

An Empirical Study for Pastoral Ministry Quality and Its Effect on Spiritual Well Being

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Abstract— Nowadays, service quality is essential for a service-oriented organization. The parish is a hierarchy in the Catholic church organization. To obtain quality pastoral ministry and its impact on spiritual well-being, the inaccuracy of the personal quality of service personnel and the inadequacy of the factors that support the organizational quality are the problems in this study. This empirical study aims to examine the influence of personal quality and organizational quality on the quality of pastoral ministry and its effect on spiritual well-being, with Citra Raya Parish Organization, Tangerang, Indonesia as a case in this study. This research is an empirical study using a quantitative approach. The sampling technique used purposive sampling method, and the data analysis technique used was Structural Equation Modeling. The data processed with the smartPLS application software. The main results of this study reveal that pastoral ministry quality positively and significantly mediates the effect of personal quality and organisational quality on spritual well being.. The real contribution of this study provides a deep insight into the importance of the pastoral ministry quality, which is based on the influence of personal quality and organizational quality to improve the spiritual well-being of a parish in the Catholic church.

Keywords—*Pastoral Ministry Quality; Personal Quality; Oragnisational Quality; Spiritual Well-Being.*

I. INTRODUCTION

In the last decade, the lack of consideration for personal quality and organizational quality has been the main problem for the decline in service quality, especially in the case study of pastoral ministry at the Citra Raya Tangerang Parish. The quality of this pastoral ministry can have an impact on spiritual well-being. Pastoral ministry is a ministry that relationship humans with God and others[1], in a parish region. Furthermore, Parish is the organizational hierarchy in the Catholic church. It always is done by a parish, which is an organization hierarchy in the catholic church[2].

The quality of this pastoral ministry can have an impact on spiritual well-being. A quality that internalized at the personal level of a person is known as personal quality[3]. These personal qualities will be rooted in the organizational culture[4]. Many organizations today believe that personal quality is the first step towards a better level of service quality, so it is absolutely and important to pay attention[5]. However, an organization must also find the most effective and efficient way to improve the quality of its services through organizational quality[6]. Thus, service quality is called the essential factors in service sector organizations and has rapidly grown in the last decade[7]. The quality of pastoral care refers to a general concept of "Service Quality" has been developed by Parasuraman et al.[8] and has been applied by many researchers[9] [10][11]. The quality of pastoral care in the parish will affect the spiritual well-being[8], of the person receiving the service. The spiritual well-being which expressed from the indication of Religious Well-Being and Existential Well-Being[12].

Problems will occur when Citra Raya Parish tries to improve pastoral ministry quality by considering personal quality and

organizational quality. For this reason, Citra Raya Parish needs a way of exploring matters related to the personal quality of its people and the quality of the organization it expects, so that it will get a proper understanding and can improve the quality of pastoral care and its impact on spiritual well-being..

There have been several previous studies related to personal quality and organizational quality. Research that states the influence of personal quality on service quality by Arulraja & Opatha [3] and Thareja [13]. Study of the influence of organizational quality on service quality by Jones [14], Gorla et al. [15], and Kim [6]. The study of the quality of pastoral ministry refers to studies related to the application of the concept of service quality by Parasuraman et al. [16] impact on customer satisfaction [6], [17]. Finally, conceptual research related to spiritual well-being was carried out by Tumagor [8] which refers to Ellison's concept [12] and Fisher [18]

The purpose of this research is to empirically analyze the influence of personal quality and organizational quality on the quality of pastoral ministry and its effect on spiritual well-being in the Citra Raya Parish Organization.. The focuses to be achieved in this research:

- (1) to examine whether Personal Quality affects the Quality of Pastoral Ministry
- (2) to examine whether Organisational Quality affects Pastoral Ministry Quality
- (3) to examine whether Personal Quality affects Spiritual Well Being
- (4) to examine whether Organisational Quality affects Spiritual Well Being
- (5) to examine whether Pastoral Ministry Quality affects Spiritual Well Being
- (6) to identify whether the Quality of Pastoral Ministry has a role in mediating Personal Quality on Spiritual Wellbeing
- (7) to identify whether the Quality of Pastoral Ministry has a role in mediating Organisational Quality on Spiritual Wellbeing

As a result, the contribution of this research can provide insight and understanding for parish leaders in a Catholic church in improving the quality of pastoral care, especially for Parish Citra Raya, Tangerang, Indonesia. This research model using the quality of pastoral care as a mediating variable which is developed is the novelty of this research.

