

Di Antara Mimbar dan Anjungan Kapal: Dosen sebagai Mentor Pastoral dalam Pendidikan Maritim Indonesia: Studi Kasus tentang Transmisi Spiritual dan Vokasional

Between Pulpit and Bridge: Lecturers as Pastoral Mentors in Indonesian Maritime Education: A Case Study of Spiritual-Vocational Transmission

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Abstrak: Dosen maritim kerap menjalankan peran sebagai mentor pastoral secara informal di samping tugas utamanya sebagai pengajar teknis. Namun, fenomena ini belum pernah memperoleh perhatian empiris dalam literatur mengenai agama dan kesejahteraan maupun dalam penelitian pendidikan maritim. Studi kasus kualitatif ini mengkaji bagaimana lima dosen di Sekolah Tinggi Ilmu Pelayaran (STIP) Jakarta memahami dan mengimplementasikan peran gandanya sebagai instruktur teknis sekaligus mentor pastoral. Temuan tersebut ditriangulasi dengan perspektif tiga puluh taruna dan lima profesional maritim senior. Data dikumpulkan melalui wawancara mendalam semi-terstruktur dan diskusi kelompok terarah (focus group discussions), kemudian dianalisis menggunakan analisis tematik, perbandingan lintas kelompok, dan sintesis naratif. Hasil penelitian menunjukkan bahwa para dosen mentransmisikan kebijaksanaan spiritual-vokasional melalui empat mekanisme yang saling terintegrasi, yaitu keteladanan, ketersediaan yang tenang (quiet availability), kesaksian berdasarkan pengalaman berlayar (sea-service testimony), serta bimbingan moral yang responsif. Keempat mekanisme tersebut menghasilkan dampak yang diakui oleh para taruna selama proses pembentukan diri dan oleh para profesional maritim senior sebagai nilai yang terus mereka bawa sepanjang perjalanan karier mereka. Penelitian ini juga menemukan adanya efek multiplikasi, yaitu taruna yang memperoleh pendampingan pastoral cenderung mereplikasi perilaku pastoral tersebut kepada perwira junior selama menjalani penugasan di laut. Selain itu, penelitian ini menempatkan temuan-temuan tersebut dalam konteks dimensi psikologis pembentukan taruna maritim, yang meliputi beban kognitif (cognitive load), perkembangan identitas profesional (professional identity development), dan kesiapan pasca-praktik laut (post-internship readiness), yang secara keseluruhan membentuk lingkungan formasional tempat mentoring pastoral berlangsung.

Kontribusi: Penelitian ini memberikan kontribusi konseptual yang orisinal mengenai peran agen-informal dalam transmisi spiritual dan vokasional di lingkungan pendidikan vokasi.

Kata kunci: mentoring pastoral; identitas dosen; transmisi spiritual-vokasional; pendidikan maritim; studi kasus.

Abstract: Maritime lecturers frequently function as informal pastoral mentors alongside their technical instructional role, yet this phenomenon has received no empirical attention in the religion-and-wellbeing literature or in maritime education research. This qualitative case study examined how five lecturers at Sekolah Tinggi Ilmu Pelayaran (STIP) Jakarta understand and enact their dual role as technical instructors and pastoral mentors, triangulated with the perspectives of thirty cadets and five veteran maritime professionals. Data were collected through in-depth semi-structured interviews and focus group discussions and analysed through thematic analysis, cross-group comparison, and narrative synthesis. The findings show that lecturers transmit spiritual-vocational wisdom through four integrated mechanisms — modelling, quiet availability, sea-service testimony, and responsive moral guidance — producing effects that cadets recognise during formation and that veterans identify as having carried across their careers. A multiplier effect was documented, with mentored cadets replicating pastoral behaviour with junior officers during sea service. The study situates these findings within the psychological dimensions of maritime cadet formation — cognitive load, professional identity development, and post-internship readiness — that characterise the broader formational environment in which pastoral mentoring occurs.

Contribution: The research contributes original conceptual insight into the informal agents of spiritual-vocational transmission in vocational education.

Keywords: pastoral mentoring; lecturer identity; spiritual-vocational transmission; maritime education; case study.

INTRODUCTION

Every maritime academy has its lecturers, and every student remembers which of those lecturers taught them more than navigation or engineering. In the corridors and classrooms of vocational education institutions worldwide, a small number of instructors function as something more than technical trainers. They model what an integrated professional life looks like, they offer informal pastoral care alongside academic instruction, and they transmit, often without institutional recognition or explicit mandate, a form of wisdom that includes moral, spiritual, and existential dimensions. This phenomenon has been documented in medical education, in military training, and in ministerial formation, but it has not been studied in maritime education. The silence is particularly conspicuous because maritime lecturers occupy a distinctive position in the ecology of vocational formation: many have themselves served at sea for years or decades before entering the academy, and they therefore carry not only pedagogical expertise but also the lived experience of the profession for which they are preparing their students.

The broader literature on religion, spirituality, and mental health has generated substantial evidence that spiritual resources function as meaningful contributors to human flourishing. Meta-analytic synthesis from the German-speaking research community has confirmed a consistent positive association between religious engagement and mental health outcomes.¹ Studies of Christian youth in the Philippines have linked prayer frequency to improved mental health,² and parallel findings have been reported among Turkish nursing populations³ and Asian multi-ethnic samples.⁴ A growing strand of this work has begun to argue that the transmission of spiritual resources across generations and across institutional boundaries is as important as the individual possession of such resources, and that the agents of this transmission — mentors, clergy, healthcare chaplains, spiritual directors — deserve focused research attention.⁵

Within this growing recognition of spiritual transmission, a specific lacuna concerns the role of lecturers in vocational and professional education. Studies of healthcare professionals' perspectives on religion and spirituality in clinical practice have documented the gap between theoretical recognition and practical integration.⁶ Research on chaplaincy in institutional settings has examined the formal agents of spiritual care.⁷ What is missing from this literature is attention to the informal agents of

¹ Christian Zwingmann, "Religiosity, Spirituality and Mental Health: Meta-Analysis of Studies from the German-Speaking Area," *Journal of Religion and Health* 65, no. 1 (2026): 132–157, <https://doi.org/10.1007/s10943-025-02406-3>.

