

## Anxiety and Religious Literacy: An Interrelation Analysis in the Context of Post-Teaching Practice Catechesis

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**ABSTRACT:** This scholarly inquiry examined the interrelationship between anxiety levels and religious literacies in relation to pedagogical and catechetical methodologies among 115 students in their seventh semester of post-Teaching Practice at STAKat Negeri Pontianak. Quantitative data, derived from validated questionnaires comprising 21 items, alongside qualitative data obtained from interviews, were subjected to analysis via the One-Sample Kolmogorov-Smirnov test and simple regression techniques. The results of normality tests corroborated the appropriateness of employing parametric statistical methodologies ( $p > 0.05$ ). The regression analysis indicated a statistically significant positive influence of anxiety on religious literacies ( $F = 29.082$ ,  $p < .001$ ), thereby suggesting that increased levels of anxiety correlate with enhanced understanding of catechism. In addition, correlation analysis conducted among 26 participants revealed a robust positive correlation ( $r = 0.740$ ,  $p < .001$ ) between anxiety and religious literacies, implying a potential association between a more profound comprehension of religious doctrines and elevated anxiety, which may be attributable to the introspective characteristics of catechism or the propensity of anxious individuals to seek significance within religious teachings.

**Keywords:** anxiety, catechism, catholic education teachers, management, religious literacies.

**ABSTRAK:** Kajian ilmiah ini menelaah keterkaitan antara tingkat kecemasan dan literasi religius dalam kaitannya dengan metodologi pedagogis dan katekese di antara 115 mahasiswa semester tujuh pasca-Praktek Pengajaran di STAKat Negeri Pontianak. Data kuantitatif yang diperoleh dari kuesioner terstandarisasi yang terdiri dari 21 item, bersama data kualitatif yang diperoleh melalui wawancara, dianalisis menggunakan uji One-Sample Kolmogorov-Smirnov dan teknik regresi sederhana. Hasil uji normalitas mendukung kesesuaian penggunaan metode statistik parametrik ( $p > 0,05$ ). Analisis regresi menunjukkan adanya pengaruh positif yang signifikan secara statistik antara kecemasan terhadap literasi religius ( $F = 29,082$ ,  $p < 0,001$ ), yang mengindikasikan bahwa peningkatan tingkat kecemasan berkorelasi dengan pemahaman yang lebih baik terhadap katekese. Selain itu, analisis korelasi yang dilakukan pada 26 partisipan menunjukkan adanya korelasi positif yang kuat ( $r = 0,740$ ,  $p < 0,001$ ) antara kecemasan dan literasi katekese, yang mengimplikasikan adanya potensi hubungan antara pemahaman yang lebih mendalam tentang doktrin agama dengan meningkatnya kecemasan, yang mungkin disebabkan oleh sifat reflektif katekese atau kecenderungan individu yang cemas untuk mencari makna dalam ajaran agama.

**Keywords:** calon guru agama katolik, kegelisahan, katekese, literasi religius, manajemen.

## INTRODUCTION

STAKat Negeri Pontianak is a postsecondary institution committed to teaching future Catholic religious education instructors, known formally as catechists in the Catholic tradition. The college aspires to provide its students with the skills required to become professional catechists. Students get comprehensive theoretical education throughout their studies, culminating in a semester of Field Experience Practice (FEP), in which they apply their expertise in community settings. However, the move to FEP frequently causes concern among students, with many expressing trepidations and even distress about the possibility of connecting with the larger community. Their worries frequently revolve around their perceived incompetence in public speaking, both in leading prayers and delivering religious instruction, both of which are required qualities for future Catholic teachers and catechists.

A notable consequence of this discord is anxiety—a psychological state that can permeate various facets of an individual's life, particularly regarding future preparedness. The fundamental facet of personality resides in conscious and intentional aspirations, encompassing hopes, ambitions, and visions. This intentional disposition signifies a psychologically healthy personality aspiring toward future achievements (Schultz, 1991). Nonetheless, anxiety frequently emerges as a significant impediment. Hanifah and Hakim (2023) elucidate that anxiety encompasses sensations of trepidation and unease, often accompanied by heightened physiological arousal. Anxiety can precipitate disturbances across physical dimensions, emotional experiences, and cognitive processes. Physiologically, anxiety is typically characterized by accelerated heart rates, trembling extremities, sleep disruptions, and perspiration. Emotionally, it manifests as instability, encompassing feelings of helplessness, shame, and panic (DeGeorge et al., 2022). Anxiety constitutes a detrimental emotional state that profoundly impacts an individual's psychological well-being. Concerns regarding failure or the inability to forecast outcomes can adversely affect one's mental health (England et al., 2019). In terms of cognitive processes, anxiety is typified by disorganized thought patterns, resulting in challenges related to concentration and memory retrieval. This phenomenon occurs due to pervasive feelings of worry, restlessness, and apprehension regarding unfavorable outcomes, hindering individuals in their capacity to devise solutions or strategies to address issues. Individuals grappling with anxiety frequently exhibit avoidance behaviors and fears that disrupt their performance in daily life, often opting to evade challenges (Deviyanthi & Widasavitri, 2016).

