MAPPING THE PROCESS OF DEVELOPING PRIEST CANDIDATES AT THE ANING MAMMIRI MAJOR SEMINARY YOGYAKARTA BASED ON THE BUSINESS MODEL CANVAS

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ABSTRACT

A good organization always opens to change. To make changes that support organizational development, it is necessary to know the organization well. One organization that is interesting to research when talking about change is a seminary. In order to find answers related to mentoring methods in seminaries, researcher conducted research at one of the major seminaries in Yogyakarta, namely Seminari Tinggi Aning Mammiri (STAM). This research was conducted to determine the current process of developing priest candidates at STAM. To achieve this goal, researcher conducted research to map the current strategy of STAM by using the nine blocks adaptation in the Business Model Canvas. The data collection process was carried out through surveys with a qualitative approach and Focus Group Discussions (FGDs). Research data obtained from surveys and FGDs were classified based on blocks in the Business Model Canvas and then analyzed based on supporting literature. The research results show that the current mentoring process at STAM can be mapped into nine (9) elements of the Business Model Canvas block, but STAM can still optimize its business model. This can be done by continuing the analysis of each existing block and optimizing it.
Keywords: business model canvas, nine blocks, organization, Seminari Tinggi Aning Mammiri (STAM)

1. Introduction

A good organization is an organization that is always open to change. The growth and sustainability of an organization will greatly depend on the changes it makes. These changes can be made to one or more aspects of the organization concerned. Therefore, the decision needs to be based on in-depth knowledge regarding various aspects of the organization. This understanding can be a guarantee that the change initiative will run well.

One organization that is interesting to research when talking about change is a seminary or place for developing priest candidates. According to Merriam-Webster Dictionary (https://www.merriam-webster.com/dictionary/seminary), "seminary is an institution for the training of candidates for the priesthood, ministry, or rabbinate". Therefore, seminaries are organizations that need to continually renew themselves in order to be able to develop priests who can answer the needs of the people according to current developments.

The Catholic Church, through the Second Vatican Council, realized how important the role of a priest is. Thus, the Council Fathers paid special attention to the process of formation of prospective priests. This form of attention is stated in the decree on priestly formation, *Optatam Totius*. The decree signed by Pope Paul VI and the Council Fathers was born on October 28 1965. In this decree, the Council Fathers realized that the Church needed to keep up with the times. The increasingly open world situation demands the formation of prospective priests in accordance with the context of various nations, cultures and others. The training of

prospective priests also needs to look at the situation in the field of work they want to face (Hidup Magazine, Edition 11, 12 March 2017: 11).

The quantity and quality of priests really depends on the formation process they receive while at the seminary. There are several aspects that are the focus of formation in seminaries, both in middle seminaries and major seminaries. These aspects include personality, spiritual, community, pastoral, and intellectual. All these aspects play a vital role in the lives of future priests. Therefore, the method in the mentoring process for these aspects must always be paid attention to by the mentors at the seminary so that it becomes the right method.

In order to develop priests who suit the needs of the people in every era, it is necessary to continually update formation methods in seminaries. The updates made should be based on the organizational situation. Therefore, it is necessary to understand well how the process of developing priest candidates is currently taking place. In order to find these answers, researcher decided to conduct research at one of the major seminaries in Yogyakarta, namely the Anging Mammiri Major Seminary (hereinafter abbreviated to STAM). This seminary is a place for developing priest candidates for the Makassar Archdiocese, located on Jalan Kaliurang Km 7.4 Yogyakarta.

The researcher believe that the STAM can be an adequate research object because it has been established for quite a long time. Apart from that, researcher are also challenged by the object of this research because the seminary is a non-profit organization. So far, most of the research objects in the Master of Management study program have been profit-oriented organizations. It is hoped that the results of this research will provide another understanding regarding organizational development and becoming intellectual property in the Master of Management study program at Sanata Dharma University, Yogyakarta.