II. LITERATURE REVIEW

A. Pastoral Ministry Quality

A pastoral ministry is a service that is not only concerned with the relationship between fellow humans. However, also a service related to the relationship between humans and God. Pastoral care places God in human relations with others [1]. According to the viewpoint of the Protestant Christian church, pastoral ministry is a pastoral ministry to congregations who are problematic and need solutions to their problems [19]. According to the view of the Catholic church, pastoral ministry - evangelization is service for God and fellow humans in a Catholic Church in a particular parish area [2]. This pastoral ministry led by a parish priest and fellow pastor.

Service is a concept that is always present in various aspects of institutions [20]. Service quality or also known as Service Quality functionally refers to the quality of the service process. Meanwhile, technically, service quality refers to the results of the service process [11]. Furthermore, Rorora [10], in his final assignment study, stated that service quality includes five dimensions as per the concept of Parasuraman et al. [16]. This influenced by the skills and abilities, which are the qualities of a person. The five dimensions or indicators of service quality, explained as follows:

- (1) *Reliability* is the ability to perform the promised service reliably and accurately,
- (2) *Responsiveness* is the willingness to help customers and provide fast service,
- (3) *Assurance* is the knowledge and courtesy of employees and their ability to convey trust and confidence.

The dimensions or indicators of assurance include the following features: competence to perform services, courtesy and respect for customers, effective communication with customers, and a general attitude that the service is in the best interests of the customer,

- (4) *Empathy* is the provision of attention, individual attention to the person being served. Empathy includes the following features; approachability, sensitivity, and effort to understand customer needs.,
- (5) *Tangibles* refers to the appearance of physical facilities, equipment, personnel, and communication materials. Physical conditions around such as cleanliness are clear proof of the care and attention shown by the service provider.

In this study, the Quality of Service, especially the Quality of Pastoral Care is a quality of service from the parish (which is an organization within the hierarchy of the Catholic church), which indicated to be reliable, responsive, provide assurance, empathetic, and refers to physical or direct evidence of appearance. a service[21],[16],[9],[10],[11].

B. Personal Quality

There are many organizations or companies today, who believe that personal quality is the first step towards a better level of quality management service, so it is essential and significant to pay attention to[5]. According to Alshalabi[5], Personal qualities are the personality characteristics of a person. Arulraja & Opatha[3]. based on his exploratory study stated that personal qualities include: Dynamic nature, group orientation, self-motivation, and always being result-oriented [13], Types of personal qualities are types, as good communication, discipline, positive thinking, personality character, and good knowledge. The definition of Personal Qualities in pastoral care is all the criteria for excellence of a person, which includes self-motivation ([3], positive thinking and good communication skills [13] belonging to a people engaged in pastoral ministry.

C. Organisational Quality

Service-oriented organizations support the organization's goals in improving service quality[6]. A study from Jones [14], stated that good communication quality and operational quality supports the extent to which communication content is accepted and understood by other parties in an organizational relationship. Organizational quality had indicated by the quality of data and information applied by the organization due to the implementation of good Information Systems[15]. In this study, a defining of Organizational Quality as all forms of service initiatives carried out by the parish as an organization in the Catholic church hierarchy to achieve its quality, such as the parish's initiative, which is always service-oriented, good quality communication within the organization's internal, as well as the existence of quality data. and the information it has[14],[15],[6].