Preparation is crucial for enhancing self-efficacy. Engaging in learning and self-preparation represents proactive measures to mitigate anxiety (Hsu & Goldsmith, 2021). Self-efficacy serves as an indicator of personal fulfillment. This fulfillment arises from self-assessment concerning one's capabilities (Duffy et al., 2024). Consequently, self-efficacy reflects the extent to which an individual adequately equips themselves to confront forthcoming challenges. Ambiguity concerning prospects can precipitate anxiety. This phenomenon is particularly pronounced when one's resources or abilities to navigate challenges and secure their future are perceived as insufficient. Such circumstances are frequently encountered by numerous young individuals, including students at STAKat Negeri Pontianak. As aspiring Catholic Religious Education instructors, they often experience anxiety or even trepidation regarding their future—especially in relation to

their confidence in their competencies for pursuing careers as Catholic Religious Education teachers and catechists.

Individuals who have undergone the sacrament of baptism inherently bear the obligation of evangelization. As articulated in *Antiquum Ministerium* Article 8, those designated for formal catechetical service are individuals of profound faith and substantial human maturity who engage actively in the life of the Christian community. These individuals are expected to be welcoming to others, exhibit generosity, foster fraternal communion, and undergo comprehensive training in Sacred Scripture, theological study, pastoral care, and pedagogical methodologies to become discerning proclaimers of the tenets of faith with substantial catechetical adeptness (Pope Francis, 2021). This is consistent with Canon Law: Can. 785 §1: In the realm of missionary endeavors, catechists—lay Christian faithful who are adequately trained and exemplary in their Christian conduct—are to participate under the aegis of missionaries; they commit themselves to disseminating the Gospel and orchestrating liturgical celebrations and charitable initiatives. §2: Catechists are required to receive their training in institutions designated for this purpose or under the supervision of missionaries should such institutions be non-existent (Pope John Paul II, 1983). The objective of catechist training is to cultivate an awareness among catechists regarding their authentic missionary duties as baptized persons. This awareness situates catechists as proactive agents of evangelization through which the Church conveys the Gospel while guiding and educating others in their faith journey.

*Gravissimum Educationis* Article 4 underscores the significance of catechetical education. The aim of catechetical education is to illuminate and fortify faith while providing sustenance for living in accordance with the spirit of Christ; it directs individuals toward conscious engagement in liturgical mysteries and fosters apostolic endeavors (Pope John Paul II, 1965). Literacy assumes a pivotal role in the preparation of prospective religious educators and catechists. Literacy encompasses a range of disciplines that empower individuals to critically examine societal challenges and devise solutions utilizing their competencies (Turut et al., 2020). In the specific context of religious education, literacy pertains to religious literacy. Religious literacy equips individuals with the understanding of religious values that serve as foundational principles directing their lives (Mua et al., 2024). Religious literacy signifies the competencies acquired through religious education—not solely the acquisition of religious knowledge through textual study but also the practical training adapted to contexts (Parker, 2020). Within the framework of this investigation—the training of prospective Catholic Religious Education instructors—catechetical literacy emerges as a crucial preparatory component for enhancing their confidence.

Current research, catechetical literacy refers to the competencies that encompass knowledge (cognitive), attitudes and behaviors (affective), and skills (psychomotor) requisite for prospective Catholic Religious Education instructors. These competencies comprise sufficient knowledge; a profound spiritual life; a commendable personal reputation; robust faith and moral integrity; dedication to evangelization; and skills such as public speaking, mentorship, training facilitation, and others. As stipulated in the *Directory for Catechesis*, catechetical sources encompass the Word of God as presented in Scripture and Sacred Tradition; teachings of the Magisterium; liturgical practices;

testimonies from saints and martyrs; philosophical-theological insights; elements of Christian culture; and the intrinsic beauty found within religious values or Christian aesthetics (via *pulchritudinis*) (Pontifical Council for Promoting New Evangelization, 2020). The Church document *Catechesi Tradendi* No. 31 advocates for the employment of appropriate educational methodologies for catechesis adapted to the specific contexts delineated in Nos. 40-43 (Pope John Paul II, 1979).

