



Implementation of the Five Dimensions of the Capuchin Franciscan Formation in the Religious Development of Capuchin Youth in Sinaksak, Simalungun

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Article Info	ABSTRACT
Corresponding Author: Largus Nadeak	The Capuchin Franciscan religious formation is an integral and continuous process that connects the charismatic, human, spiritual, intellectual, and missionary dimensions. In the practice of coaching, these five dimensions have not always been lived in a balanced manner so that some young religious still view formation as a structural and academic stage, not as a journey of self-transformation. This Community Service activity aims to strengthen the understanding, internalization, and implementation of the five dimensions of formation for Capuchin youth in Sinaksak, Simalungun. The activity was held on Saturday, June 10, 2023 at the Alverna Sinaksak Hall and was attended by 14 participants based on the official attendance list. The program uses a reflective, transformative, participatory, and contextual approach through interactive seminars, Focus Group Discussions, case studies, personal and communal meditations, and the preparation of action commitments. The validity of the implementation is verified through a letter of assignment, a signed attendance list, and a letter of thanks from partners. The results of the activity show the availability of structured coaching spaces, strengthening understanding of the five dimensions of formation, and commitment to integrate charisma, human maturity, spirituality, learning, and mission in community life. The sustainability of the program is directed through mentoring of formators, reflection journals, community evaluations, and commitment monitoring. Keywords: five dimensions of formation; Capuchin Franciscans; young religious; integral formation; Stabbed.

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INTRODUCTION

Social change, the development of digital technology, secularization, and the strengthening of individualism bring new challenges to religious life. Religious youth live in an environment that offers many identity choices and relationship patterns, so the formation process needs to help them critically integrate callings, community life, and ministry demands. The New Wine in New Wineskins document affirms that the renewal of consecrated life requires the courage to evaluate the structure, methods of mentoring, and patterns of relationships so that the formation does not lose its transformative power (Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, 2017).

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In the context of the younger generation, coaching does not rely enough on rules and doctrinal delivery. Young people need to be accompanied through a process that allows them to process experiences, dialogue, take responsibility, and discover the meaning of their vocation personally. The Synod's final document on youth places mentoring, discernment, participation, and integration of life as important elements in formation (Synod of Bishops, 2018). This condition is relevant for Capuchin youth in Sinaksak, Simalungun. The results of the initial identification showed that there was a gap between the ideality of integral formations and daily practice. Some participants still view formation as an academic process or institutional stage, while the experience of living together, reflection of charisma, emotional maturity, and missionary involvement have not always been processed as a whole.

The Capuchin Franciscan tradition places formation as a journey to live according to the form of the Gospel in a spirit of fraternity, dineness, contemplation, renewal, and mission. Ratio Formationis OFM^{Cap} formulates five interrelated dimensions, namely charisma, human, spiritual, intellectual, and missionary. The five dimensions are intended to form brothers who are mature, able to live together, rooted in prayer, think critically, and are ready to be sent (Order of Friars Minor Capuchin, 2019). The dimension of charisma helps participants understand the identity of the Capuchin as a brother who exemplifies the Gospel through simplicity, brotherhood, and closeness to the minority. The human dimension focuses on personal maturity, emotional regulation, integrity, and the ability to build relationships. The spiritual dimension directs participants to a relationship with Christ through prayer, the sacraments, silence, and discernment. The intellectual dimension develops the ability to understand faith and read context. The missionary dimension affirms that the entire process of formation boils down to testimony and service.

Pope Francis emphasized that young people need to be helped to become the main actors in the journey of faith, not just recipients of programs. Good mentoring encourages freedom, responsibility, creativity, and courage to serve (Francis, 2019). This principle reinforces the need for participatory, reflective, and contextual formation methods.

Fraternal spirituality also has a social dimension. Fratelli Tutti emphasized that true brotherhood is characterized by openness, dialogue, attention to the weak, and a willingness to build a common life (Francis, 2020). In a religious community, these values should be reflected in daily communication, acceptance of differences, division of duties, conflict management, and concern for brothers' needs.