D. Spiritual Well Being

Spiritual well-being comes from two words, namely spiritual and well-being. Well-Being is an ever-increasing condition the people are in a prosperous, healthy, and peaceful. Spirituality comes from the Latin word spirit, which means breath. According to Ellison[12]. Ellison's model of spiritual well-being developed as a general indicator of subjective statements on Religious Well-Being and Existential Well-Being. Meanwhile, Fisher[18], Spiritual Well-Being is spiritual health which is a dynamic state of being. He explained that humans live in fully-harmony in a relationship with the four dimensions of spiritual well-being, namely the relationship with oneself (Personal), other people (Communal), nature (Environmental), and God (Transcendental). So in this study, Spiritual Well-Being is an expression of one's spiritual well-being[8] through subjective statements on Religious Well-Being and Existential Well-Being[12] for a pastoral ministry that aims for God and fellow humans.

E. Proposed Research Model

The proposed research model can developed in this study, shown in Figure 1.

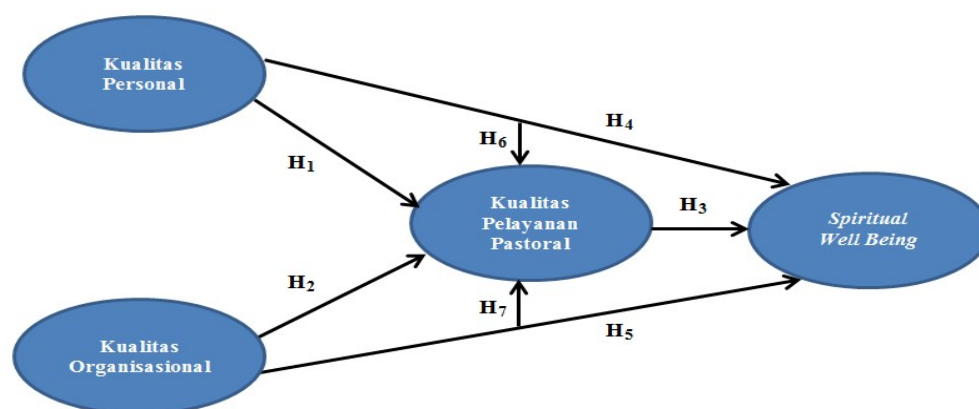


Fig. 1. The proposed research model

The proposed research model developed has four variables, namely Personal Quality and Organizational Quality (independent variable), Spiritual Welfare (dependent variable), and Pastoral Service Quality (as a mediating variable). Personal Quality has dimensions/indicators: self-motivation, positive thinking, and good communication skills. The variable of Organizational Quality dimensions/indicators: Service orientation, good quality in communication, and quality and accuracy in data and information. As an intervening variable, the dimensions of the quality of pastoral care refer to the service quality concept of Parasuraman et al[16]namely: reliability, responsiveness, assurance, empathy, and tangiblesFinally, Spiritual Well-being as the dependent variable has dimensions of Religious Well-Being and Existential Well-Being.

In addition, Pastoral Ministry Quality is a mediating variable which is this essential variable that affects Spiritual Well-Being and is a novelty in this empirical study.

F. Hypothesis Development.

Furthermore, hypotheses based on this research model can develop, as follows:

According to Arulraja & Opatha[3], Self-motivation means generating a force that causes the person to engage in certain behaviors. In this context, it is behavior in carrying out pastoral ministry tasks. Meanwhile, Thareja[13] argues that positive thinking (positivism) and good quality ways of communicating its efforts to improve the quality of service.. Based on this, the hypothesis is developed:

H1: Personal Quality has a positive effect on Pastoral Ministry Quality

Kim [6] states that there is a strong correlation between organizational quality related to service orientation and overall service quality.. Furthermore, there is a statement from the study of Jones[14] which states that the importance of communication quality in organizations on service quality. The study of Gorla et al. [15] reveals that the dependence of organizational quality on information systems encourages management attention to improve the quality of information systems, namely the quality of data and information, and this will certainly have an impact on the quality of information system services in the organization. Based on this, the hypothesis is developed:

H2: Organisational Quality has a positive effect on Pastoral Ministry Quality.