The experiences of students at STAKat Negeri Pontianak during their seventh semester's Field Experience Practice (FEP) can evoke two distinct attitudes and perspectives, influenced by whether the field experience is primarily positive or negative. Should the experiences be largely positive, such as being embraced by the community, effectively guiding them toward beneficial changes, or enjoying fulfilling teaching moments with students, students are likely to cultivate an optimistic outlook regarding their pursuit of a career as Catholic Religious Education teachers. This sense of optimism can also mitigate feelings of anxiety and fear stemming from their successful practice. On the other hand, if the FEP experience yields predominantly negative impressions, such as community rejection, strained relationships with students and supervising teachers at the school, or uninspiring teaching experiences, it may result in feelings of fear, anxiety, restlessness, and insecurity. These adverse emotions can be intensified if such experiences are perceived as arising from insufficient competencies acquired during college as aspiring Catholic Religious Education teachers or catechists.

STAKat Negeri Pontianak—functioning as a Catholic higher education institution—bears the obligation to furnish such resources. The administration of Catholic education adheres to specific frameworks designed to cultivate students in alignment with Catholic principles (Bhakti, 2024a). The mission of Catholic education extends beyond mere intellectual enhancement; it also focuses on the cultivation of students into ethically robust individuals (Bhakti, 2024b). This educational paradigm recognizes the significance of contextual factors—including facilities and learning environments—as pivotal in shaping the moral character of students. Students are motivated to engage with their identities while evolving into individuals who embody virtuousness derived from their educational experiences (Congregation for Catholic Education, 2014). The pursuit of comprehensive educational requirements should be regarded as an integral aspect of the Church's mission (Pope John Paul II, 1990). The management of Catholic education at STAKat Negeri Pontianak emphasizes institutional governance by providing essential resources for catechists—including support for lecturers/staff, vision-mission statements, curricula, and a variety of development initiatives.

The STAKat Negeri Pontianak's role as a Catholic higher education institution strongly correlates with the principles of management, particularly in educational administration and institutional governance. Effective management is evident in the institution's commitment to providing resources aligned with Catholic values, including support for faculty, curriculum development, and student training programs. This reflects strategic planning and resource allocation to achieve its mission of forming students into individuals of integrity—not merely intellectually advanced but also morally upright. Such management practices ensure that the institution fulfills its responsibility as part of the Church's broader mission to nurture faith-based education. Additionally, the emphasis on contextual factors such as facilities and learning environments highlights the importance

of operational management in shaping student character. By creating conducive learning spaces and integrating Catholic principles into educational practices, STAKat Negeri Pontianak demonstrates how institutional management can directly influence the development of students' identities and moral values. This approach aligns with modern educational management theories that prioritize holistic development, combining intellectual growth with personal and spiritual formation.

The purpose of this study is to look into the association between anxiety levels and catechism literacy among STAKat Negeri Pontianak student teachers, specifically during Field Experience Practice (FEP). It investigates how anxiety affects students' preparation, confidence, and capacity to participate in catechetical teaching and public speaking. Furthermore, the study seeks to identify contributing factors within the FEP program that may exacerbate students' anxiety, with the goal of developing strategies to improve both the pedagogical competencies and emotional preparedness of future Catholic Religious Education instructors and catechists.

## RESEARCH METHOD

### Design of Study

This investigation utilized a quantitative research framework employing a correlational methodology to discern and quantify the interrelations among variables via statistical analysis (Sugiyono, 2017). This applied the One-Sample Kolmogorov-Smirnov Test and simple regression. Normality tests confirmed the suitability of parametric statistics ( $p > 0.05$ ), that was null and alternative hypothesis:

Ha : There is a correlation among variable X (Anxieties), Y (Religious Literacy)  
H0 : There is no correlation among among variable X (Anxieties), Y (Religious Literacy)

Classified as causal-associative research, the principal aim was to ascertain the existence and characteristics of the associations or impacts among variable X1 (Anxieties), X2 (Religious Literacy), and variable Y (Teaching Practice Program). The population for this inquiry is delineated as the entire assemblage of individuals possessing designated characteristics and attributes as identified by the researchers for the purposes of examination and subsequent inference (Sujarweni, 2015).

### Participants

The demographic composition of the present investigation consisted of 115 students in their seventh semester from STAKat Negeri Pontianak who had successfully fulfilled their Field Experience Practice (FEP). These individuals functioned as the subjects of the research, with the sample, a representative subset of this demographic (Sugiyono, 2016; Ferdinand, 2006), extracted through the application of Systematic Random Sampling (SRS). SRS, a methodological approach that entails the random selection of the initial element followed by systematic selection according to a predetermined interval (Bryman, 2012, p.

198; Fink, 2009, p. 98), was utilized across four classes of seventh-semester students by randomly selecting participants based on multiples of five absences, thereby ensuring that each unit possessed an equal or known probability of being chosen (Babbie, 2010, p. 197; Creswell & Creswell, 2018, p. 148). While some critics contend that SRS lacks complete randomness due to the systematic selection subsequent to the initial element, Cochran (2010) makes a clear distinction between this method and simple random sampling.