² F A Del Castillo, C D B Del Castillo, and H G Koenig, "Associations between Prayer and Mental Health among Christian Youth in the Philippines," *Religions* 14, no. 6 (2023), <https://doi.org/10.3390/rel14060806>.

³ Özlem Şahin Altun et al., "Investigation of the Relationship Between the Spiritual Orientation and Psychological Well-Being Levels of Inpatients with a Diagnosis of COVID-19 In Turkey: A Cross-Sectional Study," *Journal of Religion and Health* 61, no. 5 (2022): 4189–4204, <https://doi.org/10.1007/s10943-022-01602-9>.

⁴ Janhavi Ajit A Vaingankar et al., "Religious Affiliation in Relation to Positive Mental Health and Mental Disorders in a Multi-Ethnic Asian Population," *International Journal of Environmental Research and Public Health* 18, no. 7 (2021): 3368, <https://doi.org/10.3390/ijerph18073368>.

⁵ M Illueca et al., "The Church and Academia Model: New Paradigm for Spirituality and Mental Health Research," *Religions* 16, no. 8 (2025): 998, <https://doi.org/10.3390/rel16080998>; Cassandra Vieten et al., "Mental Health Professionals' Perspectives on the Relevance of Religion and Spirituality to Mental Health Care," *BMC Psychology* 11, no. 1 (2023): 439, <https://doi.org/10.1186/s40359-023-01466-y>; Z Cooper, "Spirituality in Primary Care Settings: Addressing the Whole Person through Christian Mindfulness," *Religions* 13, no. 4 (2022), <https://doi.org/10.3390/rel13040346>.

⁶ Vieten et al., "Mental Health Professionals' Perspectives on the Relevance of Religion and Spirituality to Mental Health Care": 439; R de Diego-Cordero et al., "More Spiritual Health Professionals Provide Different Care': A Qualitative Study in the Field of Mental Health," *Healthcare (Switzerland)* 11, no. 3 (2023): 303, <https://doi.org/10.3390/healthcare11030303>.

⁷ P Dronkers, J Wojtkowiak, and G Smid, "Why Chaplaincy at Asylum Centers Is a Good Idea: A Care

spiritual care — the lecturers, instructors, and trainers who provide pastoral mentoring as an unrecognised dimension of their teaching role.

This gap is best understood against the backdrop of the broader psychological demands that maritime formation places on cadets, demands that maritime lecturers navigate daily even when their pastoral role goes unrecognised. Research on cognitive load management among maritime cadets has shown that the formation period imposes substantial information-processing demands as cadets integrate technical, linguistic, and procedural knowledge under time pressure, and that the way instructors scaffold this load shapes not only academic performance but also cadets' confidence and emotional regulation during training.⁸ Investigations of post-internship readiness among Indonesian maritime cadets have similarly shown that the psychological preparedness cadets bring into their first sea-going assignments is shaped as much by the relational quality of their academy experience as by technical curriculum content.⁹ These findings situate the lecturer's pastoral role within a wider psychological ecology of formation, in which cognitive, emotional, and identity-related processes are already recognised as central to how cadets are prepared for the profession, even where the spiritual dimension of that preparation has not yet been studied.

The maritime academy context makes the informal pastoral role particularly visible and consequential. Maritime lecturers at Indonesian institutions typically combine technical maritime qualifications, prior sea service experience, and pedagogical credentials. In institutions such as Sekolah Tinggi Ilmu Pelayaran (STIP) Jakarta, the country's flagship maritime academy under the Ministry of Transportation,

Ethics Perspective on Spiritual Care for Refugees," *Journal of Religion and Health* 62, no. 6 (2023): 4016–4031, <https://doi.org/10.1007/s10943-023-01889-2>; Angelika A. Zollfrank, Caroline C. Kaufman, and David H. Rosmarin, "Mental Health Clinical Pastoral Education—A Specialized CPE Program," *Religions* 16, no. 7 (2025): 886, <https://doi.org/10.3390/rel16070886>; Sergi Fatu, Bobby Kurnia Putrawan, Hartawidjaja Hartawidjaja, and Robert Agung, "Sunday School Teacher Assistance for Children's Faith Development As Followers of Christ at the Indonesian Evangelical Presbyterian Church, Terindak, West Kalimantan". *SERVIRE: Jurnal Penelitian dan Pengabdian* 3, no. 2 (2023): 59-73. <https://doi.org/10.46362/servire.v3i2.133>.

⁸ A G Malau, C Purnama, and M B Simanjuntak, "Developing Competency-Based Maritime Education for the Digital Age," *Journal of Maritime Research* 22, no. 1 (2025): 100–106, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105005886647&partnerID=40&md5=d54c372b51546dd86815a88c0c5d30a7>; Marudut B. Simanjuntak, Zainal Rafli, and Sri R. Utami, "Elevating Vocational Student Competence: The Crucial Need For English Literacy Competence," *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025): 721–744, <https://doi.org/10.26811/peuradeun.v13i1.1109>.

⁹ Marudut B. Simanjuntak, Zainal Rafli, and Sri R. Utami, "Enhancing Maritime Education for Ocean Sustainability: A Multidisciplinary Approach," in *BIO Web of Conferences*, ed. H M Manik et al., 106 (2024): 02006, <https://doi.org/10.1051/bioconf/202410602006>.

lecturers work within a military-style disciplined environment where cadets are in residence, where daily life is structured around a demanding schedule, and where the relational proximity between lecturers and cadets is closer than in conventional university settings. The combination of relational proximity, prior sea service experience, and personal spiritual commitment positions these lecturers as uniquely situated agents of spiritual-vocational transmission.

The problem this study addresses can be stated with precision. Despite the substantial literature on religion, spirituality, and mental health, and despite the growing recognition that spiritual transmission matters, no published study has examined the role of lecturers in vocational or maritime education as informal pastoral mentors. The formal agents of spiritual care have received attention, but the informal agents, whose contribution may be equally consequential because of their daily proximity to students, remain unstudied. The maritime academy context is particularly significant because the informal pastoral role is embedded within a disciplined environment, is informed by prior sea service experience, and is directed toward students preparing for one of the most psychologically demanding professions in the world.