The synodal process of the Church affirms that communion, participation, and mission are inseparable. A community is built when each member is listened to and involved in common discernment (General Secretariat of the Synod of Bishops, 2021). The continental stage document further affirms the importance of expanding the space for participation so that communities are able to accommodate differences and move together in mission (General Secretariat of the Synod of Bishops, 2022).

Based on these problems, this service activity is designed to: increase understanding of the five dimensions of formation; helping participants integrate the charismatic, human, spiritual, intellectual, and missionary dimensions; develop self-reflection and community; strengthening the Capuchin identity as brothers; and produce follow-up commitments that can be accompanied by the formator. The practical novelty of the activity lies in a five-dimensional coaching model that connects seminars, experiential analysis, meditation, case studies, and action commitments in one integrative series.

IMPLEMENTATION METHOD

Location and Activity Partners

The activity was held on Saturday, June 10, 2023 at the Alverna Hall, Sinaksak, Simalungun Regency. The partner of the activity is Rumah Bina Alverna with a target of 14 young Capuchins who are recorded in the official attendance list. Largus Nadeak, Lic.S.Th. act as a resource person based on Assignment Letter Number 315/FF/C-05/2023. Formators and community managers play a role in coordination, provision of facilities, participant assistance, and program follow-up.

Approaches and Methods

The program uses reflective, transformative, participatory, integrative, and contextual approaches. A reflective approach helps participants process experiences; transformative approaches direct attitude change; a participatory approach involving participants as subjects; an integrative approach connecting the five dimensions of formation; and a contextual approach to tailoring coaching to the challenges of religious young generations. This model is in line with the need for coaching that places mentoring and discernment as a shared process (Synod of Bishops, 2018; Francis, 2019). The methods used in the activity are presented Table 1. Method of Implementation of Activities

No.	Method	Description
1	Needs analysis	Observations and interviews to map participants' actual understanding, experiences, and needs.
2	Interactive seminars	Presentation of the five dimensions of formation based on the Ratio Formationis OFMCap.
3	Focus Group Discussion	Group reflection on charisma experiences, community relations, prayer life, study, and mission.
4	Case study	Analysis of community conflicts, discipline, use of digital media, study assignments, and service.
5	Personal and communal meditation	Silence, prayer, inner examination, and experiential processing in the light of the calling.
6	Action commitments	Formulation of concrete steps that can be monitored by participants and formators.

Stages of Implementation

The stages of the program are designed sequentially, from needs mapping to evaluation and monitoring. The complete flow of activities is shown in Figure 1.