2. Literature Review

In general, almost everyone knows the term "business". Business is understood as a way to produce products to achieve goals, namely profit. William M. Pride, Robert J. Hughes, and Jack R. Kapoor (2018: 9) argue that business is an organized effort by individuals to produce and sell products (goods and services) that meet society's needs in order to make a profit. The opinions of these experts represent the general views of society. This view is of course not wrong, but it cannot fully reveal the meaning of the term "business". From semantics, the term "business" is not only related to the goal of achieving profits. The meaning of the term "business" turns out to be broader than that. According to the Oxford Dictionary (https://www.oxfordlearnersdictionaries.com/definition/english/business, access 01 March 2020), business can also mean, "something that a particular person or organization is responsible for; important matters that need to be dealt with or discussed". So business is not only about making profits, but also about everything that is important and requires attention. A phrase in English reinforces this opinion: "It's none of your business!". So, once again, the term "business" does not only mean seeking profit, but is also related to everything that is "business".

The seminary is a non-profit organization because its goal is not to make a profit. According to the Merriam-Webster Dictionary (https://www.merriam-webster.com/dictionary/seminary), a seminary is an institution for educating future priests, ministers, or rabbis. Seminaries are referred to as educational institutions, which means that seminaries are official organizations whose main goal is to educate and/or develop, and not to seek profit or profit.

As we know, the goal of a profit organization is to make a profit with all efforts for the sustainability of the organization. Then, do non-profit organizations, such as seminaries, not think about sustainability so they do not aim to make a profit? Of course not. Non-profit organizations, such as seminaries, certainly think about sustainability so they always strive to

develop or renew the organization even though they do not depend on profits. Non-profit organizations need to develop themselves so that the values they believe in and fight for can work well in order to achieve the vision that becomes the main value of the organization. Seminaries are also organizations that need to continually renew in order to be able to achieve their main goal, namely developing priests who can answer the needs of the people according to current situations. Based on this reality, the need for changes in formation methods in seminaries is an inevitability, especially in the midst of disruptive era. This change needs to start from an in-depth introduction to the mentoring process in the organization.

One way to map the processes of an organization is to use a Business Model Canvas. The Business Model Canvas is a concept developed by Osterwalder and Pigneur (2010: 12.15) to describe, visualize, assess, and change business models. They wanted to develop a business model concept that everyone understood: a concept that facilitated description and discussion. The challenge is that the concept must be simple, relevant, and intuitively understandable, while not oversimplifying the complexity of a company or organization's functioning. From that enthusiasm, the Business Model Canvas was created. This model can be a guide that allows companies or organizations to easily describe and manipulate business models to create new strategic alternatives.

In Figure 2.1. will be explained the parts in a business model that has been organized by Osterwalder and Pigneur (2010: 44). These nine blocks will describe what are the main components in a business model. From there, companies will be helped in developing the right strategy to create value from each block. This canvassing method will describe the business model holistically so that the company can analyze its operational activities and know which blocks can be developed. The goal is for the company to have a more effective and efficient model in the future.
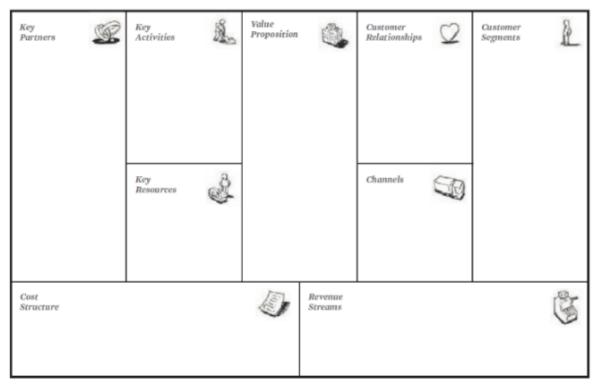

Figure 2.1 Business Model Canvas
Source: Osterwalder and Pigneur (2010)

The nine blocks cover four main areas in a business and there are nine blocks which are divided into these main areas, namely the customer area: Customer Segments, Channel, and Customer Relationship; the offering area: Value Propositions; the infrastructure area includes: Key Activities, Key Resources, and Key Partnership blocks; and in the financial sustainability area there are: Cost Structure and Revenue Stream blocks (Osterwalder and Pigneur: 2010).