The present study seeks to address this gap by investigating how lecturers at STIP Jakarta understand and enact their dual role as technical instructors and informal pastoral mentors, and how this role contributes to the spiritual-vocational formation of maritime cadets. Three objectives guide the research. The first is to describe how lecturers understand their pastoral role, including whether they recognise it as such, how they acquired the capacity for it, and how they distinguish it from their technical role. The second is to examine how cadets and veterans perceive the pastoral mentoring they have received or observed. The third is to construct a conceptual account of spiritual-vocational transmission through the lecturer role. Three research questions follow: How do lecturers at STIP Jakarta understand and enact their role as informal pastoral mentors? How do cadets and veterans perceive this pastoral dimension? And what does the integration of these perspectives reveal about the mechanisms of spiritual-vocational transmission in maritime education?

The rationale for the study is theoretical, empirical, and practical. Theoretically, it extends the religion-and-wellbeing literature into the study of informal agents of

spiritual transmission in vocational education.¹⁰ Empirically, it generates original data on a population and a role that the literature has not examined. Practically, the findings are intended to inform institutional policy at STIP Jakarta and at peer academies, supporting the recognition and development of the informal pastoral dimension of the lecturer role, at a time when decisions about lecturer qualifications are being made that will shape the next generation of formation. The argument develops from this introduction through a literature review, method, results, and discussion to a concluding synthesis.

THEORETICAL REVIEW

This study is built upon four conceptual pillars: pastoral mentoring as a relational practice, spiritual-vocational transmission as a distinctive formational process, lecturer identity as a multidimensional construct, and the institutional context of the military-style maritime academy.

Pastoral mentoring, as used in this study, refers to the relational practice through which a more experienced person offers guidance, support, and modelling that encompasses moral, spiritual, and existential dimensions alongside technical ones. The construct is broader than formal spiritual direction, since it includes informal and often unrecognised acts of care. Recent work on chaplaincy and pastoral care in institutional settings has documented the significance of such relational practices.¹¹ Investigations of the integration of spiritual care into healthcare settings have emphasised the relational character of effective spiritual support.¹² However, these studies focus on formal agents rather than on informal agents such as lecturers.

Spiritual-vocational transmission, the second pillar, refers to the process by

¹⁰ Beata Pastwa-Wojciechowska, Iwona Grzegorzewska, and Mirella Wojciechowska, "The Role of Religious Values and Beliefs in Shaping Mental Health and Disorders," *Religions* 12, no. 10 (2021): 840, <https://doi.org/10.3390/rel12100840>; Illueca et al., "The Church and Academia Model: New Paradigm for Spirituality and Mental Health Research": 998.

¹¹ Dronkers, Wojtkowiak, and Smid, "Why Chaplaincy at Asylum Centers Is a Good Idea: A Care Ethics Perspective on Spiritual Care for Refugees": 4016–4031; Zollfrank, Kaufman, and Rosmarin, "Mental Health Clinical Pastoral Education—A Specialized CPE Program": 886.

¹² Ángeles C López-Tarrida, Paola Suárez-Reina, and Rocio de Diego-Cordero, "The Confluence Between Spiritual and Mental Health: A Phenomenological Approach to the Study of Healthcare Professionals' Experiences," *Healthcare (Switzerland)* 13, no. 1 (2025): 35, <https://doi.org/10.3390/healthcare13010035>; T Cahyadi et al., "Addressing Mental and Physical Well-Being in Maritime Education for Future Seafarers," *Physical Therapy Journal of Indonesia* 6, no. 1 (2025): 12–18, <https://doi.org/10.51559/ptji.v6i1.241>; Cooper, "Spirituality in Primary Care Settings: Addressing the Whole Person through Christian Mindfulness."

which spiritual values, practices, and dispositions are passed from one generation to the next within vocational formation. Studies of religious values in shaping mental health have emphasised the intergenerational character of religious formation.¹³ The Church and Academia Model has argued for institutional collaboration in the transmission of spiritual resources.¹⁴ Studies of clergy and laity across the career lifespan have documented patterns of spiritual continuity.¹⁵ These studies collectively establish that spiritual-vocational transmission is consequential, but they have not examined how lecturers in vocational education enact it.

Lecturer identity, the third pillar, recognises that lecturers develop complex professional identities integrating technical expertise, pedagogical values, institutional positioning, and personal commitments. In vocational education, lecturer identity is further shaped by prior professional experience. Research on healthcare educators has documented the role of prior clinical experience in shaping pedagogical identity.¹⁶ Studies of military instructors have documented similar patterns.¹⁷ Within Indonesian maritime education specifically, research on the development of intercultural understanding and environmental consciousness among cadets has shown that lecturers who model integrated professional and personal values exert a disproportionate influence on how cadets construct their own emerging professional

¹³ Pastwa-Wojciechowska, Grzegorzewska, and Wojciechowska, "The Role of Religious Values and Beliefs in Shaping Mental Health and Disorders": 840; Dentina Nababan, and Dorlan Naibaho. "Kepribadian Guru Pendidikan Agama Kristen Terhadap Pembentukan Akhlak Peserta Didik: Studi Kasus SD Negeri 095197 Hutabayuraja". *Indonesian Journal of Service* 1, no. 1 (2025): 61–83, <https://doi.org/10.46362/ijss.v1i1.57>.

¹⁴ Illueca et al., "The Church and Academia Model: New Paradigm for Spirituality and Mental Health Research."

¹⁵ Andrew Village and Leslie J Francis, "Psychological and Spiritual Well-Being Among Church of England Clergy and Laity Three Years After the COVID-19 Lockdowns," *Journal of Religion and Health* 64, no. 6 (2025): 5125–5146, <https://doi.org/10.1007/s10943-025-02412-5>; A Village and L J Francis, "The Effects of Spiritual Wellbeing on Self-Perceived Health Changes Among Members of the Church of England During the COVID-19 Pandemic in England," *Journal of Religion and Health* 62, no. 4 (2023): 2899–2915, <https://doi.org/10.1007/s10943-023-01790-y>.

¹⁶ M Kavvadia et al., "The Effect of Medication Adherence and Spirituality in Quality of Life of Patients with Rheumatic Diseases," *Healthcare (Switzerland)* 13, no. 4 (2025): 436, <https://doi.org/10.3390/healthcare13040436>; L Barasa et al., "Integrating Health, Sustainability, and Vocational Competencies in Maritime Education for Future Seafarers," *Physical Therapy Journal of Indonesia* 6, no. 1 (2025): 6–11, <https://doi.org/10.51559/ptji.v6i1.240>; Evangelos C. Fradelos et al., "The Relationship Between Spirituality, Stress, and Depression Among Health Professionals in Greece," *Healthcare (Switzerland)* 13, no. 13 (2025): 1484, <https://doi.org/10.3390/healthcare13131484>.

