate OMK members to become increasingly active in ecclesial life. Thus, social transformation realized through diakonia activities not only produces changes

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<sup>13</sup> N. D. Para, E. Tari, & W. F. Ruku, "Peran Gereja dalam Transformasi Pelayanan Diakonia," Vol. 1, No. 2 (2020), pp. 81–93.

in the social environment but also shapes the character of young people to be caring and responsible. Social transformation carried out through various diakoniale activities demonstrates that the OMK have the capacity to become agents of change in society. Involvement in various social activities benefits not only the community receiving the service but also brings positive changes within the OMK members themselves.

Through the experience of interacting with different community groups, young people learn to comprehend the social realities around them and develop sensitivity toward various issues faced by society. Furthermore, social transformation contributes to establishing a more harmonious relationship between the Church and the public. The presence of the OMK in various social activities reflects a Church face that is caring and open to public needs. This condition shows that diakonia is oriented not only toward internal Church ministries but also holds a broader social dimension. Thus, social transformation becomes an important avenue for increasing OMK involvement while reinforcing the Church's role as a community that manifests love and care in the midst of society.

This research finding is consistent with Para, Tari, and Ruku, who state that diakoniale ministry aims not only to help others but also to transform community life toward more just, prosperous, and humane conditions.<sup>14</sup> In line with this, Regina Oktavia explains that diakoniale ministry plays an important role in transforming social conditions through tangible actions based on love and concern for fellow human beings.<sup>15</sup> Therefore, social transformation carried out by the OMK at Saint Andrew Kempawa Station shows that diakonia serves not only as a means of ministry but also as an effort to generate positive social change while boosting youth involvement in Church life.

## **INVOLVEMENT OF THE CATHOLIC YOUTH**

### **Involvement in Liturgy**

Involvement in liturgy is a form of active participation by the Catholic Youth (OMK) in ecclesial life at Saint Andrew Kempawa Station. Based on research findings, this involvement is manifested through the participation of OMK as liturgical ministers, such as lectors, psalmists, choir members, and offering prayers of the faithful, as well as involvement in preparing and executing Church liturgical events. In addition, the OMK participate actively by attending liturgical celebrations and various other religious

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<sup>14</sup> N. D. Para, E. Tari, & W. F. Ruku, "Peran Gereja dalam Transformasi Pelayanan Diakonia," Vol. 1, No. 2 (2020), pp. 81–93.

<sup>15</sup> Regina Oktavia, "TRANSFORMASI KEADAAN SOSIAL ANGGOTA JEMAAT MELALUI PELAYANAN DIAKONIA JEMAAT," *Jurnal Humaniora, Sosial Dan Bisnis*, Vol. 2, No. 2 (2024), pp. 277–286.

activities. This involvement shows the awareness and responsibility of the OMK to take part in Church ministry and support the smooth execution of the liturgy.

Interview results reveal that liturgical involvement yields a positive impact on OMK members. Through various duties and responsibilities carried out, OMK members become more disciplined, confident, and responsible in ministry. Furthermore, this involvement helps them deepen their faith, increase their sense of belonging to the Church, and strengthen relationships with fellow parishioners. Thus, the liturgy becomes not only a means of worship but also a medium for faith formation and character development for young people.

This research finding aligns with the study by Raong et al., which states that the involvement of Catholic Youth in liturgical activities can strengthen their experience of faith and increase their sense of responsibility toward ecclesial life.<sup>16</sup> Similarly, Fransisko Amadino Heli explains that the active participation of OMK in Church ministry contributes to forming a more mature faith and promotes long-term involvement in Church life.<sup>17</sup> Therefore, the involvement of OMK in liturgy at Saint Andrew Kempawa Station represents a tangible form of youth participation in supporting ecclesial life while reinforcing their faith growth.

### **Involvement in Fellowship (Koinonia)**

Involvement in fellowship (koinonia) is a form of participation by the Catholic Youth (OMK) in building togetherness and fraternity at Saint Andrew Kempawa Station. Based on research findings, the OMK are actively involved in various activities that tighten relationships among members, such as routine meetings, faith formation events, cooperation in executing church programs, and various other social and religious activities. This involvement creates an atmosphere of togetherness that encourages OMK members to support one another, cooperate, and grow together in faith.

Interview results indicate that involvement in fellowship brings positive impacts for OMK members. Through various activities conducted together, OMK members feel closer to one another, possess a sense of belonging toward the community, and feel increasingly motivated to participate in Church life. Moreover, well-established fellowship helps OMK members develop solidarity, tolerance, and responsibility in ecclesial life. Thus, koinonia serves not only as a means to build relationships among members but also as a forum for faith formation and strengthening the youth's commitment to the Church.