Customer segments are groups of people or organizations to which a company or organization provides services. A value proposition outlines a package of products and services that creates value for a specific customer segment. A value proposition is the reason why customers choose one company over another. Customer relationship describes the type of relationship a company builds with certain customer segments. Channels are a means for companies to convey value propositions to the customer segments served. Key activities describe the most important things a company must do to make its business model work. Key partnerships describe the network of suppliers and partners that make a business model work. Key resources describe the most important assets needed to make a business model work. Revenue stream is an explanation of what things make a business earn income from its customers. Cost structures describe all costs incurred to operate a business model (Osterwalder & Pigneur: 2010).

3. Research Methods

The research strategy used in this research is survey research. Surveys are systems for collecting information from or about people to describe, compare, or explain their knowledge, attitudes, and behavior (Sekaran and Bougie, 2016: 96-97). In this research, the survey instruments used were questionnaires that were self-administered and filled in by respondents themselves on paper and interviews in the form of Focus Group Discussions (FGD). The survey in this research will be used in descriptive research with a qualitative approach. The data to be collected is data on the process of developing prospective priests at the STAM.

The researcher's involvement in this research is correlational. Correlational studies are descriptive in nature and are conducted in a natural environment with only minimal interference from the researcher with the normal flow of events. In this research, the unit of analysis is an organization or group. In its implementation, data will be taken from individuals in groups or organizations and collected into group data.

The resource persons in this research were seminarians and formators at the STAM. The seminarians and formators who will be resource persons total 15 people. Researcher chose the formators as resource because of their high position in the organization. These sources are suitable for interviewing because they have better access and understanding of the research topic. Apart from that, they are also the parties who have the authority to determine the formation process for priest candidates at the seminary. Researcher also want to dig up information from seminarians who are the majority group at this seminary. The brothers/seminarians need to be interviewed to find out their perceptions about the formation process they have been undergoing. The seminarians are "consumers" in this formation process, so the recommendations for formation guidelines that are the aim of this research really help them in reaching their dreams of becoming priests. The brothers/seminarians who will be interviewed are those currently at level III and above levels. These levels were chosen because the researcher thought that they had experienced enough of the process of developing priest candidates at STAM.

In this research, secondary data sources in the form of mentoring guidelines for the STAM and financial data or policy-making processes that have been carried out will also be used.

The approach used in this research is based on the work of Miles and Huberman (in Sekaran and Bougie, 2016: 332-347). According to them, in general there are three steps in qualitative data analysis: data reduction, data presentation, and drawing conclusions.

4. Results and Discussion

This section will identify or map the current process of developing priest candidates at the STAM using the Business Model Canvas approach developed by Osterwalder and Pigneur. The nine blocks in the Business Model Canvas will describe the coaching process.

a. Customer Segments

Based on the results of a survey with resource persons, the customer segment or target for STAM coaching is the brothers who undergo mentoring at this seminary. From the survey results, researcher discovered that during the formation process many brothers abandoned their vocation, and only around 55% were ordained in the last ten years. Table 4.1. shows ordination data for the last ten years at STAM. This shows that the call to become a priest is not easy and requires truly effective formation because the character formation of priest candidates will really depend on the pattern of formation carried out at this seminary.