¹⁷ Piotr Mamcarz and David Alexander, "From Military to Civilian Context: Adaptation of the SOCOM Spiritual Fitness Scale and Its Associations with Positive Mental Health and Depression in Poland," *Journal of Religion and Health* 65, no. 1 (2026): 752–793, <https://doi.org/10.1007/s10943-025-02518-w>.

identity, beyond what curriculum content alone can explain.¹⁸ Complementary work on vocational student competence has argued that literacy and communicative competence are most effectively internalised when cadets perceive their instructors as personally invested in their development as whole persons rather than only as technical learners.¹⁹ For maritime lecturers, the combination of prior sea service, technical expertise, and personal spiritual commitment creates a distinctive form of lecturer identity not studied in the religion-and-wellbeing literature, though it resonates with this broader recognition within maritime education research that the lecturer's personal modelling shapes cadet identity formation in ways that extend beyond technical instruction.

The fourth pillar, the institutional context of the military-style maritime academy, shapes the relational dynamics between lecturers and cadets. The residential character increases contact frequency. The hierarchical structure positions lecturers as authority figures. The military-style discipline creates shared accountability and mutual dependence. These features make the lecturer's informal pastoral role both more visible and more consequential. This institutional context is also one in which cognitive and emotional demands on cadets are unusually high; research on cognitive load management for maritime cadets has documented how the combination of technical, linguistic, and procedural learning under a disciplined schedule places sustained pressure on cadets' working memory and emotional regulation capacity, and that instructors who provide relational scaffolding alongside technical instruction measurably ease this burden.²⁰ This finding is directly relevant to the present study because it suggests that the pastoral dimension of the lecturer role may not be separable, even functionally, from the cognitive and psychological support that effective

¹⁸ M Bernadtua Simanjuntak et al., "Fostering Intercultural Understanding and Environmental Consciousness in Maritime Education," in *BIO Web of Conferences*, ed. J Surif et al., vol. 79 (EDP Sciences, 2023), <https://doi.org/10.1051/bioconf/20237906004>; Irma Rasita Gloria Barus and Marudut Bernadtua Simanjuntak, "Integrating Environmental Education into Maritime English Curriculum for Vocational Learners: Challenges and Opportunities," *BIO Web Conf.* 79 (2023): 08001, <https://doi.org/10.1051/bioconf/20237908001>.

¹⁹ Marudut Bernadtua Simanjuntak, Zainal Rafli, and Sintowati Rini Utami, "Enhancing Global Maritime Education: A Qualitative Exploration of Post-Internship Perspectives and Preparedness among Cadets," *Journal of Education and Learning (EduLearn)* 18, no. 4 (2024): 1134–1146, <https://doi.org/10.11591/edulearn.v18i4.21719>; P D Simanjuntak et al., "Enhancing Multidisciplinary Communication Skills in Maritime Education: Impact of a Twelve-Month ESG-Focused Internship Programme," in *E3S Web of Conferences*, ed. A Azhar et al., 577 (2024): 03006, <https://doi.org/10.1051/e3sconf/202457703006>.

²⁰ Pardamaean D. Simanjuntak et al., "Enhancing Multidisciplinary Communication Skills in Maritime Education: Impact of a Twelve-Month ESG-Focused Internship Programme," in *E3S Web of Conferences*, ed. Azhar A. et al., 577 (2024): 03006, <https://doi.org/10.1051/e3sconf/202457703006>.

maritime instruction already requires.

A critical synthesis of the relevant empirical literature reveals several patterns. The first is the consistent finding that spiritual resources are associated with better mental health outcomes, confirming the importance of the resources that pastoral mentors transmit. This pattern has been documented across cultural settings²¹ and in occupationally demanding populations.²²

The second pattern concerns the role of meaning, modelling, and relational engagement as mechanisms of formation. Studies of meaning-based coping have shown that spirituality operates through cognitive and affective mechanisms.²³ Research on comprehensive flourishing interventions has emphasised modelling and relational support.²⁴ These findings suggest that the lecturer's pastoral role is mechanistically significant, a conclusion reinforced by research on multidisciplinary communication skill development during extended maritime internships, which found that cadets attributed their growth in professional confidence less to the technical content of their training than to the sustained relational mentorship of supervising professionals over the internship period.²⁵

The third pattern concerns the gap between formal and informal spiritual care. Research on healthcare providers who are themselves spiritually engaged has shown

²¹ Zwingmann, "Religiosity, Spirituality and Mental Health: Meta-Analysis of Studies from the German-Speaking Area": 132–157; Chi Hung Leung and Hok K0 Pong, "Cross-Sectional Study of the Relationship between the Spiritual Wellbeing and Psychological Health among University Students," *PLoS ONE* 16, no. 4 April (2021): 0249702, <https://doi.org/10.1371/journal.pone.0249702>.

²² Anwar S. Alroomi and Sherif Mohamed, "Occupational Stressors and Safety Behaviour among Oil and Gas Workers in Kuwait: The Mediating Role of Mental Health and Fatigue," *International Journal of Environmental Research and Public Health* 18, no. 21 (2021): 11700, <https://doi.org/10.3390/ijerph182111700>.

²³ Santo Di Nuovo et al., "Dimensions of Hope as Mediators Between Negative Events and Recovery of Well-Being in Adults and Elderly," *Healthcare (Switzerland)* 13, no. 24 (2025): 3259, <https://doi.org/10.3390/healthcare13243259>; G Arslan and M Yıldırım, "Meaning-Based Coping and Spirituality During the COVID-19 Pandemic: Mediating Effects on Subjective Well-Being," *Frontiers in Psychology* 12 (2021): 646572, <https://doi.org/10.3389/fpsyg.2021.646572>; Ömer F. Söylev, Çınar Kaya, and Nesrullah Okan, "Spiritual Orientation and Mental Health: An SEM Analysis of Meaning and Death Attitudes as Mediators in Turkish Religious Officials," *BMC Psychology* 13, no. 1 (2025): 406, <https://doi.org/10.1186/s40359-025-02729-6>.

