CONGREGATIONS AS CONSUMERS: USING MARKETING RESEARCH TO STUDY CHURCH ATTENDANCE MOTIVATIONS IN THE DIOCESE OF BANDUNG INDONESIA

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ABSTRACT
This applied techniques study more commonly associated with the churchgoing orientation religious and church marketing mix. Data were collected using questionnaires filled out by 924 respondent who were present at the Bandung Diocesan Church. Data processed by crosstabulation. It tries to know whether there is a relationship between church marketing mix and churchgoing motivations with their attendance. The results indicated that there is connection between churchgoing motivations with their attendance and church marketing mix. Internal orientation of the respondent's religion has the highest influence among the orientations. Then in the church marketing mix, the greatest effect is the respondents are happy with the time schedule in Sunday Mass. It is the access category.

Keywords: Church Marketing Mix, Orientation Religious, Attendance

1. INTRODUCTION
Over the past two decades the church has been increasingly using research in studies of the non-profit sector and services marketing. In a review by Stevens et al found that at least 25 articles and 17 empirical studies on the Church between 1990 and 2000 in the marketing literature (Mulyanegara et al, 2011: 2). After 2000 it was increasing, as in review by Mulyanegara et al (2011:2-3) found about applicative concepts of marketing in the church, i.e.: marketing communications, brand image, marketing strategy, and marketing orientation. The basic concept of marketing is the exchange process, as Stevens et al (2012:77) said:
"... the analysis, planning, and management of voluntary exchange between a church or religious organization and its constituents for the purpose of satisfying the needs of both parties. It concentrates on the analysis of constituents' needs, developing programs to meet these needs, providing these programs at the right time and place, effectively communicating with constituents, and attracting the resources needed to underwrite the activities of the organization ".

It shows that the constituents (people of God and ministers) are the main focus of church marketing efforts. Both as well as a major focus of the work of the Church. Therefore, the Church marketing aimed to identify the needs of the congregation, planning, and provide products/services that will satisfy them. While Norman et al (1992:26) argues that the marketing of the Church: "Creating spiritual profit for both the provider and the receiver through transactions and relationships taking place in the religious organization".

In the process of fulfilling the congregation’s needs should be aligned with the mission of the Church for all the works/services aimed and sourced from the Church of Christ (Norman et al, 1992:87; Stevens et al, 2012:90). In line with that Beth Snyder Bulik in Churches Get Religion on Marketing stated that: "We're so used to having our products created for us that fills our need ... that it makes all the sense in the world we'd expect same from our faith "(McGrath, 2009:131).

This understanding seems to be a step towards developing a marketing technique in many churches. In America, Willow Creek Community Church, an interdomain Church in Chicago, has implemented Church marketing research techniques. There rapidly congregation growing, starting from 125 up to 16,000 inhabitants weekly for four weeks. This fantastic amount assessed by Harvard Business School as a research object. Analysis Harvard Business School reported that Willow Creek Community Church successfully implement marketing techniques to identify and meet the needs of the congregation (McGrath, 2009:131).

While in Asia, Alan K.M Au explored about marketing communications ministry in the Church which helped to create a warm atmosphere in the middle of the congregation. In Advertising Attitudes toward Church in Hong Kong Church, his journal, he observed Tsimshatsui Baptist Church and Evangelistic Bauhinia Convention. In there he found: the impact of communication for the congregation’s attendance, providing information about the service of the Church, and whether there is increasing in the number of donors Church. Although the result need more to be developed (Au, 2000:39).

Then in Indonesia, this research tried to focus on the motivation attendance at the celebration of the Eucharist. The territory diocese of Bandung located in the eastern and central parts of West Java, which about 23,315.31 km2. Besides in the city of Bandung, the area includes in the district of Bandung. Diocese of Bandung covers Purwakarta and Karawang regency in the west; Subang, Pamanukan, Indramayu in the north; Cirebon, Kuningan, Tasikmalaya-Ciamis in the east; and Garut in the south. The diocese of Bandung is divided into several territorial areas called the parish. Diocese of Bandung includes 24 parishes and 2 quasi (Keuskupan Bandung, 2017).