Table 1. STAM's Last 10 Years Ordination

Year	Number of Incoming Brothers	Amount Ordination	Percentage
2010	5	1	20%
2011	6	5	83.3%
2012	7	4	57.1%
2013	2	0	0%
2014	8	3	37.5%
2015	0	0	0%
2016	1	1	100%
2017	8	7	87.5%
2018	3	0	0%
2019	9	6	66.6%
2020	8	2	25%
Total	57	29	50.8%

According to sources, the possibility of accepting candidates from other dioceses is actually open, but for now, this possibility is not considered too urgent. STAM focuses more on accepting prospective priests who graduate from St. Peter Claver Makassar Middle Seminary (SPC) and the Spiritual Orientation Year Seminary in Tana Toraja (TOR), which belong to the Makassar Archdiocese as well. Based on the survey results, researcher found that STAM's customer segment could also be said to be young Catholics in the Archdiocese of Makassar (KAMS) because another goal is to attract young people to pursue their vocation as priests at KAMS.

b. Value Proposition

The value proposition in this research refers to the areas of mentoring carried out at STAM. These areas become value propositions because they are "products and services" that create value for the brothers/seminarians. All of these areas of formation are a "benefit package" offered by STAM to seminarians in order to strengthen their motivation and shape their character as priests.

There are five areas which become the focus of mentoring at STAM. The five areas are intellectual, spiritual, personal, community, and pastoral. 73.33% of interviewees admitted that among these five areas of development, the intellectual area is the area that receives special attention at STAM. This is because the main goal of their presence at STAM is to gain knowledge of philosophy and theology at the Faculty of Theology of Sanata Dharma University as preparation for future service. 20% said that the five areas of mentoring had the same position. 6.67% thought that the spiritual area was the main area because this area is the characteristic of a priest.

c. Customer Relationship

Customer relationship describes the type of relationship an organization builds with customer segments (Osterwalder and Pigneur, 2010: 28). Based on the results of a survey with sources, researcher found that there are several relationships or patterns of approach used in developing priest candidates at STAM. These approaches aim to convey the values that exist in each area of mentoring at STAM in a targeted manner. The approach patterns include personal, community, and independent. The personal approach pattern is an individual mentoring approach from the formator to the brothers individually. The community approach is an approach from the formator to the brothers based on activities that involve all brothers. An independent approach means that brothers are given space to search for and carry out activities independently that can support their calling or vocation. For example, through spiritual guidance, music courses, organizing, and so on. These three approaches are used because they are in accordance with the direction of development that is to be achieved, namely forming an independent person, who can live both as an individual and in community life. The message to be conveyed is "the calling or vocation is experienced personally and lived together".

d. Channels

Channels are tools for organizations to deliver value propositions to the customer segments served (Osterwalder and Pigneur, 2010: 26). In this research, the informants said that there were several channels used to deliver value propositions (five areas of developing priest candidates at STAM). Internally, program delivery in each area of development is carried out through community meetings and personal meetings with the brothers. Meanwhile, the delivery of mentoring programs externally, which the aim to promote vocations, are carried out through social media (Youtube, Instagram, Facebook, and blogs), magazines, websites, music albums, vocational actions in Makassar Archdiocese (KAMS), and live in.

The survey found that each facility, especially external ones, has advantages and disadvantages. Social media and websites are cheap, can be used as often as possible, cover a wider area, and are quickly accessed. The weakness is that it lacks depth because there is no direct encounter, it only conveys general information, it still lacks creativity, and it cannot be accessed in places without a signal. Magazines and music albums can reach places where there is no signal, contain a lot of information, and train the brothers' writing and musical skills. The disadvantages are only published in two editions each year, requires more costs, time and effort, difficult to distribute, and has limited reach.

Vocational actions and live-in activities are more in-depth because they involve direct meetings, but vocation actions require more preparation and costs and are not held regularly. The live-in activities were not effective because it was done in another Archdiocese (Semarang).