²⁴ Juliane Gonçalves Júnior et al., "Spirituality, Religiosity, and Mental Health in Patients with Idiopathic Inflammatory Myopathies: A Brazilian Multicentric Case–Control Study," *International Journal of Environmental Research and Public Health* 21, no. 6 (2024): 653, <https://doi.org/10.3390/ijerph21060653>; Camilla C Braghetta et al., "Promoting the Wellbeing of the Whole Person: A within-Subjects Mixed-Methods Study Exploring the Effects of the Flourishing Intervention among Individuals with Depressive Symptoms," *Frontiers in Psychiatry* 16 (2025): 1532843, <https://doi.org/10.3389/fpsyg.2025.1532843>.

²⁵ Marudut B. Simanjuntak et al., "Enriching Maritime Vocational Education with Physical-Sports Activities," *Retos* 64 (2025): 338–347, <https://doi.org/10.47197/retos.v64.109713>.

they are more likely to recognise and respond to spiritual needs.²⁶ This finding is directly relevant to the maritime academy context.

The fourth pattern concerns contextual specificity. Cross-cultural reviews have argued that spirituality is shaped by local traditions and institutional cultures.²⁷ For Indonesia, where religious life is institutionally embedded, the informal pastoral role may carry particular significance. This contextual specificity extends to how Indonesian maritime education more broadly approaches the formation of professional identity: research on integrating environmental education into the maritime English curriculum has shown that Indonesian maritime instructors frequently draw on personal conviction and values, not only technical content, when shaping cadets' professional outlook, suggesting an institutional culture already receptive to instructors playing a values-forming role even outside religious contexts specifically.²⁸

The fifth pattern concerns time-sensitivity. As the current generation of lecturers with extensive sea service approaches retirement, the informal pastoral dimension may weaken. Documenting this role now has cultural-preservation as well as academic value. This concern parallels findings from research on competency-based maritime education for the digital age, which has noted that as maritime curricula become more standardised and technologically mediated, the informal, person-to-person dimensions of instruction - including but not limited to pastoral mentoring - risk being structurally deprioritised relative to measurable technical competencies.²⁹

²⁶ de Diego-Cordero et al., "‘More Spiritual Health Professionals Provide Different Care’: A Qualitative Study in the Field of Mental Health": 303; López-Tarrida, Suárez-Reina, and de Diego-Cordero, "The Confluence Between Spiritual and Mental Health: A Phenomenological Approach to the Study of Healthcare Professionals' Experiences."

²⁷ Vaingankar et al., "Religious Affiliation in Relation to Positive Mental Health and Mental Disorders in a Multi-Ethnic Asian Population": 3368; A Cucchi and M W Qoronfleh, "Cultural Perspective on Religion, Spirituality and Mental Health," *Frontiers in Psychology* 16 (2025): 1568861, <https://doi.org/10.3389/fpsyg.2025.1568861>; Yaterorogo Zebua, Hariyanto Hariyanto, Satria Omega Kadun, and Beanto Benny. "Visionary Pastoral Leadership As A Driving Factor For Church Growth: Empirical Evidence from Gereja Kristen Sangkakala Indonesia Jemaat Siloam". *QUAERENS: Journal of Theology and Christianity Studies* 8, no. 1 (2026): 72-98. <https://doi.org/10.46362/quaerens.v8i1.449>.

²⁸ S L Harris et al., "Professional and Personal Well-Being Among Members of a Christian Organization for Healthcare Providers: A Cross-Sectional Study," *Religions* 16, no. 6 (2025): 710, <https://doi.org/10.3390/rel16060710>; Rasita Gloria Barus and Bernadtua Simanjuntak, "Integrating Environmental Education into Maritime English Curriculum for Vocational Learners: Challenges and Opportunities."

²⁹ Thijs Huijs et al., "Spirituality as a Predictor of Well-Being, Mental Distress or Both: A Four-Week Follow-Up Study in a Sample of Dutch and Belgian Adults," *Religions* 15, no. 2 (2024): 179, <https://doi.org/10.3390/rel15020179>; Aderinola Ololade Dunmade. "Cyberethics Education in Open and Distance Learning: How Technology Shapes Responsible Digital Citizenship Among Generation Z Students". *CHEVRA: Indonesian Journal of Economic, Science, and Humanities* 1, no. 1 (2026): 29-44,

The research gap is both substantive and conceptual. No study has examined the informal pastoral role of lecturers in maritime or vocational education, and the mechanisms of spiritual-vocational transmission through informal mentoring have not been theorised. The present study addresses both dimensions.

METHODS

This study employed a qualitative case study design appropriate to its aim of examining the informal pastoral role of lecturers within a single institutional context. The five lecturers at STIP Jakarta were the primary participants, with thirty cadets and five veterans serving as triangulation sources. The lecturers were selected on the basis of recognised pastoral engagement alongside technical teaching, capacity for articulate self-reflection, and willingness to discuss their spiritual lives. The design was appropriate because case study allows in-depth examination of a bounded phenomenon within its institutional context.³⁰

Data were collected through three complementary methods. First, in-depth semi-structured interviews with each lecturer explored their understanding of their dual role, the formative experiences shaping their pastoral capacity, and the specific practices through which they enacted pastoral mentoring. Second, semi-structured interviews and focus group discussions with cadets explored perceptions of the pastoral dimension. Third, interviews with veterans explored retrospective perceptions of the lecturer role in their own formational years. The interview protocols were informed by approaches to studying mentoring and spiritual care in institutional contexts.³¹

Data collection took place over a six-week period. All interviews were conducted in private settings, recorded with informed consent, and transcribed verbatim. Field notes captured informal interactions between lecturers and cadets illustrating the pastoral role in everyday life.

Analysis proceeded in three integrated stages. First, a thematic analysis was

<https://doi.org/10.46362/chevra.v1i1.133>.

³⁰ Vieten et al., "Mental Health Professionals' Perspectives on the Relevance of Religion and Spirituality to Mental Health Care": 439; Illueca et al., "The Church and Academia Model: New Paradigm for Spirituality and Mental Health Research": 998.