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<sup>16</sup> R. Raong, H. Didakus, N. Nampar, et al., "Partisipasi Orang Muda Katolik dalam Perayaan Ibadat Sabda Hari Minggu di Stasi St. Fransiskus Kaliorang," *Jurnal Kateketik Pastoral*, Vol. 6, No. 1 (2022).

<sup>17</sup> Fransisko Amadino Heli, "Keterlibatan Orang Muda Katolik Dalam Pelayanan Gereja Di Pedesaan," *Jurnal Pelayanan Pastoral*, Vol. 4, No. 1 (2023), pp. 28–35.

This research finding is consistent with the study by Sinaga, which explains that basic ecclesial communities hold an important role in increasing Catholic Youth involvement in ecclesial life by reinforcing a sense of belonging, togetherness, and responsibility toward the Church.<sup>18</sup> In line with this, Pataloan, Lombe, and Ruru state that OMK involvement in various church activities can strengthen solidarity, deepen faith, and increase youth participation in executing Church duties.<sup>19</sup> Therefore, involvement in fellowship becomes an essential factor supporting the continuity and increase of OMK participation in ecclesial life at Saint Andrew Kempawa Station.

### **Involvement in the Ministry of Love (Diakonia)**

Involvement in the ministry of love (diakonia) is a way for the Catholic Youth (OMK) to manifest faith through real actions for others. Based on research findings, the OMK at Saint Andrew Kempawa Station are involved in various social service activities, such as helping needy community members, participating in mutual cooperation (*gotong royong*), and giving support to parishioners experiencing difficulties. This involvement demonstrates that the OMK act not only as Church members but also as servants who possess social concern and responsibility toward others.

Interview results show that involvement in the ministry of love provides a meaningful experience for OMK members. Through service activities, OMK members learn to develop empathy, concern, and solidarity toward others. Furthermore, this involvement fosters a sense of responsibility and raises awareness that ministry is an essential part of ecclesial life. Thus, the ministry of love becomes not only a means to help others but also a vehicle for faith formation and character building for young people.

This research finding aligns with Jegalus (2020), who states that diakonia is a form of the Church's mission that invites the faithful to actively take part in service to others as an embodiment of Christ's love. Similarly, Pataloan, Lombe, and Ruru explain that the involvement of Catholic Youth in various forms of Church ministry can increase responsibility, social concern, and active participation in ecclesial life.<sup>20</sup> Therefore, OMK involvement in the ministry of love at Saint Andrew Kempawa Station shows that diakonia is a tangible form of youth participation in living out their faith and manifesting Christian love within the Church and society.

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<sup>18</sup> R. D. Sinaga, (2021). *PERAN KOMUNITAS BASIS GEREJANI TERHADAP KETERLIBATAN ORANG MUDA KATOLIK DALAM KEHIDUPAN MENGGEREJA DI DEKENAT JAYAPURA*. 32(3), 167–186.

<sup>19</sup> K. Rina Pataloan, R. Lombe, & A. Ruru, "Peran Orang Muda Katolik Dalam Hidup Menggereja Di Stasi Santo Fransiskus Xaverius Kole," *Jurnal Pastoral Kateketik (JPKAT)*, Vol. 2, No. 1 (2025).

<sup>20</sup> K. Rina Pataloan, R. Lombe, & A. Ruru, "Peran Orang Muda Katolik Dalam Hidup Menggereja Di Stasi Santo Fransiskus Xaverius Kole," *Jurnal Pastoral Kateketik (JPKAT)*, Vol. 2, No. 1 (2025).

## CONCLUSION

Based on the research findings, it can be concluded that the diakonia of the Catholic Youth (OMK) at Saint Andrew Kempawa Station is manifested through three forms of ministry: the ministry of love, the ministry of empowerment, and social transformation. The ministry of love is evident in various social activities and concern for others; the ministry of empowerment is realized through faith formation, potential development, and increasing the independence and responsibility of OMK members; while social transformation is achieved through OMK involvement in various activities aimed at improving solidarity and community welfare.

Furthermore, the involvement of the Catholic Youth at Saint Andrew Kempawa Station is apparent through active participation in liturgy, fellowship (*koinonia*), and the ministry of love (*diakonia*). This involvement exerts a positive impact on faith development, character building, and the strengthening of responsibility and solidarity among members. Based on these findings, the Church, particularly Saint Andrew Kempawa Station, is expected to continue developing programs that support active OMK involvement through faith formation activities, social ministry, and youth empowerment.

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