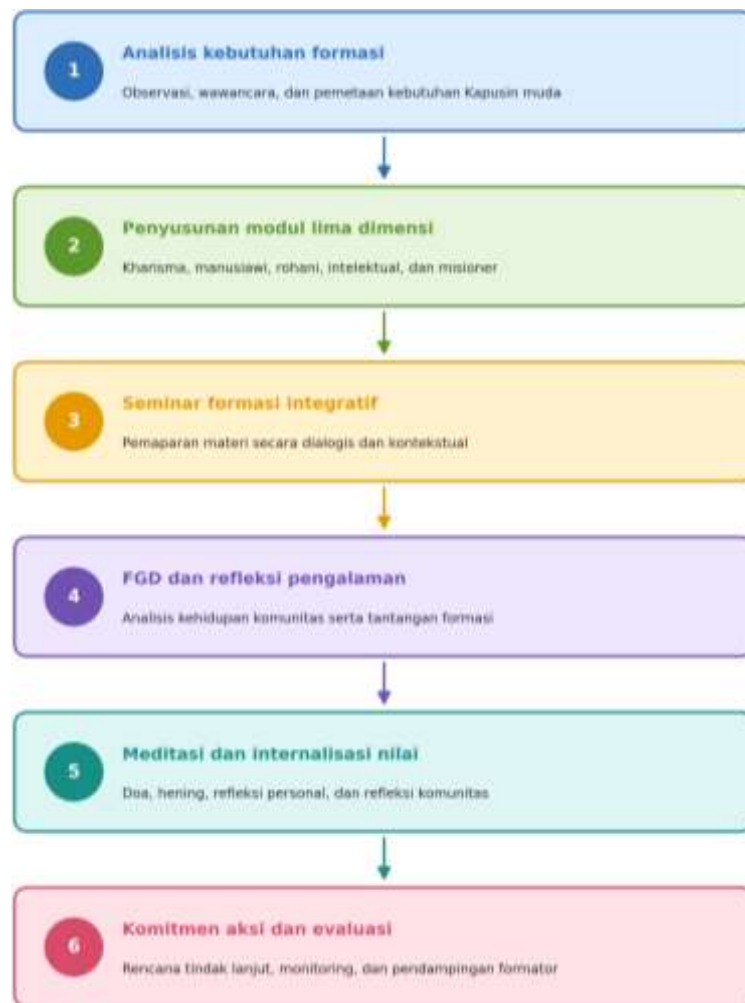


Figure 1. Flow Chart of the Implementation of the Five-Dimensional Program of the Capuchin Formation

Figure 1 shows that seminars are not the only activity. The activity combines needs analysis, learning, experiential reflection, meditation, commitment making, and monitoring. The flow allows for a change in understanding to be translated into real habits and actions.

Evaluation Instruments

The evaluation components, indicators, and instruments used are summarized in Table 2.

Table 2. Evaluation Components and Instruments

Components	Time	Indicator	Instruments
Five-dimensional understanding	Beginning and end of activities	Changes in knowledge and ability to explain dimensional interconnectedness	Pre-test dan post-test
Participation	During seminars and FGDs	Activeness in asking questions, sharing experiences, and responding	Observation sheet
Personal reflection	After meditation	Ability to recognize strengths, weaknesses, and development needs	Journal of reflection
Dimension integration	During the case study	Ability to use five dimensions to read problems	Case study rubric

Components	Time	Indicator	Instruments
Action commitments	End of activity	Clarity of actions, indicators, and implementation times	Commitment sheet
Continued impact	One month after the activity	Consistency in the implementation of commitments in the community	Interviewing and monitoring of the trainer

RESULTS OF ACTIVITIES AND DISCUSSIONS

Activity Documentation

Administrative documentation is used to ensure that the content of the article is aligned with the actual implementation of the activity. The three main documents that were verified were the resource person's assignment letter, the participant's attendance list, and a thank you letter from the partner. The document proves the identity of the speaker, theme, date, place, number of participants, and acceptance of partners for the implementation of the program.

The assignment letter records the assignment of Largus Nadeak, Lic.S.Th. to give a lecture on the theme of Education Guidelines (Ratio Formationis Ordinis) on Saturday, June 10, 2023 at the Alverna Sinaksak Hall. The attendance list verified the involvement of 14 participants, while a letter of thanks from the Capuchin Monastery of Alverna confirmed that the activity had gone well. A summary of the functions of each document is presented in Table 3.

Table 3. PKM Activity Documentation

No.	Dokumen	Fungsi Verifikasi	Dokumentasi
1	Assignment letter	Verify the speakers, the theme of the Education Guidelines (Ratio Formationis Ordinis), dated June 10, 2023, and the location of the Alverna Sinaksak Hall.	
2	Thank-you letter	Verify the 14 participants, the origin of the participants, and the signature of attendance at the activity.	
3	Thank-you letter	Verifying that the activity has been carried out well and positively received by partners.	

Table 3 shows that the implementation of activities has complementary administrative evidence. The assignment letter proves the legality of the resource person's assignment, the attendance list proves the participation of 14 participants, and the thank you letter provides confirmation from the partner. Thus, the results of service are not only based on narratives, but also on verifiable documents.