³¹ de Diego-Cordero et al., "More Spiritual Health Professionals Provide Different Care': A Qualitative Study in the Field of Mental Health": 303; López-Tarrida, Suárez-Reina, and de Diego-Cordero, "The Confluence Between Spiritual and Mental Health: A Phenomenological Approach to the Study of Healthcare Professionals' Experiences: 35".

conducted following an iterative coding procedure generating themes related to the pastoral role, its mechanisms, and its perceived effects.³² Second, a cross-group comparison identified convergent and divergent perceptions across lecturers, cadets, and veterans.³³ Third, a narrative synthesis integrated the findings into a coherent conceptual account of spiritual-vocational transmission.³⁴ Trustworthiness was supported through investigator triangulation, member checking, and an audit trail.³⁵

RESULT

The findings are organised around the three research questions and presented in four parts: how lecturers understand their pastoral role, how cadets perceive it, the veterans' retrospective perspectives, and an integrative conceptual synthesis.

Lecturers' understanding of their pastoral role

All five lecturers recognised that their teaching involved a pastoral dimension, although none had received formal pastoral training and only two used the word "pastoral" spontaneously. The others described their role as "modelling," "being present," or "teaching more than the subject." When asked about formative experiences, four pointed first to their own sea service and moments when a senior officer's faith example had sustained them. Table 1 summarises the principal dimensions of the lecturers' understanding.

Table 1 indicates that the most universally emphasised dimensions were modelling, quiet availability, and participation in the same spiritual practices as cadets. These are relational rather than instructional: the lecturers understood their pastoral role as enacted through presence and behaviour rather than explicit spiritual instruction. When asked to distinguish pastoral from technical roles, the lecturers described not a separation but a difference in register. One lecturer said: "When I teach navigation, I am teaching them to find where they are on the chart; when I am being

³² Söylev, Kaya, and Okan, "Spiritual Orientation and Mental Health: An SEM Analysis of Meaning and Death Attitudes as Mediators in Turkish Religious Officials": 406.

³³ Vieten et al., "Mental Health Professionals' Perspectives on the Relevance of Religion and Spirituality to Mental Health Care": 439.

³⁴ Cucchi and Qoronfleh, "Cultural Perspective on Religion, Spirituality and Mental Health": 1568861.

³⁵ Illueca et al., "The Church and Academia Model: New Paradigm for Spirituality and Mental Health Research": 998.

pastoral, I am helping them find where they are in life."

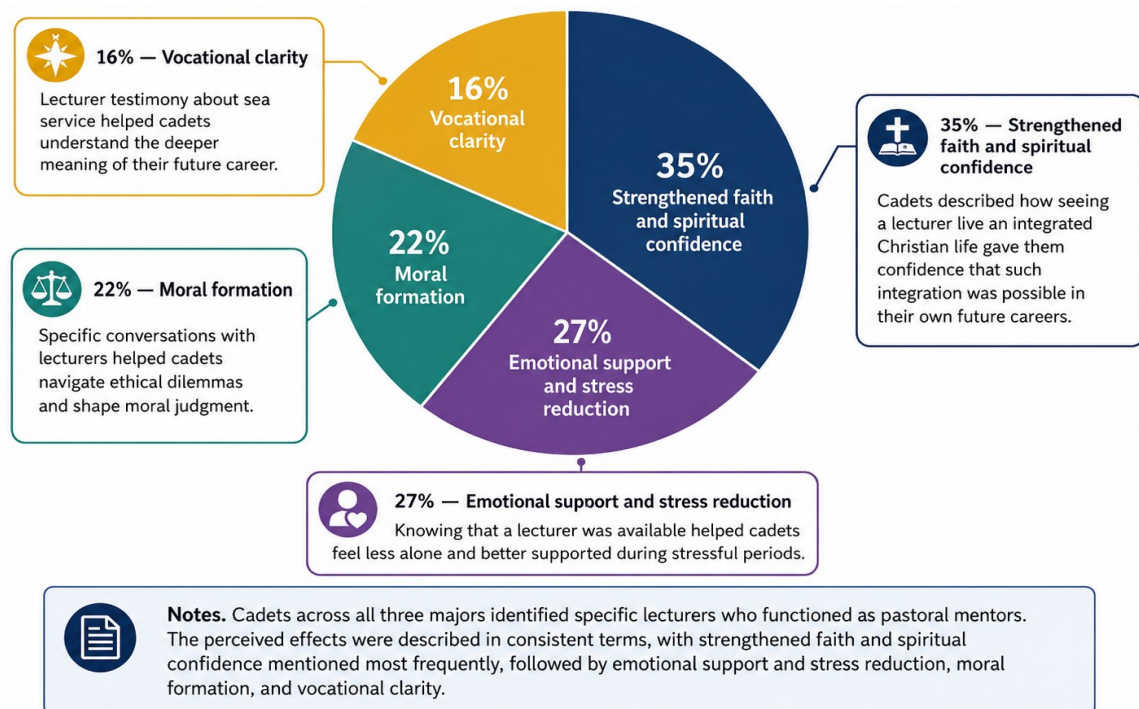
Table 1. Principal dimensions of lecturers' understanding of their pastoral role (n = 5).

Dimension	Description	Frequency
Modelling integrated life	Demonstrating faith-and-profession integration through daily behaviour	5/5
Quiet availability	Being present without imposing spiritual conversation	5/5
Sharing sea-service testimony	Telling stories of how faith sustained them at sea	4/5
Informal moral guidance	Offering ethical counsel in specific situations	4/5
Prayer and worship participation	Participating visibly in the same practices as cadets	5/5
Recognising distress early	Noticing struggling cadets and initiating conversation	3/5

Cadets' perception of the pastoral dimension

Cadets across all three majors identified specific lecturers who had functioned as pastoral mentors and described the effects in consistent terms. Figure 1 represents the distribution of cadet references to the effects of pastoral mentoring.

Figure 1. Distribution of perceived effects of pastoral mentoring on cadets.