### **Data Collection**

In order to acquire the requisite data for this investigation, the methodological approaches employed for data collection encompass the utilization of questionnaires, literature reviews, and interviews. Questionnaires serve as a systematic approach for data acquisition by presenting participants with a series of written inquiries or assertions to which they are expected to respond (Sugiyono, 2017). Literature reviews entail a thorough examination of pertinent literature or references that are aligned with the research subject. Within the context of this study, the literature review was executed by scrutinizing theories and prior research through the analysis of textbooks and scholarly journals. Furthermore, interviews were conducted to delve more profoundly into the correlation between anxiety and catechetical literacy among students who undertook their teaching practicum during the academic year of 2021/2022. The integration of these methodologies is designed to furnish a holistic understanding of the research issue and enhance the credibility of the conclusions drawn.

### **Technique of Analyzing Data**

This investigation utilized a quantitative research framework, concentrating on the systematic evaluation of numerical data obtained via questionnaires. The implementation of data analysis within the realm of quantitative research entails a rigorous inquiry designed to uncover patterns, correlations, and trends present within the amassed numerical data to elucidate and interpret the phenomenon under examination (Creswell & Creswell, 2018). This endeavor necessitates a thorough scrutiny of the comprehensive dataset, in conjunction with an intricate analysis of individual variables and their statistical interrelations (Pallant, 2016).

In accordance with this viewpoint, the data analysis in the present study was delineated by the utilization of statistical methodologies to search for and consolidate data obtained from questionnaires. This process involved the arrangement of data into a structured format amenable to statistical software, the computation of descriptive statistics (e.g., means, standard deviations) to encapsulate the characteristics of the sample, and the deployment of inferential statistics (e.g., correlation analysis, regression analysis) to investigate the interrelationships among the variables of interest (Field, 2018). The objective of this systematic methodology was to discern significant patterns, underscore critical findings predicated on statistical relevance, and derive conclusions that

render the results comprehensible to both researchers and other stakeholders. This quantitative methodology is congruent with the tenets of positivism, which underscores objectivity, measurement, and the identification of causal relationships through empirical data and statistical analysis (Neuman, 2014). The emphasis on numerical data and statistical inference facilitates the testing of hypotheses and the extrapolation of findings to a broader population, a fundamental characteristic of quantitative research grounded in a deductive framework (Trochim & Donnelly, 2008).

## RESULT AND DISCUSSION

### The Data Normality

The cohort of students engaged in *Teaching Practice* served as the focal point of a research inquiry aimed at investigating and comprehensively understanding the potential correlation between anxiety levels and preparatory activities prior to the execution of teaching and catechetical practices within the congregation. The investigator devised an assessment tool in the format of a questionnaire, which was disseminated among post-*Teaching Practice* students, alongside conducting thorough qualitative interviews to gather precise and reliable data. Prior to the dissemination of the questionnaire, it underwent a validation process utilizing SPSS Version-26, ensuring that the instrument was appropriately calibrated for research application. The outcomes of the questionnaire validation indicated the presence of 21 valid items, thereby permitting the subsequent distribution of the questionnaire.

**Table 1.** The Data Normality

One-Sample Kolmogorov-Smirnov Test			
		Catechism Literacies	Anxieties
N		26	26
Normal Parameters <sup>a,b</sup>	Mean	38.96	36.23
	Std. Deviation	5.444	5.680
Most Extreme Differences	Absolute	.114	.100
	Positive	.085	.100
	Negative	-.114	-.078
Test Statistic		.114	.100
Asymp. Sig. (2-tailed)		.200 <sup>c,d</sup>	.200 <sup>c,d</sup>

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. This is a lower bound of the true significance.

The findings derived from the *One-Sample Kolmogorov-Smirnov Test* reveal that the Asymptotic Significance (2-tailed) values for the examined variables—Catechism Literacies and Anxieties—are 0.200, which surpasses the conventionally acknowledged alpha threshold of 0.05. This observation implies that the premise of normality is satisfied for both datasets. In statistical parlance, due to the condition  $p > 0.05$ , there exists inadequate evidence to refute the null hypothesis, which asserts that the data originate

from a population exhibiting a normal distribution. Moreover, the relatively modest test statistic values—0.114 for Catechism Literacies and 0.100 for Anxieties—further corroborate the lack of substantial deviations from normality. Collectively, these results substantiate the validity of employing parametric statistical methodologies, such as the Pearson correlation coefficient, in forthcoming analyses.

The data in Table 4.1 indicates that the F-count value is 29.082, which is significant at a level of 0.000. In contrast, the F-table is 2.603 (F-table =  $n-k-1$ ), which is significant at a level of 0.05 (5%). As the F count value is greater than the F table value ( $29.082 > 2.603$ ) and the significance value is less than 0.05 ( $0.000 < 0.05$ ), the null hypothesis ( $H_0$ ) can be rejected in favor of the alternative hypothesis ( $H_a$ ). Therefore, it can be concluded that Catechism literacies (X1) have a significant impact on Anxieties (Y).