Although this study is a first step but actually marketing activities in the Diocese of Bandung has lasted. For example, in the field of socio-economic development of the community, cooperative, and CU (Credit Union). Then it happens also in the management of educational institutions (school and university); health services in medical centers, clinics, and hospitals. Then on the scope of the internal church itself marketing approach implements in the parochial management, whether in environment, categorical, financial reporting, governance of Church assets. But for the religious activities of the Church, in this case the
study of motivation faithful in attendance to the celebration of the Eucharist is apparently not yet been worked through the study of marketing. It is important to maintain and to increase them.

Now will be presented summary of some motivation attendance from previous research as follow:

*Table 1: Summary of Previous Research*

<table>
<thead>
<tr>
<th>Researchers</th>
<th>The Motivation Factor Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allport and Ross</td>
<td><strong>Religious Orientation Scale (ROS):</strong>&lt;br&gt;- <strong>Intrinsic Orientation:</strong> Persons with this orientation find their master motive in religion. Other needs, strong as they may be, are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed, the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion.&lt;br&gt;- <strong>Extrinsic Orientation:</strong> Persons with this orientation may find religion useful in a variety of ways to provide security and solace, sociability and distraction, status and self-justification.</td>
</tr>
<tr>
<td>(1967)</td>
<td></td>
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<tr>
<td>Barry and Gulledge</td>
<td><strong>Sermon, congregational singing, observance of the ordinances (rituals) of the liturgy, scripture reading, organ music, and congregational response reading.</strong></td>
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<tr>
<td>(1977)</td>
<td></td>
</tr>
<tr>
<td>Leong and Zachar</td>
<td><strong>Religious Orientation Scale (ROS):</strong>&lt;br&gt;- <strong>Intrinsic:</strong>&lt;br&gt;1) I try hard to carry religion over to all dealings in my life.&lt;br&gt;2) I lead a normal life.&lt;br&gt;3) I’ve been aware of the presence of a divine being.&lt;br&gt;4) My religious beliefs lie behind my whole approach to life.&lt;br&gt;5) Prayers said alone are as meaningful as when said during a service.&lt;br&gt;6) I attend church once a week.&lt;br&gt;7) Religion is important in answering questions about life’s meaning.&lt;br&gt;8) I read literature about my faith.&lt;br&gt;9) Private religious thought and meditation is important to me.&lt;br&gt;- <strong>Extrinsic Personal:</strong>&lt;br&gt;1) Religion offers me comfort when sorrow and misfortune strike.&lt;br&gt;2) The purpose of prayer is to secure a happy and peaceful life.&lt;br&gt;3) The primary purpose of prayer is to gain relief and protection.</td>
</tr>
<tr>
<td>(1990)</td>
<td></td>
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</tbody>
</table>
4) Religion offers me comfort when sorrow and misfortune strike.
5) The purpose of prayer is to secure a happy and peaceful life.
6) The primary purpose of prayer is to gain relief and protection.

Extrinsic Social:
1) Church membership helps establish a person in the community.
2) The church is most important as a place to form social relationships.
3) Religion is interesting because church is a congenial social activity.

Mehta and Mehta (1995)
1) Church environment (convenient location, decorations, friendliness, quality of sound system, etc.).
2) Pulpit ministry (quality and relevance of message, use of guest speakers).
3) Music ministry (the choir and musicians).
4) Congregational participation (mediation, participation in communion, responsiveness, etc.).

McGrath (2009)
Religious Orientation Scale (ROS):
Intrinsic:
1) It’s a time to slow down and reflect.
2) It’s an obligation.
3) It gives me personal spiritual fulfillment.
4) It helps me give thanks for life’s blessings.
5) It helps me think about giving and sharing.

Extrinsic Personal:
1) It gives me strength during difficult times.
2) I like the liturgy and traditions.
3) I like the message of the homily.
4) I enjoy the music.

Extrinsic Social:
1) It’s an opportunity to socialize.
2) Makes me feel part of a community.
3) I was born into the faith.
4) The priests are friendly.
5) The parishioners are friendly.
6) Sets a good example for my children.