As many as 53.33% of the interviewees agreed that the vocational actions did in KAMS, especially at the St. Peter Claver Middle Seminary Makassar and TOR, were the most suitable tools to deliver the formation program at STAM as well as attract the interest of seminarians to

become priests at KAMS. 13.33% said that social media is an effective tool today because it reaches many young people. 6.67% said that music albums were an effective tool because they appealed to young people. 23.33% chose magazines as an appropriate and effective tool because they can contain a lot of information about mentoring at STAM. 3.33% said that community meetings were effective for delivering mentoring programs in the STAM environment.

e. Key Activities

Key activities describe the most important things an organization must do to make its business model work. These activities are the set of things needed to create and offer a value proposition, reach customer segments, maintain customer relationships, and achieve organizational goals (Osterwalder and Pigneur, 2010: 36). There are several activities that are important to do to make the mentoring areas at STAM run optimally. These activities include academic activities (both at the dormitory and on campus), spiritual activities (both together and individually), joint activities (sports, eating, recreation, community meetings, level meetings, community service, choir practice, training musical instruments, etc.), use of gadgets and laptops, *coloqium* (private meetings between formators and brothers), and pastoral activities (teaching, visits to prisons, giving thanks on social media, etc.).

From a series of key activities, there are several activities that are unique to STAM. In other words, these activities do not exist at the other seminary. These activities include creative Holy Mass held based on certain themes; natural meditation which trains the brothers/seminarians to reflect on everything in nature and learn from them; connecting feelings is an activity where the brothers convey their feelings about carrying out their vocation in front of their fellow; and the use of devices and laptops for brothers at all levels (in other seminaries, seminarians are not allowed to have cellphones and laptops).

f. Key Partnerships

Key partnerships describe the networks and partners that make a business model work. Organizations enter into partnerships for many reasons. Organizations create alliances to optimize business models, reduce risks, or acquire resources (Osterwalder and Pigneur, 2010: 38). STAM also establishes partnerships or alliances with several parties to ensure the smooth development of prospective priests. The alliance includes the Archdiocese of Makassar, the Faculty of Theology USD, donors, St. Petrus Claver Middle Seminary of Makassar (SPC), the Toraja Spiritual Orientation Year Seminary (TOR), and the parish priests in KAMS.

The existence of the Makassar Archdiocese is very important because it is the main source of funds for mentoring prospective priests and is an evaluator of STAM achievements. The Faculty of Theology USD is a partner in the intellectual development of the brothers because the brothers study philosophy and theology here. The existence of SPC and TOR is important because it is a preparation place that must be passed before undergoing mentoring at STAM. Donors are important partners because they help financially. It is important for the parish priests in KAMS to act as promotional agents for vocations in their respective parishes. So far, these are the parties whose existence is very important for STAM. The interviewees acknowledged that there was no urgent need to build more partnerships with other organizations.

g. Key Resources

Key resources describe the most important assets required to make a business model work. These resources enable organizations to create and offer value propositions, reach customer segments, maintain relationships with customer segments, and achieve organizational

goals. Key resources can be physical, financial, intellectual and human resources (Osterwalder and Pigneur, 2010: 34).

The survey results show that there are several key or main resources for STAM. These resources include physical, financial, intellectual, and human resources. Physical resources consist of buildings and infrastructure. Financial resources include funds from the Archdiocese and donors. Intellectual resources in the form of mentoring guidelines. Human resources consist of formators, lecturers on campus, and employees.

h. Revenue Streams

Revenue stream is basically an explanation of what things make a business or organizations earn income from its customers (Osterwalder and Pigneur, 2010: 30). Because STAM is a non-profit organization, it does not focus on seeking profits through income from customers. In this case, what will be referred to as income is the source of STAM funds. This source of funding is important to support the smooth running of the priest candidate formation program.

In a survey conducted by researcher, all sources provided similar information regarding the source of funds for mentoring priest candidates at STAM. The sources of these funds come from educational funds for priest candidates in the Archdiocese and from donors. According to STAM economist/treasurer, the largest source of funds is from KAMS, namely around 95%. These funds are provided by the Archdiocese according to the needs of the brothers undergoing formation at this seminary. The management of these funds is handed over to a formator who doubles as a STAM economist.