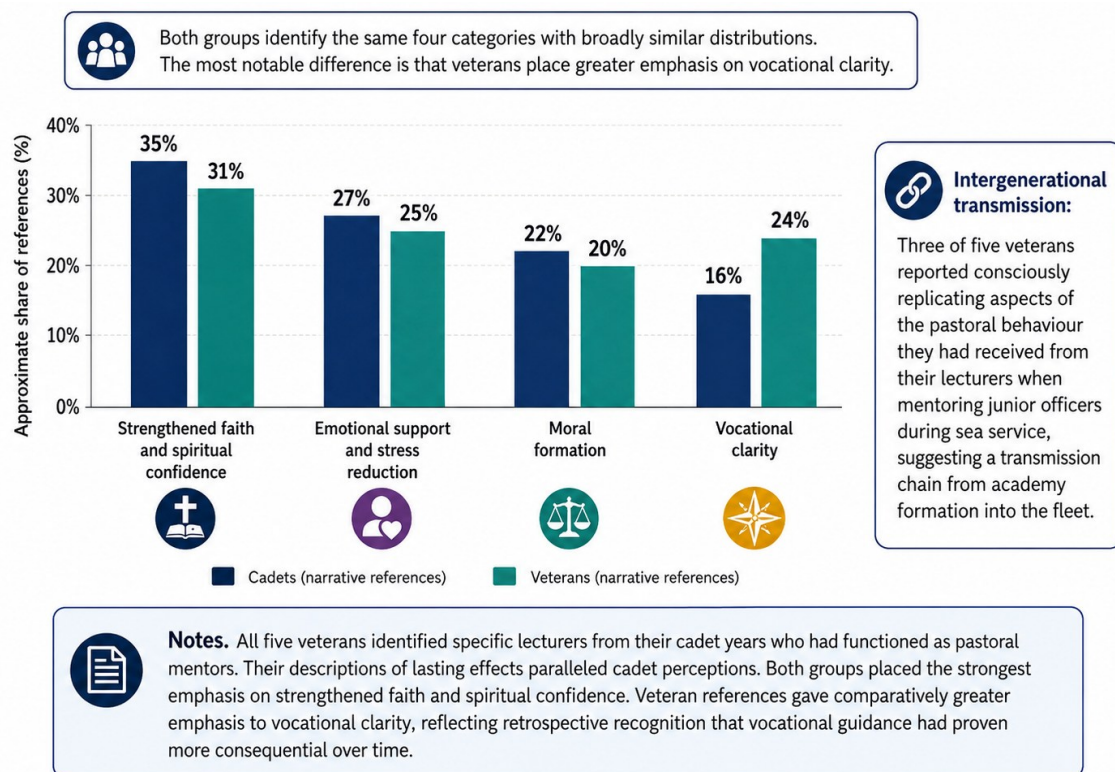
The pie chart shows four wedges. The largest, approximately thirty-five percent, concerns strengthened faith and spiritual confidence: cadets described how seeing a lecturer live an integrated Christian life gave them confidence that integration was possible for their own careers. The second, approximately twenty-seven percent,

concerns emotional support and stress reduction: knowing that a lecturer was available helped cadets feel less alone. The third, approximately twenty-two percent, concerns moral formation: specific conversations had helped cadets navigate ethical dilemmas. The fourth, approximately sixteen percent, concerns vocational clarity: lecturer testimony about sea service helped cadets understand the deeper meaning of their future career.

Veterans' retrospective perspectives

All five veterans could identify specific lecturers from their cadet years who had functioned as pastoral mentors, and they described lasting effects that paralleled the cadets' perceptions. Figure 2 represents the cross-generational comparison.

Figure 2. Cross-generational comparison of perceptions of the lecturer pastoral role.



The bar chart compares cadet and veteran references to the four effect categories. Both groups identify the same categories with similar distributions. The most notable difference is that veterans place greater emphasis on vocational clarity (approximately twenty-four percent versus sixteen percent for cadets), reflecting retrospective recognition that vocational guidance had proven more consequential than it had seemed during formation. Both groups place the strongest emphasis on strengthened

faith and spiritual confidence.

Three of five veterans described having consciously replicated aspects of the pastoral behaviour they received from their lecturers when mentoring junior officers during sea service, creating an intergenerational transmission chain extending from the academy into the fleet.

Integrative conceptual synthesis

Table 2 summarises the conceptual account of spiritual-vocational transmission through the lecturer role. Table 2 shows a coherent account in which four transmission elements operate through distinct mechanisms and produce effects that carry across the career. The conceptual architecture is relational throughout: what lecturers transmit is not information but a way of being that integrates faith, professional practice, and moral commitment.

Table 2. Conceptual account of spiritual-vocational transmission through the lecturer role.

Transmission element	Mechanism	Effect on cadets	Long-term career effect (veterans)
Modelling integrated life	Visible daily behaviour	Strengthened faith and confidence	Replication with junior officers
Quiet availability	Relational presence	Emotional support and stress reduction	Sustained sense that mentorship matters
Sea-service testimony	Narrative sharing	Vocational clarity	Deepened understanding of career meaning
Informal moral guidance	Responsive conversation	Moral formation	Growth in moral resilience over time

DISCUSSION

The findings of this case study contribute to three intersecting bodies of scholarship: the broader religion-and-wellbeing literature, the literature on spiritual care and mentorship in institutional settings, and the underdeveloped literature on lecturer identity in vocational education.

The first contribution concerns the identification of the informal pastoral mentor as a distinct agent of spiritual-vocational transmission. The religion-and-wellbeing literature has focused on formal spiritual care providers and on individuals themselves. The present findings suggest a third category: the informal agent who provides pastoral support as an unrecognised dimension of a different professional role. The finding aligns with research on healthcare providers who respond to spiritual needs without

formal pastoral training³⁶ and extends this insight into vocational education.

A second contribution concerns the mechanisms of transmission. The findings suggest that lecturers transmit not spiritual content in the didactic sense but a way of being that integrates faith with professional practice. The primary mechanism is modelling; secondary mechanisms - availability, testimony, and guidance - each contribute distinctive effects but all operate relationally. The finding is consistent with the relational spirituality framework.³⁷ It is also consistent with the broader psychological literature on maritime cadet formation reviewed above: just as cognitive load research shows that relational scaffolding eases the processing burden of technical learning,³⁸ and post-internship research shows that relational quality shapes psychological readiness for sea service more than curriculum content alone.³⁹ The present findings suggest that pastoral mentoring operates through the same relational mechanism that already characterises effective maritime instruction more generally - it is not a separate channel of influence but an intensification of one that maritime educators already rely upon, now extended into the moral and spiritual domain.