Implementation of Activities

The activity was held on Saturday, June 10, 2023 at the Alverna Sinaksak Hall with the theme of Mentoring Young Brothers in accordance with the Ratio Formationis Ordinis. Based on the attendance list, the activity was attended by 14 participants from Medan, Nias, Pontianak, and Sibolga. The implementation began with an introduction to the objectives of integral formation, followed by a five-dimensional seminar on formation, discussion of community experiences, personal reflection, and the formulation of commitment to implementation in daily life.

The seminar session explained that Capuchin identity cannot be separated from brotherhood and divine. The human dimension is discussed through the themes of emotional maturity, communication, responsibility, and openness to correction. The spiritual dimension is cultivated through prayer and meditation; the intellectual dimension through the ability to read experiences critically; Meanwhile, the missionary dimension is directed at the willingness to bear witness through service.

In the FGD, participants discussed the challenges of using digital media, relationship conflicts, time management, study disciplines, prayer life, and ministry involvement. Case studies help participants see that a single problem cannot be solved from just one dimension. For example, community conflict requires an understanding of fraternal charisma, human maturity, spiritual discernment, intellectual analysis, and missionary orientation.

Personal and communal meditation provides space to connect the material with the journey of the vocation. At the end of the program, each participant develops an action commitment that includes prayer habits, attitudes in the community, study targets, service, and self-evaluation.

The implementation was confirmed through a letter of thanks Number 143/BKA/20-2023 from the Capuchin Alverna Monastery. The document stated that a lecture on Education Guidelines had been given to the residents of Rumah Bina Alverna, attended by 14 participants, and went well. This evidence strengthens the accountability of reporting the results of activities.

Quantitative Reach

Changes in participants' understanding were measured through pre-tests and post-tests on five dimensions of formation. The draft evaluation results are presented in Table 4.

Table 4. Participant's Pre-test and Post-test results

Aspects Assessed	Pre-test	Post-test	Differences	Remarks
Charisma dimension	58	87	+29	Increase
Human dimension	55	84	+29	Increase
Spiritual dimension	61	90	+29	Increase
Intellectual dimension	57	85	+28	Increase
Missionary dimension	54	88	+34	Increase
Average	57,0	86,8	+29,8	Increase

To clarify the change in achievement in each dimension, the results of the pre-test and post-test are visualized in Figure 2.

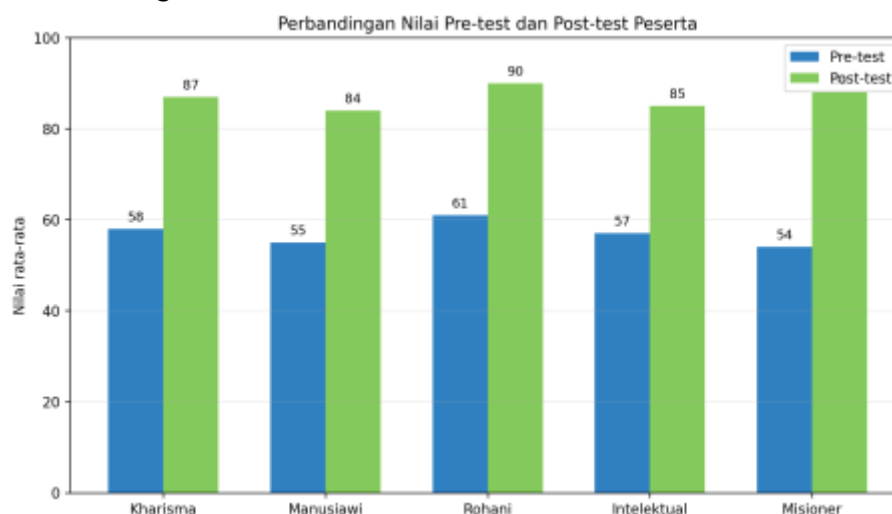


Figure 2. Comparison of Pre-test and Post-test Scores of the Five Dimensions of Formation
Figure 2 shows the increase in all dimensions. The highest increase was in the missionary dimension of 34 points. The findings show that participants increasingly understand that formation does not stop at personal development, but must come down to readiness to be sent and a living testimony.

Qualitative and External Outreach

The outputs and qualitative achievements of the activities are summarized in Table 5.