The study conducted by Löckenhoff et al.[22] concluded that personality quality and Spirituality/Religiosity have a significant correlation. Based on this, the hypothesis is developed:

H3: Personal Quality has a positive effect on Spiritual Well Being

According to Smith et al. [23], Organizational quality in the church family network correlates with Spiritual Well Being. Manirambona [22] also said that the organizational function of the church has an effect on pastoral ministry in a practical context. Based on this, the hypothesis is developed:

H4: Organisational Quality has a positive effect on Spiritual Well Being

Manirambona[24], in his study, revealed that a sense of empathy is an indication of service, explored to increase spiritual value in religiosity. So the quality of pastoral care is expected to have an impact on spiritual well-being.. Based on this, the hypothesis is developed:

H5: Pastoral Ministry Quality has a positive effect on Spiritual Well Being.

According to Arulraja & Opatha[3] and Thareja[13] agrees that efforts to improve service quality in this context are that personal behavior and quality are essential in performing a quality service task. Another opinion by Sinyinza [25] states that pastoral care is one of the most challenging and needed for the existential well-being of the service of the people. So, personal quality impacts spiritual well-being through the quality of pastoral ministry that is achieved. The findings of this hypothesis will be a novelty in this study. Based on this, the hypothesis is developed:

H6: Pastoral Ministry Quality mediates significantly Personal Quality for Spiritual Well Being.

Kim [6] stated that there is a strong correlation between organizational quality related to service orientation (service-oriented) and overall service quality. On the other hand, according to Manirambona[24], it is revealed that a sense of empathy in service which explored to increase spiritual value in religiosity. Thus, It hoped that the organizational quality impact spiritual well-being through the pastoral ministry quality achieved. The findings of this hypothesis also will be a novelty in this study. Based on this, the hypothesis is developed:

H7: Pastoral Ministry Quality mediates significantly Organisational Quality for Spiritual Well Being.

III. METHODOLOGY AND DATA ANALYSIS

Pastoral research related to the quality of pastoral ministry using this empirical study at Parish Citra Raya, Tangerang, Indonesia. Improving the quality of pastoral services by paying attention to the personal quality of service personnel and the quality of parish organizations is needed for every Catholic church, especially in Indonesia. This Quantitative research aims to test the research model, the significance of the relationships among the variables and factors, and the hypotheses[26]

A. Samples and Data Collection

For the application of quantitative methods, data collection through questionnaire survey techniques collected by using online surveys. In this study, the population and sample used were all people who received and felt the pastoral care of Citra Raya Parish, Tangerang, Indonesia. Then 150 respondents were collected through Convenience Sampling techniques. Then finally, valid samples are 100 samples.

B. Data Analysis

In the quantitative method, the Likert scale used to measure the variables of this study (scale of 5). SmartPLS 3.2.7 is software used for data analysis. The main empirical tests are the model test and hypothesis test. The inner and outer models test conducted for the proposed research model For this study, by evaluating the validity and reliability of the variables and indicators, where Cronbach's Alpha value and also Composite Reliability value > 0.7 . Hussain et al., [25], stated that the evaluation of the Inner Model related the value of Goodness of Fit (GoF) and R-square (R^2). The hypothesis tested using a P-Value $< 5\%$, and a T-Statistic value > 1.960 .

IV. RESULT AND DISCUSSION

A. Model Testing Results

First of all, carry out the analysis phase of the results of testing the outer models. Analysis of the results of the measurement of the validity and reliability of research variables by looking at the value of Cronbach's Alpha and CR and data processing results and executed with Smart-PLS version 3.2 [27]. As seen in Table 3, it states that all Cronbach's Alpha and Composite Reliability values for each variable are more than 0.7. These results indicate that all variables used in the study are valid and reliable. variable are more than 0.7. These results indicate that all variables used in the study are valid and reliable, can be shown in Table I.