Table 2. STAM income for the period January to October 2020

Source of funds	Amount
Funds from Archdiocese	870,256,430.00
Donations / Subsidies Accidental	32,195,000.00
Repayment Receivables and Restitution	32,560,950.00
Total	935,012,380.00

Source: STAM Economist

i. Cost Structure

The cost structure describes all the costs incurred to operate the business model. This block explains the most important costs incurred when operating a particular business model. The basic view is costs should be minimized in any business model (Osterwalder and Pigneur, 2010: 40). At STAM, financial report is done simply using the Microsoft Excel program by an economist who is also a formator.

In this research, the interviewees agreed that the costs for the intellectual area were the largest, namely for tuition fees and also for daily food costs. Every year the average cost spent on study is two hundred and fifty million rupiahs and for daily living costs are also around two hundred and fifty million rupiahs. Other costs consist of equipment purchase costs, renovation costs, transportation, salary costs, plantation and livestock costs, and other costs.

Table 3. STAM Costs for the Period January to October 2020 (in rupiah)

Academic / Lectures	216,445,900.00
Food and Lodging	206,933,100.00
Wages Employee	90,902,600.00
Construction Renovation	58,161,750.00
Inventory / Supplies	55,736,300.00
Salary, *Perdiem* Staff	43,000,000.00
Health / Home Sick	36,169,975.00
Pension and Sabbatical Funds Staff	22,997,300.00
Furniture (furniture, tools kitchen, etc.)	21,186,400.00
Electricity	18,193,000.00
Receivables	17,900,000.00
Transport	15,291,000.00
Gas	13,363,100.00
Travel (plane, train, etc.)	11,045,000.00
Liturgy / Spirituality	7,968,000.00
Magazines, Newspapers, TV	7,748,500.00
Telephone, Fax., Internet	4,524,620.00
Farm	4,082,000.00
Books (Library)	4,000,000.00
Plantation	3,573,000.00
Tax	2,896,300.00
Clothing /Wash	884,400.00
Transport (Procurement Vehicle)	512,000.00
Miscellaneous expense	69,390,800.00
Total	932,905,045.00

5. Conclusion

The research results show that the current coaching process at STAM can be mapped into nine (9) elements of the Business Model Canvas block. The results of this mapping are the basis for evaluating the current process of developing priest candidates. This can be done by analyzing each existing block and optimizing it by eliminating, reducing, improving, or creating things that build the current business model.

Figure 1. Mapping the process of developing priest candidates at STAM into the Business Model Canvas

Key Partnerships:	Key Activities:	Value Propositions:	Customer Relationships:	Customer Segments:
1. KAMS as the main source of funds and evaluator of STAM achievements 2. FTW as a partner in intellectual development 3. SPC and TOR as a preparation place before undergoing coaching at STAM 4. Donors help with financing 5. Parish priests at KAMS as vocation promotion agents.	1. Academic activities 2. Spiritual activity 3. Joint activities 4. Use of devices and laptops at all levels 5. Coloqium 6. Pastoral activities Key Resources: 1. Physical resources (buildings and facilities and infrastructure) 2. Financial resources 3. Intellectual resources (coaching guidelines) 4. Human resources (formators, lecturers on campus, and employees)	1. Intellectual development 2. Spiritual formation 3. Personality development 4. Community life development 5. Pastoral formation	1. Personal approach 2. Community approach 3. Approach independently Channels: 1. Community and private meetings 2. Social media and websites. 3. Magazine publishing 4. Music album creation 5. Live in activities 6. Vocational action in KAMS	1. Prospective priests undergoing formation at STAM 2. Seminarian at SPC and TOR 3. Catholic Youth at KAMS

Revenue Streams:	Cost Structures:
1. Education Fund for prospective priests from the diocese 2. Funds from donors	1. Tuition and other academic fees 2. Daily living costs 3. Per diem costs for formators, sabbaticals and employee salaries 4. Building construction and renovation costs 5. Health costs 6. Transportation costs 7. Equipment costs 8. Utility costs, etc.

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