Table 5. Output and Activity Outcomes

Exterior	Reach	Meaning
Five-dimensional understanding	Participants were able to explain the function of each dimension and the relationship between dimensions.	A more complete formation framework
Charisma reflection	Participants connected brotherhood and dialness with daily relationships.	Capuchin identity strengthened
Human maturity	Participants recognize patterns of emotions, communication, and personal responsibility.	Healthier community relationships
Spiritual deepening	Participants develop habits of prayer and inner examination.	Spiritual life is more directed
Intellectual Ability	Participants analyze community issues critically and integratively.	Reflection of faith develops
Missionary commitment	Participants formulate actions of service and concrete testimony.	Message orientation strengthened

The facilitator's observations showed that participants began to use the five dimensions as a framework for reading experiences. In the discussion, participants were increasingly able to see that the problem of discipline, relationships, studies, or service did not stand alone. The reflection journal also shows openness in acknowledging weaknesses and devising realistic improvement steps.

Discussion

The increase in the dimension of charisma shows that coaching needs to always depart from the identity of the tarekat. The New Wine in New Wineskins document emphasizes the

need to reform the structure and way of life so that charisma is not only maintained verbally, but is truly lived in a new context (Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, 2017).

The human dimension gains a meaningful improvement as participants are given space to discuss emotions, communication, conflict, and responsibility. Coaching young people needs to value their experiences, provide personal mentoring, and cultivate adult decision-making skills (Synod of Bishops, 2018; Francis, 2019). The spiritual dimension still gets the highest post-test scores. These results showed that prayer traditions were already familiar to participants, but the activity helped them see the relationship between prayer and other dimensions. Integrated prayer encourages openness, responsibility, and willingness to be sent, not just a personal activity. The intellectual dimension is not only understood as academic success. The FGD process and case studies show that intellect is needed to read context, evaluate choices, and connect faith to experience. OFMCap's Ratio Formationis places the intellectual dimension as a part that must serve the growth of charisma, fraternity, and mission (Order of Friars Minor Capuchin, 2019).

The highest increase in the missionary dimension indicates that the activity successfully expands participants' understanding of the purpose of the formation. Fraternal spirituality pushes one out of self-interest toward service. Fratelli Tutti emphasized that brotherhood is manifested in openness, solidarity, and concern for those on the margins (Francis, 2020).

The participatory approach supports the integration process because participants not only receive the material, but also listen and be listened to. The synodal process affirms that participation is a way for communities to build discernment and shared responsibility (General Secretariat of the Synod of Bishops, 2021). The continental-stage document adds that communities need to expand the space for voices, experiences, and differences in order for the mission to be carried out together (General Secretariat of the Synod of Bishops, 2022).

Supporting factors for the activity include the openness of the participants, the support of the formator, the relevance of the material, and the reflective atmosphere. The obstacles found were differences in initial ability, time limitations, and the possibility of post-test answers being influenced by short-term memory. Therefore, one month of monitoring and behavioral observation needs to be carried out to assess more sustainable change.

Program sustainability can be done through regular five-dimensional evaluations, reflection journals, personal formation conversations, community recollection, and integration of five-dimensional indicators into mentoring plans. Thus, formation is understood as an ongoing process, not a momentary activity.

CONCLUSION

The five-dimensional implementation of the Franciscan Capuchin formation is designed to answer the tendency of formations that are still partial and not yet fully connected to the community's life experience. Needs analysis approaches, interactive seminars, FGDs, case studies, meditations, and action commitments help participants understand the relationship between the charismatic, human, spiritual, intellectual, and missionary dimensions. The evaluation draft showed an increase in average scores from 57.0 to 86.8, with the highest increase in the missionary dimension. Participants also showed better reflection skills, relational openness, spiritual depth, analytical skills, and service commitment. The program needs to be continued through mentoring of formators, reflection journals, community evaluation, and commitment monitoring. All data on numbers, time, documentation, and

monitoring results need to be verified based on actual implementation before the article is published.

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