TABLE I. VALIDITY AND RELIABILITY TEST RESULT

	Cronbach's Aplha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Personal Quality	0.826	0.848	0.883	0.654
Organisasional Quality	0.868	0.877	0.911	0.722
Pastoral Ministry Quality	1.000	1.000	1.000	1.000
Spiritual Well Being	0.916	0.922	0.941	0.799

The results of data processing with smartPLS related to Output of Outer Loading in Path Analysis in the measurement model shown in Fig. 2

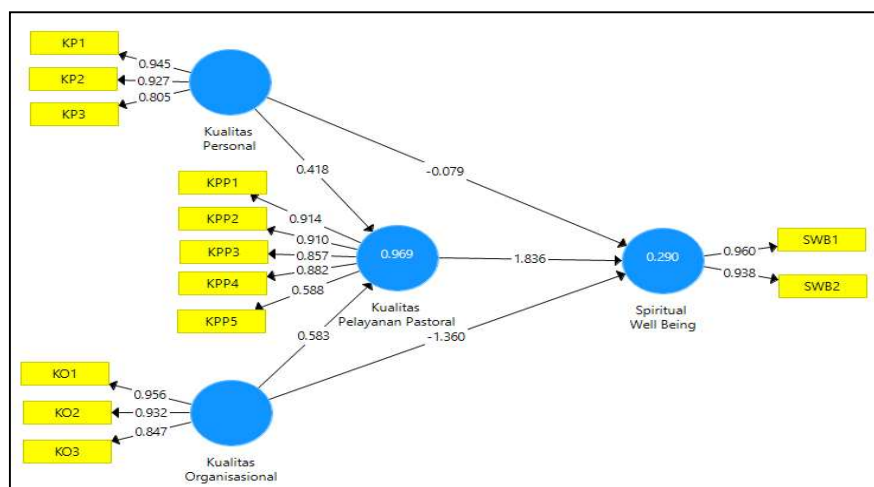


Fig. 2. Output of Outer Loading in Path Analysis

The results of the study using Structural Equation Modeling (SEM) analysis, the following equations are obtained:

$$Y_1 = \gamma_{11} X_1 + \gamma_{21} X_2 + \xi_1 \quad (1)$$

$$\text{Pastoral Ministry Quality} = 0.418 * \text{Personal Quality} + 0.583 * \text{Organisational Quality} + \xi_1$$

$$Y_2 = \beta_{11} X_1 + \beta_{21} X_2 + \beta_{31} Y_1 + \beta_{113} X_1 * Y_1 + \beta_{213} X_2 * Y_1 + \xi_2 \quad (2)$$

$$\begin{aligned} \text{Spiritual Well Being} = & -0.079 * \text{Personal Quality} + -1.380 * \text{Organisational Quality} + 1.836 * \text{Pastoral Ministry Quality} \\ & 0.767 * \text{Mediating-1} + 1.071 * \text{Mediating-2} + \xi_2 \end{aligned}$$

Where,

X_1 = variabel Personal Quality, X_2 = variabel Organisational Quality, Y_1 = variabel Pastoral Ministry Quality (intervening variable),
 Y_2 = variabel Spiritual Well Being, γ = koefisien variabel laten eksogen β = coefficient value beta, ξ = measurement error

Goodness of Fit (GoF)

In testing the structural model (Inner Model), the overall suitability index measured using Goodness of Fit(GoF) criteria, Q-square values, and R-square values[27]. The Goodness of Fit (GoF) values are determined using the following formula:

$$\begin{aligned}
 \text{GoF} &= \sqrt{\text{Average Communality} \times \text{Average R-Square}} \\
 &= \sqrt{0.725 \times 0.929} = \sqrt{0.224472} \\
 &= 0.820
 \end{aligned}
 \tag{3}$$

From the results of testing the model by looking at the magnitude of the GoF value, it shows that the model has a very high overall suitability index (GoF value > 0.36).