Darvyri, et.al (2014)
Revised Intrinsic/Extrinsic Religious Orientation Scale:
-Intrinsic:
1) I enjoy reading about my religion.
2) It is important to me to spend time in private thought and
<table>
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<tr>
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<tbody>
<tr>
<td></td>
<td>-Intrinsic Orientation:</td>
</tr>
<tr>
<td></td>
<td>a. Integration:</td>
</tr>
<tr>
<td></td>
<td>i. My Christian faith shapes how I live my daily life.</td>
</tr>
<tr>
<td></td>
<td>ii. I try hard to carry my Christian faith over into all other areas of my life.</td>
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<tr>
<td></td>
<td>iii. My Christian faith really shapes the way I treat people.</td>
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<tr>
<td></td>
<td>b. Public religion:</td>
</tr>
<tr>
<td></td>
<td>i. I allow almost nothing to prevent me from going to church on Sundays.</td>
</tr>
<tr>
<td></td>
<td>ii. I go to church because it helps me feel close to God.</td>
</tr>
<tr>
<td></td>
<td>iii. The church is most important to me as a place to be part of Christ’s family.</td>
</tr>
<tr>
<td></td>
<td>c. Personal religion:</td>
</tr>
<tr>
<td></td>
<td>i. I pray at home because it helps me be aware of God’s presence.</td>
</tr>
<tr>
<td></td>
<td>ii. I often read books about prayer and the spiritual life.</td>
</tr>
<tr>
<td></td>
<td>iii. I pray mainly because it deepens my relationships with God.</td>
</tr>
<tr>
<td></td>
<td>iv. Alpha.</td>
</tr>
<tr>
<td></td>
<td>-Extrinsic Orientation:</td>
</tr>
<tr>
<td></td>
<td>a. Compartmentalization:</td>
</tr>
<tr>
<td></td>
<td>i. While I believe in the Christian faith, there are more prayer.</td>
</tr>
<tr>
<td>3) I have often had a strong sense of God’s presence.</td>
<td></td>
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<tr>
<td>4) I pray mainly to gain relief and protection.</td>
<td></td>
</tr>
<tr>
<td>5) I try hard to live all my life according to my religious beliefs.</td>
<td></td>
</tr>
<tr>
<td>6) Prayer is for peace and happiness.</td>
<td></td>
</tr>
</tbody>
</table>

-Extrinsic Personal:  
1) It doesn’t much matter what I believe so long as I am good.  
2) What religion offers me most is comfort in times of trouble and sorrow.  
3) Although I am religious, I don’t let it affect my daily life.  
4) Although I believe in my religion, many other things are more important in life.  

Extrinsic Social:  
1) Prayer is for peace and happiness.  
2) I go to church because it helps me to make friends.  
3) I go to church mostly to spend time with my friends.  
4) My whole approach to life is based on my religion.  
5) I go to church mainly because I enjoy seeing people I know there.
important things in my life.
ii. While I am a Christian, I do not let my faith influence my daily life.
iii. Occasionally I have comprised my Christian beliefs to fit in better with my friends.

b. Social support:
i. One reason for me going to church is to connect with others my own age.
ii. A key reason for my interest in church is that it is socially enjoyable.
iii. I go to church because it helps me to feel part of a community.

c. Personal support:
i. I pray at home because it helps me be aware of God’s presence.
ii. I often read books about prayer and the spiritual life.
iii. I pray mainly because it deepens my relationships with God.
iv. Alpha.

-Quest Orientation:
a. Existentialism:
i. A growing sense of the problems in my world led me to ask religious questions.
ii. My life experiences have led me to rethink my religious beliefs.
iii. My faith only became very important for me when I began to ask questions about the meaning of my life.

b. Self-criticism:
i. I value my religious doubts and questions.
ii. For me, doubting is an important part of what it means to be Christian.
iii. Questions are more important to my Christian faith than are the answers.

c. Openness to change:
i. As I grow and change, I expect my faith to grow and change as well.
ii. I am constantly questioning my religious beliefs.
iii. There are many religious issues on which my views are still changing.
iv. Alpha.

2. LITERATURE REVIEW

To support this research will be presented as well as the theoretical basis of previous related studies about motivation attendance in the Church. Starting with studies of Allport and Ross. They developed research Religious Orientation Scale. This scale can be used to measure a religious motivation. Through this research Allport and Ross classifying religious orientations into two categories: intrinsic and extrinsic (McGrath, 2009:132; Darvyri, et al., 2014:1558).