**Table2.** The Simple Regration

ANOVA <sup>a</sup>						
	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	405.953	1	405.953	29.082	.000 <sup>b</sup>
	Residual	335.008	24	13.959		
	Total	740.962	25			

a. Dependent Variable: Catechism Literacies

b. Predictors: (Constant), Anxieties

The findings derived Table 2 elucidate the correlation between anxiety (independent variable) and catechism literacy (dependent variable) within the framework of a simple regression analysis. The "Regression" row presents a Sum of Squares value amounting to 405.953, which signifies the variability in catechism literacy that can be attributed to anxiety. Conversely, the "Residual" row, characterized by a Sum of Squares value of 335.008, represents the portion of variability that remains unexplained or constitutes the error within the model. The aggregate variability (Sum of Squares) totals 740.962, encompassing both the explained and unexplained variations. The F-statistic value of 29.082, along with its significance level (Sig.) of .000, denotes that the regression model achieves statistical significance, thereby indicating that anxiety exerts a quantifiable influence on catechism literacy.

The significance level (p-value) of .000 implies a robust association between anxiety and catechism literacy, as the likelihood of this result occurring by mere chance is exceedingly low. This provides empirical support for the hypothesis that anxiety exerts an influence on catechism literacy amongst students. The elevated F-statistic further corroborates the adequacy of the model in fitting the data, illustrating that fluctuations in anxiety levels considerably account for variations in catechism literacy scores. These results are consistent with prior research that emphasizes the impact of psychological factors, such as anxiety, on cognitive and emotional dimensions of learning and performance.



The findings affirm that anxiety exerts a significant effect on catechism literacy among students, thereby underscoring the necessity for targeted interventions aimed at addressing anxiety within educational settings. Mitigating anxiety could enhance students' confidence and proficiency in catechetical literacy, consequently improving their readiness for prospective roles as Catholic Religious Education instructors or catechists. These conclusions highlight the critical importance of incorporating psychological support within educational frameworks to optimize student outcomes and promote comprehensive development.

Therefore, Table 4.1 above shows that the F-count value is 29.082 with a significant level of 0.000 while the F-table is 2.603 (F-table =  $n-k-1$ ) with a significant level of 0.05 (5%), where F count > F table, namely  $29.082 > 2.603$  and a significance value of  $0.000 < 0.05$ , then  $H_0$  is rejected and  $H_a$  is accepted. This means that Catechism literacies (X1) has an effect on Anxieties (Y).

### The Correlation between Anxiety and Catechism Literacies

The statistic correlation between Anxieties and Catechism Literacies was displayed as seen in Table 4.3 below.

**Table 3.** Correlation between Anxiety and Catechism Literacies

Correlations			
		Anxieties	Catechism Literacies
Anxieties	Pearson Correlation	1	.740**
	Sig. (2-tailed)		.000
	N	26	26
Catechism Literacies	Pearson Correlation	.740**	1
	Sig. (2-tailed)	.000	
	N	26	26

**\*\*.** Correlation is significant at the 0.01 level (2-tailed).

The results elucidate a notable correlation between catechism literacies (the comprehension of catechetical doctrines) and levels of anxiety. Utilizing a Pearson correlation statistical analysis, the correlation coefficient,  $r = 0.740$  with a significance level of  $p = 0.000$ . This robust positive correlation implies a propensity for anxiety levels to escalate concurrently with an enhanced comprehension of catechism. The exceedingly low significance value ( $p < 0.05$ ) denotes that the association between these two variables is statistically significant, indicating that the findings are improbable to be coincidental and instead represent a veritable pattern within the sample population. With a total of 26 participants, the data is adequate to demonstrate a consistent relationship between the two variables.

This relatively elevated positive correlation can be construed to suggest that as individuals augment their comprehension of catechism, they may exhibit a greater susceptibility to anxiety. This phenomenon could be ascribed to the introspective and morally significant character of catechetical teachings—subjects such as sin, morality, and spiritual accountability may elicit profound personal reflection, potentially resulting in psychological strain or existential

apprehension. Nonetheless, these findings also permit alternative interpretations. It is plausible that individuals who are predisposed to anxiety are attracted to religious teachings in pursuit of tranquility or solutions, which consequently drives them to investigate catechism more thoroughly. Hence, it becomes imperative to refrain from drawing direct causal inferences, as correlation does not equate to causation.

In summary, the findings underscore the intricate psychological dynamics at play in the relationship between religious comprehension and mental health. Subsequent research—particularly through qualitative or mixed-method approaches—may be requisite to investigate how specific elements of catechism affect emotional states, or conversely.