Q - Square value

The Q-square value is used to show that the research model has a predictive relevance level. The Q-square value is determined by the formula, as follows:

$$\begin{aligned}
 \text{Q - Square} &= 1 - [(1 - R_1^2) \times (1 - R_2^2)] \\
 &= 1 - [(1 - (0.932)^2) \times (1 - (0.925)^2)] \\
 &= 0.981
 \end{aligned}
 \tag{4}$$

Furthermore, the model has a very high degree of predictive relevance (Q-square value > 0.35).

R - Square value

The R-Square value aims to measure the predictive strength of the structural model. It is a representation of the number of construct variables explained by the research model. The R-Square value is determined based on the results of data processing with smartPLS software, not from the formulation. This results shown in Table II.

TABLE II. R-SQUARE TESTING RESULTS

	R-Square	R-Square Adjusted
Pastoral Ministry Quality	0.969	0.968
Spiritual Well Being	0.290	0.268

Pastoral Ministry Quality variable has a value of 0.969 for R-square and 0.290 for Spiritual Well Being -value variable. It means that both of them have a very high influence category because the R-square value is > 0.30. Regarding the R-Square Value, another thing has interpreted is that Pastoral Ministry Quality is 96,9% influenced by Personal Quality and Organisational Quality facctors, then 3.1% Pastoral Ministry Quality is influenced by other factors that not discussed in this study. Likewise, Spiritual Well Being 2.90% influenced by Personal Quality and Organisational Quality, Pastoral Ministry Quality the mediating effect and 97.1% by other factors not discussed in this study.

B. Hyphotesis Testing Results

Hypothesis testing aims to determine the direct effect of one variable on another. And to determine the indirect influence of the mediating or moderating variables. The influence of the two variables indicated by the magnitude of the T-Statistic value is > 1.96. Positive effect if the Original Sample value as the Beta Coefficient is also positive. While the significance of the influence indicated by the value of Probability (P-Values) <5%. Table III., shows the results of the direct effect hypothesis test.

TABLE III. HYPHOTESIS TESTING RESULTS (DIRECT EFFECT)

	Original Sample	Sample Mean	Standard Deviation	T-Statistic	P-Value	Hyphotesis Result
Personal Quality → Pastoral Ministry Quality	0.418	0.434	0.068	6.174	0.000	Accepted
Organisastional Quality → Pastoral Ministry Quality	0.583	0.567	0.069	8.422	0.000	Accepted
Personal Quality → Spiritual Well Being	-0.079	-0.147	0.433	0.183	0.855	Rejected
Organisastional Quality → Spiritual Well Being	-1.360	-1.315	0.556	2.446	0.015	Accepted
Pastoral Ministry Quality → Spiritual Well Being	1.836	1.862	0.586	3.136	0.002	Accepted

Furthermore, Table IV, shows the results of the indirect effect hypothesis test.

TABLE IV. HYPHOTESIS TESTING RESULT (INDIRECT EFFECT)

	Original Sample	Sample Mean	Standard Deviation	T-Statistic	P-Value	Hyphotesis Result
Personal Quality → Pastoral Ministry Quality → Spiritual Well Being	0.763	0.816	0.313	2,452	0.015	Accepted
Organisastional Quality → Pastoral Ministry Quality → Spiritual Well Being	1.065	1.047	0.337	3.176	0.002	Accepted

While the T-Statistics Value in the Path Analysis Model with Bootstrapping Algorithm shown in Fig. 3. This figure is the result of data processing using SmartPLS 3.2.7 by utilizing the bootstrapping algorithm.

Analysis of the results of the hypothesis test states that:

H1: Personal Quality significantly and positive influence towards Pastoral Ministry Quality. Beta coefficient value is 0.418, T-statistik value = 6.174 (>1.96), and *P-Value* = 0.000 (<0.05). H1 accepted. The result is in line with Arulraja Opatha stud[3],i and Thareja research[13].

H2: Organisational Quality significantly and positive influence toward Pastoral Ministry Quality. The Beta coefficient value is 0.583, and T-statistik value = 8.422 (>1.96), and *P-Value* nya 0.000 (<0.05). H2 accepted. These results is in line with statements from study conducted by Kim[6], Jones[14], and Gorla et al.[15].