According to McGrath intrinsic orientation refers to the "deeply-held individual attitudes toward religion". This category arises from the depths of the personal attitude of the church towards religious affiliations. Maltby added that the life of the church in this group is motivated from their religion. While the category of extrinsic orientation is formed from the outer dimension of religious participation and activities, whether it's a sense of security, comfort, and social status. This orientation for Leong and Zachar be advocates of the church used religion for purely personal reasons.

Then came the revised of Allport and Ross’ research. In the category of extrinsic motivation is divided into two parts. First, extrinsic personal. Maltby could be summarized by the sentiment “religion offers me comfort in times of trouble and sorrow” while the second, “extrinsic social,” could be summarized by the sentiment “I go to church because it helps me make friends”

The following surveyed by Metha in Denton, Texas, measuring four major components of the churchgoing experience: “church environment” (including convenient location, decorations, togetherness, quality of sound system, etc.), pulpit ministry (including quality and relevance of message, use of guest speakers), “music ministry” (including the choir and musicians), and “congregational participation” (including mediation, participation in communion, responsiveness, etc.). It found that respondents rated “pulpit ministry” as the most important, followed by “music ministry,” “congregational participation,” and finally “church environment” (McGrath, 2009:133).

Furthermore, these elements need to be integrated into the marketing of the Church. It can create the value that can satisfy the needs of the congregation. Therefore, the Church needs also understand what the congregation longs for. These can be identified in the church marketing mix. According to Stevens et. al. (2012:79-80) there are 5 elements that become components of the Church's marketing mix:

1. Program
   In organizing activities, the Church should take note of the core of the program. The reason is each program contain the value which offered to the needs of the congregation.
2. Contribution
   Contributions are something to be sacrificed by the congregation when they are participating in Church programs, i.e.: economics costs, sacrifices of old ideas, values, or views of the world, sacrifices of old patterns of behavior, and sacrifices of time and energy, etc.
3. Access
   In this element, the congregation try to enjoy facilities, programs, etc. that offer by the church. Access components are: atmosphere of the church, time schedule at Church, etc.
4. Communication
   By greeting, distributing information, and teachings to the congregation are some example for it. There are two methods that the Church can use to establish communication with
people: non-personal (BBM, WhatsApp, website, etc.) and personal contact (preaching, teaching, consultation, etc.)

5. Constituents

Programs, contributions, access, and communication are the elements that must be addressed and related to the congregation. Compared to the other four elements, the presence of the church is of primary concern as the Church is present to meet the needs of the congregation. The congregation is the focus of Church ministry

3. RESEARCH METHOD

In this study using questionnaires with Likert Scale (1 = strongly disagree, 2 = disagree, 3 = agree, 4 = strongly agree). Through this questionnaire try to get information about the profile of the congregation who attend in the Eucharist, to find the most influence factor about attendance motivation in the Church, and how much it influence the congregation attendance. The data will be analyzed using crosstabulation, run by SPSS 23.

4. RESULT

The questioners have been distributed to 924 respondents. It composes that female respondents (59.5%) are more than male respondents (40.5%). This means that female respondents are more diligent in attending the weekly Eucharist. This is reinforced by the strongly agreed response of female respondents (29.9%) who attended the Eucharist every Sunday greater than male respondents (22.6%). The respondents were under 15 years old (3.6%), 16-25 years (22.7%), 26-35 years old (12.4%), 36-45 years old (15.2%), 46-55 years old (27.6%), and over 65 years old (5.0%).

Then the largest respondent was in South Deanery: St. Martinus Margahayu (12.3%) and St. Gabriel Sumber Sari (12.1%); East Deanery: St. Odilia Cicadas (9.0%) and St. Petrus Cathedral (4.5%); West Deanery: Bunda Tujuh Kedukaan Pandu and St. Laurentius Sukajadi (6.6%) and St. Ignatius Cimahi (4.9%); Priangan Deanery: Bunda Maria Cirebon (4.2%) and Kristus Raja Cigugur (4.0%); Pantura Deanery: Kristus Raja Karawang (2.4%) and Kristus Sang Penabur Subang (2.2%).