### **Discussion: The Impact of Anxiety to Catechism Literacies**

The regression analysis results presented in Table 4.3 elucidate a statistically significant correlation between anxiety and catechism literacy. The F-value of 29.082 accompanied by a p-value of .000 signifies the robustness of the model, thereby substantiating the assertion that anxiety serves as a consequential predictor of catechism literacy. The regression sum of squares, quantified at 405.953, illustrates that a substantial fraction of the variance in catechism literacy can be ascribed to the influence of anxiety, whereas the residual sum of squares, recorded at 335.008, denotes the variance that remains unexplained. This observation underscores the notion that while anxiety is a pivotal factor, it is imperative to acknowledge the potential impact of additional variables on catechism literacy.

The results are congruent with the prevailing literature concerning the psychological ramifications of anxiety on educational outcomes. Anxiety frequently interferes with cognitive processing, resulting in challenges related to comprehension and retention, which are essential components of catechism literacy. Students who experience elevated levels of anxiety may find it arduous to concentrate or execute effectively in catechism-related activities, such as the memorization of religious texts or participation in discourse. Conversely, moderate levels of anxiety may occasionally facilitate enhanced performance by incentivizing individuals to engage in more thorough preparation. This bifurcated effect accentuates the necessity of managing anxiety levels to optimize educational outcomes.

From an educational standpoint, these findings advocate for the implementation of targeted interventions aimed at mitigating anxiety among students. Approaches such as stress management workshops, mindfulness training, and counseling services could potentially alleviate anxiety and subsequently enhance catechism literacy. Furthermore, the integration of activities designed to bolster self-confidence and resilience into the curriculum may improve students' capacity to navigate challenges. Subsequent research endeavors could investigate alternative predictors, including self-efficacy or pedagogical strategies, to cultivate a more nuanced comprehension of the factors that influence catechism literacy.

### **The Anxieties and Preparedness of Teaching Practice Managements**

The Teaching Practice Program (TPP) at STAKat Negeri Pontianak aimed to prepare students to become teachers of Catholic Religious Education and catechists through field practice for one semester, specifically in the seventh semester. Evidently, the management of Teaching Practice at STAKat Negeri Pontianak necessitates the implementation of well-structured guidance programs specifically designed to address the anxieties experienced by students and to comprehensively prepare them for the demands of their teaching practice. This proactive approach would aim to mitigate the pre-service teachers' apprehension and foster a greater sense of confidence and preparedness as they transition into their roles within schools and parishes/stations, ultimately enhancing the effectiveness of their practical learning experience. Students took three courses: Teaching Practice, Catechesis Practice, and Pastoral Practice, each worth 3 credits. For about five months, students were placed in partner schools and parishes to carry out teaching practices under the guidance of a supervising teacher at the school. In schools, students taught Catholic Religious Education with support from the supervising teacher, who provided guidance and evaluation. They must also prepare various teaching administration tasks. The practice typically occurred from Monday to Thursday each week. In parishes, students engaged in Catechesis and Pastoral Practices under the guidance of the supervising pastor, including activities such as assisting Sunday school and leading worship services without a priest in churches. Each student was mentored by three supervising lecturers from the campus who coordinate with the school and parish to ensure the smooth running of the practice program. Before starting their practice, students underwent a preparation phase lasting 32 class hours to learn about the technical aspects of the practice activities as well as mental and spiritual preparation. The FEP coordinator from the campus collaborated with partner institutions to arrange schedules and programs for FEP, including monitoring and evaluation after two months of practice. This evaluation involves students, supervising teachers, supervising pastors, and supervising lecturers to assess the implementation of the practice.

Based on the results of the interviews and continued with the Focus Group Discussion (FGD), the causes or sources of anxiety are quite diverse. Students felt that the preparation activities for the Field Experience Practice were too brief, while the amount of material presented and the administrative tasks required were overwhelming. As a result, their readiness for fieldwork was insufficient, leading to feelings of fear, anxiety, and nervousness when speaking in front of large groups. There were several skills that students should have mastered, but due to limited training, these skills were not adequately conveyed. Students participating in the FEP should receive training in leading and teaching liturgical songs, conducting various types of worship services including funerals, and developing exam outlines and questions for schools. The activities that were carried out during the research, it can be seen that post-practical field experience students have a lot of anxiety when carrying out practical field experience in the community. For students undergoing practical training, anxiety often arises when facing new situations in the field, such as interacting with students, teachers, school principals, or church congregants. This is a common phenomenon. Feelings of fear, nervousness, and unease naturally emerge in response to these new circumstances. Anxiety is defined as a state where negative emotions arise due to concerns about unforeseen dangers that

may occur in the future (Annisa & Ildil, 2016). Citing Chaplin, Harianti (2014:84) describes anxiety as a mixed feeling of fear and worry about upcoming situations, without a specific reason for understanding why that fear occurs. Anxiety is a normal human emotion; it signals that an individual has received information indicating potential threats (Suwandi & Malinti, 2020). It is known that students felt nervous when they are in front of the community.