H3: Personal Quality not significantly and negative influence towards Spiritual Well-Being. Measurement of the Beta coefficient value is -0.079, and the T-statistik value = 0.183 (<1.96), and the P-value is 0.855 (>0.05).H3 rejected. This result is not in line with the research conducted by Löckenhoff et al.[22], who concluded that the quality of personality and spirituality/religiosity have a significant relationship.

H4: Organisational Quality significantly and negative influence toward Pastoral Ministry Quality. The measurement shows the value of the Beta coefficient is -1.360, and the T-statistik value = 2.466 (>1.96), and the P-value is 0.015 (<0.05). H4 accepted. The result is in line with study from Smith et al. [23], which revealed Organizational quality in the church family network correlates with Spiritual Well Being. Manirambona [22] also confirmed that the organizational function of the church has an effect on pastoral ministry in a practical context.

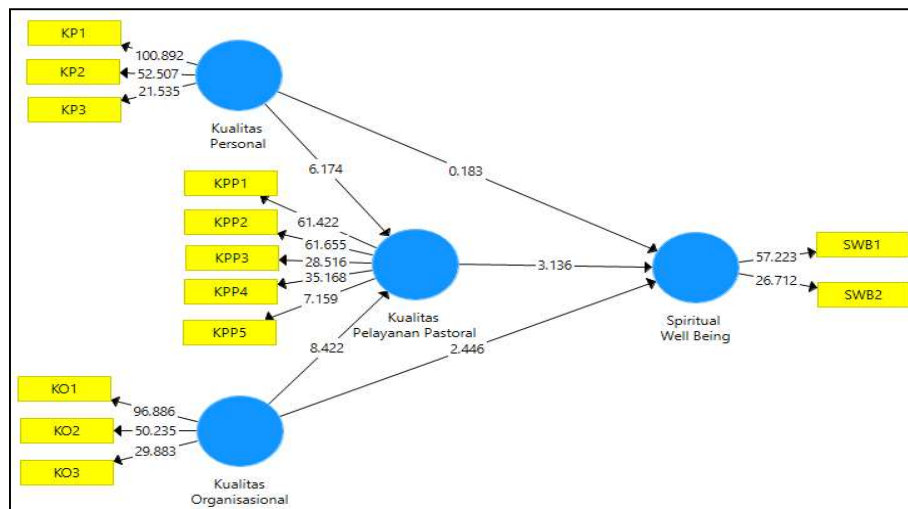


Fig. 3. T-Statistic Value By Utilizing The Bootstrapping Algorithm

H5: Pastoral Ministry Quality significantly and positive influence toward Spiritual Well-Being. H5 accepted. The measurement shows the Beta coefficient value is 1.836, and the T-statistic value = 3.136 (>1.96), and the P-value is 0.002 (<0.05). This finding is in line the study from Manirambona[24], which revealed that a sense of empathy is an indication of service, explored to increase spiritual value in religiosity. So the quality of pastoral care is expected to have an impact on spiritual well-being.

H6: Pastoral Ministry Quality mediates significantly Personal Quality for Spiritual Well-Being. Beta coefficient value is 0.763, T-statistik value = 2,452 (>1.96), and *P-Value* = 0.015 (<0.05). The results of the measurement are indirect because the mediation effect shows the value of the beta coefficient = $0.418 \times 1.826 = 0.763$ (> -0.079). Thus, Pastoral Ministry Quality able to mediates positively and significantly Personal Quality for Spiritual Well-Being. H6 accepted. This finding is a novelty of this research.

H7 Pastoral Ministry Quality mediates significantly Organisational Quality for Spiritual Well-Being. The Beta coefficient value is 1.065, dan nilai T-statistik = 3.176 (>1.96), and *P-Value* nya 0.002 (<0.05). The results of the measurement are indirect because the mediation effect shows the value of the beta coefficient = $0.583 \times 1.826 = 1,065$ ($>-1,360$). Thus, Pastoral Ministry Quality able to mediates positively and significantly Organisational Quality for Spiritual Well-Being. H7 accepted. This finding is a novelty of this research.