A third contribution concerns the multiplier effect. Veterans' testimony that they replicated pastoral behaviour with junior officers suggests returns extending well beyond the academy. The finding resonates with research on intergenerational transmission⁴⁰ and provides empirical evidence of a multiplication dynamic.

A fourth contribution concerns the integration of pastoral and technical roles.

³⁶ de Diego-Cordero et al., "More Spiritual Health Professionals Provide Different Care': A Qualitative Study in the Field of Mental Health": 303; López-Tarrida, Suárez-Reina, and de Diego-Cordero, "The Confluence Between Spiritual and Mental Health: A Phenomenological Approach to the Study of Healthcare Professionals' Experiences": 35.

³⁷ Pastwa-Wojciechowska, Grzegorzewska, and Wojciechowska, "The Role of Religious Values and Beliefs in Shaping Mental Health and Disorders": 840; Vieten et al., "Mental Health Professionals' Perspectives on the Relevance of Religion and Spirituality to Mental Health Care": 439.

³⁸ Bernadtua Simanjuntak et al., "Fostering Intercultural Understanding and Environmental Consciousness in Maritime Education"; Y Erkal Aksoy, H Türkmen, and B Akın, "The Relationship Between Depression, Spiritual Well-Being and Spiritual Care Needs of Postpartum Women in Türkiye," *Journal of Religion and Health* 64, no. 4 (2025): 2918–2944, <https://doi.org/10.1007/s10943-025-02359-7>; C Eames and D O'Connor, "The Role of Repetitive Thinking and Spirituality in the Development of Posttraumatic Growth and Symptoms of Posttraumatic Stress Disorder," *PLoS ONE* 17, no. 8 August (2022): 0272036, <https://doi.org/10.1371/journal.pone.0272036>.

³⁹ Juliane P.D.B. Gonçalves et al., "Development of a Comprehensive Flourishing Intervention to Promote Mental Health Using an E-Delphi Technique," *Frontiers in Psychiatry* 14 (2023): 1064137, <https://doi.org/10.3389/fpsy.2023.1064137>; Simanjuntak, Rafli, and Utami, "Enhancing Maritime Education for Ocean Sustainability: A Multidisciplinary Approach": 02006.

⁴⁰ Village and Francis, "Psychological and Spiritual Well-Being Among Church of England Clergy and Laity Three Years After the COVID-19 Lockdowns": 5125–5146.

Lecturers consistently described the two dimensions as integrated rather than compartmentalised.⁴¹ The finding challenges any approach that would separate pastoral care from academic instruction. The evidence suggests that effectiveness depends precisely on the integration, since it is the lecturer's visible competence in both domains that gives the modelling its authority. The finding aligns with holistic models of care,⁴² and it converges with findings from maritime education research on professional identity formation more broadly, where lecturers who model integrated personal and professional values have been shown to exert influence on cadet identity development that technical instruction alone cannot replicate.⁴³

A fifth dimension concerns time-sensitivity. As the current lecturer generation approaches retirement, the informal pastoral role may weaken. The study captures experiential wisdom that deserves institutional recognition before it is lost. This concern is sharpened by the broader trajectory of maritime education reform toward standardisation and digitalisation, which, as research on competency-based curriculum development has noted, risks structurally deprioritising the informal, relational dimensions of instruction in favour of measurable technical competencies. The practical implications include recognition of the pastoral role in institutional documents, basic pastoral skills training for willing lecturers, and institutional protection of the relational proximity that enables pastoral mentoring.

Several strengths deserve acknowledgement. The case study design allowed in-depth engagement with lecturers' lived experience. Triangulation with cadet and veteran perspectives provided independent validation. The cross-generational evidence of a multiplier effect provided unique insight. The limitations include the small sample from a single institution, the selection bias toward visible pastoral engagement, limited systematic observation of actual interactions, and the exclusive focus on Christian pastoral mentoring.

Future research should extend the case study to other maritime academies, compare across vocational education contexts, combine systematic observation with

⁴¹ Steven Phang, and Tri Wahyuningsih. "Integration of Pastoral Counseling in Theological Education: Qualitative Research in Building Counselor Competence". *Indonesian Journal of Religious* 7, no. 1 (2024): 1–14, <https://doi.org/10.46362/ijr.v7i1.20>.

⁴² Cooper, "Spirituality in Primary Care Settings: Addressing the Whole Person through Christian Mindfulness."

⁴³ Simanjuntak, Rafli, and Utami, "Enhancing Global Maritime Education: A Qualitative Exploration of Post-Internship Perspectives and Preparedness among Cadets": 1134–1146.

interview data, investigate training and development needs, and conduct longitudinal studies tracking mentoring effects into early sea service. Such longitudinal work could usefully draw on existing instruments developed within the maritime education literature for tracking cognitive and psychological readiness across the formation-to-deployment trajectory,⁴⁴ adapting them to capture the specifically spiritual and pastoral dimensions⁴⁵ of mentoring documented here.

CONCLUSION

This case study has examined how lecturers at STIP Jakarta understand and enact their dual role as technical instructors and informal pastoral mentors, drawing on the testimony of five lecturers triangulated with the perspectives of thirty cadets and five veteran maritime professionals. The findings show that lecturers transmit spiritual-vocational wisdom through four integrated mechanisms - modelling, quiet availability, sea-service testimony, and responsive moral guidance - producing effects that cadets recognise during formation and that veterans identify as having carried across their careers. The documentation of a multiplier effect, in which mentored cadets replicate pastoral behaviour with junior officers during sea service, suggests that institutional investment in the pastoral dimension of the lecturer role has returns extending well beyond the formation period and merits serious institutional recognition and support. Situating this pastoral dimension within the broader psychological architecture of maritime cadet formation - cognitive load, relational scaffolding, professional identity formation, and post-internship readiness - suggests that pastoral mentoring is not a separate or peripheral phenomenon but an extension of relational mechanisms already recognised as central to effective maritime education.

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⁴⁴ Cahyadi et al., "Addressing Mental and Physical Well-Being in Maritime Education for Future Seafarers."

⁴⁵ Paulus Eppang, "Pendeta Sebagai Pemimpin Di Era Revolusi Industri 4.0: Perspektif Transformatif Dan Adaptif Kepemimpinan Kristen". *Journal of Religious and Socio-Cultural* 3, no. 1 (2022): 35-42, <https://doi.org/10.46362/jrsc.v3i1.110>.

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