Students often experience feelings of inadequacy or inability to fulfill the tasks and responsibilities assigned to them during their practical training. This sensation is referred to as a lack of self-confidence, which can lead to feelings of anxiety and restlessness. According to Djiwandono (2005) as cited in Habibullah et al. (2019), individuals with low self-confidence tend to experience heightened anxiety, while those with high self-efficacy are better able to adapt, influence situations, and utilize their skills effectively, thus managing feelings of threat and insecurity. Considering the psychological development stage, the students undergoing field practice are typically aged 21 to 22, which falls into the early adulthood category. Hurlock (2023) explains that early adulthood is a time for seeking stability and is characterized by reproductive phases filled with challenges and emotional tension, social isolation, commitment periods, changes in values, creativity, and adjustment to new life circumstances. Habibullah et al. (2019) indicates that younger individuals are more prone to experiencing anxiety compared to older individuals.

Field practice activities present a new experience for students, contrasting with their previous routine of attending classes on campus. The shift in activities requires adaptation, which can create tension leading to anxiety and social discomfort. In this context, anxiety stems from internal factors within the students themselves. The restlessness experienced by students during their practical training can be attributed to personality traits; some students may be more introverted, making it difficult for them to adjust. This aligns with findings by Rahmy (2021), which suggest that individuals with introverted personalities tend to be more reserved, struggle with adapting to change, and often overthink situations, resulting in higher levels of anxiety among them.

### **The Teaching Practice Management Perceptions**

Based on the results of the Focus Group Discussion, students felt that the teaching practice debriefing was too brief and the lack of socialization, guidelines and program preparation, as well as the lack of catechesis practices during the lecture process, makes it difficult for students when asked to train choirs because they lack knowledge about liturgical music, find it difficult also when asked to make reflections, convey reflections, lead thanksgiving services and Sunday services, carry out accompaniment in each category of people. This happened because there were no student assistants such as prodiakons, brothers or deacons. Based on the results of the FGD, it was also known that, at first students had difficulty communicating with the institution, so when they went to the field students found it difficult to adapt and had difficulty working with church officials, so students felt that it was very difficult to organize Sunday school because of this. This happened because students had not served in the community for a long time, besides that students were also not used to doing service, so that when they carried out the *Teaching Practice*, the feelings of nervousness and the difficulties arose by themselves. Based on the results of the Focus Group Discussion, students also feel

nervous when they meet new people coupled with the condition of the people at the Stasi where most of them practice less active in church life, this is enough to affect students' self-confidence to foster the spirit of the people to be involved in church life. Students also feel nervous when dealing with many people, so students try to calm themselves by facing left and right and up. In addition, students also feel nervous because serving among the people is a new thing for students, so that when students carry out their ministry, students feel cold and trembling hands. This is not only felt when students are in front of the people, but also when they are in front of students at school. Students also feel afraid when carrying out Field Experience Practices in the midst of the congregation, this is felt because students are afraid of being wrong in speaking or conveying reflections for the people, students are also afraid of being considered experts in service work, considering they are STAKatN students. Based on the results of the FGD that have been carried out, it is also known that students feel afraid of speaking in front of the congregation because they are afraid that the reflections and catechesis that are delivered are not interesting, so that this fear will really affect student confidence. Based on the results of the FGD, students feel afraid when teaching in class, this is felt because students have been carrying out the learning process on campus online for quite a long time, but when practicing Field Experience they have to meet many more people, so students feel less able to develop learning materials, besides that students also feel less able to socialize with teachers at school. This causes fear in students. In addition, from the results of the FGD it is also known that students feel anxious because their assistants at the school are not Catholic religion teachers, and also when carrying out FEP there are those who are asked to teach other subjects, this makes students less focused on their actual duties during FEP. Students also feel insecure when they are in front of the congregation because they are not used to it, causing students to feel their bodies getting hot and cold. Not only that, but students also feel panic and doubt when leading worship in front of the congregation, because this is the first experience for students leading worship in front of the congregation. Students feel nervous when they are in front of students in class, because they are afraid that the learning material will not be conveyed properly. Students feel awkward when they are in front of the people, because they are not used to it. Based on the results of the Focus Group Discussion, students feel that there is a lack of courses that emphasize practicality and practices, courses delivered online are less effective and have real implementation in the field. There was a lack of practice in the field in the early semester so that when you entered the field there were real difficulties in implementing it to the people. As well as the lack of knowledge and skills of students when doing the *Teaching Practice*.