C. Discussion

This study provides empirical evidence for the pastoral ministry quality and its effect on spiritual well-being at a parish in an Indonesian Catholic church.. Empirical studies related to the quality of pastoral ministry and its effect on Spiritual Well Being with the consideration of personal quality and organizational quality in a parish have never been carried out by several researchers before[3]-[11]. So this empirical study is something new or a research novelty, especially the case in Indonesia.

The empirical model tested statistically shows that all variables and indicators of this study are valid and reliable. This result indicates that the research is very representative and as by the actual conditions. The results of the three hypotheses (**H1**, **H2**, and **H5**) reveal that the relationship between variables has a positive and significant effect. **H1** accepted. This finding is in line with previous studies [3], [13], which stated that the characteristics of Personal Quality affect Pastoral Ministry Quality. The **H2** finding is accepted and in line with previous studies[6],[14],[15]. Then, **H5** also accepted. This finding is supported by previous studies [3], [13], and [25] which stated that the characteristics of Pastoral Ministry Quality affect Spiritual Well-Being. **H4** accepted. But, Organisational Quality significantly and negative influence toward Pastoral Ministry Quality. The result is supported with study from Smith et al. [23], which revealed Organizational quality in the church family network correlates with Spiritual Well Being. Manirambona [22] also confirmed that the organizational function of the church has an effect on pastoral ministry in a practical context. These results indicate that only with the quality of the organizational quality of the tangibles / parish physical evidence[16] can a person feel existential well-being[12] as parishioners in the church, even though they do not perform pastoral ministry. However, in the third research hypothesis (**H3**), the results showed that Personal Quality does not significantly and negatively influence Spiritual Well-Being. This finding is not in line with previous studies by Smith et al.[23] and Manirambona[24]. This

result means that no matter how good a person's personal quality is, it will not affect the spiritual well-being of the church people if that person does not perform pastoral ministry.

The main results in this empirical study reveal that the quality of pastoral ministry positively and significantly mediates the influence of personal quality and organizational quality on spiritual well-being (**H6** and **H7** accepted). These results are a novelty in this study. dan mengisyaratkan organisasi paroki dalam gereja katolik di Indonesia need to consider the personal quality and organisational quality to improve the pastoral ministry quality and its effect on spiritual well-being.

D. Implications and Limitation of the Research

There are implications of this study relevant to this pastoral research related to the quality of pastoral ministry. First, the results of this study have practical implications for people in charge of pastoral ministry in a parish organization. A parish must begin to have the readiness to elect people who have duties based on appropriate personal qualities so that it has an impact on the quality of pastoral ministry. Furthermore, a parish must also improve its organizational quality, which can impact quality pastoral ministry. All of this done so that there will be an increase in the quality of pastoral ministry, which has an impact on the spiritual well being of those who receive services. Second, theoretically, the findings of this study have broad implications regarding the relevance of personal quality and organizational quality to the concept of quality of pastoral care and its effect on spiritual well-being. Limitations that this paper related this empirical study in a parish organization of a Catholic Church in Indonesia. Second, this study is limited in its small sample size. Finally, the results of filling out the survey questionnaire depend entirely on the subjectivity of the respondents..

V. CONCLUSION

In summary, this empirical research analyzes the role of the quality of pastoral ministry and its influence on spiritual well-being in a parish. The main results in this empirical study reveal that the quality of pastoral carministrye positively and significantly mediates the influence of personal quality and organizational quality on spiritual well-being.

For future studies, studies related to service quality influenced by the personal quality and organizational qualityit is necessary to examine the effect on customer satisfaction and loyalty in corporate organizations.

ACKNOWLEDGMENT

The authors would like to thank the Master of Management Study Program, Faculty of Economics and Business, University of Esa Unggul, Jakarta, Indonesia for providing full support for this part of thesis research.

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