Based on the results of crosstabulation processing (Table 2) when we compared to the three religious orientations it was found that the internal orientation of the respondent's religion had the highest influence, i.e.: when the Sunday Mass respondents believed that God accompanied the whole life. The respondent who answered strongly agree was 82.5%. The lowest influence was on the external social orientation, i.e.: priest's communication supports me to attend Sunday Mass (26.8%). Then among external personal category, the most dominant element is in the statement that respondents are comfortable with Catholic liturgy (63.1%). Then for the external social category, the thing that most encourages attendance at Sunday Mass is the strategic location of the Church (43.4%).
Table 2: Crosstabulation Orientation Religious Result

<table>
<thead>
<tr>
<th>Category</th>
<th>Orientation Religious Questions</th>
<th>% Result 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intrinsic</td>
<td>I attend Sunday Mass to pray and thank God.</td>
<td>.2%</td>
<td>1.1%</td>
<td>17.6%</td>
<td>81.1%</td>
</tr>
<tr>
<td></td>
<td>I attend Sunday Mass because I believe God saved me from sin.</td>
<td>.8%</td>
<td>3.5%</td>
<td>19.8%</td>
<td>76.0%</td>
</tr>
<tr>
<td></td>
<td>I attended Sunday Mass because God accompanied my whole life.</td>
<td>.2%</td>
<td>1.3%</td>
<td>16.0%</td>
<td>82.5%</td>
</tr>
<tr>
<td></td>
<td>I attend Sunday Mass because I want to live in God’s way.</td>
<td>.3%</td>
<td>1.8%</td>
<td>21.0%</td>
<td>76.8%</td>
</tr>
<tr>
<td>Extrinsic Personal</td>
<td>When I attend Sunday Mass, I feel peaceful so I can face the problem in my life.</td>
<td>.5%</td>
<td>5.3%</td>
<td>37.4%</td>
<td>56.7%</td>
</tr>
<tr>
<td></td>
<td>At Sunday Mass, I am comfortable with liturgy.</td>
<td>.9%</td>
<td>2.4%</td>
<td>33.7%</td>
<td>63.1%</td>
</tr>
<tr>
<td></td>
<td>At Sunday Mass, I enjoy listening to the priest’s homily.</td>
<td>1.0%</td>
<td>9.1%</td>
<td>55.8%</td>
<td>34.1%</td>
</tr>
<tr>
<td>Extrinsic Social</td>
<td>During Sunday Mass I can meet friends and socialize.</td>
<td>2.8%</td>
<td>17.5%</td>
<td>45.0%</td>
<td>34.6%</td>
</tr>
<tr>
<td></td>
<td>Togetherness supports me to attend Sunday Mass.</td>
<td>4.0%</td>
<td>16.6%</td>
<td>45.5%</td>
<td>34.0%</td>
</tr>
<tr>
<td></td>
<td>The location of the Church is strategic, it supports me to attend Sunday Mass.</td>
<td>2.1%</td>
<td>9.2%</td>
<td>45.3%</td>
<td>43.4%</td>
</tr>
<tr>
<td></td>
<td>Priest’s communication supports me to attend Sunday Mass.</td>
<td>2.8%</td>
<td>19.2%</td>
<td>51.2%</td>
<td>26.8%</td>
</tr>
</tbody>
</table>

(1 = strongly disagree, 2 = disagree, 3 = agree, 4 = strongly agree)
Source: Results of Processing Questionnaire by SPSS. 23

Following in the marketing mix category, based on Table 2, the greatest effect is the respondents are happy with the time schedule in Sunday Mass (42.0%). This is in the access category. While for the smallest is in the contribution category, i.e. at the distance of respondents when going to Sunday Mass (9.7%). Then among the categories of communication, the dominant Church information, announcements, and parish news are easily available (35.0%). Finally, in the program category, the highest element is the involvement of respondents in Church ministries (32.8%).

Table 3: Crosstabulation Church Marketing Mix Result
### 5. CONCLUSION

Hopefully the Church will continue to maintain the presence of congregation in weekly Eucharist by fulfilling their spiritual needs. For as we see the respondent has high orientation religious, especially in intrinsic category. This effort should be synergized with elements of the Church marketing mix. These elements should be considered in a balanced way in order to maintain and cultivate the presence of the ministers. For the ministers of the Church should continue to foster communication and sensitivity to the needs of the people present at the Eucharistic celebration. They can be pursued with the skills of pastoral management.

### REFERENCES