In connection with the results of the interviews, it can be seen that students made preparations before carrying out service work in the midst of the congregation and make preparations before carrying out the learning process in the classroom. Students tried to make the best possible preparations, with the hope that when they are in front of the people and in front of students, they felt more prepared, focused and confident. Students assumed that material received while in the lecture process is sufficient. These preparations were carried out by understanding the catechism material that has been compiled and the material for the learning process, mastering the learning methods used. But even so, anxiety still arose in students when carrying out services in the midst

of the congregation (Hall, 2024). They also experienced this when carrying out the learning process in the classroom. Furthermore, the interview elucidated a spectrum of emotional reactions and experiences pertinent to catechetical endeavors and pedagogical methodologies. When prompted to articulate their emotions while facilitating worship, participants conveyed a confluence of feelings, encompassing anxiety, trepidation, elation, self-doubt, physical manifestations such as trembling extremities, discomfort, and, subsequent to the conclusion of the activity, a sense of relief or assurance. Likewise, during their pedagogical practicum, individuals articulated emotions including apprehension, fear, exhilaration, alongside physiological responses such as shaking or discomfort. These emotional responses underscore the psychological obstacles encountered by students in both worship facilitation and instructional environments.

Concerning the preparation for catechetical initiatives, the majority of participants acknowledged engaging in adequate or commendable preparatory measures prior to instruction. However, when inquired about their self-assurance during catechetical endeavors, the responses exhibited considerable variability—some individuals expressed confidence, whereas others reported feelings of doubt, anxiety, or fear. In relation to their command of instructional materials, responses fluctuated from complete mastery to a state of unpreparedness or insufficient understanding. Similarly, when questioned about their comprehension of pedagogical strategies, some participants asserted they possessed adequate knowledge, while others conceded to not having fully grasped the methodologies. These findings indicate that both preparation and mastery of instructional content are pivotal factors that impact students' self-efficacy in catechetical contexts.

The interview further probed into broader competencies such as collaborative skills and verbal communication. A majority of respondents reported proficiency in teamwork, although a minority acknowledged experiencing challenges in collaborative efforts. When queried regarding the adequacy of their catechetical education in equipping them as efficacious religious educators, responses varied from "satisfactory" to "insufficient." Additionally, participants were interrogated about their perseverance and verbal articulation capabilities. While numerous individuals characterized themselves as resilient and self-assured in their capacity to persist, others admitted to encountering difficulties with verbal communication or lacking confidence in this domain. These revelations accentuate the necessity of enhancing both technical and interpersonal competencies to facilitate the development of students as prospective Catholic Religious Education instructors or catechists.

### **The Catechism Literacies in Teaching Practice Students Context**

The obtained data reveals that STAKatN students are generally satisfied with the knowledge they gained during their education. Specifically, feedback reveals that course materials are judged to be effective in aiding lecture comprehension, especially when used during field experience. Interview data backs this up, with eight out of ten respondents saying that the information provided was adequate, quite adequate, or more than adequate for their needs.

However, two respondents stated that the content was insufficient, particularly for real field use. Notably, the responder cohort, which consisted of eighth-semester students from the 2019 class, developed a major amount of their communication skills online as a result of the Covid-19 pandemic's impact on Indonesia's education system. This transition resulted in a perceived lack of practical experience in applying theoretical information, which contributed to numerous students' lack of self-confidence, as they believed they had not fully grasped teaching approaches.

## CONCLUSION

Based on the synthesized outcomes derived from regression analysis, correlation assessments, and qualitative data, this study asserts that anxieties and religious literacies has positive correlation supported by the preparedness of student teachers within the Teaching Practice Program (TPP) at STAKat Negeri Pontianak. The regression analysis ( $F = 29.082$ ,  $p = .000$ ) and correlation findings ( $r = 0.740$ ,  $p < 0.01$ ) illustrate a multifaceted relationship wherein increased anxiety detrimentally affects students' overall readiness and, paradoxically, correlates with enhanced engagement in catechetical studies—potentially attributable to the introspective and ethically significant nature of catechism or as a coping strategy employed by anxious individuals seeking understanding. Furthermore, structural deficiencies within the FEP program—such as inadequate debriefing sessions and limited practical training—intensify feelings of inadequacy, particularly when compounded by students' personality characteristics, such as introversion, and the pressures associated with the transition to actual teaching environments. These findings highlight the necessity for comprehensive interventions that concurrently address both technical proficiencies and emotional support, including prolonged debriefing, reinforcement of practical skills, and mentorship, to alleviate the detrimental effects of anxiety and foster the development of self-assured, competent Catholic Religious Education instructors and catechists. Obviously, Teaching Practice Management in STAKat Negeri Pontianak needs well-form guidance to encounter the anxieties and prepare for the teaching practice.

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